The Role of Translation in ISIS Propaganda: International Online Radicalization Methods and Its Effect on Extremism in Indonesia

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Abstract
This research aims to compile data and information that will contribute to understanding the online radicalization phenomenon through translation. There are many studies on using the internet and propaganda in a terrorism context. However, only a handful studied the correlation between translation and terrorism propaganda, especially in Indonesia. There was little discussion on the role of translation in bridging communication between different nations, cultures, and languages and using it to propagate radical/propaganda narratives worldwide and amplify those messages to its target audience. The research method is descriptive qualitative using primary and secondary data; the sample is taken from the book of Nadharat Fi Al Ijma’ Al Qath'i and previous findings and news. This research revealed at least ten roles of translation in the online radicalization phenomenon; among others, translation in the target language can be used to identify the target audience of the propagandist, and many terrorist sympathizers were willing to volunteer to translate the propaganda. However, although the translation is used to leverage the spread of propaganda, it can also assist law enforcement officers in combating terrorist/propaganda narratives. Indonesian law enforcement officers may use translation to counter-terrorism as Indonesia has hundreds of vernacular languages that can be used to 'encrypt' and disseminate their extremist narratives.

Keywords: Radicalization; Translation; Propaganda.

A. INTRODUCTION
One of the terrorist organizations, ISIS (Islamic State of Iraq and Syria), can create the image of the utopian world of the Islamic Khilafah, which is then considered absolute by trapped cyber surfers. According to IPAC (2014), in 2013, 8000 fighters from 74 countries were involved in the conflict in Syria, and around 50 were Indonesian nationals. The increasing trend of cyberspace phenomena is becoming a part of communication because of its practical and efficient nature (Jain & Vaidya, 2021). Through the internet, we can reach all parts of the world without considering geographical barriers. The internet is also easy to operate by anyone regardless of age.

Through social media, ISIS can convey extremist ideology and destructive messages to the world’s population. One of the countries affected by ISIS recruitment is Indonesia. The ASEAN branch of ISIS, Khatibah Nusantara, has tasks, one of which is to translate ISIS material from Arabic to Indonesian and work with the ISIS al-Hayat Media Center to make subtitles for extremist videos and make this organization function as an intermediary culture/linguistics to facilitate ISIS’ globalization efforts to reach Southeast Asia (Moir, 2017; Melki & Jabado, 2016). They often make videos inviting them to join the design and edits controlled by the ISIS propaganda division,
such as the video showing Bahrumsyah alias Abu Muhammad Al-Indonesi who invites Indonesian Muslims to join ISIS (Jordan, 2017). In addition, there is also a video from Abu Jandal Al-Indonesi challenging Panglima Moeldoko to fight in Syria (Widodo, 2014; Shaban, 2020). Provocative and propaganda videos like this impact the brainwashing of young people and those who sympathize with ISIS (2017).

There have been many studies examining the relationship between the use of internet media and propaganda in the context of terrorism. However, not many studies have been found that examine the relationship between translation and propaganda of terrorism, especially in Indonesia. There are not many studies that discuss the role of translation in bridging public communication between different nations, cultures, and languages, as well as being used to disseminate radical narratives/propaganda throughout the world and strengthen propaganda messages to target audiences (Borau & Wamba, 2019; Lieberman, 2017).

While translation can help law enforcers to monitor international terrorist propaganda activities and use it as an indicator to find out how the terrorist organization manages their forces or resources, translation can also help the terrorists’ efforts by disseminating counter-narratives into various languages to assist law enforcement officials (APH) in revealing terrorist information/messages that have been ‘encrypted’ in specific languages, for example, Arabic or other languages used by terrorists in their propaganda narratives or extremist messages; this is following the results of research by Habibie (2022) and Wu (2015). Translation can also help law enforcement to find out who is the target of extremist/terrorist groups from the translations that these groups carry out (Mansour, 2018; Awan, 2017).

