



Deradicalization in Novel Naksir Anak Teroris by Ditta Arieska

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Abstract. After the COVID-19 pandemic, terrorism cases still exist and this requires a comprehensive deradicalization program. Deradicalization efforts need to be applied in various forms, including in a novel. The purpose of this study was to determine the concept of deradicalization in the novel Naksir Anak Teroris. The method used is the sociology of literary works. The steps of the study are 1) examining the elements of the story content, 2) taking the existing image in the story, 3) taking a motif or theme that is synchronized with real life. The results of the study on deradicalization found processes of identification, re-education, law enforcement, and processes of social integration, all of which are processes of deradicalization. The conclusion of this study is that radicalism in various forms must be changed and even eliminated. Do not easily accuse someone of being a terrorist before having solid evidence. Must clarify the existing problems, because otherwise innocent people will become victims. Isson's innovative and humanistic leadership attitude can support the radical habit, the radical accusation that Isson's father is a terrorist.

Keywords: Deradicalization · Novel · Social

1 Introduction

Terrorism is an extraordinary crime that is still spreading in the world, especially in Indonesia. The problem of terrorism often appears one after another, generations seem endless even during this covid-19 pandemic. The root of the terrorist problem is a radical ideology that considers his personal beliefs, knowledge, and actions to be the most correct, others are wrong, so that all his actions are lawful. Of course, this problem must be overcome with various approaches, various ways, and in various fields, one of which is through the world of literature. Contemporary literature related to deradicalization [1]. Therefore, this novel is interesting to study with a focus on the forms of deradicalization in the novel.

Previous studies related to terrorism, deradicalization, terrorism and deradicalization in a novel have been discussed several times but nothing specific about deradicalization in a novel. Among these articles is an article with the title "Strategy for the Prevention of Radicalism in the Framework of Combating Criminal Acts of Terrorism" which

contains a strategy carried out by combining prosecution and prevention and carried out simultaneously by taking a “proactive law enforcement” approach. Law enforcement) without neglecting the “rule of law” and “legality” principles [2].

The Journal of Terrorism Studies with the title “The Path to Sustainable Deradicalization Program” contains the deradicalization program of various countries through various approaches, models and methods. Writing entitled “Deradicalization in Indonesia: Implementation and Challenge” published in the Journal of Terrorism Studies July 2020 contains about implementation and its challenges in Indonesia. The results of the study found that the process of deradicalization in Indonesia must be carried out by all levels of society [3]. From these studies, nothing has led to any kind of deradicalization of the novel’s message. Therefore, this research aims to make the public absorb the message of deradicalization in the novel because of the terrorism cases that still exist in the post-covid-19 pandemic.

2 Research Methodology

This study uses the sociology of literature theory by focusing on the sociological approach of the work. Based on the theory which divides the study into three parts of the sociology of literature, namely first, the sociology of the author, the author’s profession, and literary institutions [4]. Second, the content of the work, its objectives, as well as matters relating to literature and social issues. Third, readers and the social impact of literary works. This study examines the content of the work, its objectives, and matters relating to literature and social issues, as the second part of Wellek and Warren’s division above. The method that will be used in this type of research is a qualitative descriptive method.

The primary source in this research is the Novel Naksir Anak Teroris by Aries Destria, therefore the primary data source of this research is the file rather than the novel. Meanwhile, secondary data will explore literature data (either in the form of research reports, analysis results, books, articles and news that can be reached) related to the representation or description of deradicalization in the novel [5].

While the data collection technique is by collecting documentation, in the form of cutting text that is considered important and contains a picture of religious radicalism in the novel.

3 Results and Discussion

Based on the contents and messages contained in the Naksir Anak Teroris novel, it is not completely unanimous towards radicalism that leads to terrorism, but rather implies a leadership figure who can give a different color to the form of deradicalization. The forms of deradicalization have an implied message for the general public.

3.1 Forms of Reeducation

The radical form in the NAT novel is about the ceremonial officer at Polim High School. It has become the culture of SMA Polim that when the ceremony is held, the officers seem to have become regulations that have never been changed. Like the ceremonial commanders are usually male, the flag-raising officers are usually female, and the accompaniment officers or conductors are usually women, but with Isson's leadership these radical habits were completely changed democratically, namely the commander is a woman, the flag hoist is a mix of men and women. Women, even the conductor is a man who is usually a woman.

“Saudara-saudara sekalian,” katanya kali ini ditujukan kepada staf gurunya. “Melihat susunan tim petugas upacara bendera, saya tiba-tiba saja disadarkan oleh masalah gender. Selama ini kita selalu berpedoman komandan upacara itu selalu harus laki-laki, atau yang menjadi dirigen adalah perempuan. Atau tim pengerek bendera semuanya perempuan. Penampilan kelas X C kali ini seperti mau mendobrak tradisi kita itu. Hal kedua yang tidak kalah pentingnya adalah selama ini pembacaan Pancasila dan Mukadimah UUD 45 harus selalu dengan teks. Dengan tampilnya pembaca tanpa teks pada upacara kali ini, saya mengharapkan pada upacara selanjutnya semua pembaca akan membaca tanpa teks...”

