

The Sociological Roots of the Emergence of Terrorism in Indonesia: An Interdisciplinary Approach

Mappasessu^{1✉}, Kurniati², Misbahuddin³

Universitas Islam Negeri Alauddin Makassar¹, Universitas Islam Negeri Alauddin
Makassar², Universitas Islam Negeri Alauddin Makassar³

e-mail: 80100323008@uin-alauddin.ac.id¹

kurniati@uin-alauddin.ac.id

misbahuddin@uin-alauddin.ac.id

ABSTRACT

This study aims to analyze the sociological measurement of the emergence of terrorism in Indonesia, as well as the development of terrorism and its prevention. The purpose of the research is to look at the sociological roots in more detail to find more comprehensive steps in preventing terrorism in Indonesia. This study uses qualitative description. The research method uses library *research* which obtains secondary data including literature books, laws and regulations, official documents, and other relevant data. In this writing, the author uses a *sociological history* approach. The result of this paper is that terrorism has many dimensions, namely the local dimension, the regional dimension, and the global dimension to unravel the sociological roots of the emergence of terrorism in Indonesia, then the overcoming steps need cooperation from all parties, the government, the community, and the international world because the overcoming action is not by using repression so that it can violate human rights, but also using a socio-cultural approach by inviting all components including the so that the seeds of terrorism that exist in society can be minimized, and cut off the roots of its development to grow radicalism in common life.

Keywords: Sociological, Terrorist, Prevention

INTRODUCTION

First, it is necessary to briefly present the background of the History of Terrorism in Indonesia. Indonesia has experienced various forms of terrorism rooted in historical, political, social, and economic factors (Mubarak, 2012). During the New Order period, terrorism incidents were relatively rare and tended to be more domestic with a focus on internal political conflicts (Ansori et al., 2019). However, since the 1998 reform and the post-Suharto era, the terrorism landscape in Indonesia has changed significantly with the emergence of more organized terrorist groups with international networks (Asghar, 2014).

2000s: The Beginning of Modern Terrorism

In the 2002 Bali bombing, an incident on October 12, 2002, two large bombs exploded in Kuta, Bali, killing 202 people and injuring more than 200 others. The perpetrator, Jemaah Islamiyah (JI), a terrorist group with links to Al-Qaeda, was responsible for the attack. The impact of this attack opened the world's eyes to the threat of terrorism in Indonesia and triggered a strong response from the Indonesian government and international cooperation in countering terrorism.

The 2003 JW Marriott bombing and the 2004 Australian Embassy bombing were part of a series of attacks targeting Western interests in Indonesia. The perpetrator, still from Jemaah Islamiyah, shows the consistency and sustainability of terrorism operations in this region. As a result, there has been an increase in surveillance and arrest operations against terrorist members in Indonesia.

The 2010s: The Evolution of Terrorism Tactics and Networks

The 2009 Ritz-Carlton and JW Marriott bombings, the incident on July 17, 2009, bombs exploded in two luxury hotels in Jakarta, killing 9 people and injuring dozens of others. The perpetrator was a terrorist group led by Noordin M. Top, a central figure in Jemaah Islamiyah who later formed his own terrorist network. The impact shows a shift in attack tactics and an increase in the professionalism of terrorist groups in Indonesia.

In the 2016 Thamrin attack, an incident on January 14, 2016, a series of explosions and shootings occurred in the center of Jakarta, killing 8 people including 4 perpetrators. The perpetrator, a terrorist group affiliated with ISIS, shows influence and relationships with international terrorist groups. The impact marks the resurgence of the Islamic State network in Indonesia and increased vigilance and counter-terrorism operations.

