

Deradicalization in The Novel *Demi Allah Aku Jadi Teroris* by Demien Dematra

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Abstract. A literary work will be valuable if it has benefits in real life. One of the unfinished problems in the life of the nation and state today is terrorism which needs to be handled seriously and comprehensively. One of the preventive steps to prevent terrorism can be carried out through deradicalization messages in a literary work. The purpose of this paper is to describe the forms of deradicalization in Demian Dematra novel *Demi Allah, Aku Jadi Teroris*. The methodology used is dialectical with a sociological approach to literary works. The results of this study are forms of deradicalization in accordance with Government Regulation of the Republic of Indonesia Number 77 of 2019 Article 31, namely 1) the form of identification carried out by the police when identifying suspected terrorists, 2) the form of law enforcement, namely the hunting and arrest of suspected terrorists carried out by the police, 3) the form of reeducation, namely the essential religious education of Kemala, and 4) the form of social integration carried out by Kemala after being released from prison. Messages to readers and future researchers should continue to broadcast the deradicalization program through literary works that can be applied to the community.

Keywords: deradicalization; sociology of literature

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INTRODUCTION

Literary works should have a role in social life. A literature that is clearly born does not necessarily or does not just exist, but is born from the reflections, thoughts of writers who live in the midst of society. What is felt and created by the writer is the birth of literature. Therefore, the existence of literary works is expected to play a role in solving social problems.

¹Literature presents a reflection of life, and life itself largely consists of existing social realities. The life in question is a life that includes relationships between people and people, between humans, between events that occur. Therefore, looking at literary works as a reflection or depiction of the world and human life, the criteria imposed on the work is the "truth" of the description or what the main author wants to describe.

The social problem that currently exists in the life of the nation and state is the problem of terrorism. Terrorism is an act that violates the law based on radical thoughts. These radical ideas must be countered by deradicalization programs. The implementation of the deradicalization program must of course be carried out comprehensively, including through literary messages. Research conducted by Suarda on

handling terrorists which provides a review of the literature on Indonesia deradicalization program for terrorist prisoners. This paper does not comprehensively discuss deradicalization programs through literary works².

The term deradicalization comes from "radical" with the suffix "de" which means to reduce or reduce, and the word "basic", behind the word radical means a process, method or action. So, deradicalization is an effort to reduce radical activities and neutralize radical ideas for those involved in terrorists and their sympathizers as well as community members exposed to radical terrorist ideologies³

Deradicalization is all efforts to transform radical beliefs or ideologies into non-radical ones with a multi and interdisciplinary approach (religious, social, cultural, etc.) for people who are influenced by radical beliefs. On that basis, deradicalization is more about trying to change cognitively or moderate the thoughts or beliefs of someone who is exposed to radicalism. Thus, deradicalization has a long-term program. Deradicalization works at the ideological level with the aim of changing the doctrine and interpretation of terrorist religious understanding⁴.

The study of deradicalization is one of the themes and studies that can be said to be quite

new in the Indonesian literary treasures. One of the literary works with the theme of deradicalization is Damien Dematra's Novel *For Demi Allah, Aku Jadi Teroris*. The novel is a contemporary Indonesian novel published several years after the Bali Bombings and the WTC Bombings. This novel has an interesting deradicalization message to study. With a sociological approach to literary works, the novel can be explored the forms of deradicalization contained.

METHODS

a) Research Approach

This study uses a sociological approach to literary works with a qualitative descriptive method. The use of this method aims to get a clear picture of the object being analyzed. The data collected in this study are in the form of words or sentences, not numbers⁵.

