



TECHNIUM
SOCIAL SCIENCES JOURNAL

Vol. 9, 2020

**A new decade
for social changes**

www.techniumscience.com

ISSN 2668-7798



9 772668 779000

Foreign Terrorist Fighters Indonesia: *Belief in a just world* and terrorism

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Abstract. The phenomenon of foreign terrorist fighters' movement to Syria to join ISIS (Islamic State of Iraq and Syria) has received enormous attention in the world. Tens of thousands of individuals are moving from various parts of the world, including Indonesia, to join the Caliphate that ISIS is fighting for. There are still many reasons for the departure of foreign terrorist fighters to Syria, so this study will examine those that have not been revealed before.. This is a qualitative research project using in-depth interviews as data collection techniques. There are 20 speakers who were foreign terrorist fighters but had returned to Indonesia. Just World Theory is used as a framework for thinking in this research. The findings show that not only the issue of religious ideology is the reason for the departure of foreign terrorist fighters to Syria but also the illusion of utopian life they imagined abroad. The findings of this study categorize the respondents' answers in seven ways, i.e. fair and prosperous life, verses and hadith, helping the cause of fellow Muslim who are being wronged, heaven, *khilafah*, living life like in the age of the prophet, and the order of *hijrah*.

Keywords. Terrorism, foreign terrorist fighters, just world theory, belief

Introduction

Terrorism has become a global issue that has caused extensive loss of life and economic resources. (Institute for Economic and Peace, 2016). ISIS or The Islamic State of Iraq and Sham is one of the terrorist groups that has received widespread attention in the latest development of global terror. ISIS's objective is to build an Islamic Caliphate in the world (Tucker, 2014). ISIS built the Caliphate by gathering all Muslims who have the goal to establish Islamic Caliphates in the Syrian and Iraqi regions through propaganda claiming that they are able to build a society that can provide prosperity and bring glory to Islam at the end of times.

In 2017, the Global Terrorism Index highlighted that terrorist attacks carried out throughout the world are dominated by ISIS (Institute of Economic and Peace, 2018). From 1970 to 2017 there were up to 170,000 terrorist attacks. The attacks were carried out by various terrorist groups from various parts of the world. The number of terrorist attacks throughout the year continues to rise and fall. But from 2014 to 2018 ISIS was able to show itself as the most established terror group with the broadest and fastest influence.

There are five tactics used by terrorists to achieve the goal of the creation of an Islamic state, i.e. *da'wah*¹, *tarbiyah*², *amar ma'ruf nahi mungkar*³, *hijrah*⁴ and *jihad*⁵ (Tito Karnavian, 2015). The declaration of the establishment of the *Khilafah* or *Daulah Islam* made ISIS a powerful magnet for Muslims throughout the world to carry out or do *baiat*⁶ and do *hijrah* to Abu Bakr Al-Baghdadi, who was appointed as a leader or caliph for Muslims by ISIS. The important thing that ISIS did in the declaration was the appeal to Muslims around the world to join and commit jihad with them (Mbai, 2014). This group adheres to the *Salafi Jihadism*⁷ ideology, which is a type of hardline group that wants to restore the golden age of Muslims by rejecting various innovations and supposed distortions of pure Islamic values. Regarding the Caliphate, jihadists from various parts of the world came to Syria and Iraq to join the *Khilafah* of ISIS because of their belief that Muslims must do *hijrah* to a place where the *khilafah* was upheld.

Based on reports from the ICCT, ISIS is one of the most powerful terror groups in using social media to spread their propaganda (International Center for Counter Terrorism, 2016). ISIS has a special team to produce and spread the content they create. That is what makes ISIS propaganda content able to attract large numbers of foreign terrorist fighters.. The ease of spreading the propaganda and internalization of ISIS ideology is supported by the increase of personal and global communication through the internet, which makes it easy to broadcast their image of cruelty as an instrument of war. The propaganda successfully attracted tens of thousands of individuals to go to Syria to join ISIS.

Through the internet, ISIS also offers to support living expenses for individuals or families who join them (The Hague Center for Strategic Studies, 2017). Naturally, this is an alluring incentive, especially for those parties whose lives are full of uncertainty or are not

¹ In KBBI, *dakwah* is defined as religious broadcasting and its development in the society Sofyan (2014). Based on research from Effendi, Sofyan (2014), in his research "The principles of Islamic preaching according to Al-Qur'an (a semantic analysis)". From the Walisongo State Islamic Institute, *dakwah* has two approaches in defining it. The first is terminologically, and the two definitions are terminological. Etymologically, *dakwah* is taken from the Arabic language *da'a-yad'u-du'aaan-da'watan*, which means "to call" or convey. Therefore, etymologically *dakwah* is defined as a process for conveying certain messages to others to fulfill an invitation. Meanwhile, in terms of terminology, *dakwah* is defined as an invitation to others to embrace Islam by studying and teaching anything about Islam.

