



# Ideology in Novels Novel Demi Allah, Aku Jadi Teroris by Demian Dematra

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## Abstract

A novel is a reflection of the author's thoughts and feelings obtained from real life. Novels will be meaningful if they answer life's problems, including providing an understanding of the correct ideology so that they are not misguided. This study aims to analyze the form of ideology in the novel Demi Allah, Aku Jadi Teroris. The method used is Gramsci's theory of hegemony by analyzing quotations from novel sentences that contain ideology. The results of this study found the ideology of radicalization that could make Kemala a terrorist, the ideology of deradicalization that awakened Kemala and crushed acts of terrorism so that readers could understand it. The ideology of love that makes Prakasa willing to sacrifice and accept what is to Kemala, love has the power to change terrorist figures to repent and try to improve themselves in social life. Suggestions for further literary researchers are to explore the ideology of love in every literature because with love in the novel, everything can change and the ideology of love is the determinant of the story in a novel.

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## INTRODUCTION

Literary works are not born by themselves, but exist because of environmental or life factors that are seen, heard and felt by the author. Literary works display a picture of life, and life itself is a social reality in a social environment (Damono, 2002). As part of the community, the author records the events that exist and is then inscribed through literary works. Through literary works, the author can convey thoughts and feelings to the reader.

The messages of literary works conveyed by the author sometimes have an ideological message that is expected to be digested by

the reader or the public. Through this ideological message, it is hoped that readers or the public can benefit from it. While ideology itself is an understanding-centered idea that has a dominant effect on society (Mouffe, 2014).

Literary works that have several ideologies include the novel Demian, Aku So Terroris by Demian Dematra, hereinafter often referred to as DAAJT. The novel is full of ideology in it considering that the novel is themed about terrorists. The novel tells the story of Kemala who is consumed by a radical ideology so that he joins a terrorist network group and almost commits a suicide bombing. The radical ideology



brought by the terrorists could finally be countered with the ideology of deradicalization so that Kemala realized that what he was doing was wrong. This novel is very interesting to study about the ideological content contained in the novel. Considering the content of the novel is full of messages of deradicalization that can help government programs to reduce and eliminate radical ideologies that exist in the State of Indonesia.

## RESEARCH METHODOLOGY

### 1) Research Approach

The approach in this study uses a sociological approach to literary works. There are three parts of the study of the sociology of literature, namely first, the sociology of the author, the author's profession, and literary institutions. Second, the content of the work, its objectives, and matters relating to literature and social issues. Third, readers and the social impact of literary works (Wellek and Warren, 2014).

Supported by Teeuw's opinion, that structural analysis aims to dismantle and explain in detail the interrelationships of the elements of a literary work to reveal the overall meaning (Teeuw, 2003).

(Suroso, 2014) Analysis of literary works using the structural method means that it is independent of things that are outside the text of literary works. Meanwhile, according to Barry, structuralist analysis mainly focuses on narratives related to larger texts and structures, such as one concerning conventions of certain literary genres (Barry, 2002). Meanwhile (Wahjuwibowo, 2018) To see an ideological picture [there is a novel, qualitative research is an appropriate research approach model to use.

### 2) Research Method

The method that will be used in this type of research is 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, not numbers. To analyze the ideology of the text at the same time looking for mediation ideology and world view in the text with the theme of deradicalization in a novel (Faruk, 1999). The structure of artistic space is a breeding ground for various ideologies. Therefore, the theory used later is semiotics. Literature is a sign system that is expressed through language as its medium because literature is basically a language activity (Lotman and Gaffy, 1979).

According to Lotman, that literary language is a secondary language model created from the primary model as everyday language (Teeuw, 1984). The text of the DAAJT novel must be seen by its nature as a semiotic system. The structure of the narrative text is divided into three parts, namely artistic space, plot, and (Faruk, 1999). Artistic space is built from several semantic fields in the form of elements that are related to each other in the form of paired opposition, both vertically and horizontally. The plot is a series of events that are interconnected with each other in the framework of an attempt to break through the semantic fields that build the structure of artistic space (Lotman, 1979:232-233). Persona is a representation of abstract functions, both the function of agents who break through existing semantic fields and obstacles that try to defend (Norva, 2019).

