

Social Work Ethical Dilemma: Social Workers' Experiences in Handling Children Who Are Involved by Parents in Acts of Terrorism

Belgis Hayyinatun Nufus¹, Soni Akhmad Nulhaqim², Binahayati Rusyidi³ and Siti Napsiyah⁴

Abstract

Objectives: This research aims to explain the ethical dilemmas faced by social workers in handling children whose parents involve them in acts of terrorism. The study is grounded in the principles of values and ethics essential for social work professionalism. It examines ethical dilemmas through the lenses of deontological and teleological ethics, professional codes of ethics, and the balance between confidentiality, communication, and self-determination. A qualitative approach with a case study design was employed to explore natural phenomena in depth. Data were collected through in-depth interviews with four social workers directly involved in handling children whose parents involved them in acts of terrorism. The research found that social workers face significant ethical dilemmas, including balancing confidentiality and accessible communication, navigating professional and personal values, and managing self-determination versus paternalism. These dilemmas create confusion and impact the intervention process. The findings highlight the need for structured support for social workers, including guidance on ethical decision-making and opportunities for professional consultation. It suggests revisiting and reinforcing the professional code of ethics and discussing ethical challenges with colleagues and supervisors to navigate these dilemmas effectively. This study provides valuable insights into the specific ethical challenges encountered by social workers dealing with terrorism-related cases in Indonesia. It contributes to the body of knowledge by offering alternative solutions for ethical dilemmas, enhancing the understanding of the practical application of ethics in social work.

Keywords: Social Work, Ethical Dilemmas, Children, Intervention.

INTRODUCTION

Terrorism is an act of violence that threatens, intimidates, creates fear, causes physical injury, trauma, and death, and is carried out by individuals or groups to achieve specific goals. These goals can be political, religious, or imposing a particular ideology through violence. According to Mustofa (2002), defining terrorism is not easy and will lead to endless discussions of terms and meanings because there are many terms regarding terrorism. However, at least the elements that must be present in the definition of terrorism are acts of violence that result in destruction, death, fear, uncertainty, and mass despair with the target of random acts that have no direct relationship with the perpetrator and are driven by the motivation of the perpetrator's interests, both political and non-political. Political. Thus, there are at least four elements in defining terrorism, namely, related to the form of activity, consequences, targets, and motives of the perpetrators.

A very worrying condition is that children are starting to enter the vortex of acts of terrorism. Adult terrorists have dared to involve children in acts of terrorism. Whatever the motive, involving children in acts of terrorism is a fatal crime. This is because children are the next generation of the nation. Thus, involving children in acts of terrorism is detrimental to the child's future. Therefore, perpetrators who involve children receive heavier sentences than terrorists who do not involve children. As explained in Law no. 5 of 2018 concerning the Eradication of Criminal Acts of Terrorism (UU PTPT) Article 16A, which regulates provisions regarding the involvement of children in committing criminal acts of terrorism, states that for every person who commits

¹ Social Work Study Program, Post Graduate Program, Faculty of Social and Political Sciences, Padjadjaran University, Sumedang, West Java, Indonesia, Department of Social Welfare, Faculty of Social and Political Sciences, Jember University, Jember, East Java, Indonesia, Email: belgis19001@mail.unpad.ac.id, (Corresponding Author)

² Department of Social Welfare, Faculty of Social and Political Sciences, Padjadjaran University, Sumedang, West Java, Indonesia, Email: soni.nulhaqim@unpad.ac.id

³ Department of Social Welfare, Faculty of Social and Political Sciences, Padjadjaran University, Sumedang, West Java, Indonesia, Email: binahayati@unpad.ac.id

⁴ Department of Social Welfare, Faculty of Da'wah and Communication Sciences, Syarif Hidayatullah State Islamic University Jakarta, Jakarta, Indonesia, Email: sitinapsiyah084@gmail.com

terrorism involving children, the penalty will be increased by one third. However, even though the crime of terrorism has been made more severe if it involves children, the involvement of children in acts of terrorism still occurs.

