

**SOCIAL STRATIFICATION IN KHALED HOSSEINI'S
*A THOUSAND SPLENDID SUNS***

THESIS

By:

Geubrina Rizki

NIM 16320011



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
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2020**

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THESIS

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in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

By:

Geubrina Rizki

NIM 16320011

Advisor:

Miftahul Huda, M.Pd.

NIP 198403292011011009



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2020

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **Social Stratification in Khaled Hosseini's *A Thousand Splendid Suns*** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 25 June 2020

The Researcher




Geubrina Rizki

NIM 16320011

APPROVAL SHEET

This to certify that Geubrina Rizki's thesis entitled **Social Stratification in Khaled Hosseini's *A Thousand Splendid Suns*** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, 27 July 2020

Approved by
Advisor,



Miftahul Huda, M. Pd.
NIP 198403292011011009

Head of Department of English Literature,



Rina Sari, M.Pd.
NIP 197506102006142002

Acknowledged by

Dean,



Dr. Hj. Syafiyah, M.A.
NIP 196609101991032002

LEGITIMATION SHEET

This is to certify that Geubrina Rizki's thesis entitled Social Stratification in **Khaled Hosseini's *A Thousand Splendid Suns*** has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra* (S.S.) in Department of English Literature.

Malang, 27 July 2020

The Board of Examiners


1. Dr. Syamsuddin, M. Hum
NIP 19691122 2006041001 (Main Examiner)
2. M. Edy Thoyib, M.A
NIP 19841028 2015031007 (Chair)
3. Miftahul Huda, M. Pd
NIP 19840329 2011011009 (Advisor)

Signatures



Approved by
Dean of the Faculty of Humanities




Dr. H. Syafiyah, MA
NIP 196609 01991032002

MOTTO

Difference is not a dispute, but the color of life that adorns life like a rainbow

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ
مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

“Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path” (Q.S. Al-Baqarah 2:213)

DEDICATION

I proudly dedicate this thesis to:

My beloved father and mother, Zainal Abidin and Cut Suriani.

Thank you for taking care of me for many years and showering me with love.

Thank you for being the best parents for me.

Thank you for teaching me everything about this world.

In the future, my aspirations will be the noblest offerings for you.

Hopefully, you will be happy.

My academic supervisor and thesis advisor, Abdul Aziz and Miftahul Huda.

Thank you for being my second parents on campus.

Thank you for your advice, guidance, and knowledge bestowed on me sincerely.

My best friends, Silvi, Juanda, Dara, Nazila, and Zumroh

Thank you for your love, motivation, enthusiasm, attention, and togetherness.

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The researcher realizes that this thesis would not succeed without the help of others. Most enormous gratitudes are thus presented to Prof. Dr. Abdul Haris, M.Ag. (Rector of UIN Maulana Malik Ibrahim Malang), Dr. Syafiyah, M.A. (Dean of Faculty of Humanities), Rina Sari, M.Pd. (Head of Department of English Literature), and all lecturers who have shared their knowledge at the Department of English Literature of UIN Maulana Malik Ibrahim Malang.

The researcher also would like to express the deepest gratitude to the advisor, Miftahul Huda M.Pd, who has guided and directed the researcher in carrying out the study. Hopefully, the result can be useful for future studies. Above all, the researcher realizes that this thesis needs constructive criticism and suggestions from the readers in order to make it better.

Malang, 25 June 2020

The Researcher,

Geubrina Rizki

ABSTRACT

Rizki, Geubrina. 2020. *Social Stratification in Khaled Hosseini's "A Thousand Splendid Suns."* Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Miftahul Huda, M.Pd.

Keywords: Class, Status, Power, Social Stratification, Status.

The novel *A Thousand Splendid Suns* by Khaled Hosseini tells about the phenomenon of social stratification, as well as the conflicts that rise, among the characters. This study therefore aims at identifying the social stratification in the novel by focusing on the characters' social hierarchy-based interaction, particularly with regard to the three dimensions proposed by Weber: class, status, and power. This study applies literary criticism, especially the sociology of literature. The approach focuses on a sociological issue in the literary text, discussing the work itself and other matters implicit within. The data, which are in the forms of words, phrases, and sentences, were collected from Khaled Hosseini's *A Thousand Splendid Suns* published in 2007 by Riverhead Books and were analyzed using Weber's theory (1947) of social stratification.

The results of the study show that social stratification in Khaled Hosseini's *A Thousand Splendid Suns* covers three dimensions of class, status, and power. The **class** is based on the wealth and ownership of economic resources, which consists of *upper class* (like Jalil who owns vast lands, companies, properties, cinema, and much money), *middle class* (like Rasheed, Hakim, and Tariq who earn enough but only own small amount of wealth to live), and *lower class* (like Nana and two family-groups of Rasheed and Tariq who do not have any wealth and skills that can help them survive during the economic crisis in Afghanistan). In terms of **status**, Jalil, Rasheed, Mariam, and Laila are classified as characters with prestigious lifestyle, as well as Hakim who is highly valued because of his concern on education. Finally, the **power** is seen from three aspects: class power, social power, and political power. With his *class power*, Rasheed control others, particularly Mariam and Laila. Furthermore, the *social power* is owned by Nana, Jalil's wives, Fariba, and Shanzai, who make a use of their status to control others. Finally, the *political power* is found in Najibullah and his followers, Rabbani and his followers, the Talibans, Hamid Karzai and his supporters, and the Pashtuns.

ABSTRAK

Rizki, Geubrina. 2020. *Social Stratification in Khaled Hosseini's A Thousand Splendid Suns*. Skripsi, Jurusan Bahasa dan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Miftahul Huda, M. Pd.