Global terrorism networks such as Al-Qaeda and ISIS have a significant influence in spreading extremist ideologies through the internet and social media (Binder & Kenyon, 2022). Several Islamic boarding schools and religious education institutions in Indonesia have been identified as spreading radical ideas (Munzir, 2019). The high levels of poverty and unemployment in some regions create an environment that is vulnerable to radicalization. Social and political injustice against certain groups triggers feelings of dissatisfaction and anger that can be exploited by terrorist groups. Conflicts in countries such as Syria and Iraq provide inspiration and training to Indonesian terrorists. Internal conflicts such as in Poso and Ambon also provide a basis for local radicalization. The use of social media by terrorist groups to recruit new members and spread their propaganda. Modern technology allows for more efficient and covert planning and execution of terrorism operations.

The emergence of terrorism in Indonesia is influenced by a variety of interrelated sociological factors, including social and economic injustice, religious radicalization, ethnic and religious conflicts, political dynamics, global influence, and the media (Z. Kurniati & Ishak, 2021). An in-depth analysis of these factors can help in designing more effective countermeasures strategies, which not only focus on security aspects but also address the underlying social and economic root causes (K. Kurniati, 2019). A holistic and comprehensive approach is needed to address terrorism in a sustainable manner in Indonesia (Mappasessu, 2022).

To analyze the sociological roots of terrorism in Indonesia, researchers used the Strain Theory, developed by sociologist Robert K. Merton (Jennifer, 2023). One of the theories of criminology that explains how social and economic pressures can drive individuals or groups to commit criminal acts, including terrorism (Misbahuddin et al., 2023). According to this theory, society sets cultural goals that individuals must achieve, but not everyone has the same access to legitimate ways to achieve those goals. The mismatch between legitimate goals and means leads to strain or stress, which can prompt individuals to seek alternatives, including criminal acts.

The *research gap* in terrorism studies in Indonesia lies in the lack of an interdisciplinary approach that integrates sociological perspectives with political, economic, and religious studies. Many studies tend to focus on one particular aspect

without exploring how these various factors interact with each other and affect radicalization comprehensively, not much research has been done. Filling this gap with a more holistic and integrated approach will provide more complete insights and more effective solutions in efforts to prevent and counter terrorism in Indonesia.

The novelty of this paper lies in a holistic interdisciplinary approach to tracing the sociological roots of the emergence of terrorism in Indonesia, by integrating sociological, political, economic, and religious perspectives. This study not only examines individual factors separately but also explores how the complex interaction between socio-economic injustices, political dynamics, religious radicalization, and global influences creates an environment conducive to terrorism. In addition, this study aims to understand the radicalization process over time, as well as evaluate the effectiveness of deradicalization and reintegration programs with an interdisciplinary approach that has not been done much before. This approach provides a new, more comprehensive, and in-depth perspective, which can lead to more effective and sustainable counterterrorism strategies.

METHODOLOGISTS

This research method uses library research which is carried out by collecting data by studying, studying, and researching from literature books whose problems will be researched. This research can be called research that uses a qualitative method approach. Based on this, the researcher collected data by studying and exploring several journals, books, and documents in print and electronic form, as well as other data sources and information that will be used in this study. The data is collected by reading, understanding, and analyzing relevant literature. After being collected, the data are classified based on the subheadings in the discussion sub-points. Furthermore, the data is analyzed and analyzed using data analysis techniques, namely data reduction, data presentation, and conclusion drawn.

RESULTS AND DISCUSSION

The results of the research on the sociological roots of the emergence of the phenomenon of terrorism in Indonesia show that social and economic injustice, marginalization of certain groups, and extreme interpretation of religious teachings are the main contributing factors. Inequalities in wealth distribution, access to education, and employment opportunities create frustration and alienation among disadvantaged communities. This situation is exacerbated by radical groups that exploit the discontent by offering violent ideologies as a solution. These conditions create an environment conducive to radicalization and terrorist recruitment, demonstrating the need for a comprehensive approach that includes social, economic, and educational reforms and effective deradicalization programs.

General Definition of Terrorism

Terrorism is the use of violence or threats of violence aimed at civil society or non-combatants with the aim of achieving certain political, religious, or ideological goals (Lasina, 2009). These actions are often carried out by groups or individuals with the intention of causing fear, intimidation, or coercion against the government or society in general.

