

The Ideology of Terrorism in Anthology of Short Story “Resepsi Kematian” by Esti Nuryani Kasam based on The Perspective of Sociology of Literature

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Abstract—This study attempts to investigate forms of terrorism ideologies, to elaborate the motive of raising terrorism, and the impact of terrorism in short story anthology “Resepsi Kematian” by Esti Nuryani Kasam. This study employs a descriptive qualitative study method. The main data source used in this study is short story anthology “Resepsi Kematian” by Esti Nuryani Kasam. The techniques of data collection used are reading and writing. The techniques of data validation used are increasing a diligent reading and discussing with the expert. The techniques of data analysis used are interactive models based on Miles and Huberman that contains of four steps. The analysis shows that: 1) the terrorist ideologies shown by the personal terrorism, collective terrorism and state terrorism; 2) the motives of raising terrorism are weapons business, journalism, revenge, spreading propaganda; 3) the impact of terrorism is that terrorism damage the image of Islamic value and create hostility among Moslem.

Keywords— *ideology; impact; motive; terrorism*

I. INTRODUCTION

Terrorism is still a major state issue discussed by the media in 2018. An amount of mass-media never miss terrorist acts in their report [1]. Not only the mass-media, social media does the report also.

The word of terrorism is derived from the Latin verb *terrere* means causing a tremble and worry [2]. Muhammad Al Taskhiri said that terrorism is an act carried out to achieve on in human and corrupt objective and involving threat to security of mankind, and violation of rights acknowledge by religion and mankind [3]. According to B.J Habibie, terrorism is an act of terror or violence carried out systematically [1]. In “Kamus Besar Bahasa Indonesia”, terrorism means using a violence to cause a fear in an effort for achieving goal (especially politics); a practice of terrorism [4].

Terrorism is often related with a violence action committed by group that is not admitted by the government. Although this group cannot attack on large scale as military does, their constant quantities, dedication, and strength can be more than military. Most of these groups driven by secular reasons. They are motivated by dangerous extreme ideologies [2].

Based on spirit aspect, Hakim said that terrorism is divided into several categories. They are: (1) the spirit of nationalism; (2) the spirit of separatism; (3) the spirit of religious radicalism; and (4) the spirit of business [5]. In addition, United State National Advisory Committee divides terrorism into political terrorism, nonpolitical terrorism, quasi terrorism, limited political terrorism, and official terrorism or state terrorism [5].

The main instrument in act of terrorism is violence. It means to create fear to anyone [6]. For example is the suicide bombing phenomenon Surabaya and Sidoarjo churches in mid of year 2018 that on 13rd and 14th of May, and ISIS in Paris on 12nd of May.

Related to the phenomenon of terrorism in several countries, especially Indonesia, the authors are very interested in analyzing an idea of terrorism contained in a literary work. As it is a depiction of the world and human life [7]. According to Hauser, literary work is clearer in representing the characteristics of his era [8]. This has been proven by Fepi, Nurizzati, and Afnita in their research on a novel entitle “Ayahku (Bukan) Pembohong” by Tere Liye using sociology of literature’s perspective. The results of research show that there are cultural respect and relation between father’s provide on novel and father in reality. The father in this novel is a parent, husband, parent in law, grandfather, friend, protector, teacher, and narrator [9].

This study analyzes three short stories written in the anthology of *Resepsi Kematian* written by Esti Nuryani Kasam with a theme of terrorism. There are many short stories included in the anthology. The *first*, a short story entitled *Jejak Sang Pemimpi*. This short story tells about a terrorist who bomb religious place. The *second*, a short story entitled *Prestasi Sang Teroris*. This short story tells terrorist who tried to create long-range bombs. The third, a short story entitled *Vonis untuk Jago Bom*. This short story tells the conversation between two people waiting for a reading verdict. One of them deliberately bombs a crowded place to become a martyr. While the other one bombs because enemies threatens him.