Found three reasons why children are involved in acts of terrorism. First, the child's mental condition is still unstable, making it easier for them to be indoctrinated with radical things. Second, the enemies of the terrorists never thought that children would commit such sadistic and brutal crimes. Thus, those who were considered enemies of the terrorists were seen as being more careless in anticipating when children acted, and the tendency to fail was considered lower. Third, those driving terror acts understand the legal construction of child criminal responsibility at the international and national levels (Harefa, 2019).

The recruitment pattern for terrorists in recent years has targeted children, as occurred in the bombing at the Mobile Brigade Command Headquarters in Surabaya and the bombing at Rusunawa Wonocolo and Manukan Sidoarjo in (Lasmawati, A., & Susilo, 2020). In Serang, in the stabbing case of former Coordinating Minister for Political, Legal, and Security Affairs Wiranto (2019) in (Zada et al., 2021), the involvement of children in acts of terrorism was carried out by their biological parents. Even though the stakes are the loss of their children's lives, these parents have the heart to involve their children in the action. We do not know what is the underlying reason why biological parents are willing to destroy their children's future.

Children are a vulnerable group to be affected and exposed to radicalism. Children are humans still searching for their identity, with unstable emotions and limited experience and knowledge. Thus, it is easy for children to be indoctrinated, especially when the parents are the ones doing the indoctrination.

Terrorism is a threat to children from various sides, including religion, social life, child development, nationalist values, and love of the country. Children who are exposed to terrorism have hatred towards the state, government officials, or other individuals and groups with different ideologies. Moreover, children who experience the stigma of being perpetrators or children of terrorism feel ostracized and rejected, as a result the children feel that there is no place to accept them other than terrorist groups. Apart from that, children whose parents are convicted or shot by authorities experience deep trauma, which can give rise to children's resentment against the government. This makes the chain of generations of terrorism challenging to break.

The involvement of children in terrorism cases is a severe case. Children who are involved in acts of terrorism are victims of indoctrination from their parents. They are exploited and influenced to commit acts of violence. This is dangerous for children's welfare (Lasmawati, A., & Susilo, 2020).

The government has attempted to handle children exposed to radicalism and involved in acts of terrorism by taking a holistic approach involving various professions, one of which is social workers. The urgency of involving social workers is needed to protect children from radicalism and criminal acts of terrorism, as stated in the Minister of Women's Empowerment and Child Protection Regulation Number 7 of 2019 concerning Guidelines for the Protection of Children from Radicalism and Criminal Acts of Terrorism article 12, paragraph 3. a that for child victims and Accompanying child witnesses is carried out by professional workers, social welfare workers, and/or officers from the Witness and Victim Protection Agency.

A professional Social Worker, according to Law no. 11 of 2012 article 1 point (14), is someone who works both in government and private institutions, who has the competence and profession of a social worker as well as concern for social work obtained through education, training and/or practical experience of social work to carry out service duties and handling children's social problems. Meanwhile, point (15) explains that a Social Welfare Worker is someone who is professionally educated and trained to carry out service tasks and handle social problems and/or someone who works, both in government and private institutions, whose scope of activities is in the field of social welfare.

Law Number 35 of 2014 concerning Amendments to Law No. 23 of 2002 concerning Child Protection in Article 1, paragraph 1 states that what is meant by a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb. A child is every human being under 18 years of age and unmarried, including children who are still in the womb.

Children who are victims of terrorist networks are children who are affected and/or exposed to radicalism and terrorism, experience physical injuries, psychological injuries, and trauma, and are vulnerable to stigmatization from society (Hasan, 2018). In PPPA Ministerial Regulation No. 7 of 2019, Guidelines for Protecting Children from Radicalism and Criminal Acts of Terrorism, explains that criminal acts of terrorism can cause children to become:

Child Victims, namely children under 18 years of age who experience physical and mental suffering and/or economic loss caused by criminal acts of terrorism.

Child perpetrator, namely a child who is 12 years old but not yet 18 years old, who is suspected of committing a criminal act of terrorism.

Children of perpetrators, namely children of parents who have committed criminal acts of terrorism.

Child Witness, namely a child who can provide information for investigations, investigations, prosecutions, and the implementation of judicial trials regarding criminal acts of terrorism that he heard, saw for himself, and/or experienced for himself.

Press Release Number: B- 106 /SETMEN/HM.02.04/04/2021, published on the official website (Ministry of Tourism, 2021), states that the children of terrorists and the children of terrorists are victims.