² *Tarbiyah* is defined as learning and teaching, this concept exists to show the process of learning and teaching (Quigin, 2014). Based on reports from Tom Quigin (a member of the Canadian terrorism network experts), *tarbiyah* in the context of terrorism is the learning process of constructing terrorism to be internalized to people who are usually just learning.

³ *Amar ma'ruf Nahi Munkar* is a terminology that shows resistance to all tyrannies (Kusnadi, 2018). This terminology is often used by leaders of Islam in their preaching. This terminology is used to oppose any actions that are not in accordance with religious teachings. This definition is found in Kusnadi's research in 2017.

⁴ *Hijrah* is a concept that shows movement Bukay (2016). The move made was to carry out a religious struggle. The struggle was carried out to defend his own religion to find the best place of life. Based on the writing from Bukay (2017) the *hijrah* is based on religious orders to go to places where Islam is practiced and the prohibition from living in an infidel country.

⁵ In general, *jihad* is defined as a struggle or effort to achieve spiritual, political, and military goals (European Parliament, 2015). In the context of terrorism, *jihad* is often defined as an effort to fight those who are called enemies of God and religion.

⁶ *Baiat* is the pledge to show loyalty to the authorities (Ismail, 2018). Based on research from Ismail in 2018, *baiat* is one of the important components in forming a government in Islam. Because through this allegiance the people surrendered themselves to be led by the people they worshiped.

⁷ *Salafi Jihadism* is a movement to awaken Islam to achieve glory by purifying Islam by jihad in the context of war (Shultz, 2008). Based on research from Richard Shults of INSS, *salafi jihadism* is rooted in Sunni Islam. This *Salafi Jihadism* greatly glorifies jihad in the context of war. This idea once plagued major terror groups such as Al Qaeda. For now, this idea has afflicted ISIS as an Al Qaeda fraction in 2014.

financially prosperous. ISIS's maximum support for the daily needs of the *Mujahideen* family is also presented on the internet, for instance free health services and electricity for the people in ISIS territory. The internet also exposes "success" in executing prisoners and reports on their vast financial wealth, so it is not surprising that ISIS can recruit tens of thousands of people each year from all over the world.

These people were later referred to as foreign terrorist fighters. The United Nations Security Council Resolution 2178 defines the foreign Terrorist fighters, as stated:

"individuals who travel to a state other than their states of residence or nationality for the purpose of the perpetration, planning, or preparation of, or participation in, terrorist acts or the providing or receiving of terrorist training, including in connection with armed conflict (Guilford, 2016)."

Since it is a conflict area, it is very appropriate to call individuals who go to Syria to join ISIS foreign terrorist fighters. They travelled to conflict areas in order to participate in various activities carried out by ISIS as a terror group.

Some of the most well-known research on foreign terrorist fighters was conducted by David Malet⁸ (2010) and Hegghammer⁹ (2013). Their works discuss various motivations of foreign terrorist fighters in different wars such as Afghanistan and the Spanish War. Their results have inspired further research by other parties into the phenomenon of foreign nationals joining ISIS. This research brings the current and the latest update issue from ISIS. Therefore, continuing research on the reasons for foreign terrorist fighters going to Syria to join ISIS needs to be done, since the reasons for their departure to Syria can be addressed with counter-propaganda narratives that attempt to dissuade others from becoming foreign fighters. The research involving 20 ISIS returnees certainly brought fresh insight to the point of view of someone's reasons for going abroad to join ISIS as a foreign terrorist fighter. The research that has been carried out by Hegghammer and David Malet regarding the reasons for people going abroad as foreign terrorist fighters only looks at the historical side. While their work is strong, it needs to be strengthened by more "personal" research to explore the reasons for one's departure to Syria as a foreign terrorist fighters, and not only at the superficial level. One criticism of the Malet method is the problem of using data, as can be seen in the following sentence:

⁸ David Malet is a Professor at Colorado State University-Pueblo. Malet is a political scientist who studies and teaches about international security, transnational militants, US national security and foreign policy (Malet, Biography, 2018). He currently serves as the Director of the Security Policy Studies Program at The George Washington University Elliott School of International Affairs in Washington DC. In connection with foreign fighters, David Malet examined how the rebel recruited people from abroad who did not seem to have a direct relationship with the war. In areas of conflict throughout the world according to Malet, the phenomenon of foreign rebels (foreign fighters) who fought on behalf of local rebel groups was a common occurrence. Malet researches and believes through past events (history) to anticipate events that will occur today and in the future. Therefore the history of foreign fighters is widely discussed in his research not only related to terrorism. (Bukay, 2016)

