

CHAPTER IV

CONCLUSION

The writer has discovered that there are four teachings that have been exploited in order to maintain and ensure control over the devotees in *Alamut*. The first two are the self-proclaimed prophet and issue new regulations using the privilege as a prophet, in this case: the allowance of drug and wine. The leader will make the believers think that a new prophet has arrived, because followers of a religion mostly tend to seek for a prophet-like leader, or a representative of God, leader that possess divine knowledge. It is a perfect condition when the believers embrace the prophet since it would ease the next agenda to control them. Then the leader will make people believe that the new prophet is allowed to change the old regulations to the more 'adapted' one, because as a God's messenger it is his privilege to issue new regulations. The leader needs the follower to obey no matter what happen, because when they believe what he wants them to believe, the leader will have absolute power to control the truth, which one is right and/or wrong. Two discourses have gained forms here, Hassan is a prophet, and he is allowed to modify the regulation of the religion.

The other two are by giving orders (assignment and mission) and provide a reward for those who gain the most reputation. The leader will give the order and told the believers that God wills it. This kind of command will move the believers without question; they will consider it as the right thing to do, because they think that God bless their action. They believe that the leader as a prophet has given

them the word of God, and it is their duty to obey. When the mission and assignment is fulfilled, reward is waiting for those who gain the most reputation, those who are able to get their missions finished, the heroes, or the true believers –as the leader refers them. Clearly, the leader needs to make an example for others, to encourage them so they will have no hesitation in following him. Thus, by giving reward for the most popular followers, other will have at least something to trigger them, something that makes their struggle not a pointless one. Furthermore, it will strengthen their bond with the leader, and make the faith becomes stronger than before, which is in the end, the leader will get a more devoted followers. The other two discourses are formed here, that Hassan indeed has a miracle by sending others to paradise alive, then the final discourse that says “nothing is true, everything is permitted”.

After analyzing Vladimir Bartol’s *Alamut*, the writer found out that the exploitation of religion that Hassan has been done is by conducting experiment on youths. Keep indoctrinating them with religious teaching and mix it with other elements to turn them into his own kind of fanatic, and maintain the control to make sure his plan is running well. As the analysis goes by, the writer proves that the applied totalitarian system in the novel is theocracy. The leader, Hassan, acts as prophet that controls and restricts his follower. The novel has shown how he makes the youths think that he is the divine ruler, the successor of Muhammad, the new God’s messenger, the chosen one, a *sayyiduna* that they have to obey no matter what happened.

Hopefully, this study will give some contributions to the development of literary study and provide information for scholars on related study. In a way, those who are eager to study pop culture, especially anything related to Assassin's Creed trend, this writing will provide very useful information. It was not an English work until Biggins translated it, but the writer believes that language is not a barrier for English scholar to study a non-English work. Because one thing for certain, any literary work should be promoted to the world whatever the origin language was, for readers across the world to learn. For the writer believes that, all of us will take good ideas wherever it comes from.