Militant groups can carry out acts of terrorism. These namely groups feel marginalized or do not receive justice and want to achieve specific goals by justifying all means, including acts of violence. Kusuma et al., (2019) explained that militant groups listed as perpetrators of terrorism include *Al Qaeda*. Besides that, the *Taliban*, *Boko Haram*, known as *Jama'atu Ablis Sunna Lidda'awati wal-Jihad*, *Islamic State of Iraq and the Levant* (ISIL), *Al-Shabab* (Institute for Economic and Peace, 2020). Likewise, in Indonesia, although the perpetrators of terrorism are often carried out individually, the perpetrators tend to be associated with particular groups, such as the act of terrorism in Makassar on March 28, 2021, where the perpetrators were members of a group. *Jamaab Ansbarut Daulah* (JAD) (BBC News Indonesia, 2021), The perpetrator of the stabbing of former Coordinating Minister for Political, Legal and Security Affairs Wiranto was a member of the JAD group (Tim DetikCom, 2019) and the 2018 Surabaya bomber was also suspected of being a member of the JAD group (Hadi, 2018).

In Indonesia, the forerunner to the involvement of social workers in handling radicalized children is Law No. 35 of 2014, which states that social workers are companions who protect children who need special protection (AMPK), while Article 59 states that children who are victims of terrorism networks are one of 15 children who need special protection (AMPK). Thus, that from the law in this context, protection and assistance for children victims of terrorist networks is one of the areas in the field of social work.

In America, England, Israel, and Denmark, there is involvement of social workers in handling children with terrorism cases (Rusyidi et al., 2019). This treatment shows that social workers face challenges such as the complexity of situations and the involvement of strong emotions (Landau, 1997); social workers also experience fatigue because, in emergencies, they get overworked. In addition, social workers experience professional role uncertainty when collaborating with other professionals, experiencing confusion, pressure, stress, secondary trauma, and ethical dilemmas (Dekel et al., 2007; Sweifach et al., 2010; Yanay & Benjamin, 2005).

Several studies have examined the ethical dilemmas faced by social workers when handling terrorism, especially in developed countries. However, studies still need to be improved in developing countries.

Ethics comes from the Greek word *ethos*, which means customs or customs. Magnis in Huda (2009) stated that ethics is a science because ethics has a broad field of study, where ethics can be understood as a moral philosophy or a science that discusses or examines values and norms.

A dilemma is a situation in which someone must choose between two possibilities, both of which are unpleasant and confusing (Yanasari, 2021).

An ethical dilemma is a problem that involves two or more issues related to moral foundations or actions. These conditions require social workers to choose or determine steps and make the most appropriate decisions. Ethical dilemmas in social work are situations faced by social workers in which social workers are required to

choose one of two or more options, each of which has unfavorable moral implications. Meanwhile, according to Yanasari (2021), ethical dilemmas often occur when social workers see themselves as faced with a choice between two unacceptable choices, which might lead to a conflict of moral principles with it being unclear which choice is correct.

Reamer (2018) explains ethical dilemmas involving ethical themes such as confidentiality and privacy, self-determination and paternalism, divided loyalties, and conflicts of interest between professional and personal values. Meanwhile, Melda and Kurniati (2022) stated ethical dilemmas in social work, namely confidentiality and privacy, self-determination and paternalism, divided loyalties, boundaries of professionalism and conflicts of interest, and personal values.

Social work is a humanitarian profession born quite a long time ago, around the 1800s. Social work assists beneficiaries at the individual, family, group, or community level to restore social functioning and create conditions for a prosperous society. In essence, social work is a professional service to alleviate or provide aiming to alleviate or provide aiming to alleviate or provide the capacity for the social functioning of people as individuals and collectivities, creating a prosperous living situation in society (Alamsyah, 2015).

In contrast to other professions, such as psychologists, doctors, or psychiatrists, who focus services on clients, social workers see clients as targets for change and consider the client's social environment, including people who can influence the client's life. Social work is based on three essential components that integrate a social work approach: the body of knowledge or knowledge framework, the body of skill or expertise and skills framework, and the body of value or value framework (Suharto, 2005).