The theory used is the dialectical model theory prioritizing coherent meaning. The basic principle of the dialectical analysis technique is that knowledge of human facts will remain abstract if they are not made concrete by integrating them into the totality. Broadly speaking, the implementation of a circular dialectical analysis follows the steps: first, the researcher builds a model that is considered to provide a certain level of probability on the basis of parts. Second, he checks the model by comparing it with the whole (paragraph by paragraph for the case of prose, line by line for the case of poetry, and speech by speech for the drama). This is done by determining: (a) the degree to which each unit analyzed is combined in the overall hypothesis, (b) the list of elements and new relationships that are not completed in the all model, (c) the frequency of the elements in the relationships that equipped in the examined model⁶.

b) Data collection technique

The technique of collecting documentation is in the form of cutting text that is considered important and contains a picture of religious radicalism in the novel.

c) Data Validity Technique

This study uses the technique of validity of observation persistence and consultation with the supervisor. This technique is carried out by exposing the temporary results and the active results obtained in the form of guidance with promoters, promoters in their respective fields, so that researchers can improve perceptions, or views and analyzes that are being carried out⁷.

d) Data Processing Techniques

The technique of parsing and processing data is based on the following steps:

1. Read and understand literary works to be studied, both novels, short stories, romances, and others.
2. Find the characters who have the most dominant conflict
3. Finding the conflict resolution given by the author in the literary work
4. Draw conclusions

RESULTS AND DISCUSSION

A Form of Deradicalization in Novels *Demi Allah, Aku Jadi Teroris*

Based on Government Regulation Number 77 of 2019 concerning Prevention of Terrorism Crimes and Protection of Investigators, Public Prosecutors, Judges, and Correctional Officers, Article 2 paragraph (1) the government is obliged to commit terrorism crimes. So in the regulation it is clear that criminal acts of terrorism must be prevented and even criminal acts against terrorism are necessary. Prevention and law enforcement actions are part of deradicalization⁸.

Prevention of criminal acts of terrorism is carried out through national preparedness, counter-radicalization, and de-radicalization. One of the things that can be done through this effort is through literary works. The novel for the sake of Allah, Aku So Terroris (DAAJT) has complex forms of deradicalization.

a) Form of Identification

The initial process in conducting a deradicalization program is identification. The form of identification of terrorism cases in the DAAJT novel begins with the scene of the Antares Commander conducting a briefing with his members. Identification of terrorism suspects must be based on accurate data. From these accurate and detailed data, appropriate, detailed, and sustainable actions can be taken.

Komandan Antares berjalan mendekati whiteboard, menatap kearah meja yang disusun kearah depan. "Kita baru sajamendengar dari petugas lapangan bahwa ada sinyal gerakan lapan". Ia meletakkan sebuah foto dipapan tulis. "Orang ini, atau ini", ia meletakkan sebuah foto yang serupa tapi tak sama. Wajah orang itu telah dimodifikasi. Ia melanjutkannya, "atau ini", ia meletakkan sebuah foto lagi, "adalah pelaku kekerasan bom di Majalengka". "Orang ini telah kita incar selama 2 bulan" terakhir. Abdullah alias Amakrie". Antares mengamati wajah-wajah didepannya. "Sekarang kita baru saja menemukan

konfirmasi mengenai wajah orang yang diduga adalah kurir yang ikut membantu mencarikan safe house untuknya. Orang ini orang baru bagi kita. Setelah kita melacak terus, akhirnya kita dapat mengetahui wajahnya. Kita sebar foto mereka di media masa untuk memperkecil ruang geraknya". (Demien 2009:133)

The novel quote above explains that the target figure has a different appearance in the photo. The faces in the photo are similar, but not the same. It was common for a fugitive to harass a security guard. "This person, or this", he placed a similar but not the same photo. That person's face has been modified. Yes, a terrorist usually performs such camouflage. They usually lengthen hair, lengthen or trim beards or beards. Even in the excerpt of the novel, the third photo model is shown even though it is the same person. "...He continued, "or this", he put another photo...". This is what people need to know and be aware of. From the snippet, the reader or the public knows the characteristics or character of such a terrorist, and we need to be careful even when we suspect new people around us.