⁹ Thomas Hegghammer is a Norwegian academic who specializes in the study of violent Islamism (Hegghammer T., 2018). Hegghammer studied Middle Eastern Studies at Oxford University and Sciences-Po (Paris), currently he is a senior researcher at the Norwegian Defences Research Establishment. Hegghammer defines Islamism as "activism justified by the main reference to "Islam" and jihadism as "violent Islamism". Hegghammer used the concept of "jihadists". "Islamist violence" and "militant Islamists" in his writing work alternately. His article "Should I Stay or Should I Go? Explaining Variation in Western Jihadists' Choice between Domestic and Foreign Fighting "is the result of his research about jihadist from the Western countries, regarding their motivation to pledge war in foreign countries. Hegghammer saw the connection between jihadist from the West and the foreign war. He considers them as a terrorism threat and the need to formulate counterterrorism policy to anticipate this threat.

Data from across historical cases indicates that recruitment occurs via the social networks of the transnational communities, and potential recruits are generally closely connected to these identity subgroups rather than to their wider national society. (Malet, Why Foreign Fighters? Historical Perspectives and Solutions, 2010)

The data used by Malet is only based on research of documents, rather than direct contact with foreign terrorist fighters. Therefore, research conducted in this study has advantages in the search for primary data. As for the research conducted by Hegghammer, he acknowledged that the reasons for foreign terrorist fighters to leave for Syria were only valid for foreign terrorist fighters from Western countries. This can be seen in the following excerpt:

Moreover, my findings are only valid for jihadists in the West. There is some evidence of a preference for foreign fighting among Islamists in Muslim countries but more research is needed to confirm it. (Hegghammer, 2013)

This study seeks to complement the research that has been carried out by Hegghammer by using samples from Asian countries

Method

This research uses a qualitative approach that addresses the reasons for Indonesian foreign terrorist fighters to finally decide to go to Syria. This study uses in-depth interview techniques as a way to gather the information and data needed.

Interviews were conducted with 20 foreign terrorist fighters from Indonesia who left for Syria. The analysis framework used to examine the phenomenon is Just World Theory and the interview guidelines are arranged accordingly.

In addition, this study also conducted a literature survey as a way to triangulate data that had been obtained during the interview process. Literature studies were also conducted before interviews in order to build a framework that would be used in this study.

This study utilizes Atlas.TI's qualitative data processing software. This software helps researchers classify data based on codes made by researchers. The code is based on the theory that is used in the study combined with the data that has been found. Through this software you can also find data finding networks to be narrated.

Result and Discussion

A. The Belief Behind Just World

Based on Progress America's report, there are 12 countries that have contributed foreign terrorist fighters to Syria and Iraq with a proportion reaching 75 percent (Center for American Progress, 2016). Indonesia is one of the countries mentioned in the report. Until now, foreign terrorist fighters have a major role in committing terror in Syria and Iraq. Foreign terrorist fighters are considered more capable of brutality than local combatants because they have no ties to local residents. In addition, foreign terrorist fighters are also considered a good proxy for carrying out terror attacks on other countries targeted by ISIS. This example can be seen in the ISIS attack in Paris in November 2015, which was carried out by foreign terrorist ISIS fighters.

The issue of foreign terrorist fighters has also become a major problem in the world because citizens of various countries have gone to Syria to join ISIS (Barret, 2017). Based on a report from The Soufan Group, the five largest countries up to 2017 that contributed foreign terrorist fighters to ISIS included Russia 3,417 people, Saudi Arabia 3,244 people, Jordan 300 people, Tunisia 2,926 people, and France 1,910 people. These countries face serious security concerns that the foreign terrorist fighters may return and plan acts of terror in their home countries. The ability of these foreign terrorist fighters tends to be greater than those of domestic

terrorists in carrying out their tasks as combatants, raising funds, network capacity, and ability to recruit.

Based on a monthly report from the Task Force for the Counter-Terrorism National Counter-terrorist Fighters in June 2019, there were around 1580 Indonesian citizens and foreign nationals related to foreign terrorist fighters in Indonesia, these people either had returned home, or are still in Syria and Iraq either living or dead (BNPT C-FTF Task Force, 2019). One of the deportees of Indonesian foreign terrorist fighters who had carried out terror attacks in Indonesia was Syawaludin Pakpahan, who had carried out an attack on the North Sumatra Regional Police Headquarters. This shows that the foreign threat of terrorist fighters is an ever-present danger for Indonesia. In addition, Indonesia is an operational area for several terrorism leaders who are quite respectable in terrorism networks, namely, Omar Al Faruq, Fathur Rohman, Al Ghazi, Joko Pitono, and Imam Samudera. Collectively, they have been involved in numerous conflicts, including jihad in Afghanistan, and involvement in the Bali bombings (Ridgway, 2007).