Terrorism involves acts of physical violence such as bombing, shooting, hijacking, or murder (Rahmatullah, 2021). The threat of violence also falls into this category if the main goal is to create fear. The target is civil society or non-combatants.

This is different from military actions that are specifically aimed at military targets. Terrorism is carried out for certain political, ideological, or religious purposes, such as overthrowing the government, fighting for the independence of a region, or imposing certain religious interpretations (Rumadan, 2018). By creating an atmosphere of fear or intimidation among the community or the government, thus forcing them to respond according to the wishes of the terrorists.

Acts of terrorism are often designed to surprise and involve strong elements of symbolism, such as attacking important landmarks or major events to attract global attention (Ilardi, 2009). Thus, Terrorism is a complex and multifaceted phenomenon that involves the use of violence against civilian targets to achieve political, ideological, or religious goals through intimidation and fear (Zaidan, 2017). The definition of terrorism can vary depending on the legal and political context, but basic elements such as the use of force, civilian targets, and specific goals remain consistent. Understanding the definition and elements of terrorism is important to formulating effective strategies for countering and preventing terrorism.

In Indonesia, terrorism has become a significant threat over the past few decades. The definition of terrorism in the Indonesian context largely reflects the general definition of terrorism, but it also describes the specific situations and challenges faced by the country.

Definition of Terrorism in Indonesian Law, namely Law Number 15 of 2003 concerning the Eradication of Terrorism Crimes, this Law provides a clear definition of terrorism and establishes a legal framework for the prevention and enforcement of acts of terrorism in Indonesia. According to this law, terrorism is any act that uses violence or threats of violence to cause widespread fear or fear in society or part of society, as well as disturbing public order or public order. This definition emphasizes the element of the use of violence or the threat of violence aimed at creating widespread fear.

Shifting Definition in Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Eradication of Terrorism Crimes, in 2018, Indonesia passed significant changes in the Law on the Eradication of Terrorism. The definition of terrorism in this amendment to the Law has undergone a shift that includes ideological elements in the definition. Terrorism in Indonesia is now defined as any act of using violence or the threat of violence that is carried out systematically that causes fear or fear in society and aims to impose certain ideologies, political, religious, racial, ethnic, and certain groups.

Characteristics of Terrorism in the Indonesian Context

The Indonesian context often involves terrorism related to religious radicalism, especially radical Islamism. Terrorist groups often use religion as a basis to justify their violence.

Terrorism in Indonesia is also often linked to international terrorist networks such as Al-Qaeda and ISIS. This makes terrorism in Indonesia not only a domestic problem but also a global security problem. It is often the result of ideological and political battles, both at the national and international levels. Radical ideologies and internal political conflicts are often triggers for acts of terrorism. Threatening the diversity and diversity of Indonesian society. In addition, the impact of terrorism also harms the country's social and economic stability.

The Indonesian government has taken various steps to address the threat of terrorism, including the establishment of special institutions and units for law enforcement and terrorism enforcement, as well as efforts to prevent radicalization and

deradicalization. In recent years, Indonesia has increased cooperation with other countries in terms of intelligence and counterterrorism.

Terrorism in the Indonesian context reflects the specific challenges faced by the country, including religious radicalism, linkage with international networks, and threats to social diversity. The Government of Indonesia continues to work hard to address the threat of terrorism by developing effective prevention, enforcement, and deradicalization strategies.

Strain Theory Analysis

Strain Theory, developed by sociologist Robert K. Merton, is one of the criminological theories that explain how social and economic pressures can drive individuals or groups to commit criminal acts, including terrorism. According to this theory, society sets cultural goals that individuals must achieve, but not everyone has the same access to legitimate ways to achieve those goals. The mismatch between legitimate goals and means leads to strain or stress, which can prompt individuals to seek alternatives, including criminal acts.

Strain theory can be used to analyze how social and economic injustices in Indonesia create conditions that drive individuals towards radicalization and terrorism. Inequalities in wealth distribution, access to education, and employment opportunities can lead to frustration and alienation among disadvantaged communities. When individuals feel that they do not have the legitimate means to achieve the success or well-being promised by society, they may turn to extreme measures as an alternative.