A terrorist also usually has several names. These names even differ greatly from the original names according to their birth names. From the trailer of the DAAJT novel, it is explained that the person suspected of being a terrorist has two names. "This person we have been eyeing for the last 2 months". Abdullah alias Amakrie". Yes, usually a terrorist has an alias, this is usually obtained from the results of tracking and development. Usually a terrorist in one area is named Abdullah, in another area his name is Amakrie as described in the novel.

The form of deradicalization at the identification stage in the DAAJT novel is also shown by the attempt to post a photo of a suspected terrorist to the mass media. Dissemination of photos in the mass media is also a form of deradicalization so that the public can identify suspected terrorists. By distributing these photos, the public can help to paralyze the terrorists' space. This is a strategy so that the public can be careful, so that when they encounter people who are like photos in the media, they are not easily swayed by radical deviant doctrines. It is even hoped that the community can help the police to report the person's whereabouts so that radicalization can be reduced or eradicated.

The next form of identification is to make observations and clarifications carried out by Prakasa and his team. After the Antaren Commander explained about the targets and the

available data, the commander ordered Prakasa and his team to conduct reconnaissance on suspected terrorists. Reconnaissance is a secret observation activity to find out the whereabouts of the target, as well as to ascertain the target. An anti-terror officer must be like that, they must always be ready and observant of the targets. "Prakasa, lead your team to scout a house in the western Bogor area. Team 2 standby, if there is any suspicious action, please contact me immediately". And all observations will later become policies to determine actions, therefore an anti-terror soldier must always coordinate and report developments to the leadership.

Identification and production is carried out on a suspected person, which can be done by way of clarification. The next scene in the DAAJT novel is the arrest of a suspected person for clarification. It is hoped that the officers will be able to obtain further information regarding the target. When obtaining reliable information, officers can determine the next course of action. This is done so that each handling of terrorist cases is careful and observant, in order to reduce victims and capture targets.

Sejam kemudian, menjelang pukul enam, seorang laki-laki terlihat keluar dari rumah itu. Prakasa segera memberi laporan pada Antares, yang terjaga dalam markas. "Oke. Tangkap dan bawa dia unuk ditanyai. Tanpa keributan yah"¹⁰.

The result of securing a man who came out of the target's house finally succeeded. Based on the identification, the man is a nobody. Neither Abdullah nor Hamal were targeted. Even the cops saw it for the first time. From the results of the interrogation of the man, it is known that the man only shows the boarding house for those who need it. After being shown a photo of the target, the man finally recognized the photo he was proffering, namely the person in the boarding house, Hamal. This step is an action according to the SOP. As a police officer, Prakasa and his team must be professional, must get information for sure so that the next action is not careless. Do not let there be victims of wrong targets that sometimes occur in our society. Because recklessly, the life of an innocent person will be the victim.

Another form of identification as an effort to deradicalize the DAAJT novel is to identify the profile of a terrorist. Like the scene of the alleged terrorist's house raid occupied by Hamal. Prior to making the arrest, the police had already pocketed Hamal's personality record. With a personal record of the suspected terrorist, the police can

find out his character, abilities and weaknesses. This is important for law enforcement to take full action with careful calculations so as to obtain the expected results.

“Catatan riwayatnya. Ia menghilang selama bertahun-tahun. Tidak ada aktifitas, seolah menghilang begitu saja. Ia tidak pernah keluar negeri, tidak memiliki kemampuan apa-apa, kecuali beberapa laporan tentang pemerekosaan, tapi dari cara memasang bom, kelihatannya ia sudah diajarkan oleh orang yang ahli”. (Demien 2009: 141)

Another form of identification of deradicalization in the DAAJT novel is the inventory of suspect data. In the form of the data inventory of suspects, the plan is to upload photos of the list of wanted people suspected of terrorism to the mass media. It is hoped that with this data inventory, the police can narrow the space for terrorists, and as a reminder to the public to increase awareness of terrorism. Uploading photos of suspected terrorists can also help the police when the public finds out information about people in photos of suspected terrorists in the mass media. Even in the story, there is a plan to upload an article about identifying terrorists based on available data and is part of the success of the deradicalization program.