### 3) Research Focus

The focus of this research is the ideology of the text in the novel Demian, Aku Jadi Teroris by Demian Dematra.

### 4) Sources and Types of Data

Supriyanto (2021) The source of research data refers to the object of research that is material, namely the novel Demian, Aku Jadi terrorist by Demian Dematra which is the primary data source. The data of this research are in the form of words, sentence



fragments, phrases, clauses, or fragments of discourse.

### 5) Data Collection Techniques

Supriyanto (2021) The technique of data acquisition is by structural method because the form of the research is text research. Text research means that the object of research and the problem of literary research are in the text. The object of research is the text itself or the novel.

### 6) Data Validity Techniques

The data in this study as much as possible tried to be selected valid based on accuracy and accuracy. To avoid these errors, it is necessary to re-check the data that has been collected, therefore the technique of data validity is by means of persistence Observations and consultations with supervisors.

### 7) Data Processing Techniques

The technique of parsing and processing data in this study uses data analysis techniques that contain ideology in the novel text with ideological theory. This theory is often referred to as general cultural/ideological theory and is used to understand political, cultural, and ideological forms that are considered to have the power to shape society (Faruk, 2012). Because it was formulated by Gramsci, in sociological discourse, this theory is better known as Gramsci's theory of hegemony.

## RESULTS AND DISCUSSION

### 1) The ideology of deradicalization in the Novel For the sake of Allah I Become a Terrorist

The theoretical framework of Gramsci's hegemony reveals that literature, which is one part of the world of ideas, culture, superstructure is not only a reflection of the economic class structure or material infrastructure, but as a material force itself. As a material force, the world of ideas or ideologies functions to organize the human

masses, creating a place where humans move (Al Hafizh, Faruk and Juliasih, 2016). In the novel For the sake of Allah, I Become a Terrorist, there is an ideology that is full of interests. The first interest is towards the ideology of terrorists and the second interest is the ideology of deradicalization to prevent, reduce, and eliminate the notion of radicalization that can trigger terrorism. The ideology of terrorism is described loudly by the author that they always spread radical ideas in the name of the real Islam for their interests. The ideologies of terrorism are implanted in society as a form of their survival and are used for their interests, namely the interests of fanatics who consider their actions and their groups to be the most correct, while others are wrong, others are legitimate to destroy. These ideologies in this novel finally get resistance as the dominant form of government for the sake of welfare, security, and peace in the life of the nation and state.

As a hegemonic site, the DAAJT novel displays several ideological processes. Among them is the ideology expressed by the intellectual figure Ustadz Aji. Ustadz Aji revealed about the revelation of the prophet Muhammad SAW as a good example that his followers can imitate in their daily lives. As the quote "Laqod kana lakum fi rosulillah uswatun hasanah... For the sake of verily for you in the Messenger of Allah there is a good example" (Dematra, 2009). This expression was conveyed by Ustad Aji to his students, including Kemala. The next ideology is the ideology expressed by Kemala about what is most important in this life. Kemala's statement was the answer to Ustad Aji's question. Kemala replied that what is more important in this life is Allah SWT. Kemala answered with confidence as contained in the quote "Nothing is more important than Allah. God is the source of all life. With His help, and only because of Allah, we are still alive. God



willing” (Damien 2009: 57). This ideology is Kemala's grip that everything in this life is God, he is the creator God who gives life, gives help and we should live that way.