In addition, Indonesia also has a number of influential figures in the process of radicalization that have acted as the brains behind ISIS attacks in Southeast Asia, including in Indonesia itself. In particular, two figures of note are BahrumSyah and Bahrun Naim. BahrumSyah is the leader of Khatibah Nusantara, an ISIS group which operates in the Southeast Asian region, who was directly appointed by Al Baghdadi because of his experience fighting in Iraq and Syria since 2014. In addition, he was also directly involved in ISIS's propaganda recruitment in the Southeast Asian region. Meanwhile, Bahrun Naim was involved in four terrorist attacks in Indonesia. The first attack was of a failed bomb attack in Central Java in August 2015 followed by another failed bomb attack in Jakarta. In July 2016, he planned a suicide bombing in Solo, and finally he served as the brains of a failed attack in Singapore.

Just World is a theory that sees that a person deserves a result if certain preconditions have occurred. However, the rules determining that are largely contingent on a person's local social context.

The main idea of Just World theory is the belief in a fair world. The theory developed by Lerner has several important points, including the belief in "a just world" (just world) referring to the assumptions that underlie how one orientates themselves to the surrounding environment. For example, like the perceptions that arise in their minds to compare their actual surrounding conditions with a fair world assumption in their minds. This assumption is said to have functional components related to the world that can be regulated and predictable. With this assumption, someone is able to plan, work, achieve what they want, and avoid the things that will cause harm.

Therefore, the environment is very influential on one's perspective. Lerner found that a destroyed environment would have a negative impact on one's destiny. Furthermore, the conditions of life are very important to understand. The main point that must be understood is the prejudice that is present in one's assumptions at the beginning is something that cannot be avoided in response to the environment. However, this prejudice is closely related to the history of someone's life experience. Someone who finds regularity over a phenomenon will conclude that the regularity is the necessary result of a process. In other words, they will assume that their way of life is the right way of life. Therefore they believe they have the right to be angry and rebel if their right way of life is violated by another party. The process of forming this assumption is very important to understand and very interesting to know.

Based on the findings of data obtained from interviews with foreign terrorist fighters regarding the concept of a "just world", the researchers categorized seven important aspects that convinced the interviewees to leave for Syria. These aspects include: (1) the illusion of just

and prosperous life, (2) personal interpretation of verses and hadith, (3) the desire to help those who are wronged, (4) hope of getting heaven both in the world and in the hereafter, (5) the illusion of the Caliphate, (6) the hope of living life as in the time of the prophet, and (7) following the order to emigrate from the Prophet Muhammad.

All aspects that have been categorized by the author can be seen in the picture below;

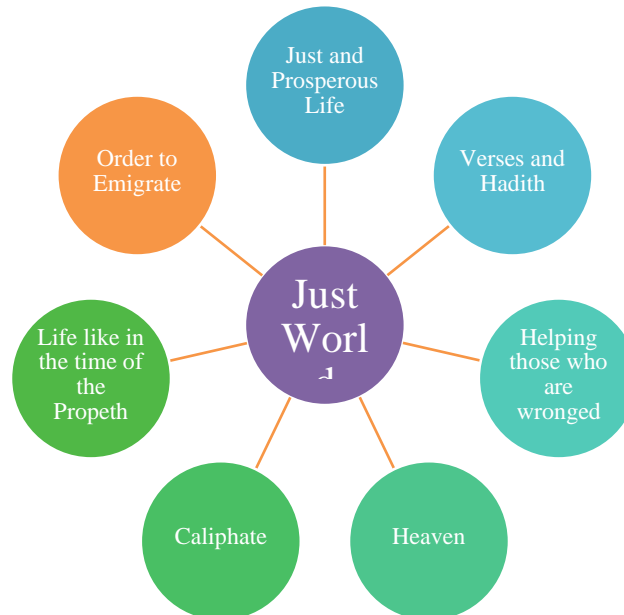


Figure 1. The Just World Code Network in Atlas.TI' Analysis Results

First, a just and prosperous life. The illusion of a just and prosperous life has become one of the strong aspects that has made foreign terrorist fighters go to Syria and join ISIS. Through various means (online and offline) ISIS propaganda has succeeded in winning the hearts of many sympathizers, and managed to construct this illusion of a just and prosperous world in the minds of foreign terrorist fighters.