“Bagaimana kalau kita minta salah satu media untuk memuat artikel tentang bahaya laten terorisme, kronologi yang pernah terjadi dan ulasannya, termasuk foto Hamal dan Abdullah? Mungkin saja ada tanggapan dari masyarakat”. (Demien 2009: 155)

“Menurutku, sebaiknya kita tetap memuat artikel tentang terror bom lagi di media, sekaligus foto-foto mereka. Bagaimanapun Abdullah masih dalam daftar pencarian kita.” (Demien 2009: 156).

Reports from the public about information on radicalism and terrorism are also a form of identification which is very helpful for the police. The development of the terrorist case carried out by Prakasa and his team is also thanks to reports or complaints from the public. Even the one who reported it was Rafa, a bride-to-be who had joined a terrorist network. Because of the situation and healthy thinking, Rafa finally realized and tried to help the police to take action against radical ideas that would lead to acts of terrorism. "This person who took me "hijrah" ama two of my friends'. Including what Purbani did, he helped the police to provide information they knew about the existence of terrorist networks. This kind of community attitude is expected, because it can

help the police to reduce radicalism ideas carried out by terrorists.

In order to obtain valid information, sometimes the police also disguise themselves as Prakasa did. Prakasa disguises himself as a café customer under the name Prada. He introduces himself to Kemala as a man who has lost hope of life due to detecting a serious illness. "Okay, but first don't call me dad. But call me Prada" (Demien 2009: 170). The reason is that he hopes to strengthen Prakasa's disguise so that Kemala can sincerely devote his time to accompanying the end of his life, and is even expected to obtain information about his personality and his networks. In fact, Prakasa was willing to join his team just because he wanted to know Kemala's martial arts abilities. "To beat me up" ... "I want this girl I'm currently investigating to bring out her abilities in a state of urgency. It's kind of like that" (Demien 2009: 179). This undercover activity to obtain information is part of the identification and validation activities of a suspected terrorist.

The result of a secret investigation carried out by a police officer is a detailed report as a basis for determining further action. Like the secret data about Kemala that Commander Anateres conveyed to Prakasa. The data shows Kemala's activities as a member of a terrorist network, and even records a short-term plan to bomb the café "Bistro Americana". Based on this data, the Antares Commander can determine the next steps, namely tightening security at the café, checking all luggage, and deciding if Prakasa wants to meet him just once and last. The data from the investigation is very important and helps the police officers, because it is from this data that the Antares Commander determines his strategy as an effort to eradicate radicalism on this earth.

“Nih, baca! Laporan intel di lapangan!”

Prakasa membukanya, dan matanya langsung tertumbuk pada foto Kemala. Ia membaca keterangan dibawahnya. Orang tua: meninggal. Sanak keluarga: tidak ada/ tidak diketahui. Kemudian dalam kolom dikanan bawah, terlihat keterangan. Kenggotaan: aktif. Catatan: merupakan salah satu murid tempat pelatihan yang masih disembunyikan. RENCANA JANGKA PENDEK: Membom “Bistro Americana”.

Antares menatap Prakasa. “Wanita itu sudah dipastikan akan melakukan pengeboman di café itu. Aku telah meminta penjagaan diperketat. Semua barang bawaan diperiksa. (Demien 2009: 189).

b) Forms of Law Enforcement

The form of deradicalization through law enforcement in the novel DAAJT is told during the arrest of Hamal. After the police received accurate information, the person wanted, namely a courier or provider of Abdullah's residence, namely Hamal, was at the house being snooped on. "But based on the photos we have, he confirmed that the person he was living with was Hamal." Prakasa immediately contacted the team that was observing the target's house to conduct an ambush on the suspected terrorist who lived in the target's house. The police's efforts to arrest suspected terrorists are a form of law enforcement to provide a deterrent effect to terrorist actors, and to narrow the space for radical ideologies.