Kata Kunci : Kelas, Status, Kekuasaan, Stratifikasi Sosial,

Novel *A Thousand Splendid Suns* karya Khaled Hosseini menceritakan tentang fenomena stratifikasi sosial, seperti munculnya konflik antar tokoh. Penelitian ini bertujuan untuk mengidentifikasi stratifikasi sosial dalam novel yang berfokus pada hirarki sosial terhadap tokoh-tokoh berdasarkan interaksi, terutama yang berkaitan dengan tiga dimensi yang dikemukakan oleh Weber: Kelas, Status, dan Kekuasaan. Penelitian ini menggunakan kritik sastra, khususnya sosiologi dalam sastra. Pendekatan ini berfokus pada masalah sosiologi dalam teks sastra, yang membahas karya itu sendiri dan hal-hal lain yang tersirat di dalamnya. Data berbentuk kata-kata, frasa, dan kalimat, yang kemudian diambil dari Novel *A Thousand Splendid Suns* karya Khaled Hosseini yang diterbitkan pada 2007 oleh *Riverhead Books* dan dianalisis menggunakan teori Weber (1947) tentang stratifikasi sosial.

Hasil dari penelitian ini menunjukkan stratifikasi sosial di novel *A Thousand Splendid Suns* karya Khaled Hosseini yang mencakup tiga dimensi yakni, kelas, status, dan kekuasaan. Kelas didasarkan pada kekayaan dan kepemilikan sumber daya ekonomi, yang terdiri dari kelas atas (seperti Jalil yang memiliki tanah luas, perusahaan, properti, bioskop, dan banyak uang), kelas menengah (seperti Rasheed, Hakim, dan Tariq yang berpenghasilan cukup tetapi hanya memiliki sedikit kekayaan untuk hidup), dan kelas bawah (seperti Nana dan dua kelompok keluarga Rasheed dan Tariq yang tidak memiliki kekayaan dan keterampilan yang dapat membantu mereka bertahan hidup selama krisis ekonomi di Afghanistan). Berkenaan dengan status, Jalil, Rasheed, Mariam, dan Laila dikelompokkan sebagai karakter dengan gaya hidup bergengsi, dan Hakim yang sangat dihargai karena kepeduliannya terhadap pendidikan. Yang terakhir yakni kekuasaan, dilihat dari tiga aspek: kekuasaan kelas, kekuasaan sosial, dan kekuasaan politik. Dengan kekuasaan kelasnya, Rasheed mengendalikan orang lain, terutama Mariam dan Laila. Selain itu, kekuasaan sosial dimiliki oleh Nana, istri Jalil, Fariba, dan Shanzai, yang memanfaatkan status mereka untuk mengendalikan orang lain. Selanjutnya, kekuasaan politik yang ditemukan pada tokoh Najibullah dan pengikutnya, Rabbani dan pengikutnya, Taliban, Hamid Karzai dan para pendukungnya, dan para Pashtun.

المستخلص

غبرين رزفي، 2020، الطبقات الإجتماعية في رواية "الف شمس ساطعة" لخليد حسيني. الرسالة، قسم اللغة الإنجليزية وأدبها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: مفتاح الهدى، الماجستير.

الكلمات الرئيسية : الصنف الدرجة، السلطة، الطبقات الاجتماعية ،

يحكي الرواية "الف شمس ساطعة" لخليد حسيني عن ظاهرة الطبقات الاجتماعية، مثل تظهر الصّراعية بين الشخصيات. ويهدف هذا البحث ليعرّف الطبقات الإجتماعية في الرواية التي تركز على التسلسل الهرمي الإجتماعي للشخصيات بناءً على التفاعل، وينظر أهمية التحليلية الى ثلاث مقاييس لطريقة وبر: الصنف والدرجة والسلطة. ثم يُستعمل هذا البحث لنقد الأدب، وخاصة لدراسة إجتماعية ادبية. يركز هذا النهج على مشكلة دراسة إجتماعية في النص الأدبية، والتي تناقش العمل نفسه ومسايل أخرى ضمنية فيه. كان بيانات البحث هي كلمات وعبارات وجمل التي يأخذها من الرواية "الف شمس ساطعة" لخليد حسيني من حيث يصدر في السنة 2007 للكتب ريفير حيد ويحل باستعمل النظرية وبر (1994) حول الطبقات الإجتماعية.

تشير نتائج هذه الدراسة إلى الطبقات الاجتماعية في رواية "ألف شمس ساطعة" للكاتب خلود حسيني والتي تتضمن على ثلاث مقاييس يعني الصنف والدرجة والسلطة. اما الصنف تستند على الثورة وملكية الموارد الاقتصادية، ويبنى من العليا (مثل جليل الذي يمتلك مساحات كبيرة من الأرض والشركات والممتلكات ودور السينما والكثير من المال). وكذلك الصنف الوسطى (مثل رشيد وحكيم وطارق الذين يكسبون ما يكفي ولكن لديهم القليل من الثروة للعيش)، وثم الصنف السافل (مثل نانا ومجموعتي عائلة رشيد وطارق الذين يفتقرون إلى الثروة والمهارات التي يمكن أن تساعدهم على البقاء خلال الأزمة الاقتصادية في أفغانستان). عندما رجع الى الدرجة، يتم تصنيف جليل ورشيد ومريم وليلى على أنها شخصيات ذات أنماط حياة مرموقة، ويتمتع حكيم بتقدير كبير لإهتمامه بالتعليم. والأخير هي السلطة، وينظر إليه من ثلاثة جوانب: طبقة السلطة، والسلطة الاجتماعية، والسلطة السياسية. وقوته الطبقية، سيطر رشيد على الآخرين، وخاصة مريم وليلى. بالإضافة إلى ذلك، فإن السيطرة الاجتماعية مملوكة من قبل نانا: زوجة جليل، فاريبا، وشانزاي، الذين يستخدمون وضعهم للسيطرة على الآخرين. علاوة على ذلك، تم العثور على السياسة في شخصيات نجيب الله وأتباعه، ربّاني وأتباعه، طالبان، حامد كرزاي وأنصاره، والبشتون.