This study is very important to analyze because there are many phenomena of terrorism in society, including a

recruitment of new members using religious doctrine. Therefore, they need delineation related to terrorism. Author hope the society can be more aware of terrorism. So that the increase in terrorist quantity will weaken and the claim that Islam is a terrorist religion will be lost.

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Based on the explanation above, this short story's analysis intends to show the forms of terrorism ideologies, to elaborate the motives of raising terrorism, and the implication of terrorism to Islamic religion contained in short stories anthology "Resepsi Kematian". So that this study entitle "The Ideology of Terrorism in Short Stories Anthology "Resepsi Kematian" by Esti Nuryani Kasam Based on Sociology of Literature Perspective.

II. METHOD

This study on short stories anthology "Resepsi Kematian" is descriptive qualitative [10], which study a phenomenon, fact or social reality in depth [11]. This analyzes social phenomenon that is terrorism contained in literary work [8].

To find out more about ideas related to terrorism contained in short stories anthology, this study used sociology of literature perspective which is multidisciplinary literature studying. A thing that needs to be considered in this study is domination of literary work, while sociology and the other as complement [12].

There are two data sources used in this study namely primary data sources and secondary data sources. The primary data sources are short stories anthology "Resepsi Kematian" by Esti Nuryani Kasam, especially three short stories entitle *Jejak Sang Pemimpi*, *Vonis untuk Jago Bom*, dan *Prestasi Sang Teroris*. While the secondary data sources are books on the topic. As for data collection techniques used are reading and writing. The main instrument for interacting symbolically with an informant or the subject being studied is the authors themselves [13].

The techniques of data validation used are increasing a diligent reading and discussing with the expert. The techniques of data analysis used are interactive models based on Miles and Huberman consisting of three components: data reduction, data display, drawing and verifying conclusions [14].

III. FINDINGS AND DISCUSSION

Based on the data classification that has been done, then in the short stories anthology *Resepsi Kematian* by Esti Nuryani Kasam found the ideology of terrorism. The ideology is a form of terrorism based on perpetrators, motives of terrorism, and the implementation of terrorism to Islamic Religion.

A. Forms of Terrorism Based on Actors in the Short Stories Anthology "Resepsi Kematian"

According to the *KBBI* terrorists are people who use violence to cause fear, usually for political purposes [4].

In three short stories entitle *Jejak Sang Pemimpi*, *Vonis untuk Jago Bom*, and *Prestasi Sang Teroris* found data on terrorism as in table 1.

TABLE I. FORMS OF TERRORISM

Forms of Terrorism	Perpretator
Personal terrorism	Individual terrorist
Collective terrorism	Religion terrorist group
	Busines terrorist group
State Terrorism	State Terrorism

First, in the short story entitle *Jejak Sang Pemimpi* contains the idea that acts of terror are personal that is carried out individually. Terrorists in this short stories a man who lives alone in an old house in the middle of the garden. The shabby and old house was filled with various electronic items. He claimed to be a terrorist who bombed several places of worship in the area around the main character. This is found in the datum of the short story *Jejak Sang Pemimpi* as follows.

"Do you forget a lot of worship's places in this town exploded because of bomb? That is my successful action." (page 123, 12nd conversation).

The terrorist admits openly to the main character who searches for a bombers of a worship places. He mentions "I" as the bomber, without mention other actors. Strengthened by a following datum on the short story of *Jejak Sang Pemimpi* which mentions he is a rich person.

".....I am the owner of several commercial planes, hotels, condominiums in several countries...." (page 123, 12nd conversation).

The terrorist said it to confirm that he really bombed the worship place with his wealth. This can be seen from the words that he has planes, hotels and condominiums in several countries. To buy bombs, terrorist need for a lot of money, so that it is impossible for people who have limited assets to carry out individual bombings.

A side it, his wealth can be seen from his daily activities. He goes to the city, taking money in the ATM, transactions at banks, buying daily necessities and electronic devices that fill his house.

Second, terrorism is carried out by a state or government. State terrorism is usually done by the state to society or by the state to other countries. The terror in the short story *Jejak Sang Pemimpi* is shown in the following datum.