The discussion on the role of translation in terrorist propaganda is relevant because the internet and Dark web technologies allow anyone to access propaganda messages, translate them, upload them to the internet and then disseminate them (Hossain, 2015). Anyone without translation skills can access extremist messages even with Google’s machine translator. However, it seems that this phenomenon has not received much attention or response from the government and the public in general, even though the public needs to be aware of the dangers that can be caused by the role of translation of radical narratives. The danger is accurate, and law enforcement has arrested several perpetrators who spread and translated propaganda narratives (Blaker, 2016). This year alone, on March 24, 2022, it was announced that Densus 88 had arrested five suspected terrorists in several cities for translating and distributing ISIS propaganda materials. Then on May 23, 2022, Densus 88 arrested a 22-year-old student in Malang City, East Java, for spreading ISIS propaganda, both narratives that were still in Arabic or those he had translated. While in the United States, Tarek Mehanna was successfully sentenced to 210 months in prison by the Court on charges of providing “material support” to a terrorist organization, translating Arabic books and videos into English for the Tibyan website. The translated material supports and encourages its readers to join al-Qaeda and kill American soldiers in Iraq (Stern, 2014; Maras, 2017).
The purpose of this study is to compile data and information that will contribute to understanding the phenomenon of online radicalization through translation practices. The researcher hopes that this research can attract the attention of law enforcement, the government, and the public on the issue of the relevance of translation and propaganda of terrorism so that they are more aware of propaganda narratives designed to target members of the target community and so that they can be helpful for law enforcement and the government in formulating strategies to combat terrorism, one of them is through the use of translation in launching propaganda counter-narratives (Borelli, 2021; Galiliy et al., 2016; Tsesis, 2017).

The topic of this research is the role of translation in terrorism propaganda, especially how translation plays a role in bridging the communication of audiences between different nations, cultures, and languages so that radical/terrorist groups can use it to disseminate radical/extremist terrorist narratives throughout the world and strengthen the propaganda message to target audiences from various countries. Several studies have been conducted on internet media and propaganda in the context of terrorism. However, few studies have examined the relationship between translation and terrorism propaganda, especially in the Indonesian context. One study examining the relationship between translation and propaganda is a study by (Iliescu Gheorghiu, 2018) which discusses cultural products made entirely based on translation and intended as a propaganda tool in the communist era of twentieth-century Romania.

B. LITERATURE REVIEW

1. Propaganda and Efforts to Form Perception

According to (Mahood & Rane, 2017), propaganda itself is ‘a deliberate and systemic effort to shape perceptions, manipulate cognition and direct behavior to achieve a response that helps realize the propagandist’s intentions’. Propagandists have a goal or set of goals, and to achieve it, they deliberately select facts, arguments, and symbols and present them in the ways they think are most effective (Lannes, 2021). The internet aids the propagandist’s cause by providing a relatively unregulated and unrestricted place where terrorists can create and disseminate propaganda through countless websites and social media platforms, tailoring their word of persuasion to target thousands of potential followers join their organization and help make their dreams come true (Lieberman, 2017).

The desire of terrorist propagandists to spread their ideology cannot be separated from the role of translation because translation is an inseparable part of globalization. Translation has mediated and bridged the distance between people, languages, and cultures of different countries. As a result of translation and globalization, humans are increasingly familiar with the linguistic differences between society and culture. Translation has become an essential factor in developing world culture and literature. In fact, in the era of globalization, translators have become a necessity (Kumari, 2019).
2. Translation and Its Role in Propaganda

According to (Hoed, 2011), translation is an effort to translate from the source language to the target language or an attempt to re-express a message in another language. Hoed said that reviewing and developing translation and translation in Indonesia can be done by looking at the purpose of translation and the impact of translation on the readers and target community. This point of view is known as Skopos in translation theory. Still, according to Hoed, translators had a critical position in the past because they were part of the elite close to the center of power. Hoed uses the term Pym (2004), which refers to the translator as a mediator (intermediary) between the source text and the target audience; it can even be said as an agent of change who succeeded in structuring social history at that time because it changed the cultural structure of its time through their translation work.

The translation is believed to be a process practiced by translators to convey specific ideas, sometimes influenced by their culture, beliefs, institutional agenda, and religion. This means that translation is a means of intercultural communication; therefore, the translator can ideologically manipulate the source text to influence the reader. This is investigated by (El-Haj Ahmed & Shabana, 2017), who examines the ideological influence of Palestinian translators on their translation methods and strategies. The research findings show that it is true that ideology can affect the translator's methods and strategies. The results show that when faced with terms that are sensitive and close to their own experience, the translator cannot be neutral, become emotional, and ideologically partial.