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CHAPTER I

INTRODUCTION

This chapter contains background of the study, problem and objective of the study, significance of the study, scope and limitation, research method, previous studies, and definition of key terms.

A. Background of the Study

Social stratification is an interesting topic to discuss because it is a real phenomenon that exists in real life. Social stratification can create some problems like social jealousy as the effect of unequal strata. Inequality happens because there is an ideology as a set of cultural values and beliefs that justify a particular way of organizing society. As it involves automatic social growth process (Soekanto s. , 2013, p. 199), social stratification is commonly discussed in terms of three dimensions together: power, status, and class.

Power is individual's ability to dominate others despite the opposition of that other individuals take. At the same time, power is an opportunity for individuals or societies to realize their desires through collective action, despite the opposition of others who participate in collective action (Weber M. , 1946, p. 180). For instance, when someone does not pay taxes, or fails to send his children to school, or tries to publicize what is considered a state secret, he will be sent to jail by the authoritative power.

Another aspect of social stratification is status. Status may or may not be influenced by class. Status refers to social honor, popularity, or one's prestige in a

particular society. Economy is not the major factor determining a status, but status comes from one's lifestyle (Gerth, 1946). For example, even though a teacher has lower salary than a truck driver does, a teacher is commonly considered higher in status than a truck driver. This is because being a teacher requires higher education and prestige.

The last aspect of social stratification is class. Class is someone's economic position based on individual's achievement and birth. Class is usually associated to a condition of the life of the rich (Bilton, Toni & Kevin Bonnett & Pip Jones & David Skinner & Michelle Stanworth & Andrew Webster, 1996, p. 154). For instance, England has specific terms for people of different classes, like commoners for ordinary people and nobility for nobles. Most English societies realize that nobility people are at the top of commoners following customs. Some people may have a higher chance of life than others as the result of expertise and skills in the profession, allows them to get high salaries and thus higher class in their society (Saunders, 2001).

The story presented in Khaled Hosseini's *A Thousand Splendid Suns* is exciting because the novel raises social themes in which readers can associate the story to their own experiences relating to social values, norms, influence, and other social aspects. According to Pickering (1981), literary work is a unique human activity, born from the eternal desire of humans to understand, express, and finally share experiences.

This study applies sociology of literature approach focusing on the social dimensions of social stratification in the literary work itself. It concerns primarily

on the contents of literary works, goals, and other things implicit in the literary work (Wellek & Warren, 1949). Sociology of literature departs from the theory of social structure to the narrative structure of literary works.

There are a number of previous studies which discuss the novel *A Thousand Splendid Suns* from different perspectives. Three researchers applied the theory of feminism in reading the novel, i.e. Philip (2016), Joyia (2017), and Shameem (2014). Generally, their studies aim at raising women's awareness on their rights and showing the difficult struggles of women in achieving freedom because women are not supposed to endure the burden of the household fully, suffering, and torture.

Furthermore, Istikomah (2015) used gender studies. Her study aimed to show the fight against gender discrimination in career and household so that the rights of men and women come to equality. Besides, other researcher implemented psychological theory is Pujiharto (2018) in analyzing the novel. These studies attempted to describe the psychological influence of the primary role of violence and various oppressions, both those who commit or become victims, and the wishes of the author in writing this novel.

Finally, there are two researchers who used sociological approach when discussing the novel. First, Suciati (2017) used the concept of patriarchy by Kate Millet to explain the constructed culture that dominates women. Second, Puspitasari (2013) applied the theory of hierarchy of needs by Maslow. This study examined the characteristics and conflicts in traditional and modern culture in the novel to determine humanistic values.

The novel is analyzed in this study by using social stratification theory. It can provide a unique-yet-rare explanation on how different classes, status, and powers can determine the main characters' achievement on a particular social stratification, which in turn triggers some social problems.

B. Problem of the Study

In line with the aforementioned rationale, the main problem to answer in this study is: What are the social stratification dimensions in Khaled Hosseini's *A Thousand Splendid Suns*?

C. Objective of the Study

The objective of the study is to identify the social stratification dimensions in Khaled Hosseini's *A Thousand Splendid Suns*.

D. Significance of the Study

Practically, this research might be used as a source of reading for students who are studying English literature. Besides, it can be a collection in the literature library, in addition to adding reference materials. Theoretically, this research is expected to contribute some insight into social stratification theory implemented in analyzing literary works. In addition, it is also expected to increase the readers' understanding on the theory of stratification by Max Weber.

E. Scope and Limitation

This study focuses on dialogues and narrations in Khaled Hosseini's *A Thousand Splendid Suns* that represent the main characters' social stratification dimensions. The stratification is seen in terms of class (upper class, middle class, and lower class), status (lifestyle and prestige), and power (class power, social power, and political power). In doing so, the researcher applies the social stratification theory by Max Weber.

F. Research Method

1. Research Design

The design of this study is literary criticism, particularly sociology of literature. In this study, the sociology of literature is focused on the literary work itself, meaning that it primarily concerns on the contents of Khaled Hosseini's *A Thousand Splendid Suns*, as well as other things implicit in the literary work itself (Wellek & Warren, 1949). Sociology of literature departs from the theory of social structure to the narrative structure of the literary work.