The strain experienced by the individual can be exacerbated by extreme interpretations of religious teachings. Terrorist groups often exploit this discontent by offering radical ideologies as a solution. They provide a narrative that the struggle through violence is a legitimate way to overcome injustice and achieve a higher goal. Strain theory explains that these social and economic pressures can make individuals more vulnerable to radical messages that promise to improve their situation through unauthorized means.

Strain Theory offers a robust framework for analyzing how various sociological factors, including social and economic injustices and religious radicalization, contribute to the rise of terrorism in Indonesia. By understanding these pressures, governments and stakeholders can design more effective interventions to address the root causes of terrorism and promote social stability.

The application of Strain Theory in the social context in Indonesia shows how social inequality and marginalization of certain groups can drive individuals towards radicalization and terrorism. The social injustices that occur, such as discrimination against ethnic and religious minorities, as well as the social exclusion experienced by certain groups, create a deep sense of frustration and dissatisfaction. Terrorist groups often take advantage of this frustration by offering solidarity, identity, and a common purpose, which ultimately attracts individuals to join them. In an environment dominated by social injustice, radical narratives become an attractive alternative for those who feel marginalized.

Economically, Strain Theory can explain how economic injustice and poverty are the driving factors of radicalization in Indonesia. The uneven distribution of wealth, high unemployment rates, and lack of access to decent education and jobs create deep discontent among the public. When individuals feel they do not have the opportunity to improve their well-being through legitimate means, they become more vulnerable to the invitation of radical groups that offer the promise of improved economic conditions and a better life. In this context, terrorism is seen as a tool to counter economic injustice and

achieve goals that cannot be achieved through conventional means.

In the political realm, Strain Theory can be applied to understand how repressive government policies and political injustice encourage radicalization. Discriminatory policies, harsh law enforcement, and a lack of political participation for certain groups create feelings of helplessness and dissatisfaction that terrorist groups can exploit. These groups often use religious rhetoric to justify their struggle against political injustice. Religious studies show that extreme interpretations of religious teachings can provide ideological legitimacy for acts of violence. When individuals feel that the political system is unfair and repressive, and extreme religious narratives provide moral and spiritual justifications for violence, this combination becomes very powerful in encouraging radicalization and terrorism in Indonesia.

Interdisciplinary Approach

A holistic interdisciplinary approach in tracing the sociological roots of the emergence of terrorism in Indonesia by integrating various interrelated perspectives: sociological, political, economic, and religious studies.

Sociological Approach

Previously shown the application of strain theory at work in this analysis. Strain theory can be used to analyze how social and economic injustices in Indonesia create conditions that drive individuals towards radicalization and terrorism. Inequalities in wealth distribution, access to education, and employment opportunities can lead to frustration and alienation among disadvantaged communities. When individuals feel that they do not have the legitimate means to achieve the success or well-being promised by society, they may turn to extreme measures as an alternative.

Social structure plays a crucial role in influencing the behavior of radicalized individuals and groups. In Indonesia, social injustice resulting from unequal distribution of wealth, limited access to education and health services, and marginalization of certain groups, creates frustration and alienation. When individuals feel marginalized and do not have equal access to economic and social opportunities, they become more vulnerable to radical narratives that promise change and justice through extreme means. This hierarchical and exclusive social structure reinforces feelings of discontent and helplessness, which terrorist groups can use to recruit new members.

Social norms also play a role in the radicalization process. Norms that discriminate against certain groups, such as ethnic or religious minorities, can reinforce feelings of injustice and dissatisfaction. In addition, norms that glorify violence as a way to resolve conflicts or achieve goals can facilitate radicalization. In some communities, these norms can be instilled from an early age through informal education, family influence, and social environment. Terrorist groups often use these norms to spread their ideology, by packaging violent messages within the framework of existing social values.