Like Hamal, who was involved in terrorist acts, strict action must be taken. Prakasa and his team managed to paralyze the target's house and its occupants. However, the perverted brains have been surrounded, instead of giving up, they have threatened the police to detonate the bombs used on their bodies. "If you take one step forward, then I will detonate this bomb with you." However, Prakasa as the team leader was quite clever, even twisting the terrorist's bluff. "You don't want to do this, do you, Hamal?" Prakasa knows, without a detonator it is impossible for a bomb to explode by itself. And when Hamal was about to hold the gun that was at his feet because the bomb didn't explode, Hamal was shot by the team first and died. This police action is a form of law enforcement against terrorism, anyone who will endanger human life, then he must be paralyzed.

The result of the raid on the shelter of the suspected terrorist was the death of Hamal because he wanted to fight back. Because they wanted to carry out a suicide bombing but failed, and wanted to take a gun to kill Prakasa, finally the police team quickly shot Hamal first. "...Axel shot him, right at the center of the life setting, and Hemal collapsed on the spot at that very moment." Hamal's death was confirmed by the news that Fatima knew and conveyed to Kemala. "Kemala, Hamal has died. *Innalillahi wainnailaihi rajiun*". Hamal's death was in accordance with the arrest procedure, anyone who would endanger the officers, then the suspected terrorist could be shot immediately. This is a form of law enforcement in the DAAJT novel to provide a deterrent effect to terrorists and the public so that they do not get exposed to terrorist ideology.

Including the action of Prakasa shooting

Kemala's hand who was about to suppress an explosive remote as well as law enforcement actions to eradicate radicalism that led to acts of terrorism. The scene in the story is Kemala threatening visitors to the Distro Americana cafe that he will blow up the cafe and so that no one leaves. Prakasa who knew the situation immediately ran towards him and took out a gun aimed at Kemala. Prakasa warned Kemala not to do that. Even in that scene, Prakasa expresses his love for Kemala. Prakasa persuaded Kemala to come to her senses, to convert, to change and not to press the remote button for the explosives. However, because the warning was not heeded, Prakasa shot Kemala's hand. This incident is part of law enforcement against terrorism cases which will be dangerous for many people.

Prakasa mengambil remote itu dengan tangannya, menjatuhkan senjata yang baru dipakainya untuk menembak lengan kemala dan segera menampi tubuh wanita itu dalam pelukannya.

"Aku akan merebutnya kembali untukmu. Percayalah padaku. Tidka ada kata terlambat untuk itu. Setiap manusia dapat berubah. Aku berubah, dan aku yakin, kamu juga dapat berubah. Kemala... aku mohon padamu...". (Demien 2009: 205).

c) Forms of Reeducation

After being a prisoner, Kemala received religious services by ustadz assigned to the Correctional Institution. Correct religious understanding about jihad and anti-radicalism can be given to terrorism convicts, even for prevention programs it can be carried out to the general public so that they are not easily exposed to radicalism. This religious service includes a form of re-education as a deradicalization program carried out by the government to provide correct religious understanding, religious understanding that is tolerant, and religious understanding that loves peace towards others.

When in the training camp Kemala terrorists gain knowledge and insight unilaterally, then in detention Kemala gains true religious insight. At the Kemala terrorist camp, videos of victims of the Iraq and Afghanistan wars were offered which only aroused the emotions of Muslims, so Kemala's detention was shown videos of victims of acts of terrorism that caused suffering to their families and disturbed the community. This effort includes a form of counter-radicalism to break the videos that are shown only unilaterally and so that inmates gain insight and knowledge in a balanced way and provide correct understanding.

The Ustadz advised Kemala and gave a proper understanding of religion. "Anti almost adds to human suffering, Kemala" (Demien 2009: 211). Yes, if Kemala's actions can't be stopped by Prakasa then the cafe will explode and make many lives lost. Leaving suffering to the korman's family, disturbing the community, and troubling the country. On that occasion the ustadz also gave an understanding that God does not need to be defended, because He is God who has everything. "God doesn't need to be defended. It is too big and too strong for us to defend. He is our God. Creator of the entire universe (Demien 2009: 211).