This study applies social stratification theory by Max Weber. Social stratification is a system in which society is hierarchically categorized. Social stratification is seen based on class, status, and power owned by the society members or by each individual. The class is measured through privilege or property, status by lifestyle and prestige, and power by party (Weber M. , *The Theory of Social and Economic Organization*, 1947).

2. Data and Data Source

The data are in the forms of words, phrases, and sentences narrated in the literary work *A Thousand Splendid Suns*. The novel was written by Khaled Hosseini, published in 2007 by Riverhead Books, a member of Penguin Group Inc (USA), New York.

3. Data Collection

The data are collected by following the steps below:

1. First reading to understand the plot and main theme of the story in *A Thousand Splendid Suns* by Khaled Hosseini;
2. Close reading on the novel to get deeper understanding on the issue of social stratification dimensions;
3. Highlighting the words, phrases, and sentences that reflect social stratification dimensions owned by the main characters;
4. Classifying the data into three categories, namely class, status, and power.

4. Data Analysis

The researcher analyzes the data through these steps:

1. Discussing the data of class based on the categories of upper class, middle class, and lower class; the data of status on the character's lifestyle and prestige; and the data of power on class power, social power, and political power;
2. Supporting the data discussion with relevant theory of Max Weber;

3. Drawing conclusion based on the discussion results to answer the formulated research question.

G. Previous Studies

There are a number of previous studies which discuss the novel *A Thousand Splendid Suns* from different perspectives. The first is Philip's *Endless Endurance: A Feminist Study of Khaled Hosseini's "A Thousand Splendid Suns"* (2016). This study revealed the struggle of women to survive and free themselves from the chains of oppression and violence. It aimed to explore the social and political injustice directed at Afghan women through gender equality and social-political activism during difficult times, as well as brought out the suffering of Afghan women and created a vision of women's empowerment through Mariam and Laila. Through feminist approach, it opposes patriarchal society's cruel attitude through feminist approach (Philip, 2016).

Another study is Joyia et al.'s *Courageous Women: A Study of Resilience of Women in Khaled Hosseini's "A Thousand Splendid Suns"* (2017). This study analyzed the marginalization and conquest of women in patriarchal societies of Afghanistan. Using feminist approach, the goal of the study was to convey a message to all women in the world to be able to resist oppression. (Joyia, Muhammad Imran & Umer Farooq & Sohail Ghafoor & Ammara Gull, 2017).

Furthermore, Shameem's study entitled *Living on the Edge: Women in Khaled Hosseini's "A Thousand Splendid Suns"* (2014). In this research, he applied a feminist approach to analyze the conflicts that continue to occur, so it

experienced a harsh existence towards women in Afghanistan. These conflicts led to a radical transformation in the irreversible socio-cultural order. To overcome the dual conquests in the form of patriarchal authority and oppression originating from conflict conditions, the researcher contextualizes the experience of Afghan women in a series of specific historical, political, and social factors, in order to offer an alternative view of the condition of Afghan women rather than stereotypical descriptions that ordinary (Shameem, 2014).

Moreover, Istikomah's study is "*Women's Attitudes towards Gender Discrimination in Khaled Hosseini's "A Thousand Splendid Suns" (2015)*". The purpose of this study was to reveal the types of gender discrimination that the woman characters faced and their attitudes towards gender discrimination in the novel. As a result, there were two kinds of discrimination. The first is divided into four: violence, subordination, stereotyping, and marginalization, and the second is that women's attitudes towards discrimination is influenced by many factors, and three female characters show different attitudes (Istikomah, 2015).

Furthermore, Ulyaa's and Pujiharto's study entitled *Author's Desire in "A Thousand Splendid Suns": Perspective of Lacanian Psychoanalysis (2018)*. This research was conducted using Lacanian theory and psychoanalysis. Lacan's psychoanalysis discussed human desires through language (markers) with metaphorical and metonymical mechanisms. The research proved that the novel *A Thousand Splendid Suns* was a manifestation of Khaled Hosseini's desires and deficiencies as authors through the desire to be (narcissistic) and the desire to possess (anaclitic) (Ulyaa, Afriani & Pujiharto, 2018).

In addition, Suciati carried out a study entitled *The Patriarchal Deconstruction of Khaled Hosseini's "A Thousand Splendid Suns" (2017)*. This research used the concept of patriarchy by Kate Millet and the deconstruction of hierarchy. The results showed a reversal of hierarchy between men (Taliban, Rasheed, and Jalil leaders) who were considered stable and women (Mariam, Laila, and Jalil's wife) previously considered subordinated. It showed that there was indeed a deconstruction of the patriarchal culture which was previously constructed by Khaled Hosseini in the novel (Suciati, 2017).

Last, Puspitasari's study entitled *Conflict between the Traditional and Modern Cultures in Khaled Hosseini's "A Thousand Splendid Suns" (2007)*. The purpose of this study was to identify the characteristics of traditional and modern culture reflected in the novel, describe types of conflict between the traditional and modern culture that was reflected in the novel and revealed the reasons underlying the making of the novel. Representations fit the characteristics of modern and traditional culture, and the conflicts between the two were found and explained in the novel. This study used the sociological approach along with Maslow's hierarchy of needs (Puspitasari, 2007).

With regard to the above previous studies, there are two different points which characterize the distinction of this study. *First*, this study concerns social stratification in the novel in terms of class, status, and power. *Second*, this study applies the sociology of literature approach by focusing on the intrinsic elements of the novel. However, the previous studies have supported the researchers in

terms of providing insights and references on how to analyze a literary work using theory.