Injustice, both in economic and social forms, is a key factor driving radicalization. Economic injustices, such as poverty and unemployment, create conditions in which individuals feel they have no choice but to join a group that offers radical solutions. Social injustices, such as discrimination and oppression, reinforce feelings of alienation and alienation, making individuals more susceptible to extremist ideologies that offer identity and purpose. In this context, radicalization becomes a tool to fight perceived injustice and seek justice through unconventional and often violent means.

Political Approach

The government has a crucial role in creating conditions that can affect the development of terrorism through policies and power dynamics implemented. Unfair or

discriminatory policies, such as the marginalization of ethnic or religious minorities, can increase feelings of dissatisfaction and isolation in society. When government policies do not provide equal opportunities for all citizens, this can trigger a feeling of injustice that becomes a fertile ground for radicalization. Governments that fail to provide equitable access to education, jobs, and public services also contribute to the social instability that terrorist groups can exploit.

Repressive power dynamics can also exacerbate the situation. Crackdowns such as arbitrary arrests, torture, or restrictions on freedom of expression and religion often reinforce the victim narrative used by terrorist groups to recruit new members. When individuals or groups feel pressured and do not have the space to express their dissatisfaction peacefully, they may turn to violent methods as a form of resistance. Overreaction from governments to the threat of terrorism, such as the implementation of strict emergency laws, could trigger a further cycle of violence, strengthening radical groups in public view.

On the other hand, inclusive and social justice-oriented policies can help prevent radicalization. Governments that are committed to creating equitable economic opportunities, strengthening inclusive education, and promoting interfaith and cultural dialogue can reduce the potential for radicalization. In addition, an effective deradicalization strategy requires a holistic approach involving civil society, religious leaders, and educational institutions to build a strong counter-narrative against extremist ideologies. As such, governments need to adopt a balanced approach between security and equitable social policies to create an environment that is resilient to terrorism.

Economic Approach

Widening economic disparities and widespread poverty are the main drivers of radicalization, especially among youth who feel marginalized from the mainstream of development. When wealth is unevenly distributed, and only a small percentage of society enjoys the fruits of economic growth, it creates dissatisfaction and injustice among the less fortunate. Youth who grow up in an environment where they witness glaring inequality often feel angry and frustrated with systems that are perceived as unfair. These feelings can make them vulnerable to the influence of radical groups that offer narratives of resistance and justice through extreme means.

Chronic poverty also plays a major role in triggering radicalization. The condition of continuous poverty makes young people lose hope for a better future. Those living in poverty often do not have access to quality education and adequate health services, which in turn limits their chances of getting a decent job. Terrorist groups take advantage of this situation by offering financial support, identity, and life goals that are considered more meaningful compared to daily life full of difficulties and uncertainties. Thus, poverty creates a situation where violence and radicalization become attractive alternatives.

The lack of decent employment opportunities also plays a significant role in encouraging radicalization among youth. The high unemployment rate, especially among young graduates, creates feelings of helplessness and hopelessness. When the economic system fails to provide adequate employment, youth feel that they have no role in society and are not valued. Terrorist groups often make false promises of financial stability and a meaningful role in their "struggles", thus attracting young people who are looking for purpose and recognition. By providing an alternative to the economic and social vacuum they experienced, terrorist groups are able to recruit new members motivated by a fundamental need to survive and feel valued. Thus, economic inequality, poverty, and lack of employment opportunities significantly contribute to the radicalization of youth

who seek ways to overcome uncertainty and injustice in their lives.

Approach to Religious Studies

The strain experienced by the individual can be exacerbated by extreme interpretations of religious teachings. Terrorist groups often exploit this discontent by offering radical ideologies as a solution. They provide a narrative that the struggle through violence is a legitimate way to overcome injustice and achieve a higher goal. Strain theory explains that these social and economic pressures can make individuals more vulnerable to radical messages that promise to improve their situation through unauthorized means.