Besides being used by terrorist groups/perpetrators, translation is also used by law enforcement to circumvent, overcome and fight radical narratives/terrorist propaganda. One of these benefits was explored in research (Erez et al., 2011) which highlighted the importance of having accurate and reliable translations of jihadist source material for intelligence and law enforcement activities and examined the issue of whether Muslim Arabic speakers make high-quality, authentic, or authentic translations free from bias. The study can be made by comparing translations by Arab Muslim coders with non-Arabic and non-Muslim coders.

Radical groups also emphasize the importance of having translations of material, which is revealed in a study (Haniff Hassan & Mohamed, 2012) that examined the radical website Maktabah Al-Tawhid Wal Jihad (MTJ). Hassan and Mohammed found that MTJ was not the first Indonesian library for Radical Islam or a pioneer in translating radical material into Indonesian but what was interesting about the MTJ translation initiative was that volunteers did the translation. The site's administrators imitated how Wikipedia works as a free encyclopedia that thrives on the contributions of volunteers. The site manager will upload several materials that must be translated and edited and then invite visitors and account owners to do these tasks voluntarily. They also encourage parties who have translated materials to send them so they can be included in the MTJ library.
Material translation can be used as an indicator of the volunteers’ preferences because it can be assumed that someone will not bother translating a material if the material is not interesting or not in line with his thoughts. The MTJ translation highlights the fact that Arabic sources play an important and influential role for Indonesian radical groups, so in this case, it is necessary to consider the translation of counter-radical material from Arabic to Indonesian, especially the revisionist works of the Egyptian leader Al-Jamah Al-Islamiah and Sheikh Abdul Qadir Abdul Aziz, alias Dr. Fadl, who is now Al-Qaeda’s toughest critic.

3. Jihad Strategy through the Use of Social Media

Several transnational groups such as ISIS, Jabhat Al Nusra, and Al-Qaeda have been proven to use social media to communicate with their supporters because they publicly disseminate their activities in the name of "Jihad". One of the strategies used by Al-Qaeda is to translate propaganda materials into several languages using social media to gain more supporters, especially from Western countries (Ryanta, 2022). Meanwhile, (al-Lami, 2019) found that translations could be a sign of the return of ISIS media in the first half of 2018 when the group offered regular English translations sourced from its official media to the messaging app Telegram. The translation effort carried out by an ISIS affiliate channel called "Nashir News Agency-English" is the first time that propaganda translation efforts have been carried out systematically, periodically, and promptly and is a sign of the recovery of ISIS media until the time the research was written, which was around June 2018.

Research (Azani & Dotti, 2021) also provides a similar picture of ISIS’s translation efforts through their propaganda magazine, Dabiq how the magazine's content has succeeded in attracting Western audiences thanks to its high-quality production and translation into several languages such as English, French, and German. The findings (Termeer & Duyvesteyn, 2022) reveal that the translations of Dabiq and Rumiyah magazines can indicate the narrative’s target audience, which is most likely women outside the Middle East because the material is translated into English. While the manifesto or open statement from the ISIS women’s brigade unit was more targeted at women in the surrounding area because ISIS did not translate the manifesto document.

The studies above have reviewed and focused their research on terrorism recruitment, propaganda narratives, counter-propaganda, and radicalization measures, including self-radicalization via the internet. However, they have not explicitly touched on the role of translation in reaching a global audience, especially in terrorist efforts. recruiting members, and spreading radical narratives/propaganda around the world. There are no differences of opinion or conflict regarding the findings of this previous study, all of them are complementary, but of the seven studies, only two discuss the context of propaganda in Indonesia and raise the issue of how Al-Qaeda uses translation as one of their strategies to gain more followers. Then, these studies have not specifically discussed the role of translation in terrorism propaganda activities, especially in the Indonesian context.
Finally, almost all research has focused solely on the link between the internet and propaganda. These three things encourage researchers to compile research on the role of translation in terrorist propaganda because internet and dark web technologies enable anyone to access propaganda messages, translate them, upload them to the internet and then disseminate them. This study does not intend to examine one particular case but rather to raise awareness about the role of translation in extremist propaganda. This research is expected to complement previous studies on the internet and its relation to the threat of global terrorism propaganda.