The ideology of deradicalization was also expressed by Aminah when she received a lesson from Ustadz Amir about the concept of hijrah. When Ustadz Amir spoke about the state of the country which was full of chaos, the only way was to migrate to an Islamic state. From this expression, Aminah said "Although it is not an Islamic country, the Muslim community is the majority in this country. We see them everywhere” (Demian 2009: 89). Yes, even though it is not an Islamic country, Islam is the majority religion in this country. Muslims are free to worship without anyone forbidding and in a safe condition, so there is no reason to change the basis of this country. This made Ustadz Amir unhappy, and even after this meeting Aminah was no longer active in the recitations organized by Ustadz Amir.

## 2) Radicalization Ideology in Novels For the sake of Allah I Become a Terrorist

Ideology is an understanding of ideas, meanings and practices that are understood as truths that support certain social groups. In the novel DAAJT, terrorist characters are willing to sacrifice their wealth, honor, even life because they think what they are doing is the truth. What they think is true is believed and cannot be shaken until the understanding they believe becomes hard, becomes radical. Radical ideas in the novel DAAJT are disseminated to find supporters and followers who are ultimately exploited by their interests. The radical doctrine was expressed by Ustadz Amir to his new followers as quoted below.

“Kata Islam berasal dari kata Aslama Yuslimu Islaman yang artinya selamat. Apakah kalian ingin selamat?... Dalam negeri ini telah terjadi banyak kemaksiatan. Kalian dapat melihatnya di Koran-koran atau majalah. Bayi-bayi dibuang, terjadi banyak pembunuhan, penculikan,

penganiayaan, mutilasi. Nah, mengapa ini semua terjadi? Karena kita semua tidak hidup dalam sebuah Negara yang melandaskan diri pada hukum Allah. Apa itu hukum Allah?”

Purbani berbisik pelan, “Al quran.” (Demian 2009: 67).

“Tepat sekali. Nah, coba kalian renungkan sendiri... apa yang sekarang diterapkan dilingkungan kita? Dalam Surah Muahmmad ayat 15, dikatakan tentang perumpamaan (penghuni) surga yang dijanjikan kepada orang-orang yang bertaqwa yang didalamnya ada sungai-sungai dari air yang tidak berubah rasa dan baunya, sungai-sungai dari susu yang tidak berubah rasanya, sungai-sungai dari khamr (arak) yang lezat rasanya bagi peminumnya dan sungai-sungai dari madu yang disaring; dan mereka didalamnya memperoleh segala macam buah-buahan dan ampunan dari Rabb mereka, sama dengan orang yang kekal dalam neraka, dan diberi minum dengan air yang mendidih sehingga memotong-motong ususnya” (Demian 2009: 68).

The data revealed that the terrorist figure Ustadz Amir conveyed radical doctrines to his congregation to influence his ideology. Ustadz Amir revealed about the living conditions in this country where there are often murders, rapes, kidnappings, persecution, disasters and so on. recounts a state of decline and full of unkindness that is vented that the cause of it all is because the State does not understand the Islamic State. Meanwhile, it was stated that in order for the State to be safe and peaceful, it must be based on Islam, because Islam has the meaning of salvation, so in order for our lives to be safe, the only way is to become an Islamic State. These kinds of doctrines are considered radical, because they consider all kinds of calamities that exist because they are not based on an Islamic State, they are not aware that the prophet Muhammad when he lived in



Medina was also not all Muslim, they were Christians, Jews and Magi. Even though the prophet applies Islamic law, history proves that murder, adultery, theft still exist because indeed it is sunnatullah, in every line of life there must be, and the prophet as the best person has set an example that even the best prophet when applying Islamic law there is still murder, adultery and so on, and this has nothing to do with the Islamic State.