Extreme interpretations of religious teachings are often used by terrorist groups to justify violence and attract new members by twisting religious texts to support their agenda. These groups adopt selective interpretations of scripture and religious teachings that emphasize aspects that support acts of violence while ignoring or dismissing the messages of peace and tolerance that are also present in the teachings of the religion. For example, they may take passages that discuss war in a historical context and use them to justify violent jihad in modern times, without paying attention to the broader context and interpretation of the teachings.

Charismatic leaders and radical clerics play a key role in the spread of this extremist ideology. They use their rhetorical skills and religious knowledge to deliver emotion-stirring lectures, emphasizing that violence is a legitimate and even noble path to achieving religious goals. These leaders often create narratives that frame political or social conflicts as part of a larger spiritual struggle, claiming that they have the religious authority to order and justify acts of violence. In this way, they can manipulate their followers into believing that they are involved in a sacred mission mandated by religion.

Terrorist groups also use social networks and media to spread their extremist ideology. They use social media platforms, websites, and online forums to spread propaganda and recruit new members. The content disseminated is often designed to appeal to youth who feel alienated or angry at their social and political conditions. Videos, articles, and social media posts that glorify violence and portray acts of terror as heroic can influence vulnerable individuals to join the group. Social media also allows terrorist groups to build virtual communities where extremist ideologies can be nurtured and strengthened.

In addition, terrorist groups often use manipulative strategies to attract new members by taking advantage of identity crises and the search for meaning in life. Many of the individuals recruited are those who feel they have no purpose or place in society. Terrorist groups offer them a clear sense of belonging, identity, and purpose through the narrative of jihad and sacrifice for a greater cause. The promise of a better life, both in this world and in the hereafter, is a powerful attraction. Thus, extreme interpretations of religious teachings not only justify violence but also provide a strong ideological framework for recruiting and motivating new members.

CONCLUSION

Emphasizing that terrorism in Indonesia is a complex phenomenon that is influenced by a combination of social, economic, political, and religious factors. Social and economic injustices, marginalization of certain groups, repressive government policies, and extreme interpretations of religious teachings interact with each other and create conditions conducive to radicalization. A holistic, interdisciplinary approach is needed to comprehensively understand the root causes of terrorism, so that it can formulate effective and sustainable response strategies, including socio-economic

reforms, inclusive policies, and deradicalization programs involving various elements of society

BIBLIOGRAPHY

Library in the form of book titles

- Arikunto, Suharsimi. (2016). *Prosedur Penelitian Suatu Pendekatan Praktis*. Jakarta: PT Rineka Cipta.
- Rukiyah, A. Y., & Yulianti, Lia. (2014). *Asuhan Kebidanan Kehamilan Berdasarkan Kurikulum Berbasis Kompetensi*. Jakarta Timur: CV. Trans Info Media.
- Merton, R. K. (1938). "Social Structure and Anomie." *American Sociological Review*, 3(5), 672-682.