C. METHOD

The research method used is qualitative. Qualitative research examines the condition of natural objects, where the researcher, as the key instrument, is inductive, and the research results emphasize process and meaning rather than generalization (Samputra, 2021). The research design used is descriptive; this design aims to accurately and systematically describe a population, situation, or phenomenon. Descriptive research design can answer the what, where, when, and how questions but does not answer the why questions. Descriptive research is the right choice when the research aims to identify characteristics, frequencies, trends, and categories. The data collection methods used are primary and secondary data. Primary data was obtained from a sample of the text of the book Nadharat Fi Al Ijma’ Al Qath’i, and secondary data was obtained from various research findings and news (McCombes, 2022).

The book Nadharat Fi Al Ijma’ Al Qath’i is a book that contains the results of a discussion on the opinion of Sheikh Abdul Qadir Bin Abdul ‘Aziz who claims the occurrence of ijma’ qath’i for the ansar infidelity of the apostate government in a ta’yin manner. The book’s title is translated as Crowd-Buzzing the Defenders of the Thaghut: Must Disbelieve in Every Individual. This book was translated by a team of 3 on behalf of: Abu Anas, Abu ’Ammar, and Abu Musa. This translated book was chosen as the primary data source because it is indicated to contain translated sentences that clearly state that the police, national army, and intelligence services are part of the Thaghut government, including the ulama assembly, journalists, and mass media as pro-Thaghut for defending the secular government (taghut).

The author will analyze some of the translated sentence excerpts as samples. Meanwhile, secondary data was taken from ten research findings and several news quotes from outside and within the country. The analytical method is descriptive qualitative, namely analyzing, describing, and summarizing various conditions and situations from the data collected (Winartha, 2006). The data analysis technique uses an interactive model qualitative approach initiated by Miles and Huberman, consisting of data collection, data presentation, data reduction, and drawing conclusions or verification (Miles et al., 2014).
D. RESULT AND DISCUSSION

1. The Evolution of Jihadist Communication

Just like the development of internet technology, the communication used by jihadists has also evolved. Leone’s findings (2015) reveal that after the September 11 attacks, there has been an evolution in how terrorist groups communicate, and their communication targets have also changed. Osama Bin Laden’s video initially targeted Arabic and Muslim audiences. At the same time, the West could only access the content of the communication through the linguistic and cultural mediation of translators and interpreters. However, then, they no longer target Western audiences as targets for attacks but also target them as potential followers to recruit. That is why the language used in terrorist propaganda narratives has shifted to English, French, Russian, German, and Italian. Leone argues that this shift in communication poses three significant security risks, namely the indoctrination of young Europeans by ISIS propaganda to get involved in terrorist activities in the Middle East, the return of European fighters to their respective countries after being indoctrinated and trained militarily with an agenda and the ability to carry out significant attacks such as those already in Belgium, France and Denmark and ISIS supporters in Europe gain detailed knowledge, primarily via the internet, to carry out attacks on civilians in European cities.

Terrorist groups such as Al-Qaeda, ISIS, and Jabhat Al-Nusra have several online publications as their means of communication. Al-Qaeda has Inspire, Jabhat Al-Nusra has Al-Risalah, while ISIS has Dabiq, Amaq News and Rumaiyah. Rumaiyah has been Dabiq’s successor since 2016, and while not much different from its predecessor, Rumaiyah is far more influential in the world of jihadist propaganda due to its broader reach. Rumaiyah is translated into ten languages: English, Indonesian, Bosnian, French, German, Kurdish, Pastun, Russian, Turkish and Uyghur. Rumaiyah also complements two other ISIS publications released in Arabic, namely Al-Naba (released weekly) and Amaq News Agency (released daily) (Mahzam, 2017). Dabiq itself is known for its high-quality production, making direct appeals to Western audiences and providing translations into languages such as English, French, and German (Azani & Dotti, 2021).
Figure 1. Examples of translations of posters and news in Italian and English

Source: Mazzoni (2019)

The findings of Mazzoni’s research (2019) in Italy revealed that translations of bulletins, official statements, and infographics sourced from Al-Naba, were broadcast via Telegram by a channel called ‘Ghulibati a Rum (GaR),’ which means Conquest of Rome. According to Mazzoni, GaR is not an official channel of ISIS, like Halummu, which distributes materials in English, and Infos an-Nur (IaN), which distributes materials translated into French. GaR has three channels: GaR 10, GaR 11, and GaR 14. GaR 10 is the main channel and the first to broadcast messages translated into Italian. In addition to the Telegram channel mentioned above, (Mazzoni, 2018) found that other channels translate original statements or newsletters in Arabic into German, such as Journalist Schwarz and Mr. Sommer and Somali Makawi News. Then there is Meydan Haber, who translates into Turkish and Al Bayynah, who translates into various Eastern European languages, such as Albanian, Russian and Bosnian.