H. Definition of Key Terms

The followings are several technical terms used in this study:

1. Social stratification: hierarchy of social structures indicating inequalities in the ownership of social resources (Muin, 2004).
2. Power: the ability to impose one's will on the behavior of others (Waters, Dagmar & Waters, Tony, 2015).
3. Status: people's social privilege based on their consumption of goods as represented by a particular "lifestyle" (Weber, Max In H. H. Gerth, & C. W. Mills (Eds.), 1946).
4. Class: the social strata determined by economic condition like the wealth or properties under ownership (Saunders, 2001).

CHAPTER II

REVIEW OF RELATED LITERATURE

This section discusses the theories used in the analysis of Khaled Hosseini's *A Thousand Splendid Suns*, which include sociology of literature, social stratification and its dimensions, and Max Weber's theory.

A. Sociology of Literature

Sociology is a scientific study whose objective is to understand humans in society or the study of social institutions and social processes (Laurenson, 1972, p. 11). At the same time, sociology as social science focuses on the meaning that humans are attached to their interactions and actions in specific social contexts (Brint, 1999). Meanwhile, literature is a kind of creative works belonging to arts create by and mostly about human beings, existing on the basis of conventions, and the creations can be adapted as rules (Soeratno, 2011, p. 65).

Sociology and literature are two different things which are complementary. Two methods are commonly used in sociology and literature-based research, namely literary sociology and sociology of literature (Junus, 1986, p. 2). The first imagines the mirror of social condition. This perspective moves from outside factors of the literature to discuss literary works. Literature is only valuable if it is associated with elements outside the literary work. Meanwhile, the second term prioritizes literary texts as research materials. Research is directed at the text to describe its structure, then use it to understand social phenomena.

Sociology of literature is commonly seen from three different points of view (Wellek, 1988): sociology of the author (social status, social ideology, and others concerning the author); sociology of literature (what is implied in literary works and what is their purposes); and literary sociology (readers' responses and the social influence of literature). This study uses the sociology of literature approach of the second definition. Sociology of literature is a study of texts from a sociological perspective that still considers intrinsic elements of the literary work.

B. Social Stratification

1. The Nature of Society and Social Stratification

Two things trigger the emergence of social stratification. *First*, it occurs naturally in the process of social growth. *Second*, social stratification is deliberately structured to pursue common goals (Soekanto S. , 2013, p. 199). Besides, social stratification occurs due to differences in stratum and human competence to assess differences in stratum by applying various criteria (Soelaeman M. M., 1995, p. 90). It means that there are differences in values given by society for individuals or society. Something that is valued by society can be seen from income, wealth, strength, knowledge, work, religion, or descendants of respectable families (Soelaeman M. M., 2008, p. 148).

Basically, society (members) can be considered equal. However, the real-life in social groups are not so (William, 1967, p. 88). This is due to differences in social layers vertically (Marger, 2008, p. 13), and the social layers have different levels from one individual to another. This can be called a hierarchy in social

stratification. For instance, hospital work includes such professions as doctor, nurse, security, cleaning service staff, and so on. When viewed in a vertical line, they owe different status, class, and power. Therefore, in social stratification, society will give different prestige between them, regardless the fact that they all work in a hospital.

Social stratification is an inevitable phenomenon in categorizing individuals and society based on their strata, often referred to as hierarchy. As a result, social stratification occurs not only because of differences in layers but also because human competencies are differently assessed and valued (Soelaeman M. M., 1995, p. 90). Thus, stratification system is noticeable in any society and nationality.

Furthermore, the nature of the social stratification system in society is divided into two, namely closed and open (Soelaeman M. M., 1995 p.90). A closed system is a system in which there is no movement of a person from one social layer to another, both down and up—members of the closed layer, obtained through birth or ideology. The social stratification system can be seen in a caste society, in feudal society, in racial society, and so on. Besides, an opened system, each member of the society can try with his skills and abilities to increase social stratification or descend to the social layer below.

2. Definition(s) of Social Stratification

Stratification system in all societies is legitimized by an ideology that justifies equality (Marger, 2008). However, because there is no absolute equality,

stratification appears in any society. The term “*stratification*” comes from “*stratum*”, plural: “*strata*” which means layers (Soekanto S. , 2013, p. 198). Therefore, the concept of stratification refers to “layers” of different social groups in various human societies. Sociologists who dig deep into social structures can find layers of various types of social grouping, such as the upper class, middle class, and lower class. The study of social stratification is the study that leads to how these different groupings or strata relate to one another (Saunders, 2001, pp. 1-2).

Some sociologists have tried to define what social stratification is. The first definition is proposed by Weber, who sees social stratification from three dimensions (Weber M. , *The Theory of Social and Economic Organization*, 1947): class, status, and power. Weber views property or privilege, power, and prestige as three interacting but separate bases where hierarchy is created in any society. The second definition is given by Sorokin, seeing social stratification as differentiation of population or society into stratified layers or hierarchy (Sorokin, 1959, p. 11).

The third definition of social stratification is the division of the population into unequal strata based on income, wealth, gender, ethnicity, power, status, age, religion, or other characteristics (Bilton, Toni & Bonnett, Kevin & Jones, Pip & Skinner, David & Stanworth, Michelle & Webster, Andrew, 1996, p. 670). The fourth definition sees social stratification as a system of differentiating individuals or groups in society, which places it on the social classes that differ hierarchically

and provide different rights and obligations between individuals at a layer and another (Muin, 2004, p. 48).