The implementation of the flag ceremony is part of nationalism or the cultivation of national insight. With ceremonial activities, students are trained to love their country through raising the national flag. Respect and appreciate the heroes who have fought to defend independence. Through the ceremony, students are expected to be able to grow the ideals of the homeland to always protect the Unitary State of the Republic of Indonesia from any party who will interfere and that is a form of national insight, while national insight is a form of re-education in the implementation of the deradicalization program.

On Saturday, during the last lesson, Refik reminded Isson to arrange a ceremony officer because Monday will be their class's turn to lead the flag ceremony. Wow, Isson was quite surprised to be reminded of one of his obligations as class president because his time for mefed was really bad. Ugh! Why didn't Refik say yes yesterday?

The story of the flag ceremony in the NAT novel has several challenges. Like when Isson was about to make an announcement to the class, but instead they wanted to leave the class. “Hey... wait! Don't go home yet, we have to arrange who will become the flag ceremony officer!” As the new class president, Isson was immediately faced with a problem. Of course, preparation for the ceremony must be carried out, it even requires training, but if you are invited to a deliberation, you don't want what will happen to the implementation of the ceremony later, this is where Isson's leadership is challenged by a problem.

“Dengar! Siapa yang duluan keluar dari pintu, dialah yang menjadi petugas upacara bendera!”. Teriap Isson terpaksa mengancam pada detik-detik penentuan kariernya sebagai ketua kelas.

“Ngak, gue ngak ke luar pintu kan? Jadi, gue ngak kebagian tugas”. Kata Asler menunjuk kakinya yang nyaris melewati ambang pintu.

“Hai! Gua jangan didorong dong!” teriak Kristofer dengan sewotnya.

“Bukan gue yang dorong, gue aja didorong yang lain!”. Balas Rayvan sambil menunjuk cewek-cewek yang berada dibelakang punggungnya.

With his leadership attitude, Isson is able to make the right decisions. A leader is certainly required to make the right decisions under any circumstances. When Isson's friends were about to leave the room for not heeding the class leader's advice, Isson decided who would leave the room first, then they were the officers. This decision was the right decision, with that decision Isson's friends did not want to leave the room and sit in their respective places to discuss preparations for the flag ceremony.

“Oke, siapa yang bersedia menjadi petugas upacara?” tanyanya dengan nada suara melunak. Barangkali dengan permintaan yang dimintakan secara lembut itu, ada yang mau tergerak menjadi petugas upacara. Toh, hati nuraninya tidak menghendaki dirinya menjadi pemimpin yang otoriter. Sebisa-bisanyalah kalau memungkinkan alam demokrasi ingin diterapkan Isson dalam kelasnya.

Again, Isson was faced with a problem after his classmates sat back down to determine the ceremonial officer. One problem can be solved, the next problem arises, this is where the leadership spirit is tested. When Isson said who wanted to be a ceremonial officer with democratic intentions to give his friends a chance, his friends did not respond. They are indifferent, and choose silence as an option.

“Baiklah. Kita akan lakukan pengundian untuk mendapatkan sekitar...” Isson menghitung jumlah petugas yang diperlukannya. “Oke, delapan nama akan kita undi untuk menempati posisi yang nanti gue tuliskanurutannya di papan tulis. Nama pertama yang keluar dari undian akan menjadi petugas upacara bernomor urut pertama yaitu komandan upacara. Nama yang muncul dalam undian selanjutnya akan menjadi petugas upacara bendera urutan kedua, ketiga dan seterusnya...”

The next problem is the issue of gender, one class member questioned what if the first person in the lottery was a woman, the female would be the commander, while the ceremonial commander was usually done by a male. “Son, I want to ask you, what if the first name that comes out of the draw is a girl? Will the draw be repeated until the name that comes out is a suitable name?”. And strictly speaking, Isson said that the first woman in the lottery was the woman who had to be the commander of the ceremony without any complaints because the decision was taken fairly and also to uphold the dignity of women's emancipation. Including when the flag-bearing officers are usually all women, if when the lottery draw is mixed between men and women, that's the officer, even the driving officer who is usually a woman, if it's a male when the lottery draw comes out,

the male maja must be ready. This knowledge and skills in solving problems are part of re-education as a deradicalization program. With someone being able to solve problems wisely and provide meaningful solutions, it is part of re-education, being solutive does not actually create problems that end up harming others.