Professional social workers must apply values and ethics when intervening with clients. However, carrying out an ethical intervention process can sometimes be challenging, and one challenge is ethical dilemmas (Afiah, 1877).

Ethical dilemmas in social work take various forms. There are ethical dilemmas related to direct intervention with clients, namely in providing services to individuals, families, and small groups. Apart from that, there are those related to community practice, social action, administration, research and evaluation, peer relations, and professional education (Harnoko, 2010). According to Najib (2018), there are several forms of ethical dilemmas in social work: (1) Ethical Dilemmas related to direct practice, namely providing services to individuals, families, and small groups. (2) Ethical Dilemmas related to community practice, administration, social action, research and evaluation, relationships with colleagues, and professional education, namely related to actual or potential conflicts between the rules and duties of social workers in terms of (a) Client Confidentiality and Free Communication. Social workers must respect clients' rights to maintain confidentiality and client expectations. (b) Deciding for yourself and professional paternalism. In social work circles, clients usually have a fundamental right to decide on a course of action. (c) Policy laws and regulations. Social workers must uphold laws, policies, and regulations relevant to the functioning of human service organizations and society. (d) Professional and personal values. Social workers sometimes discover in the field that their values conflict with the values of social work or the official position of the head of their institution or related organization. (e) Rare and limited resources. Social workers must create allocation criteria and make decisions when allocating resources appropriately. (f) Management care. Influence management care, namely, policies created to increase fiscal responsibility and control costs for health care and human services. (g) Whistle-blowing (give a warning). Social workers generally understand the obligation to protect clients and the public from unethical colleagues. However, they also know warnings can affect fellow social workers who behave unethically.

According to Huda (2009), two theories can be used in making decisions when social workers experience an ethical dilemma, namely Deontological Ethics and Teleological Ethics. Deontology is essentially an action that is considered good based on the action itself rather than its purpose and impact. When social workers intervene by adhering to the principles of self-determination, the value of professionalism, and maintaining client confidentiality, they are implementing deontological ethics, namely ethics that should be implemented and adhered to firmly. Teleology is in contrast to deontological ethics. This ethic focuses more on the impact that will occur. For example, when a social worker intervenes by ignoring self-determination, professionalism values, and maintaining confidentiality, then decides to prefer paternalism, personal values, and accessible

communication because he considers the impact that could be harmful to the client, then it can be said that the social worker has teleological ethics.

These two ethical theories are linked to the findings of ethical dilemmas faced by social workers in handling children whose parents are involved in acts of terrorism, so the main thing is that social workers must follow deontological ethics. These, namely, ethical decisions, are carried out as they should. However, under certain conditions, social workers need to consider the impact that might occur on the beneficiaries and/or on social workers, so social workers need to consider ignoring deontological ethics and decide to choose teleological ethics. Social workers also have a code of ethics for the social work profession, which can be a reference for social workers when they face ethical dilemmas and need to make decisions.

This article can enrich the body of social welfare science, where studies have been developed targeting the handling and prevention of radicalism and terrorism. Knowing the ethical dilemmas faced by social workers in handling children whose parents are involved in acts of terrorism can be a reference for social workers when facing ethical dilemmas.

METHOD

This research uses a qualitative approach with a case study research type. According to Cresswell (2017), qualitative research is research regarding problems or issues from participants and researchers taking various best steps to obtain information by exploring a problem in detail and thoroughly. Case study research is a type of qualitative research whose research explores real life, contemporary limited systems (cases), or various limited systems (various cases) through detailed and in-depth data collection involving various sources of information and reporting descriptively (Cresswell, 2017). Qualitative research is used to explore facts and provide explanations regarding various realities found in the field regarding the ethical dilemmas faced by social workers in handling children involved by their parents in acts of terrorism. Meanwhile, the case study type is used because the researcher wants to explore real life in depth with multiple cases that are limited to the experiences of social workers in dealing with ethical dilemmas in handling children whose parents are involved in acts of terrorism.