Mazzoni’s research (2019) also compares the number of translations broadcast by each ISIS affiliate channel on Telegram, such as the Nashir News Agency (NNA), from March 17 to May 7, 2019. It is known that the NNA channel, which broadcasts English translations made by the Halummu channel, distributed 303 translations of the 355 official announcements issued. Meanwhile, the IAN channel broadcasts ISIS media productions in French, distributing translations of 163 Amaq News Agency bulletins, eight bulletins, and 56 official statements of the group, including the bulletin, which is considered very important about operation Battle for the Vengeance of the Blessed Sham Wilaya (Battle of Revenge). from the Blessed Sham Region), the ISIS group’s first operations in Mali and Congo and their claimed attacks in Bangladesh, the publication of Abu Bakr al-Baghdadi’s videos and attacks carried out in Sri Lanka. Meanwhile, GaR only translated 26 of the 722 official media productions released by this terrorist organization.
Apart from GaR, Italian ISIS followers’ involvement in opening channels for the translation of media products can also be seen from the emergence of the Al Mutarjim (The Translator) project. Although Al Mutarjim only operated briefly and closed its Italian language channels, they have branches that spread official ISIS or Amaq News Agency communications into German, Spanish, Farsi, French, Filipino, Bengali, Pastun, Urdu, and Indonesian. Other international projects are connected to the universe of ISIS supporters, which at the time of Mazzoni’s research, were in the process of expansion and could encourage online da’wah activities in Italy. Among these are network channels Anis Almohadin and Ash Shaff News. Anis Almohadin aims to translate ISIS statements into various languages and original works by other channels associated with ISIS support networks such as Al Battar Media, Al Saqri Military Foundation, and Al Abd al Faqir. Anis Almohadin has Russian, French, English, Filipino, and Spanish translation channels. Meanwhile, Ash Shaff News disseminates translations of official statements issued by ISIS to provide more in-depth coverage with more details than the news officially reported by ISIS. Al Mutarjim, Ash Shaff News, and Anis Almohadin have official accounts that often ask volunteers to help their network with translations.

After its defeat, ISIS is trying to get back on its feet, and a sign of ISIS media revival was seen in the first half of 2018. Research (al-Lami, 2019) found that ISIS began to offer regular English translations of its official media output on the Telegram application. This effort was initiated in February and consolidated in April when the ISIS-affiliated channel, Nashir News Agency-English, was active alongside the Arabic version of Nashir’s account. Although English translations of ISIS-affiliated media are not new, this is the first time that such translation has been carried out in a systematic and timely manner for ISIS propaganda, and is still being carried out regularly and is a sign of the recovery of ISIS media.

Meleagrou-Hitchens (2020), who wrote about Anwar al-Awlaki’s jihad journey, the first step to making the ideology of Salafi-jihadism accessible to Western audiences and increasing the number of potential followers is to ensure the translation of the
works of influential ideologues into English because in part most of these works are only available in Arabic. In 2009, Awlaki explained his motivation for translating and analyzing jihadist tracts because most of the jihadist literature was only available in Arabic. No publisher would take the risk of translating it. The only parties who spent the money and time translating the jihadist literature were Western intelligence agencies, which obviously would not want to share the translation with anyone else. After moving to England, Awlaki began to orally translate The Book of Jihad from the fourteenth-century Muslim scholar and warrior Ahmad Ibrahim Muhammad al-Dimashqi al-Dumyati, also known as Ibn Nuhaas. The reason is that most of its audience does not well recognize the work. However, jihadist groups have long viewed the work as an essential contribution and often refer to it as a justification for jihad in the modern era.