“Oh, undian tidak akan diulangi sekalian yang keluar nama cewek untuk pengundian posisi menjadi komandan upacara. Biarkan saja kali ini cewek yang menjadi komandan upacara. Toh, kalian yang cewek sudah meributkan emansipasi sejak zaman Kartini. Jadi kalau nanti komandan upacara kita cewek, yang bersangkutan harus mempersiapkan dirinya sebaik mungkin. Begitu pula dengan undian menjadi dirijen lagu kebangsaan. Bisanyakan dibawakan oleh cewek, kalau nanti yang keluar undian adalah cowok, ya harus bisa. Pokoknya undian yang kita lakukan tidak boleh diprotes sebab kalau mau memprotes, sue persilahkan kalian menjadi ketua kelas menggantikan gue he... he... he...” kata Isson baru bisa tertawa setelah melihat kepanikan teman-teman sekelasnya.

3.2 Identification Form

Another form of deradicalization in the novel NAT is identification. In accordance with the National Counter Terrorism Agency (BNPT) program, the identification of suspected terrorists is part of the deradicalization program. Initial identification and results are carried out by means of: data inventory of suspects, interviews, observations, and clarifications, and data processing. The incident of the interview conducted by the journalist to Isson is part of the identification. From these interviews, it can be seen whether Isson is involved with terrorists or not, whether Isson's father is involved in terrorists or not, and events related to terrorists can be identified for further development. Including when Isson is brought in by the police for questioning or for safekeeping, this is part of the identification.

“Ayo, ikut saya menemui wartawan itu,” ajak pak Indar sebelum Isson bertanya. Pada saat Refik menoleh pada Fido dan memberikan isyarat agar temannya itu mengikutinya, dia mendengar teriakan yang menyebutkan kalau polisi berdatangan. Astaga! Refik menganga melihat tiga polisi berseragam menerobos kerumunan wartawan dan reporter lantas mereka menggiring Isson keluar sekolah.

“Ya, Tuhan! Isson ditangkap polisi?” teriak Sulfa dengan tatapan nanar dan perasaan tak percaya.

The fatal thing that is often done by the Indonesian people is when someone is still being identified, secured for questioning, but the community is phoning that person is guilty. In fact, Isson was arrested by the police because the name of Isson's father who works in Malaysia is said to be related to terrorists. That the terrorist arrest incident in Malaysia had Isson's father's name linked, and as his son, Isson must have had more or less information. Just because of this, his friends or other people think that Isson is the son of a terrorist, this is a radical accusation that can defame and harm Isson.

“Masing-masing pulang dengan perasaan tidak percaya dalam membayangkan ayah Isson yang terkait dengan para teroris di negeri jiran. Lama-kelamaan kata terkait pada pernyataan wali kelas mereka mangabur dan akhirnya lenyap. Makanya, tidaklah mengherankan mereka jadi beranggapan kalau ayah Isson adah teroris. Teroris sendiri mereka anggap sebagai seseorang yang suka mengebom. Wah, kalau ayah Isson teroris, berarti Isson adalah anak teroris. Hii, mengerikan sekali, sungguh mereka tidak menyangka kalau ternyata Isson adalah anak teroris”.

“Kalau memang begitu, sekolah perlu menindak tegas. Isson harus dikeluarkan supaya citra baik sekolah kita tidak tercemar” putus ketua yayasan lumayan mengejutkan para peserta rapat”.

3.3 Forms of Law Enforcement

Efforts to ward off and eradicate the latter radical ideas are by legal means. Someone who clearly commits a terrorist act must be dealt with firmly. This is done to break the chain of radicalism that can lead to terrorist acts such as bombing. In addition to punishing the people involved, it is also a fortress so that this understanding does not spread.

The form of deradicalization through law enforcement in the novel NAT story is found in several events. The arrest of terrorists in Malaysia is a form of law enforcement. Including interrogation which can finally be developed. “...Isson was questioned by the police in connection with the arrests of several terrorists by the Malaysian state police.” This arrest by the Malaysian police is an act of law enforcement as a form of deradicalization. “Terrorists who were arrested chose to remain silent, the police did not succeed in obtaining information...”. Including the police’s efforts to develop the case to its roots is a form of law enforcement.

3.4 Forms of Social Reintegration

Deradicalization in the novel NAT in another form is a form of social harmony to maintain harmony in the life of the nation and state. The world of education as an effort to achieve the goal of the state, namely the intellectual life of the nation, must of course be accompanied by harmony and harmony among members of the school environment. The phenomenon of teachers teaching fiercely, teaching with anger will cause violence or psychological pressure. Therefore, such teaching practices must be neutralized and cured so that learning becomes fun and can be a motivation to achieve learning goals.