The quote above is also conveyed that sometimes terrorists give a doctrine about heaven. We live certainly expect heaven as the final place, but what kind of heaven is promised by God and how to achieve it. To reach heaven is clearly impossible by committing suicide, or by stealing, lying, and even selling his body as in the story in the novel DAAJT. The expression of heaven conveyed by Ustadz Amir is a doctrine to influence his followers so that they are willing to sacrifice in order to achieve the promised heaven. Ustadz Amir reveals about the state of heaven which is full of fruits, filled with happiness with all the food and facilities with the aim of influencing his followers. These are the radical ideologies that are usually applied by radicalists to recruit followers who then in order for these followers to act according to their interests even if the actions are extreme which can harm others.

The doctrine of heaven that ultimately affects Kemala. After the recitation, Kemala imagined an idealistic life in heaven. Kemala, who had attended Ustadz Amir's study, became curious about life in heaven, he imagined the beauty of life in heaven without war and no crying. Kemala began to be influenced by Ustad Amir's doctrines "It would be wonderful if there were no more disobedience on this earth, and all of them lived in harmony under one law. God's law. Al-Quran" (Demian 2009: 79).

The ideology of the terrorists in the DAAJT novel which is spread through doctrines to

his followers is also about hijrah. "Yes, so what you need to do is to migrate to a country that fully implements Islamic law" (Demian 2009: 88). The expression was conveyed by Ustadz Amir to his followers that in order to change lives so that they are safe, prosperous and peaceful, their followers must move to adhere to Islamic law. This means there is a state within a state. The existing state is not considered because it causes damage on earth, so the only way is to emigrate to an Islamic state. This is the doctrine that is usually conveyed by the radicals which is against the laws of our country.

"An Nisa: 100 menuliskan, barangsiapa berhijrah dijalan Allah, niscaya mereka mendapati di muka bumi ini tempat hijrah yang luas dan rezki yang banyak. Barangsiapa keluar dari rumahnya dengan maksud berhijrah kepada Allah dan Rasul-Nya, kemudian kematian menimpanya (sebelum sampai ketempat yang dituju), maka sungguh telah tetap pahalanya disisi Allah. Dan adalah Allah maha pengampun lagi maha penyayang" (Demian 2009: 89).

The quote from the Quranic verse is definitely true, but the meaning of the verse must know the context of its application. A person who wants to change in the way of Allah, the earth is indeed wide, and wherever he is, Allah has determined his sustenance, even when someone who wants to change his life according to the guidance of Allah's Shari'a while in the middle of the way he dies then the reward is also fixed, this expression is true because the one who said it was God the most true. But this verse is not appropriate to change a country. Because basically in this country there are still many Muslims who always hold the laws of Allah.

### 3) The Ideology of Love in Novels For the sake of Allah I Become a Terrorist





Ideology is an understanding of ideas, meanings and practices that are understood as truths that support certain powers. The ideology in the DAAJT novel can be found from the ideology of each character in the novel. From the ideology of each character, it is found that the ideology of love has the power to change the character's character to sacrifice, fight, and do good.

Tiba-tiba Setiawan berkata, "Jangan pernah terlibat cinta. Nak. Cinta itu panas dan seperti bara api. Sulit padam, tapi mudah tersulut. Sekali kau terbakar, tidak pernah ada jalan untuk kembali." (DAAJT 2009 : 12).

In this quote, Setiawan said that you should never fall in love if you don't really love him. Because love is like hot coals and hard to put out. Because love can make people fall into bad things. Like there is a sense of revenge, anger, jealousy that is excessive. That's why we as human beings, we have to love someone naturally, not too much. Because excessive nature is not good for us, too much love can hurt us and our hearts.

The next text containing the ideology of love begins with the ideology of the Prakasa character. "Prakasa threw his hands on the steering wheel and remembered his father's last words 'I will not get caught in the game of love' (DAAJT 2009: 175). This Prakasa expression shows the principle of life about love. The principle of love that was once expressed by his father and it turns out that Prakasa still remembers it until it is used as a guide for life in responding to love. This expression is related to the closeness of Prakasa and Kemala, which actually Prakasa can feel the seeds of love for Kemala. But this Kemala is a terrorist who wants to carry out a suicide bombing, Kemala is Prakasa's enemy because Prakasa is a police officer. He thought that in carrying out his duties he should not be carried away, he should not be carried away by feelings, especially with

Kemala, and he remembered his father's message about love.