The understanding of defending God is a defense of his religion, a defense of his laws not to the creator himself. Allah is the creator, who gives life and causes death. If we want to defend Allah, then uphold Allah's rules by carrying out His commands and staying away from His prohibitions. Defending the oppressed weak and helping people in need. This kind of understanding should be owned by the community, so that when there is a misguided ideology that wants to influence it, that understanding can be countered with the correct understanding. As with Kemala, who has so far obtained a deviant religious understanding, there is also a misunderstanding that wants to harm many people.

The ustadz gives a religious understanding that Muhammad's letter is a war letter, and must know the context. In the letter it is stated "If you help Allah, then Allah will help you". The verse is still incomplete, there is a continuation. "And He made your feet firm." This letter clearly must be used in the right context, namely in a war situation. If the Muslims are fought, then we must defend it, Allah will surely help us, Allah will help our feet so as not to retreat from the battlefield. It is hoped that this snippet of the story can provide insight to the public that the application of Allah's verses must know the context, even if necessary, one must know the asbabunnuzul/the reasons for the revelation of the verse, so that the application in life will be appropriate.

The form of re-education carried out by the ustad to Kemala is also related to the law that is right for infidels. There are disbelievers dzimi and disbelievers kharbi. A dhimmi disbeliever is an unbeliever whose blood and wealth are lawful because he fights against the Muslims. But the kharbi disbelievers are the unbelievers who do not commit violence against the Muslims, they live peacefully side by side with the Muslims, so

the law of these infidels is obligatory to be protected. The disbelievers who slaughter the Muslims are dhimmi infidels, and that applies to the disbelievers who carry out the massacre only, without generalizing that all the disbelievers are lawful in their blood. So it is not true that if there are infidels committing massacres against Muslims, then all infidels must be slaughtered, and this is already a call to fight the unbelievers wherever they are. The context of war is valid only in a country that is at war. In contrast to Indonesia, which is a peaceful, safe and peaceful country, of course it does not have to be punished by a state of war. Just like Medina in the era of Rasulullah SAW, the people of Medina there are Jews, Christians, and other beliefs. But they live side by side peacefully. This fragment of the story in the DAAJT novel is expected to provide religious understanding to readers or the public with the correct understanding of religion, that Islam is a religion for peace, that Islam is a mercy for the universe.

Including Kemala's debate with the ustadz about the concept of jihad. Doing jihad by committing suicide is a misguided jihad. Allah and the Prophet forbade humans to commit suicide. The person who commits suicide will be eternally in hell. Jihad is not just war, jihad against lust is the real jihad. This is as conveyed by the Prophet when the war was over. "The real jihad is against the passions, as the prophet Muhammad said, we are returning from the small jihad to the big jihad. At that time, the war had just ended" (Demien 2009: 212). This means that jihad fighting lust so that oneself does not slip into disobedience is more important. In fact, what Rafa did by stealing his parents' necklace, Purbani's act of stealing his office cash, or Basimah and Kemala's act of selling themselves are a definite form of disobedience. Actions that are not allowed by religion. They only follow their lust. If you want to do jihad in truth, you have to be equipped from yourself to fight against lust.

Being social to others and uniting Muslims is also jihad. It is necessary to fight for the poor and needy, including those who are in a disaster or disaster. By helping them, we have helped the Muslims, carrying out Allah's commands to help others. "We should pay attention to the welfare of the Muslims around us rather than hurting fellow Muslims and our own nation." Not on the contrary, carrying out terror everywhere, which will cause unrest and suffering with the victims of the bombing. After all, sometimes there are

Muslims who become victims of the bombings. If possible, fellow Muslims must help each other, help each other, tolerate each other and maintain the peaceful life of the nation and state. These understandings need to be known by the general public, including terrorist convicts, so that they are aware and aware that the true jihad can be carried out by helping each other and strengthening the unity of Muslims to create prosperity and maintain national security.