![Figure 3. Al-Mutarjim Terjemahan Translation Channel Logo Example (Mazzoni, 2019, p. 110)](image)

In addition to Awlaki’s translation work, another jihadist, Muhammad Mahmud, translated the al-Maqdisi pamphlet into German to enrich the pro-jihadist Egyptian fatwa Ahmad Ashush (Fisher & Prucha, 2019). However, Hitchens argues that Awlaki’s translation work was very influential and that Awlaki’s quotes remain popular and are frequently referenced by ISIS followers from the West. This was revealed in various terrorist trials that said that Awlaki’s 2005 oral translation, Constants on the Path of Jihad (Staying on the Path of Jihad), had inspired violence. In 2008, the US Department of Homeland Security received an assessment from their Extremism and Radicalization Unit that English-language transcripts and recordings circulating on the internet and in the hard copy of Constants on the Path of Jihad invite American Muslims to carry out violent attacks at home, and against US targets abroad. His lectures also attempt to insulate readers with widely circulated non-violent messages.
Examples of tendentious messages conveyed through translation can be found in the excerpts of the sentence of Nadharat Fi Al Ijma’ Al Qath’i; for example, in the Publisher’s Preface, it is written as follows:

The secular government that governs Muslim lands with favorable laws of ignorance and abolishes Islamic law has been one of the greatest calamities of Muslims for more than half a century. One of the branch problems that arise from it is a problem of the legal status of the defenders and guardians of the establishment of the secular system of government. The most prominent defenders and guards of the thaghut system of government (anshar thaghut) are the police, the national army, the intelligence service, the assembly of thaghut ulema, pro-thaghut journalists, and the pro-thaghut mass media. Some scholars think that the defenders and guardians of the thaghut government must be disbelieved by each individual (takfir mu’ayyan) because, in them, there are no more barriers to disbelief (mawani’ takfir) (page vi).

Furthermore, there is a sentence that states that the highest level of monotheism is to try to overthrow the thaghuts and jihad against them. As for the highest level of monotheism and the peak of its height, it is trying to overthrow these thaghuts and make jihad against them (p. ix). On another page of the Preface, it is also stated that anyone who becomes a soldier without coercion has not stayed away from thaghut, which means he is neither a monotheist nor a Muslim.

Anyone who makes himself a soldier, helper, assistant, and guard of the thaghut voluntarily, not forced or obliged (in military service, pent), no doubt has not stayed away from thaghut. Moreover, whoever does not stay away from thaghut is not a monotheist and not a Muslim because he has not realized the lowest level of monotheism... How do people like them stay away from thaghut while they are obedient soldiers, their eyes do not sleep to protect the law that they disbelieved, they wasted their youth and age in defending it, and they sacrificed their blood and lives to enforce, enforce, and enforce the law? (p. x)
The following example is a sentence that conveys the statement of Islamic scholars that "Whoever does not disbelieve in an infidel then he is an infidel too." (Qaid, n.d., p. xiv). The translation of the book can be obtained through the internet by anyone, and if it is not read carefully, it can potentially lead to misunderstandings from the reader. However, the threat of propaganda being spread in translation does not only come from 'human' translators but also 'machine' translators, namely Google Translate. In 2021, Andrew Dymock was found guilty of terrorism and hate crimes. He used the online platform to raise funds for the System Resistance Network (SRN), one of several groups trying to take over the far-right National Action (NA) group. An examination of Dymock's computer revealed that Dymock's extremist views began when he was 17 years old, including a Google translation of the words "kill all Jews" (Quinn, 2021).