Jangan bilang kalo elu naksir ama dia, cuman dari beberapa kali pertemuan doang!" Axel menatap Prakasa dengan agak penasaran.ia tidak pernah mengerti temannya.

"Gue gak mungkin jatuh cinta! Termin itu udah gue buang jahu-jauh, dalam idup gue!"

"Jangan terlalu cepat ngambil kesimpulan,man, apa sih yang nggak bisa berubah dalam idup ini!"

"Banyak, man. Hal-hal yang gak bisa dipaksain, mendingan nggak dibiarin berubah," Prakasa menjawab sinis.

Teman-temannya belum mau mengalah dan berhenti menggodanya. "Kayak elu ama Kemala? Gile, man! Si Prakasa, Gunung es! Ditaklakin ama cewe kriminal! Emangnya gak ada cewek lain yang nggak se-comlocated itu?" Hasan menatapnya dengan berseloroh.

"Jangan ngomong sembarangan lu! Gue nggak naksir sama dia, dan dia belum dikategorikan calon criminal dalam bentuk apapun. Belum ada pembuktiannya!" (DAAJT 2009; 180).

The text snippet in the novel implies Prakasa's ideology of love. He could not easily fall in love especially with the would-be criminal Kemala. The dialogue reveals that Prakasa's friends are starting to suspect that he has a crush on a potential criminal. Prakasa's friends reminded him not to fall in love as a police officer with a criminal suspect, but in the dialogue Prakasa denies that he cannot easily fall in love with a potential criminal. Although Prakasa denies his feelings for Kemala, in the dialogue he defends Kemala that he is not a criminal because he does not have evidence.

The ideology of love in the novel DAAJT is also expressed by the character Kemala. Kemala and Prakasa's closeness due to several encounters, makes feelings between the opposite sex inevitable.



Kemala begins to have feelings for Prakasa, even though he tries to push those feelings away because he has an important vision to carry out, and Kemala doesn't want those feelings to interfere with his plans. Kemala holds that he belongs to Allah, not to other creatures.

"Kalau saja aku bisa bersama kamu, aku akan melindungi kamu selamanya," Prakasa meraih wajah Kemala yang berkerigit dan menatapnya dengan sungguh-sungguh. "Tapi aku tidak bisa..." dengan bergetar jemarinya membelai wajah Kemala. Wanita itu menatapnya, jauh ke dalam kejujuran nurani Prakasa, dan merasakan kelopak matanya bergetar.

Kemala tiba-tiba merasa takut. Ia tidak bisa menguasai arena permainan itu lagi. Ia kehilangan control atas dirinya. Bara asmara terasa membakar kuat diantara mereka, dan keduanya merasakannya.

Tidak! Ia tidak dapat dimiliki!

Ia hanya milik Allah!

Ia hanya milik Allah! (DAAJT 2009: 188).

As an ordinary person, Prakasa can't hide his feelings for Kemala. "He has never been in love and he hates the situation because his stone-hard heart can be conquered by a very hard sad-eyed woman" (DAAJT 2009: 195). Although the principle is that it will not be easy to fall in love and never even fall in love, in fact Prakasa has a crush on Kemala. "I want to see you one last time. Please (DAAJT 2009: 196). Likewise with Kemala, although she wants to focus on her plans, but she doesn't have the heart to follow Prakasa's last request, she wants to meet him.