There is a strong narrative about "Islamic State as Utopia", which shows ISIS as a successful and functioning country. (Leppink, 2017). In its propaganda, ISIS shows that their territory is an organized country, with opportunities for good health care, a functioning legal system and education. Leppink (2017) also mentions the narrative that is featured in various videos, photos, and written stories about the daily lives of people living in the Caliphate. There are pictures of fruit markets, elderly care, and road construction. In addition, there are scenes in several films that show how happy the children are there.

"This component is displayed in videos, photographs, and scripted stories of people living in the Caliphate taking part in everyday life. There are pictures of a fruit market, elderly care, and road building. Scenes of children playing and laughing at a seasonal fair, including carousels and rollercoasters, are displayed in multiple movies." (Leppink, 2017)

Based on the results of interviews related to this just life, there are two trends that can be inferred from foreign terrorist fighters: the desire to uphold justice and the hope to get a fair life. Considering conditions in Syria are full of chaos, slander and injustice, this encourages foreign terrorist fighters to go there and fight for a just society. There is a sense that problems in Syria must be resolved immediately and justice must be upheld.

In addition, the hope of getting a fair life is another important aspect. Syria is considered to be the right destination to get a fair life. In fact, because of the illusion of a just life in Syria, one foreign fighter considered Syria to be the "American Dream" of Muslims in the world. Various good things are offered there, including the existence of rights and freedom of speech.

"... The point is we want to be anything there. What are we like ... the term in America is an American dream. This is Moslem Dream, so it is like there is one place that truly a Muslim can become a true Muslim, so that's the point ... "(Difa, October 1, 2018)

In its propaganda, ISIS also promises a prosperous life by offering a variety of free facilities and jobs. Apart from being able to get free facilities and land for work, they also promise to give free treatment and services from professional doctors. One of the foreign terrorist fighters claimed to have chronic neck cancer. Free medical information propagated by ISIS made him determined to go to Syria. In fact, one of the other foreign terrorist fighters stated that he was informed that when he was unemployed in Syria, he would still live in prosperity because he would still be supported by the government.

"I saw the blog of the Diary Muhajirah, and the paladin of jihad too. I read ... these are what they are ... they give propaganda, the promises are medical treatments. They are very professional there because all the Muslim intellectuals in Europe, in America, he said, there are many them move there, so there are many good doctors there, he said, there are videos, sir, I never watched the ISHS (Islamic State Hospital Service) so if I'm not mistaken. "(Difa, October 1, 2018)

Second, Verses and Hadith. Personal interpretation of the Qur'anic verses also greatly influences the understanding of foreign terrorist fighters about how the just world should be according to Islamic values, how they should act as Muslims, and how they understand war, heaven, and other factors. This can be found in the verses that show these things. Verses of the Koran and Hadith are the basis of Islamic teachings because these two things have been established as sources of Islamic law. One part of the verse and hadith is a teaching about how a just world should be formed. One of the verses used by them is Surat An Nisa verse 97-100 which states that emigrating is a way to get pleasure.

"Then the argument they used at that time was An-Nisa's surah, verse 97-100. Hijrah is a must. Continue to enjoy the sustenance of Allah for those who emigrate. Even before getting there, there was heaven. Then the hadith of the earth is blessed. Well it's already right, the life there really looks like the proof. Then I believe, I will the after world." (Dania, August 9, 2018)

In 2015, ISIS published a manual document "Hijrah to the Islamic State" to show how to move to Syria (ISIS, 2015). The document opens with two hadith narrated by Abdullah bin Amr and Ibn Taymiyyah. The two hadith include:

"Abdullah bin Amr said that "There will be hijrah (emigration) after hijrah (emigration). The best people on earth will be those who keep to the land of Ibrahim's hijrah..." (ISIS, 2015)

"Shaykhul-Islam Ibn Taymiyyaha rahimahullah) said, "Islam in the end of times will be more manifest in Sham (Greater Syria). [...] So the best of the people on the earth in the end of times will be those who keep to the land of Ibrahim's hijrah, which is Sham." (ISIS, 2015)

The two hadiths state that the best land to face the end of time is Syria. Then, the next hadith states that the purpose of the best migration is the land where Ibrahim is located. The verses and hadiths are important to shape someone's desire to go to Syria. They are moving to Syria as foreign terrorist fighters based on orders to emigrate, they tried to get to Syria to fulfill

their religious vocation. That way, foreign terrorist fighters believe that they will find a good life in Syria. They also believe that someday they will attain heaven even though they have not arrived at the destination yet. They believe that by moving to Syria they will get a fair and happy life both in the world and in the hereafter. A good life in the world and the hereafter will of course only be obtained through a world full of justice.