The fifth definition of social stratification is a ranking of people and groups based on various social characteristics and sometimes physical features (Marger, 2008). Another definition refers to the division of population or society into classes hierarchically (stratified). Social strata are not generally accepted because each society has different characteristics (Rohman, 2013, p. 19). Finally, the concept of social stratification is usually taken by referring to different social structures, which are themselves defined by inequalities in social resources (Lambert, 2018, p. 19).

As this study applies Max Weber's theory, his definition of social stratification is taken into account. Weber views stratification as a "phenomenon" determined by the distribution of the economy, social status, and power in the society which in turn influences the so-called "life chances" (Weber, Max In H. H. Gerth, & C. W. Mills (Eds.), 1946, p. 181). Weber's theory is usually linked to the views of Edward and Jeffries, who define social stratification as differences in layers of society based on three measures of hierarchies: power, privilege, and prestige (Jeffries, Vincent & H. Edward Ransford, 1980, pp. 57-80).

3. Dimensions of Social Stratification

Sociologists, following Max Weber, explain social stratification as consisting of three dimensions: wealth, prestige, and power. Individuals have

different ranks on each dimension, depending on their accumulated social resources or rewards (Marger, 2008, p. 13):

First, wealth refers to economic resources (Marger, 2008). In a capitalist society, this consists of people's market capacity, that is, their ability to buy material goods. The society receives different amounts of income and other sources of wealth. Thus, society has enjoyed more or fewer benefits. This can be seen, for example, in the house of living, personal car, dress, shopping habits for expensive items, and others.

Second, prestige is the respect given by other people. Basically, this is a social award. Meanwhile, important positions in the main institutions of society usually carry much prestige. Those who occupy these positions are treated with respect. For instance, a worker will interact with his manager differently from the way they interact with their fellow employees. He will give greater respect to his manager. In modern society, prestige (Weber calls this status) is mostly derived from society's work. For instance, doctors have more prestige than nurses in hospitals (Marger, 2008).

Third, power is defined as using hope and coercion to discipline the public through government (Waters, Dagmar & Waters, Tony, 2015). Power underlies all forms of inequality. As a social resource, power refers to the authority (legitimate power) of people in groups and organizations. Someone who has power means they have a position to govern others, and these other people do what they are told to do even against their will. The more important a person's position is, the

broader the scope of one's strength. For instance, a President has higher political power than a governor (Marger, 2008).

In sum, individuals or societies are differentiated based on accepted social roles. Some get rarer and higher-value items than other individuals or societies. Some are valued more highly than other individuals or societies. Moreover, some have higher power than other individuals or societies. All are dependent upon their possessions upon particular "resources".

The above criteria used to stratify people are basically related to the dimensions of social stratification proposed by Weber:

a) (Economic) Class

Class is a concept that has been the focus of much debate. Weber's notion of class is, to some levels, similar to Marx: Classes consist of those who stand in the same position concerning their opportunities to obtain the economic rewards of society (e.g., chance of life). Seen in this way, people form classes, they share more or less the same life opportunities. According to Marx, the class is conceptualized primarily as a place for someone in the productive system: workers or owners. However, Weber sees a variety of factors that are more important in class formation, such as skills and credentials (Pyakuryal, 2008).

Weber's ideas about class are thus more complete than Marx's. Some people may have a higher chance of life than others as a result of skills or expertise in a profession, enabling them to get high salaries even if they do it (Saunders, 2001). Thus, class is various commercial opportunities that are

available to someone at any given time (Trujillo, 2007), and also, class is a basic fact in the determination of the life-chances of an individual (Lasswell, 1965).

In addition, according to Weber, class is not a community, but a group of people who act based on situations that are shared (Ritzer G. , 2012, p. 217). Weber points out, for example, that although a doctor and a nurse are both hospital workers (at the same place), they might have different class positions. Moreover, even within the bourgeoisie, there are differences (Bottero, 2005). The landowner who gets it comes from the lease or the shareholder who receives the dividend is not the same as the entrepreneur who runs a small business. Each, Weber points out, will have a different chance of life (Marger, 2008).

As a result, the way Weber defines class is quite different from Marx's approach. Max Weber uses the term "class" for all strata in the economic foundation of society, unlike Marx who saw class as a real social entity. For Weber, class is related to property and occupation (Saunders, 2001, p. 22). Therefore, the economic class is determined by income and goods and services owned by individuals (Pyakuryal, 2008).

According to Weber, class can be simply classified into three. *First*, the upper class consists of those who live off property or owners of the means of production who possess very advantageous life-chances through wealth (Bilton, Toni & Bonnett, Kevin & Jones, Pip & Skinner, David & Stanworth, Michelle & Webster, Andrew, 1996) and enjoy educational privileges (Saunders, 2001). *Second*, the lower class owns "negative privileges". They don't have the resources to be used to generate income, nor do they have the education that can

give them high salaries (Saunders, 2001). Besides, they have grossly disadvantaged life-chances, due to weak or marginal position in the labor market (Bilton, Toni & Bonnett, Kevin & Jones, Pip & Skinner, David & Stanworth, Michelle & Webster, Andrew, 1996).

Between the above two classes, there exists middle class, consisting of people who own some property but little education (“pretty bourgeoisie” such as small shop owners and entrepreneurs), and people who have little property but can get high wages based on their education and qualifications (“intelligence and specialists”) (Saunders, 2001) or (non-owners of wealth, advantageous life-chances due to market capacity from non-manual skills or disadvantageous life-chances due to market capacity from manual skills) (Bilton, Toni & Bonnett, Kevin & Jones, Pip & Skinner, David & Stanworth, Michelle & Webster, Andrew, 1996).

b) (Social) Status

Status refers to differences in prestige that come from individual lifestyles, not from mere economic factors. The status dimension, then, consists of groups that display certain lifestyles and who are aware of differences between their own lifestyles and other individuals’ lifestyle. Weber explains the difference between class and status. “Classes” are grouped based on their relationship to production and acquisition of goods, while “Status” is grouped based on the principles of consumption of their goods represented by particular “lifestyles” (Weber, Max In H. H. Gerth, & C. W. Mills (Eds.), 1946, p. 193).