2. The Development of Extremist Propaganda Translation in Indonesia

Meanwhile, in Indonesia, the translation process has long played a role in spreading extremism. The influx of thoughts from Muslim Brotherhood figures such as Sayyid Qhutub, Sayyid Hawwa, and Hasan Al Banna to the thoughts of the Darul Islam (DI) people in Solo and Yogyakarta occurred through books by Muslim Brotherhood clerics that have been widely translated since the 1970s (Solahudin, 2011). Until now, translation also plays a central role in acts of global terrorism and radicalization offline and online. Terrorist groups and supporters also rely on translation as part of their strategic move in disseminating propaganda materials. For example, Aman Abdurrahman, in addition to acting as the leader of Jamaah Ansharut Daulah (JAD), is also known as the translator of 150 ISIS writings into Indonesian.
In 2022, Densus 88 arrested five suspected terrorists supporting ISIS who had direct ties to ISIS propaganda in the Middle East. According to a police spokesman, the five suspects actively received material from the terror group and translated it into Indonesian before sharing it on social media. The five were arrested in different places and were members of the 'Annajiyah Media Center' whose role was to distribute digital posters for terrorism propaganda (Batubara, 2022). Then in Malang, East Java, a student with the initials IA was arrested for being involved in spreading ISIS material on social media. The student translated the video material he received and then translated the translated video (Habibie, 2022). While in the United States, Benjamin Carpenter, alias Abu Hamza, from Tennesee, was accused of translating ISIS propaganda material into English. He was charged with leading the Ahlut-Tawhid publication which translated and published ISIS and pro-ISIS material (Kompas, 2021).

Terrorist groups have long used translations and law enforcement officials to fight terrorism. For example, in the United States, the Federal Bureau of Prisons (BOP), under the auspices of the Department of Justice, established a robust and competent anti-terror infrastructure, including an administrator and assistant administrator to oversee collaboration and communication between BOP Liaisons, for example in the Countermeasures Task Force. Joint National Terrorism at the FBI with the BOP Counterterrorism Unit. Their mission is to 'identify and validate detained terrorist actors, provide translation and transcription services, monitor and analyze terrorist actors' communications, develop intelligence products that enable staff to make informed decisions, develop and conduct practical anti-terror training relevant as well as coordinating and liaising with the intelligence community (Morton & Silber, 2018). This effort is significant because, according to (Fisher & Prucha, 2019), one of the factors that make ISIS able to operate efficiently online is the protection of their secret network by Arabic which requires access to the secret network, while the number of researchers who know Arabic is minimal giving rise to a linguistic firewall (linguistic security system).

Another effort that law enforcement can make apart from mastering the language of terrorist operations is reading translations of terrorist propaganda materials. Mazzoni’s research findings reveal that after reading the translation from the Italian GaR channel, it can be seen that the translator is not a native Italian speaker because the translation contains spelling, syntactic and grammatical errors. In addition, the more complex the translation, the greater the frequency of errors that appear, so the Italian text becomes difficult to understand. Therefore, it is very likely that the GaR translator is not a native born and raised in Italy and had limited knowledge of the Italian language. GaR’s translation also contains some linguistic calculus, possibly from a mistranslation from French to Italian.

However, law enforcement officers cannot work alone in tackling acts of terrorism; there needs to be a collaboration with relevant stakeholders. (Chen, 2012)
describes that several non-profit and non-profit organizations are engaged in the anti-terror field and provide translation services for law enforcement purposes. For example, the Middle East Media Research Institute (MEMRI), a Washington-based non-profit, regularly translates media and annotated videos, news articles, and websites in the Middle East region from Arabic, Persian and Turkish. The Institute also provides supporters of Islamic reform with a platform to translate their ideas and thoughts. In addition, MEMRI also established The Jihad and Terrorism Project to bridge the language gap between the West and the Middle East by providing a timely translation of Arabic, Farsi, and Hebrew documents. There is also SITE (Search for International Terrorist Entities), formed in 2002 by Rita Katz, which monitors terrorist activities, stores translations of terrorist media and documents, and makes them available to the media, governments, and companies that subscribe to their organizations. The Site Intelligence Group.

3. Multilingual Problems in Translation

Multilingual problems in studies examining Jihadist content are written in various languages, such as Arabic, German, French, etc. Various ways to process multilingual content have been deployed to carry out the task of translating, one of which is by using a machine translation-based approach, a corpus-based approach, and a dictionary-based approach. Google Translation is one of the most popular machine translation applications because it provides translation functions into more than 80 languages. The language detection and language translation API from this automatic machine translator can be integrated into web pages using JavaScript to automatically translate sentences in other languages into English (Chen, 2012). However, the use of Google Translate must be done carefully to avoid unwanted things like the case in 2012 when the Copenhagen Police, Denmark, accused a Kurdish man of the crime of financing terrorism based on evidence of text messages translated using Google Translate. The accused reportedly experienced interference after interrogation, and his lawyer stated that using Google Translate cannot be considered lawful in legal proceedings (CPHPost, 2012).