Third, helping fellow Muslims who are wronged. The desire to help other Muslims also made foreign terrorist fighters decide to go to Syria, as they were required to help one another. Various kinds of tyranny experienced by Muslims during the conflict in Syria, such as massacres, torture, rape, and intimidation and other forms of oppression carried out by the Bashar al-Assad regime, inspired foreign terrorist fighters to travel there and help. The feeling of wanting to help was gratified by migrating to Syria.

"Finally, I departed with ... what it was called, by bringing from the intention to help Muslims who were being tyrannized, right. And my aqidah is like that, my understanding like that finally I decided to go to Syria." (Idris, 24 August 2018)

Helping fellow brothers is one of the reasons for foreign terrorist fighters to go to Syria. This can be found in ISIS propaganda content that was disseminated in 2015. In the propaganda it was said that Muslims were considered as one whole community. Muslims have various skills. Therefore, they must help each other. Muslims are not allowed to live alone. Therefore, they are encouraged to live together.

"Allah, subhānahu wa ta'āla, has blessed each of us with numerous aptitudes and the beauty of this is that we each have different talents and sensibilities. Islam enjoins upon the Muslims to live in community. We are a gregarious Ummah, we form societies, we live together, helping one another. Unlike other ways of life which promote isolation from the larger society, i.e. monasticism and the likes of it, Islam doesn't advise the Muslim to live alone. On the contrary, the family is the building block of society and the society the basis for the Islamic state." (ISIS, 2015)

ISIS propaganda was also propagated in the narratives of the conversations of foreign terrorist fighters who had left for Syria. These foreign terrorist fighters propagate that Muslims in Syria need help. Questions were raised in the conversation about the situation in Syria. Then it was answered that Syria was very depressed and Syrians needed help.

Fourth, heaven. The hope of getting to heaven also influenced the foreign terrorist fighters' decision to go to Syria. According to the foreign terrorist fighters understanding, by going to Syria they are certain to get the reward of heaven in the world and in the hereafter. In fact, foreign terrorist fighters also believe that even if they have not yet arrived in Syria they will get the certainty of heaven.

*"The new place that we can live. The term is that there is the heaven of the world and that is the heaven hereafter. Because if we migrate there they say we can get heaven. Later if we die in a state of emigration, we will move to Sabililla. Yes, get heaven. We live there too many facilities, good. Yes, so ..."
(Difa, 1 October 2018)*

Fifth, the Caliphate. Another factor that makes foreign terrorist fighters decide to go to Syria is the illusion of the Caliphate. A Caliphate is one form of state that is believed to be on the Day of Judgment, formed with the implementation of total Islamic law. Therefore, there are foreign terrorist fighters who want to go to Syria to join the Caliphate led by Abu Bakar Al Baghdadi. The Caliphate is an ideal country based on religion according to them. Therefore, they left for Syria as a form of struggle to fight for the establishment of the Caliphate they dreamed of. This can be seen in one of the following interviews:

"For our family, the first and foremost we read in the hadiths was also clear that there were countries which were blessed countries. Those in the end will grow again, the Caliphate will rise again just like the Prophet' time. Now that we believe is the hadith of the Apostle. So if - and the reality is here, it's already a declaration. The videos show extraordinary life there which is very similar to the time of the Apostle in the hadith. "(Dania, 9 August 2018)

Based on the conversation piece, it can be seen that their desire to go to Syria was aimed at helping establish the Caliphate that was being built by ISIS. The Caliphate built by ISIS is indeed marketed with the fantasy that the country is able to give blessings both in this world and in life after death. They claim that life in Syria is like it was in the prophetic era where the world is just and full of pleasure.

Propaganda to attain heaven through the Caliphate can be found in the manual to go to Syria for ISIS sympathizers in Western countries (ISIS, 2015). The manual gives a beautiful picture of the Caliphate along with the promise that the Caliphate would be successfully established. The resurrection of the Caliphate is promised to provide comfort in the world and eternal life in heaven after death.

Furthermore, martyrdom in the fight for a caliphate that is heaven-induced is of course particularly attractive to individuals who are eager to achieve paradise in the afterlife (Alkaff, 2016). The Caliphate revival also has the appeal of providing hope for Sunni Islam groups who are marginalized in the world. The Caliphate propagated as a promise of God at the end of time for Muslims also has considerable power to attract Muslims to come to Syria. The Caliphate will be the final battleground in the world before the end of times. Similar narratives are fascinating and able to give hope to Muslims to expect a better life under the auspices of the Caliphate.