The concept of status, or prestige, is fundamental in analyzing inequality because it outlines the complexity of the modern stratification system (Marger, 2008). Status is normally expressed by the fact that a specific style of life can be expected from all those who wish to belong to the circle (Krauss, 1976). For instance, consider two people, a truck driver and a teacher. In looking at their estimated earnings, it is found that they are not very different. In addition, there are no independent workers. In terms of economic position, they get almost the same income, and both are not owners.

Nevertheless, what distinguishes it is prestige (Marger, 2008). Teaching is more prestigious than driving a truck. In addition, to become a teacher requires extensive formal training, usually a bachelor's degree. Truck drivers usually study at work, and only a few have college degrees. This automatically distinguishes the two people, even though they are the same in terms of economic factors. Those who have a bachelor's degree are more formally valued than those who have only graduated from high school.

Moreover, they also consume differently. That is, they enjoy a very different lifestyle. Their preferences in music, entertainment, fashion, food, housing, cars, and creating other brands of social life might be radically different. This very different path makes each individual, from the so-called Weber, a social status, each consisting of people who have the same hopes and social graces and general consumer relations (Marger, 2008).

As in the case of teachers and truck drivers, people usually associate with other people who have the same cultural tastes, live in lives made up by people

like them, and maybe marry a couple with the same status. Weber found that status and class were by no means set to enjoy individual lifestyle channels, certain economic positions. Therefore, any lifestyle will be based mainly on income. Even so, those who enjoy the same status will occupy similar economic positions. Describing the dimensions of stratification is essential because inequality is not subject to economic reality in the societies.

c) Power

Weber defines power as “the possibility of imposing one’s will on the behavior of others” (Waters, Dagmar & Waters, Tony, 2015). At the same time, power is the basis of all forms of inequality - class, status, and party - and is a significant element of all forms of human interaction (Trujillo, 2007). Although the relationship between power and wealth is undeniable, in a moderate society, it is the most critical organizational strength. Power, then, comes not only from one’s income and wealth level but, more importantly, from one’s organizational position (Marger, 2008).

Furthermore, Weber's primary concern in his work on stratification is with the exercise of power and the organization of dominance in human society. He suggests that there are three types of situations where one group of people might expect to find their way in relationships with other groups of people. First, power can arise based on unequal access to material resources. For instance, if A has something that B wants or needs, then A is in a position to master B. Weber calls this class strength (Saunders, 2001, p. 20). Second, power can be a function of

social status and self-esteem. For instance, if B views A or believes that A is B's social superior, then B tends to submit to the wishes and commands of A. Weber sees this as a social force - the power exercised by the status group as opposed to class. Third, one group can dominate another through state agents, either by directly controlling it or by influencing those who control it (Saunders, 2001, p. 20).

As Weber emphasizes, state is the only institution in modern society that claims the right to force people to do something (Saunders, 2001). For instance, if A does not pay taxes, or fails to send his children to school, or tries to publicize what is considered a state secret, then A can be sent to prison. The use of "legal force" by the state is referred to by Weber as a political force exercised by parties, which he means is not only a formal political party but any organized interest that seeks to influence state operations.

4. Max Weber's Theory of Social Stratification

Max Weber was born in Germany, the city of Erfurt, on April 21, 1864. Weber has made many contributions to the development of modern social theory. Weber's parents are from the middle class. His father worked as a bureaucrat and his mother a loyal follower of Calvinism. Thus, Weber's belief was like his mother. At the age of teens, Weber entered the University of Heidelberg and became a legal expert like his father. Although Weber was a legal expert, he was also interested in sociology, history, and economics. In 1896, he received a professor in economics at the University of Heidelberg. A year later, Weber

experienced a breakdown because his father died. But he began to rise again in 1903 and became an academic and was sent to the United States (Wirawan, 2013, p. 99).

Regarding stratification theory, Weber sees stratification as a “phenomenon” determined by the distribution of economy, social honor, and power in the society (Weber, Max In H. H. Gerth, & C. W. Mills (Eds.), 1946, p. 181). At the same time, society is grouped into a hierarchy of positions based mostly on three rare and desirable things (Weber M. , 1978). Namely (Tumin, 1985, p. 1): property, or the rights to goods and services; power, or ability to secure one’s path in life even against opposition; and prestige, or social honour (Fan, Aiai & Cheng, Baoyan, 2017).

Max Weber once used the term class for all strata. Specifically, Weber looked at class based on someone’s economy. The basic category of class is wealth owned, and the factor that creates a class is economic importance (Weber, Max In H. H. Gerth, & C. W. Mills (Eds.), 1946, p. 183). The economy depends on the ownership of land and property. Thus, classes engaged in economics use their respective skills. Therefore, some groups get the respect of other societies towards certain societies called *stand*. (Soerjono, 2007, p. 205).

For example, the upper class usually have not only one type of what is appreciated by society. However, its high position is cumulative. That is, those who have much money will quickly get land, power, and maybe also prestige (Soerjono, 2007, pp. 207-208). An important aspect of this analysis is that Weber

refuses to see stratification as based on economics *per se* (or class, in Weber's terminology), as seen by Marx, but Weber saw it as multidimensional.