Data collection will be carried out in 2022-2023. The data collection technique was carried out through in-depth interviews with four social workers who were directly involved in assisting children whose parents were involved in acts of terrorism, namely the 2018 Surabaya Police Headquarters bombing case, namely 1 child, the bombing case at Rusunawa Wonocolo, namely 3 children and the case in Manukan Sidoarjo. Namely, 3 children and the stabbing case of former Coordinating Minister for Political, Legal, and Security Affairs Wiranto in Serang in 2019, namely 1 child. From this case, information obtained from the experience of social workers is used to answer the objectives of the research, namely to explain the ethical dilemmas faced by social workers when handling children involved by their parents in acts of terrorism and to identify alternative solutions that social workers can carry out theoretically. When faced with an ethical dilemma that makes social workers choose ethical decisions.

Determination of informants was carried out using purposive sampling, namely the deliberate selection of informants based on several criteria, namely social workers who had handled children involved by their parents in acts of terrorism based on the cases described above and were willing to become informants. From these informant criteria, the following informants were obtained:

Table 1. Research Informants

| No. | Informant's initials | Length of Work as a Social Worker |
|-----|-----------------------|-----------------------------------|
| 1. | Social Worker 1 (PS1) | 11 years old |
| 2. | Social Worker 2 (PS2) | 15 years old |
| 3. | Social Worker 3 (PS3) | 26 years old |
| 4. | Social Worker 4 (PS4) | 8 years old |

Source: Researcher Data

The researcher gave informed consent for the research's aims. Not only did they submit a form to be filled in, but the researcher directly explained the aims and objectives of the research. There is no compulsion for informants to be willing or not to become informants. For willing informants, the researcher ensures that all informants' identities are kept confidential by not writing a single informant's name in the article (pseudonym). For those who are unwilling, the researcher ensures that there is no risk to the informant. Informants have complete freedom to be willing or not to become informants. The informants in this study voluntarily agreed to become informants.

The data analysis technique uses six steps of data analysis, according to Cresswell (2017), starting with processing and preparing data for analysis, reading all the data, coding the data, categorizing the data, describing the categorized data, and interpreting or making sense of the data. To see the accuracy between the reported research results and actual conditions in the field, data validation was carried out using source triangulation, cross-checking the results of interviews with each informant, and then rechecking so data validity is achieved.

RESULTS

Handling children whose parents are involved in acts of terrorism is a complex and challenging task for social workers. On the one hand, social workers are responsible for providing protection and support to children. However, social workers face ethical dilemmas when treating children.

The informant's experience as a social worker who has carried out social work for several years with children in various cases suggests that the handling of children whose parents are involved in acts of terrorism is the same as handling children in other cases. Rejection from children towards social workers is felt more strongly by social workers in children whose parents involve them in acts of terrorism. They view social workers as the enemy. They tend to be closed and full of suspicion, making it more challenging to build relationships and earn money and trust from the child. The intense hatred built by parents also contributes to children accepting social workers who are government employees, so they are considered challenging by children. To be accepted by children whose parents are involved in acts of terrorism takes longer than to gain acceptance from children in other cases.

PS1 expressed the experiences faced when dealing with children whose parents involved them in acts of terrorism. First, the terrorism case involving children is bombastic because it is a new case in Indonesia regarding parents involving their biological children in acts of terrorism. The intense media attention asking for information has the potential for the child's identity to be leaked. Social workers face a situation where they have to protect the client's identity. However, on the other hand, the pursuit of media can be a pressure for social workers, which can make social workers communicate freely at any time. Social workers avoid the media to maintain the confidentiality of children's identities. Second, in handling children whose parents are involved in acts of terrorism, social workers collaborate with various parties, including the police and Densus 88; guarding is very tight. Social workers are required to wear uniforms. The dilemma faced by social workers is between security that must be strictly maintained and conditions that make children feel afraid and traumatized.

PS2's experience suggests that they are often trapped in personal emotions when they see the condition of children involved in acts of terrorism whose parents have died. Moreover, they also receive rejection from the extended family and community and stigma from the social environment, so excessive empathy emerges, which leads to sympathy. This condition makes social workers immersed in emotional involvement so that the social work practices carried out are prone to not being objective. Social workers try to return to the principles of social work through reading references, namely by becoming aware of the principles of social work so that social workers can treat it more objectively.