".....the state's produced weapons can be bought by others countries, or state's properties can be taken by others countries....." (page 124, 3rd conversation).

In this datum terror acts are done by a country to other countries with a purpose. This terrorism is also called state terrorism, namely the state or the government that is the terrorist. Another thought is that state terrorism does not mean

that countries are directly involved in terrorism, but only as sponsors of terrorist organizations. Understanding state terrorism itself is still a heated debate by international law experts [5].

Third, terrorist acts are done collectively. The perpetrators of this terror act are a particular group or organization. In the short story *Jejak Sang Pemimpi*, terrorism done collectively are shown by religious groups who are hostile to other groups. This is stated in the following datum.

Perhaps, in the name of deep hostility, you have been suspicious beforehand, suspecting that the worship's place were destroyed by people who don't use them (page 125, 6th bait of poetry).

Then, there is revenge and so on (page 125, 7th bait of poetry).

The datum uses a word "you" to mention terrorists. The word followed by a word "worship's place" that refers to certain religious or religious groups that are hostile to other religious groups or other religions. They accuse each other of damage or terrorism committed by others in their worship places. Collective terrorism is done systematically. Usually this kind of terrorist is an institutionalized network [5].

This terrorism is also carried out by world leaders who are the arm business. As contained in the following short story *Jejak Sang Pemimpi*.

"I am no stranger than world leaders who are said to be rational, smart, wise.for displaying their weapons." (page 126, 2nd conversation).

Based on the datum above uses the words *world leaders* to mention the terrorists. The means of the word is that people who are well-known who are good at rhetoric. The definition is narrowed by the following words, namely to "for displaying their weapons" which show that "world leaders" are the individuals or groups that run the arm business.

B. Motives of Terrorism on Short Stories Anthology "Resepsi Kematian"

In this short story there are several motives of terrorism. The motives referred to in this discussion are an encouragement to do something because there are interests to be achieved.

In this short stories anthology found the motives of terrorism as in table 2.

TABLE II. MOTIVES OF TERRORISM

Motif Terrorisme	Goal
Revenge	Satisfaction
Weapons business	Weapon display
Journalistic business	Journalistic selling
Quasi	Other country's property
Religious radicalism	Jihad
	Martyred

First is revenge terrorism. Usually terrorism with revenge motives is carried out by individuals, but it is also found with

the perpetrators of small groups organized or even criminal organizations [5]. This terrorism is presented by the following short story *Jejak Sang Pemimpi*.

.... this is my revenge for their death in front of another person's worship's place, while the bombers are the same religion (page 126, 2nd bait of poetry).

The datum is contained in a verse of poetry made by terrorists in a leaflet of peace propaganda. In the temple the terrorist claimed revenge for the death of his family who were in a place of worship of other religions as a result of the same brother's bombing. Different from what he said before. As the following datum.

"..... my aim is to begin propaganda that they have been making a God become a scapegoat." (page 124, 5th conversation).

Terrorists assume that with the propaganda, people who carry out bombings and in the name of religion will realize and stop their actions.

The action was followed by the distribution of sheets of paper written with poetry containing peace propaganda. The terrorist also provided a DVD containing warfare accompanied by similar poetry readings.

In contrast to the contents of the early verses of the poem he wrote as follows.

Simple course, I want to be his most faithful adherent (page 125, 4th bait of poetry).

The datum of the 4th and 5th verse poems showed that terrorists carry out their actions with the aim of wanting to become loyal servants, namely by defending religion from those who do damage in the name of religion. But terrorists forget that he is one of those people.

Terrorism carried out by a figure who becomes a terrorist in the short story of *Jejak Sang Pemimpi* is non-political terrorism with three objectives presented, namely peace propaganda, wanting to be a loyal servant, and for revenge. This shows that the objectives proposed by terrorists are inconsistent. They are more aggressively announcing the purpose of religion than the real purpose.