The ideology of love in the novel DAAJT is also expressed by the characters of Prakasa Kecepatan Prakasa and Kemala because of several encounters, making feelings between the opposite sex unavoidable. Although the principle is that it will not be easy to fall in love and never even fall in love, in fact Prakasa has a crush on Kemala. Prakasa is an anti-terror agent who loves a

woman who is wrong for her beliefs. Prakasa makes a lie on the woman he loves because he is an obedient to his superiors and does not want to lose the woman he loves. Prakasa also dared to tell a lie by telling the woman he loved that he was "not a Muslim". The statement made the woman he loved was shocked and speechless. And the first time Prakasa couldn't hold back his tears in front of the woman he loves

Tidak peduli betapa pun ia berusaha merengkuh wanita itu dalam balutan cintanya, dan sekarang... sekarang... ia harus mengatakan sesuatu yang akan membuat jarak mereka semakin lebar. Sebuah kebohongan lagi, namun ia harus melakukannya, karena ia se orang yang taat pada atasannya, karena ia tidak ingin wanita itu mencintainya... Tidak! Bukan demikian! Ia ingin, sangat ingin wanita itu mencintainya, namun ia tidak dapat.... dan Prakasa melihat reaksi wanita itu saat ia mengatakan, "Kassandra..." suaranya parau. "Aku... aku tidak ingin berbohong padamu. Aku tidak sakit. Aku hanya ingin perhatianmu... dan aku..." Prakasa menelan ludah, nyaris tidak sanggup melihat tatapan wanita itu, namun ia menyembunyikan seluruh perasaannya. Ia sangat ahli melakukannya. Ia telah melakukannya seumur hidupnya. "Aku bukan seorang muslim." (DAAJT 2009: 198).

Even though Prakasa wants Kemala not to love him, the power of that love persists, until both of them have to make a choice between life and death. In the end Prakasa decided to save someone he loved. So by saying love to Kemala, Prakasa tries to save the lives of those he loves. He hoped that Kemala would stop his steps to carry out the suicide bombing. Fortunately, at that critical moment, Prakasa took the right action. He shot Kemala's hand so that the remote that triggered the bomb was thrown so that the bomb didn't even have time to destroy the cafe.



"Aku adalah cinta dalam hidupmu, dan aku akan mencegahmu melakukan kesalahan paling fatal!" Prakasa menatap Kemala dengan tatapan memohon. "Kemala, aku mencintaimu. Jangan lakukan ini!"(DAAJT 2009: 204)

"Sayang, semua tentang aku tidak ada yang benar, kecuali bahwa aku mencintaimu. Tidak ada yang dapat meruntuhkan dinding pertahanan hatiku kecuali engkau, dan aku masih tetap mencintaimu dengan seluruh hatiku saat ini. Aku tahu, hatimu lembut dan penuh cinta, hatimu mencintai kedamaian di atas kekerasan, dan aku akan mendapatkan sisi hatimu yang telah hilang itu kembali, Kemala." Prakasa meremas lengan Kemala yang tidak terluka, menatap nanar wanita itu. Setetes air mata mengalir, jatuh tak tertahan kan dari matanya. "Aku akan merebutnya kembali untukmu. Percayalah padaku. Tidak ada kata terlambat untuk itu. Setiap manusia dapat berubah. Aku berubah, dan aku yakin, kamu juga dapat berubah. Kemala... aku mohon padamu..." (DAAJT 2009: 205).

Prakasa saw Kemala's limp and bleeding body and he tried to fall on the body of the woman he loved in his arms. Prakasa was finally able to understand his feelings to express his feelings in the arms of the woman he loved in a dying state. Only a woman Kemala can break down the walls of Prakasa's heart that is so strong and high. With the gentle manner and loving feelings that Kemala has for Prakasa. Prakasa also knows that there is a missing feeling from Kemala, namely peace within him, but he finds the missing side of Kemala's heart. And Prakasa has the belief that everyone can change for the better with the passage of time. That's how Prakasa feels about Kemala.

"Jangan bilang kalo elu naksir ama dia, cuman dari beberapa kali pertemuan doang!" Axel menatap Prakasa dengan agak penasaran. Ia tidak pernah mengerti temannya.