Literature in the form of scientific journals

- Ansori, M. H., Rasyid, I., Arif, M., Peranto, S., Efendi, J., & Hatugalung, V. (2019). Memberantas Terorisme di Indonesia: Praktik, Kebijakan dan Tantangan. In *The Habibie Center* (Vol. 1, Issue 1). <https://www.habibiecenter.or.id/img/publication/32214d4ad76cedc4d9f34f382b30d2ed.pdf>
- Asghar, A. (2014). *Men-Teroris-Kan Tuhan !* 1–265. <http://puskamnas.ubharajaya.ac.id/phocadownloadpap/Men-Teroris-Kan Tuhan Gerakan Sosial Baru.pdf>
- Binder, J. F., & Kenyon, J. (2022). Terrorism and the internet: How dangerous is online radicalization? *Frontiers in Psychology*, 13(October), 1–10. <https://doi.org/10.3389/fpsyg.2022.997390>
- Ilardi, G. J. (2009). The 9/11 attacks - A study of Al Qaeda's use of intelligence and counterintelligence. *Studies in Conflict and Terrorism*, 32(3), 171–187. <https://doi.org/10.1080/10576100802670803>
- Jennifer, C. (2023). Analisis Teori Kriminologi Strain. *Unes Law Review*, 5(4), 3708–3723.
- Kurniati, K. (2019). Perempuan Dan Kekerasan Dalam Rumah Tangga: Diskursus Ham Dalam Karya Nawal Sa'Dawi. *Al Daulah: Jurnal Hukum Pidana Dan Ketatanegaraan*, 8(1), 52–61. 10.24252/AD.V8I1.7984
- Kurniati, Z., & Ishak. (2021). *Jurnal Al-Himayah*. 5(1), 80–97.
- Lasina. (2009). Aspek Hukum Pemberantasan Terorisme di Indonesia (Legal Aspect Against Terrorism in Indonesia). *Risalah Hukum*, 5(2), 60–66. <https://e-journal.fh.unmul.ac.id/index.php/risalah/article/download/242/152>
- Mappasessu. (2022). Theory of Evidence on Land Ownership Dispute Settlement. *Indonesian Journal of Legality of Law*, 5(1), 167–173. <https://doi.org/10.35965/ijlf.v5i1.1898>
- Misbahuddin, M., Ys, A., Cahyani, A. I., Samsudin, T., & Fuad, I. Z. (2023). Normativism of Islamic Law in the Akkattere Hajj Ritual of South Sulawesi's Ammatoa Community. *Samarah*, 7(1), 629–649. <https://doi.org/10.22373/sjkh.v7i1.15987>
- Mubarak, Z. (2012). Fenomena Terorisme Di Indonesia: Kajian Aspek Teologi, Ideologi Dan Gerakan. *Salam: Jurnal Studi Masyarakat Islam*, 15(2), 1–15.
- Munzir. (2019). Identifikasi Isu Radikalisme. *Kalam*, 7(1), 41–54. <http://www.jurnal.lsamaaceh.com/index.php/kalam/article/view/54/53>

- Rahmatullah. (2021). Kejahatan Terorisme Sebagai Extraordinary Crime Dalam Perspektif Hukum Pidana Internasional. *Jurnal Ilmu Hukum Sui Generis*, 2(1), 46–62. <https://doi.org/10.23887/jih.v2i1.1011>
- Rumadan, I. (2018). Terorisme dan Jihad. In *Analytical Biochemistry* (Vol. 11, Issue 1). <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7%0Ahttp://dx.doi.org/10.1016/j.ab.2015.03.024%0Ahttps://doi.org/10.1080/07352689.2018.1441103%0Ahttp://www.chile.bmw-motorrad.cl/sync/showroom/lam/es/>
- Zaidan, M. A. (2017). Pemberantasan Tindak Pidana Terorisme (Pendekatan Kebijakan Kriminal). *Law Research Review Quarterly*, 3(2), 149–180. <https://journal.unnes.ac.id/sju/index.php/snh/article/view/20932>

Libraries that are Reference Sources from the Website

- Kompas.com dengan judul "Hari Ini dalam Sejarah: Tragedi Bom Bali 12 Oktober 2002, 202 Orang Tewas", Klik untuk baca: <https://www.kompas.com/tren/read/2022/10/12/084500665/hari-ini-dalam-sejarah-tragedi-bom-bali-12-oktober-2002-202-orang-tewas?page=all>.
- Kompas.com dengan judul "Hari Ini dalam Sejarah: Peristiwa Bom Kuningan 2004, Meledak di Depan Kedubes Australia", Klik untuk baca: <https://www.kompas.com/tren/read/2022/09/09/063000565/hari-ini-dalam-sejarah--peristiwa-bom-kuningan-2004-meledak-di-depan?page=all>.
- Kompas.com dengan judul "Mengenang 13 Tahun Tragedi Bom JW Marriott dan Ritz-Carlton 2009 di Jakarta ", Klik untuk baca: <https://nasional.kompas.com/read/2022/07/18/16223131/mengenang-13-tahun-tragedi-bom-jw-marriott-dan-ritz-carlton-2009-di-jakarta?page=all>.
- <https://jeo.kompas.com/catatan-tragedibom-thamrin-direncanakan-di-penjara-dieksekusi-residivis>