PS3 and PS4 stated that children who were involved by their parents in acts of terrorism, even though they were still young, were very well trained in discussing the theme of jihad, toghut, and verses from the Koran that are interpreted harshly. This is because, in their daily lives, children are indoctrinated by their parents by showing them war films every day before they go to bed. This doctrine is deeply rooted, so hatred arises towards the government, officials, and others outside the group. PS3 and PS4 explained that the narratives put forward by children sometimes create a sense of doubt regarding the religious teachings that they have always believed in.

To avoid being affected by the quality of services, social workers discuss with other social workers so that they are not affected. When the children opened a discussion again regarding radicalism, PS4 limited itself by stopping the discussion and diverting them to other exciting themes. Meanwhile, PS3 continues to provide discussions related to radicalism but with a counter-narrative. When a social worker finds himself or herself exposed, the social worker immediately discusses it with colleagues and supervisors and temporarily stops providing services to the child.

DISCUSSION

The experience of social workers in handling children whose parents are involved in acts of terrorism is not as easy as turning the palm of your hand. Social workers face various obstacles, including facing ethical dilemmas in their practice.

Social workers collaborate with other professions, such as child psychologists, teachers, clergy, Densus 88, etc., to handle children involved by their parents in acts of terrorism. Different professional backgrounds certainly have different principles, methods, and approaches. These differences can give rise to tension, pressure, and confusion, so ethical dilemmas can also arise because of this factor.

Regarding the experiences faced by the informants in this research and then analyzed using the types of ethical dilemmas in social work science, it can be identified that in handling children whose parents were involved in acts of terrorism in bombing cases Police Headquarters Surabaya, the bombings at Rusunawa Wonocolo and Manukan Sidoarjo in 2018 and the stabbing of the former Coordinating Minister for Political, Legal and Security Affairs Wiranto in 2019, the ethical dilemma situations faced by social workers are: First, the experience of ethical dilemmas related to maintaining client confidentiality and carrying out accessible communication. Second, the experience of ethical dilemmas relates to professionalism and personal values. The third experience of ethical dilemmas is related to self-determination and paternalism.

Ethical dilemmas faced by social workers during the intervention process must be resolved immediately because they can disrupt it. Therefore, social workers can consider several factors when making decisions.

Two ethical theories, namely deontology and teleology, are related to the findings of ethical dilemmas faced by social workers in handling children whose parents are involved in acts of terrorism. The main thing is that social workers must follow deontological ethics, namely ethical decisions that are carried out as they should. However, in certain conditions, social workers need to consider the impact that may occur on the beneficiaries and/or on the social worker, so social workers need to consider ignoring deontological ethics and decide to choose teleological ethics.

Apart from considering decisions in choosing to use deontological or teleological ethics, social workers can also refer back to the code of ethics for social workers. Social workers have a code of ethics where when social workers experience an ethical dilemma, the social worker's code of ethics can be a reference or guideline for making difficult choices. The code of ethics for social workers discusses in detail the relationship between social workers and clients, the relationship between social workers and colleagues, the behavior and integrity of social workers, as well as various responsibilities of social workers, including responsibilities to the profession, responsibilities to service institutions, and responsibility towards society. Social workers are subject to a code of ethics, and a code of ethics for social workers can be a reference for social workers when facing ethical dilemmas when carrying out interventions.

Social workers have colleagues with whom they can discuss ethical dilemmas faced by social workers. Discussions with colleagues can open the social worker's insight to see the problems or cases faced from points of view other than colleagues. Apart from colleagues, social workers can also discuss with supervisors. Similar experiences that supervisors may have experienced can be a reference for social workers who are experiencing ethical dilemmas in dealing with children whose parents have been involved in acts of terrorism.

Social work is not free from challenges, but there is always a way to overcome them for those who make serious efforts to find it.

CONCLUSION

The field of social work studies has expanded to focus on handling children whose parents have been involved in acts of terrorism. In handling children whose parents are involved in acts of terrorism, social workers often face ethical dilemmas. The experiences of ethical dilemmas faced by social workers include encountering ethical dilemmas in deciding and choosing to implement the principles between maintaining confidentiality and accessible communication, between professional values and personal values, and between self-determination and paternalism. When faced with an ethical dilemma, social workers can decide on deontological or teleological ethics. Social workers can also return to the social worker code of ethics as a reference for making decisions. Social workers can also discuss with colleagues and supervisors to gain insight in making decisions.

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