The ustadz also advised Kemala to be careful in accepting religious understanding. Many people in the name of religion but in fact it is only used as a tool to achieve their goals. In the name of Islam even though it is for group or personal interests. "Anti has been trapped in a group in the name of Islam, even though they are not aware of the wrong things they are doing" (Demien 2009: 212). Just because in the lure of heaven, most people are easily tempted, they are ready to sacrifice time, energy, property and even life to reach the promised heaven. This should be a lesson for our society to be more careful in accepting religious knowledge.

Studying religion must be in accordance with the right guidance, and must have a credible religious teacher. Islam is a complete and perfect religion. Islamic religious guidance must be in accordance with the Qur'an and Hadith as well as the understanding of the companions and scholars. Studying Islam must also have a clear teacher, even if you can have several religious teachers for comparison. "Therefore, we must be more careful with deviant teachings. Study with many teachers" (Demien 2009: 212). Because if the teachings conveyed violate the Qur'an and Hadith, then it is a heretical teaching and will harm oneself and the community, including terrorist teachings that cause unrest and damage. To reach heaven, it is clear that you must not cause trouble, you must be tolerant and maintain security and peace. It is precisely the acts of terrorism in the name of Islam that only add to the bad image of Islam, even though Islam does not teach that.

Islam is a religion that loves peace. Our Prophet Muhammad SAW taught his people to always maintain peace, respect others, and even taught inter-religious harmony when he lived in Medina where the population had various beliefs. Because Islam is actually a religion of salvation, a religion of peace, a religion for mankind which includes mercy for all nature. "Islam is a religion of peace, as the word of Allah SWT in Surah Al-Anbiya verse 107...and We have not sent you, O

Muhammad, except as a mercy and peace for all of the worlds" (Demien 2009: 212). If people are aware of this teaching, the teaching about Islam is a religion that loves peace, so when someone calls for counter-peace, invites destruction, they can firmly reject it. Whatever the reason, detonating a bomb is a wrong action, especially if it is accompanied by jihad because of religion, then this is clearly misguided and contrary to the concept of Islam as rahmatan lilalamin.

The effort made by the Ustadz to Kemala is a form of re-education of terrorism convicts. Giving correct religious understandings so that terrorism convicts return to the right path is one part of deradicalization. With such efforts, finally Kemala began to realize that what he believed and did all this time was not true. Kemala also began to study the contents of the Koran in which there are stories of true struggle and jihad. Studying the Koran with a complete understanding, not beheaded. Indeed, the understanding of religion must be studied in its entirety and in its entirety, because if it is only used in pieces, the meaning can be different, and the danger can be misguided just because it is used by someone for their own interests. Kemala finally realized that what he had been doing all this time was wrong. This is a form of deradicalization in order to provide correct religious understandings to terrorism convicts.

Ia menatap Ustadz Akil yang mendampinginya. "Aku menyadarinya sekarang. Islam adalah agama yang damai (Demien 2009: 213).

Another form of re-education is when Kemala teaches her children about the nature of Islam as a religion of peace. Kemala taught her children that the prophet Muhammad SAW was sent to this world to spread that Islam is a religion of peace, that Islam is a mercy for the universe. This scene gives a message that, even to children, we must teach the correct understanding of religion. It is precisely from children that true religious education needs to be instilled, so that when they grow up the child already has a mature religious foundation. With a strong religious foundation, radicalism can be resisted. Understanding that Islam never teaches acts of terrorism. That the religion of Islam strongly condemns actions that cause doubt and damage to mankind. The existence of Islam is to help humans towards salvation. This is a form of re-education that needs to be instilled and disseminated to the public as a form of deradicalization to reduce or even eradicate radicalism.

d) Forms of Social Integration

The form of social integration as part of deradicalization in the novel DAAJT is beautifully presented by Prakasa to Kemala. Prakasa who is actually a law enforcement officer, an anti-terrorism police officer, accepts Kemala, a former terrorist who almost carried out a bombing at the Bistro Americana cafe. An ex-convict of terrorism should have the right to be accepted as an Indonesian in general, namely to be accepted back in the midst of society. This is what our society should learn, that whoever it is, the past is the past, the present is the present. Even if a prisoner is a former terrorism prisoner, society must be able to accept him, because he is a citizen. Prakasa still accepts Kemala even though Kemala is a former terrorism person. Someone who hates other people should hate his attitude, hate his behavior, not hate the person. So that after the person has realized, feels guilty, and tries to fix it, then we should be able to accept that person. As Prakasa did to Kemala.