All the research findings above show the relationship between the translation process and terrorist propaganda activities. In line with Skopos' theory, the translation of propaganda narratives is made to widen the ‘reach’ of propagandist communication outside the country of origin of the terror group/perpetrator. As part of the phenomenon of global terrorism, propaganda activities also spread worldwide, where translation is one of the spearheads of propagandists in realizing their goals. According to Hoed, since the first translators have been considered agents of change who can change the structure of social history, this conclusion is still valid today because the translated propaganda narratives can 'influence' the mindset of human readers.

In the Nadharat Fi Al Iljma' Al Qath'i translation manuscript, the publisher clearly stated the purpose of the translation of the manuscript, namely to provide a comparison for the translation of the study of Sheikh Abdul Qadir bin Abdul Aziz.
which has been widely circulated among da’wah activists since eight years ago. I hope that the presence of the translation can contribute to the creation of mutual respect, understanding, and love among the da’wah activists who ‘coincidentally’ chose different tarjih results in this ijtihadi case. Thus, the publisher’s statement of intent is clearly in line with Skopos’s theory which explains that translation is often done to fulfill specific goals (needs).

Based on the description of the research results above, can be seen several things; first, translation can be used to disseminate radical narratives/extremist propaganda, for example, such as the excerpt from the book of Nadharat Fi Al Ijma’ Al Qath’i above. Second, the target language translation can indicate the audience the propagandists are targeting, as described in Termeer & Duyvesteyn’s findings about Dabiq and Rumiyah magazines being translated into English to target women outside the Middle East region. Third, anyone can volunteer to help translate the propaganda narrative as Tarek Mehanna and Awlaki, and volunteer translators for the radical website Maktabah Al-Tawhid Wal Jihad (MTJ) do. Fourth, translation can help law enforcement officers to reveal ‘information’ that has been ‘encrypted’ in Arabic or other foreign languages used by terrorists in propaganda narratives, as revealed in the research of Ali Fisher and Nico Prucha. Fifth, translation can also help counter-terrorism efforts to counter terrorist/propaganda narratives, such as that of the Federal Bureau of Prisons (BOP). Sixth, translation can assist law enforcement in monitoring the activities of terrorist propagandists; this activity can be carried out by non-governmental organizations such as MEMRI and SITE. Seventh, machine translators, such as Google Translate, Bing, and the like, can help law enforcement and terrorist group sympathizers understand and spread propaganda narratives. Eighth, any machine translator cannot be used singly; a ‘human’ translator is still needed, especially in handling pro-justice cases; this is important to avoid mistakes that APH in Denmark has experienced. Ninth, translation can be used to increase the ‘power of the message’ to the target audience, as did Ash Shaff News which provides translations with deeper coverage of news broadcast by terrorist groups. However, on the other hand, it can also be helpful for law enforcement when used to ‘disseminate counter-propaganda narratives.’ Finally, law enforcement can use translation as benchmarks or indicators of how terrorist organizations manage their resources and forces.

E. CONCLUSION

The findings of this study reveal how online radicalization can be more widespread and more ‘understood’ by citizens of the world through the practice of translation. In responding to this phenomenon, law enforcers in Indonesia must be more vigilant, considering that Indonesia has hundreds of regional languages that can be used to ‘encrypt’ and spread their extremist narratives. Therefore, maximizing counter-terrorism efforts by including the translation aspect can be seriously considered, especially considering the rapid pace of technological advances in machine translation applications such as Google and Bing Translate. Counter-
narratives of terrorist operations or target audiences need to be created in various languages. Considering that the enemy is doing this massive and systematic translation, inviting his sympathizers to volunteer to translate, the public, through non-governmental organizations working in the anti-terror sector, needs to be aware of this and help law enforcement in the field of translating extremist/terrorist counter-narratives. While the government, on the other hand, may consider devoting adequate resources to provide translations and translations from various foreign or regional languages into Indonesian and vice versa to tackle terrorism in Indonesia. This research still has various limitations, but the researcher hopes that the results obtained can encourage other studies to explore similar topics related to the role of translation in countering terrorism, one of which is translation forensics which is increasingly playing a role and intertwined with forensic linguistics but has not received enough attention.

REFERENCES