Sixth, live like in the time of the prophet. The hope that they will live life like in the time of the prophet's era is also one aspect that has made foreign terrorist fighters decide to go to Syria. One of the foreign terrorist fighters mentioned that he was pleased when he viewed some photos and footage of ISIS videos because they portrayed that the life built by ISIS in Syria was the same as in the era of the Prophet.

"... And finally there is finally someone who took photos of the video there, how they do there. Yeah, how come life is the same, as in the Caliphate era. Until finally there was a girl, who shared, the page was Diary of Muhadjirah. Now then, that's the peak, I'm really happy. This is really there, right? "(Dania, July 2018)

Seventh, *hijrah* order. The Prophet Muhammad's order to migrate, through verses and hadith, also became one of the reasons for foreign terrorist fighters to decide to leave for Syria. The *hijrah* order was one of the strongest reasons for foreign terrorist fighters to leave for Syria. The *hijrah* order is one of the most important things to understand given that the teachings of migration have become a dominant factor causing foreign terrorist fighters to confidently go to Syria to join ISIS. This can be seen in the following piece from an interview:

"But the Messenger of Allah also fought. Because of what? Because the prophet was tyrannized. Expelled from his country. Expelled from Mecca, a holy place. The Muslims are zealous in Mecca, so the Messenger of Allah was ordered to fight the tyranny, emigrate and fight tyranny ... "(Idris, 24 August 2018)

Based on the interview, one of the reasons they went to Syria was that their journey was analogous to the story of the Prophet Muhammad wherein the Prophet Muhammad went to Medina because he was wronged. Foreign terrorist fighters think that in Indonesia they are tyrannized. Therefore, they choose to go to Syria to emigrate and fight tyranny. By emigrating they feel that they have resisted tyranny in Indonesia, which they believe is not a true Islamic

state. As mentioned in the previous analysis, the order of migration is found in the Qur'an and Al Hadith, the commands in the Koran and the Hadith are inevitable because they believe that *hijrah* is one of the best ways to fight tyranny and carry out religious orders.

Going to Syria as a foreign terrorist fighters is based on the order to emigrate. Thus, they tried to get to Syria in order to fulfill their religious vocation. They do not care about the condition of Syria, even when there is a lot of information stating that Syria is not as beautiful as expected.

“Muslims were thus urged by al-Baghdadi’s explicit call to undertake the migration, or hijrah, to the caliphate, as reported in the third issue of the magazine Dabiq, published at around the same time, with one of its articles claiming that ‘there is no life without jihad and there is no jihad without hijrah’ and moreover that ‘this life of jihad is not possible until you pack and move to the Khilafah [caliphate]’, thereby freeing oneself from the slavery of working for infidels.” (Calvo, 2017)

The order to migrate as a *jihad* was then ingrained by jargon that emerged among foreign terrorist fighters who stated that there was no life without *jihad*, and there was no *jihad* without the existence of *hijrah*. This jargon shows that *Jihad* and *Hijrah* are a unity that cannot be separated from one another. Many foreign terrorist fighters who were interviewed by the researchers also had the view that in order to achieve justice they need to carry out *jihad*.

Furthermore, one of the facilities provided by Atlas.TI software is to make it easy for users to see the frequency of the appearance of data with a particular codification. Based on Atlas.TI the three reasons that most often appear in the findings of the data include the desire to help those who are wronged and the illusion of a just and prosperous life. In this way, they saw that by joining ISIS they would get a decent, fair life while at the same time feeling the spirit of heroism of *jihad* by participating in the struggle for the establishment of the Caliphate by overthrowing the Bashir Al As Saad regime. That way, they will get what they want: to live in prosperity and feel that they can also carry out religious teachings through *jihad*.

B. The Spreading Perception of Just World Through Social Media

The results of interviews with the informants showed how the power of social media became a tool of ISIS in carrying out promotions and propaganda, with the aim of attracting as many interested people as possible. In the interviews, the interviewee repeatedly stated that all information related to ISIS and life in Syria was obtained through social media platforms on the internet, including Facebook, Twitter and Tumblr.

“Well, Mister Iman is also from the internet. Because they were excited on the internet, the Declaration of the Caliphate, and Mister Iman got it on the internet ... Is there a caliphate? Finally, I’ve been searching myself on the internet. How come the Caliphate is existed, how? Initially from Facebook too, Facebook ... ”(Dania, August 9, 2018)

Social media platforms have an especially large reach to users all over the world.. Facebook itself is the largest social media network with around 500 million active users and approximately 55 million people who always update. At the same time, Twitter has an average of 350,000 tweets sent per minute and 500 million tweets per day. YouTube has more than 1 billion users every month, with as many as 6 billion hours of video watched every month and 100 hours of videos uploaded every month (Cloud, 2017). Modern tools such as these help ISIS spread their propaganda and ideology to thousands of online sympathizers throughout the world.