Isson’s action to awaken Pak Wahab, a math teacher who is notoriously fierce, is part of an effort to maintain social harmony between teachers and students. Teachers who are famous for being fierce when teaching in any class, even when teaching exceeds the time, none of the students dare to tell or warn when the time is up and waiting for the next teacher. When teaching in class X C and it was already over his teaching time, Isson intelligently gave a warning with writing on paper so that Mr. Wahab immediately finished his teaching. Pak Wahab’s attitude was then awakened by what Isson did. Isson alludes to indirectly that a fierce attitude is difficult for a student to accept. Even insinuating that Mr. Wahab has a mental disorder or disease that causes Mr. Wahab to often get

angry. This was what made Mr. Wahab realize that he had finally changed by teaching that was fun and acceptable to class X C students.

“I’m sorry, sir! Those who are scolded seem to receive an outlet because they think that you have a burden that doesn’t know what...”

“Oh. Maybe because your age is not young anymore, they think you have a disease that generally attacks middle-aged men. For example, high blood pressure, heart, kidney, stroke or... who knows if you have prostate cancer...”

Isson’s arrest to house arrest is a radical form. Isson is just a kid who doesn’t know anything about what his father is doing in Malaysia, let alone knows about the Malaysian terrorist network. Then why was he even arrested? Isn’t this unfair? It was because of this that Isson was decided to be expelled from school. The teacher and his friends who did not believe that Isson was involved in terrorists clarified it until they got results. The teacher and his friends try to free Isson from the problem because Isson is innocent. The solidarity of Isson’s friends who did not accept Isson being held in prison is a form of reintegration so that Isson can be free and like society in general.

“Orang yang pernah menjadi tahanan rumah misalnya Soekarno, Imelda Marcos, atau Aung San Suu Kyi, semuanya tokoh politik. Beda dengan Isson, Pak. Dia bukan tokoh politik dan usianya masih sangat belia. Makanya jiwanya belum siap menjadi tahanan rumah, mana kesalahannya juga tidak ada. Jadi, kami tidak rela, solidaritas kami tumbuh untuk membelanya...”

Attempts to get Zoran Mukti out of hiding is also part of social reintegration. If not guilty, why hide? If it’s not related to terrorists, why not explain it to the police? If the reason is because his work permit expires, Isson’s family, friends and teachers will try to take care of it through his lawyer so that Isson’s father can be like society in general so that he can explain what happened why his name was recorded in the terrorist’s wallet records. Efforts for Isson’s father to come out of hiding and become a society as usual is a form of social reintegration as part of the deradicalization program.

The climax of the novel NAAT is the surrender of Zoran Mukti to the police. The surrender of Isson’s father to the police is part of social reintegration. With the surrender, Isson’s father was able to explain to the police his name was mentioned by the terrorists. This clarification and explanation that proves that Isson’s father is innocent is what is able to support Isson’s father’s existence to be accepted by society. Even from the results of his interview, Isson’s father showed his cooperativeness as a good citizen. Isson’s father is willing to help the police to carry out the development of the terrorist network to its roots.

“Pejabar konjen kita di Malaysia memberitahukan baru saja Zoran Mukti menyerahkan diri pada polisi. Sekarang berita tersebut sedang disiarkan TV Malaysia dan ayolah kita kuhat kedalam sana.”

Suara penyiar berita terus terdengar memberritakan detail penyerahan diri Zoran Mukti yang cukup dramatis. Wajah Zoran terekspos dari berbagai sudut kamera ketika penayangan adegan penyerahan dirinya tertayangkan pada layar televisive. Penggalan ucapannya yang bernada heroic diperdengarkan beberapa kali.

“Bapakmu benar-benar jagoan!”

Isson tersenyum lebar, dalam hatinya dia berkata, sekarang aku adalah anak jagoan dan bukan anak teroris.

The incident of Zoran Mukti’s surrender and giving an explanation in front of the television, which explained that Zoran was innocent and ready to help the police, making Isson’s friends, teachers, and even the principal present to support Isson. This is a form that Isson is accepted by his friends and teachers, and even becomes pride because Isson’s presence at school gives a lot of color. Since Isson’s case was secured by the police, under house arrest, until it was decided to be expelled from school because his father was said to be related to terrorists, finally, with his father’s explanation, Isson was accepted again by friends and the school. This is a form of social reintegration when a person is excommunicated by society and then can be accepted again by society. Social reintegration is important for someone suspected of being a terrorist or even a former terrorist. The community must also tolerate and respect human rights to live properly and in a community.

4 Conclusion

Deradicalization in the novel NAT implies a leadership figure who can give a different color to the form of deradicalization. Isson’s leadership figure gives a different color to the concept of deradicalization. In this novel, the forms of deradicalization that exist are the form of re-education, the form of identification, and the form of law enforcement. And a form of social reintegration.

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