"Gue gak mungkin jatuh cinta! Termin itu udah gue buang jauh-jauh, dalam idup gue!"

"Jangan terlalu cepat ngambil kesimpulan, man. Apa sih yang nggak bisa berubah dalam hidup ini?" Axel berkata tenang, menatap Prakasa.

"Banyak, man. Hal-hal yang nggak bisa dipaksain, mendingan nggak dibiarin berubah," Prakasa menjawab sinis." (DAAJT 2009 : 188)

Because several times Prakasa met, love began to grow and realized it, but he denied in his heart that he would never fall in love with Kemala, his friend also suggested that it should not be easy to fall in love with someone we just met. Then Prakasa argues that feelings cannot be forced and falling in love grows by itself without any coercion by anyone and cannot be predicted with whom we will fall in love.

"Thank you. Thank you for your love, Prada, Prakasa," (DAAJT 2009: 211). In the quote that Kemala is very grateful to Prakasa for the love and affection that has been given to Kemala. Prakasa was able to make Kemala's heart open to accept the fact that Prakasa's love and compassion made Kemala a better person and opened the view that love can create a sense of peace in our lives, even though sometimes she hates the arbitrary actions that Prakasa does.

"Apa kau pikir aku akan menunggumu keluar dari penjara hanya untuk meninggalkanmu?"

"Prakasa..." Kemala kehilangan kata-kata dan ia menundukkan kepala.(DAAJT 2009 : 222).

The quote above explains that Prakasa will never leave Kemala just like that, he is aware that he has already fallen in love with Kemala, so he is willing to wait until Kemala gets out of prison. And this statement made Kemala blush. This is a form of the power of love, with Prakasa's love willingly faithfully waiting for his lover to get out of prison.





Someone who goes to prison may be considered bad or ugly, but because of love, Prakasa is able to be loyal and accept Kemala's situation.

Kemala menatap ke arah Prakasa. "Apa yang sedang kau pikirkan?"

"Kehidupanku sendiri, dan... kalau aku tidak terlalu lancang, kehidupan kita, yang belum kau jawab."

Kemala menyunggingkan sebuah senyum manis. "Pertama tama. Ada apa dengan kehidupanmu?"

"Aku menemukan diriku sendiri saat aku berani membuka hatiku," Prakasa berkata pelan, melirik wanita yang disayanginya.

"Sulitkah itu?" Kemala bertanya lembut.

Prakasa tersenyum, agak sinis. "Lumayan. Kemala Kurnia, apa jawabanmu?"

Kemala menutup matanya, tidak berhenti bersyukur akan apa yang tidak jadi dilakukannya, dan akan apa yang akan diputuskannya. "Alhamdulillah," jawabnya pelan. (DAAJT 2009 : 222-223).

Kemala asked Prakasa what he wanted to think about, Prakasa replied that he would continue to fight for his own life and Prakasa did not force Kemala to reciprocate the declaration of love that Prakasa revealed to him. Prakasa also revealed that he was very grateful because God had sent someone who made his heart open by Kemala's tenderness and love. And finally Kemala received a declaration of love from a man she loved. Kemala finally realized that his understanding had been twisted and used by the interests of a certain group of people in the name of Islam. After serving their sentence in prison, Kemala and Prakasa are united. In the end their life is happy for the love they have.

### CONCLUSION

The ideologies contained in the DAAJT novel include the ideology of deradicalization which seeks to neutralize radicalism. The ideology of de-radicalization implies that Islam is a "rahmatan lilalamin", peace-loving, and true jihad is not carried out in a

safe country and does not commit suicide. The second ideology contained in the DAAJT novel is the ideology of radicalism, in this novel it is clear that misleading terrorist ideologies can be used as lessons for readers. The third ideology is the ideology of love, love has tremendous power so that Prakasa still accepts Kemala as she is. Because Cinta Kemala can be converted and try to correct her mistakes by spreading kindness to others.

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