With accelerating globalization and developing technology, more opportunities and channels are available for terrorist groups all over the world to mobilize resources and supporters. ISIS itself is recognized as the most modern terrorist group and has been able to utilize the internet and social networks especially well (Sardarnia & Safizadeh, 2017). They took advantage of technological growth by carrying out online cyber warfare, e.g. spreading videos, hate messages, even an application that aims to radicalize and create a new generation of cyber jihadists (Cloud, 2017).

In one part of the interview, the speaker stated that his experience reading articles, seeing photos and watching videos about life that was built and promised by ISIS through social media platforms, which were done patterned, made him even more interested in the details of ISIS. At its peak he found a Facebook page called Diary of Muhadjirah, which reviews the experience of a woman who emigrated. The source of fanaticism about everything concerning ISIS can be said to be growing. This was demonstrated when the Facebook page was banned, and the interviewee again followed the stories of the migration experience on other social media platforms like Tumblr.

"Until finally there was the girl, the girl who was sharing, her page is Diary of Muhadjirah. Now that's the peak, I'm really happy. This is really right there, right? There are 10 facts about Islamic state that we should know, she made it. 10 facts about women or what she wrote in essence. Also her experience when she migrated, and her experience while in ISIS. Yes, she was banned for in Facebook, then she opened Tumblr. Finally I followed her on Tumblr. " (Dania, 9 August 2018)

The propaganda content on Tumblr shows the life of the writer in Syria. The blog is able to show that life in Syria is a replica of life in the time of the Prophet. Therefore, the blog is able to offer the lure of a beautiful life in Syria and Iraq.

Based on analysis from Lokman, the diary discussed three important components (Lokman, 2016). First the writer uses words that are full of meaning to show that he is fighting for something meaningful. He uses many religious terms such as *hijrah*, merit, beauty, greater purpose, *mujahid*, Muslim, *ummah*, *izzah*, and similar words to create strong emotional sentiment to join ISIS. Both authors use a variety of interesting symbolisms, especially aimed at Muslim women, by presenting the Caliphate as the ideal place for them.. Third, to show intimacy between the writer and the reader, the writer of the diary uses simple storytelling techniques to show that the author understands the anxiety of readers who want a beautiful and good life in accordance with religious teachings. The author motivates people who are believed to have concern to leave but still support them to leave with enthusiasm. Beautiful stories are also enticing readers to leave for Syria. The content written by the author shows how the quality of life in Syria is peppered with life stories that are in accordance with religious orders, in contrast to un-Islamic life outside ISIS's domain.

With narrative content about everything in Syria, coupled with storytelling techniques that are able to affect the readers' feelings, it is natural for readers of ISIS propaganda to fall in love with ISIS. The notion that God's promise is beautiful and adapted to their needs is clearly a strong reason for foreign terrorist fighters to go to Syria. Strong content coupled with interesting and emotional storytelling techniques is certainly a powerful combination to attract combatants to come to Syria to join ISIS.

Conclusion

The perception of a fair world is the reason for foreign terrorists to go to Syria to join ISIS. They believe in justice in accordance with the expectations of Muslims who refer to the

life of the Prophet Muhammad. This is in accordance with the propaganda echoed by ISIS through social media about life in ISIS territory, presented as happy both from a worldly perspective and in achieving the after-life. The propaganda was also supported by various arguments and hadith which showed that Syria was the "promised land." In addition, there is also a verse in the Koran that encourages Muslims to emigrate to achieve the blessing promised by God. That is what makes foreign terrorist fighters particularly sure to go to Syria to become part of ISIS. Without a good reason, their departure for Syria to join ISIS would never happen.

After analyzing the frequency calculation, the emergence of answers that are in accordance with these categories shows that three categories are most often mentioned by the speakers. First is the category of helping fellow brothers, then is the category of fair and prosperous life and finally is the category of the Caliphate. These categories are the most frequently mentioned in the informants' answers in this study.

ISIS uses social media to the maximum extent in order to propagate their ideas, aspirations, and illusions (International Center for Counter Terrorism, 2016). It can be seen from the internalization of fair world values from the returnees which are dominant by using social media. Facebook and blogs containing the first-hand accounts of foreign terrorist fighters in Syria are designed to make readers believe that what was promised and propagated by ISIS is the truth. Tumblr and Facebook are platforms that often represent personal opinions. That makes the process of internalization that the just world actually exists in Syria and Iraq even easier. Therefore, social media has a notably strong role as an intermediary for ISIS propaganda, greatly enhancing the organization's recruitment efforts.

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