Pintu penjara dibuka, dan langkah kaki berjalan berirama menuju kebebasan. Kemala menatap dengan penuh kasih wajah seorang pria yang sangat sabar dalam banyak hal pula, seorang pria yang sangat mencintai dirinya namun sangat membenci perbuatan semena-mena yang nyaris dilakukannya. Tangan-tangan kokohnya merangkulnya dengan kasih (Demien 2009: 221).

Prakasa accepted Kemala as his wife. It is truly an extraordinary integration carried out by Prakasa against his beloved former terrorism criminal. As a good citizen, Prakasa does not discriminate against Kemala. Prakasa was able to accept Kemala because Kemala was already converted. After the release of Kemala, Prakasa remained faithful to wait for him, even inviting him to start a household with Kemala. "So, future Lady Adipurna, what are your next plans?"... "Do you think I'll wait for you to get out of prison just to leave you?"... "My own life, and...if I'm not too cheeky, our lives, which you haven't answered yet" (Demien 2009: 222). Finally Kemala was willing to become Prakasa's wife. "Alhamdulillah," he answered slowly (Demien 2009: 223).

The integration effort carried out by Kemala at the scene was also in Kemala's intention to continue studying again. After being released from prison, as a free citizen, Kemala also has the same rights as the general public, namely the right to education. When asked by Prakasa about Kemala's next plans after being released, Kemala clearly answered that she wanted to continue her medical studies which had been neglected. This is

a form of integration of a prisoner who returns to the community to carry out activities as a normal society. Kemala's attitude of integration is a positive attitude to achieve the future he aspires to.

Another form of integration is Kemala's intention to turn the terrorist training camp into a place for education, recitation and health service posts. Changing the place that was previously carried out for crimes of morality is made for positive things such as education, recitation and health posts, including a form of integration of ex-terrorism convicts to be accepted into society. Kemala realization raises his intention to share and help others. Kemala intends to teach everyone about the true religion, that Islam is a religion of peace so that no one else gets lost because of religious misunderstandings. Because a misunderstanding of religion will have a fatal impact, which can harm others and can even cause damage like what was done by terrorists. If this is done by all ex-convicts, then this is a very extraordinary thing that can build and develop the life of the nation and state. This is a form of deradicalization to be able to live again in the midst of society after serving a sentence.

CONCLUSION

The forms of deradicalization in the DAAJT novel include: 1) Forms of Identification, 2) Forms of Law Enforcement, 3) Forms of Reeducation, 4) Forms of Social Integration. The form of identification in the DAAJT novel is that the identification of terrorism suspects must be based on accurate data. Another form of identification of deradicalization in the DAAJT novel is the inventory of suspect data. Identification of the photo of the suspect and the names of the suspects who have many names are shown in the novel's story. This form of identification is part of deradicalization so as not to be caught wrong. The forms of law enforcement described in the DAAJT novel include the hunting and arrest of suspected terrorists. Including the arrest of Kemala, tried and finally imprisoned. Law enforcement is also carried out on terrorism suspects who carry out physical resistance. The form of re-education was carried out by the police to the convict Kemala. In Kemala prison, spiritual teachers are facilitated who teach about religion in essence. After he was released from prison, Kemala socialized about the concept of true jihad and the application of Islam as a religion of peace, the religion of rahmatan lil alamin. The form of Social Integration is told in

the novel that a convict like Kemala after leaving prison also has the same right to live side by side with the surrounding community. Kemala can interact with the community well, even teach religious knowledge and help others.

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