Second, the motive for terrorism is for business. In the short story *Jejak Sang Pemimpi* the motive is depicted in the form of buying and selling weapons of war.

The aim was to make the weapons produced by one country can be bought by other contries" (page 124, 5th conversation).

"for displaying their weapons." (page 126, 3rd conversation).

The datum still about the reason terrorists carry out acts of terror. The datum shows that terror acts were carried out with the motive of buying and selling weapons. This is clearly written on the sentence with the aim that the weapons produced by one country can be purchased by other countries. Terror acts are never separated from weapons or mass destruction tools. This is a golden opportunity for weapon producing countries to

display their products. In addition to the weapons business, there is also a journalistic business as follows.

“... or the journalistic sell well” (page 124, 5th conversation).

The quotation above shows that journalistic or journalistic business motives are also involved in acts of terror. For terrorists, journalism can help them spread the news about its actions. As for journalism, acts of terror will be the main material for national and international news production.

Third, the motive of terrorism is to control property. As datum of the following short story *Jejak Sang Pemimpi*.

“.....or other State property can be taken by other countries” (page 124, 5th conversation).

The datum above showed that there are countries that are behind the terrorism in other countries or colonization. So that the colonial state can control the assets or assets of the colonial state. This terror is called quasi terrorism, this action is solely for ransom [5].

Fourth, the motive for religious radicalism. Terrorism is the result of religious radicalism or hardline religion. This was motivated by an understanding of deviant religious teachings. As an understanding presented in the short story *Vonis untuk Jago Bom* in the following datum.

Martyrdom was yearning..... death with this degree was common interest base on young men of the age of. He also prepared a secret bomb (page 1, 1st paragraph).

Terrorism with the motive of religious radicalism in the quotation is mostly done by students. Specific flow of meaning martyrdom taught by Islam can be applied in this modern era by bombing in crowded places by people of other religions. So that if he dies in that place in order to kill the religion religion people can be considered martyred because of *jihad fi sabilillah*. As a quotation in the short story *Vonis untuk Jago Bom*.

So achieved what he wanted to prove as a jihad fisabilillah, the precedent action. The bomb he had put on his stomach exploded (page 2, 2nd paragraph).

The terrorist means someone who follows a other religion than his religion is an enemy to his religion and he must be fought.

C. Implication of Terrorism to Islam Religious

TABLE III. THE IMPACTS OF TERRORISM

Forms	Motives	Reasons	Impacts
Individual Terrorist	Revenge	Defense the religion	1. Ruin Islamic values 2. Raising hostility
Religion terrorst group	Religious radicalism	Jihad	
Bussines terrorist group	Journalistic business and weapons business	Defense the religion	
State Terrorism	Quasi	Defense the religion	

The terrorism in this short stories anthology majority is on the name of religion, especially Islamic religion. This make a persepction that Islam is a destruction religion. Whereas in Islamic teaching itself it is strictly prohibited to do damage on the earth.

Forms of terrorism in this short stories anthology have various aims with different reasons (see table 3). An example is personal terrorism that has motive revenge, but his reason for defending religion. This has an impact on the image of Islamic religious teaching and creates disunity among religious people, with the spirit of jihad the terrorist can be anemy and even hurt the disagreeing people.

IV. CONCLUSION

After analyze the short stories anthology entitle *Resepsi Kematian* using the sociology of literature perspective, it can be concluded that the ideas about terrorism in this short story anthology show the acts of terror can be carried out by unexpected people. Although the act of terror used religious reasons, but behind it there is a hidden interest.

In this short stories anthology there are three forms of terrorism namely personal terrorism, collective terrorism (bussiness group and religious group), and state terrorism. Each the forms have a difference motives. The motives of terrorism are revenge, business, quasi and religious radicalism. A lot of these always give a reason that the act for defense their religion or *jihad*. So, the implication that, especially for Islam, terrorism ruin Islamic values and raising hostility. The expectations from this study is Indonesian society not easily effected by terrorism issues and know that terrorrism not about religion.

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