Therefore, in Weber's view, society is stratified based on economy, status, and power. The resulting implication is that people can occupy a high level at one or two dimensions of the stratification and also be at a low level at one other or several other dimensions. This enables far more sophisticated analysis of social stratification than is possible by reduced stratification (as some Marxists do). Only variations in one's economic situation (Ritzer G. , 2012, p. 217).

Weber argues that a "class situation" exists when three conditions are fulfilled. First, some people have the same specific causative components for their life opportunities. Second, the components are described exclusively by economic interests for the possession of goods and opportunities for income. Third, they are described under commodity conditions or labour markets. The concept of "class" refers to every group of people found in the same class situation. Therefore, a class is not a community but only a group of people in the same economic situation, or market (Ritzer G. , 2012, p. 217).

Furthermore, class controls the market, which provides goods based on the wealth of societies. Seen from the economic order, social class is grouped based on its relationship with production and acquisition of goods. Meanwhile, the status group is stratified according to the principles of their consumption as represented by lifestyles. Thus, this is the most segregated status community that is tightly related to the prestige, which shows within strict limits the strata of indifference relatively high for wealth. This will cause the growth of the status

structure, to raise awareness, of the essential social role prestige in society. (Weber M. , 2009, pp. 231-233).

Therefore, “consumption of goods” represent different “lifestyles”, and Weber defines “status” as “every distinctive component of human life that is determined by the social assessment of prestige, positive or negative.” For example, the upper-status has different lifestyle than those at the lower status. In this case, lifestyle, or status, is associated with class situations. However, class and status are not related directly to each other.

Several types of social status are determined by a commitment to existence (e.g., honesty, courage, perseverance, love, sacrifice) that can free existing ontological dynamism. This meaning suppresses transcendence to free oneself from being existential (e.g., prejudice, neglect, dual thoughts), which generally suppresses the truth (Trujillo, 2007). Besides the two steps mentioned above, namely economic class and social status, society can also be distinguished based on the power they have. Power is indeed one of dimensions that determine an individual’s social stratification.

CHAPTER III

ANALYSIS

This chapter discusses the collected data viewed from Max Weber's theory on social stratification. As stated in Chapter I, this study aims at analyzing the dimensions of social stratification in Khaled Hosseini's *A Thousand Splendid Suns*. The stratification covers three dimensions, i.e. class, status, and power. Each is discussed in the following sections.

A. (Economic) Class

Class is a term used by Weber to characterize an individual's ownership on economic sources in the society (Pyakuryal, 2008). Weber sees social class in three hierarchies: upper class, middle class, and lower class. The distinction is based on one's wealth, like income, goods, and services owned. The following analysis will show how classes are classified in social hierarchy in Khaled Hosseini's *A Thousand Splendid Suns*.

1. Upper Class

The upper class is the highest level of individual's or society's wealth. Wealth can be seen through a variety of ownership, both in terms of companies, land, or other properties. According to Weber (1946), the upper class usually have not only one type of what is appreciated by society. However, its high position is cumulative. Those who have much money will quickly get land, power, and maybe prestige (Soerjono, 2007, pp. 207-208). Therefore, Individuals or societies who occupy the upper class are individuals or societies who have a profitable life

chance contrasted to the other classes. The following data are taken from Khaled Hosseini's *A Thousand Splendid Suns* representing the upper class from the ownership of wealth:

"In addition to owning a movie theatre, Jalil also owns land in Karokh, land in Farah, three tapestry shops, a clothing store, and a black 1956 Buick Roadmaster" (Hosseini, 2007, p. 10)

The quotation above shows that Jalil is the member of the upper class because he is a wealthy man with extensive land ownership, and he has many businesses in various regions. He not only consumes goods, but he distributes the goods by providing jobs. As asserted by Weber in Bilton, Toni & Kevin Bonnett & Pip Jones & David Skinner & Michelle Stanworth & Andrew Webster (1996), the upper class consists of those who live off property or owners of the means of production which possess very advantageous life-chances through wealth. Besides, Jalil uses his land to run businesses and provide jobs for people in Herat. Thus, land ownership is one of the benchmarks in classifying an individual as the upper class.

Based on his ownership on land and wealth, Jalil as a member of upper class does not need to think or work hard to fulfill his wish. He has abundant wealth so that whatever he wants can be achieved primarily in terms of material, like having a black 1956 Buick Roadmaster car, which is a luxury car in the eyes of other society members. The type of car used by Jalil determines Jalil's position as the upper class.

The quotation below illustrates an individual's assumption that Jalil is the wealthiest person in Herat:

*"You are not from Herat, are you? Everybody knows where Jalil Khan lives."
 ... With her fingers, she stroked the roof of Jalil's car that was shiny black, with sparkling tires that displayed his flat shadow. The car seat is covered in white leather. Behind the steering wheel, Mariam looked at the glass panels with the needles inside. With trembling feet, Mariam approached the gate of the house. She touched the wall so high, so big, the wall of Jalil's house. She had to tilt his head to see the tops of the cypress trees looming behind the fence (Hosseini, 2007, p. 37)*

The society considers Jalil an individual who has a higher value than other people in Herat. The quotation above tells that the whole society in Herat knows who Jalil is and his place of residence, and Jalil's property is very luxurious, particularly his expensive car and his high-rise, spacious house decorated with flowers and cypress trees in the yard. Jalil's house is like as a palace, which is the only one in Herat.

Another illustration of an individual's assumption that Jalil is the wealthiest person in the following data;

*"...Outside, when she put her luggage in Baba's bicycle basket, Laila saw a car parked on the street..."
 "...The only other thing she had noticed was the Herat number plate installed in the car" (Hosseini, 2007, p. 114).*

The quote above tells the condition of Jalil when he was old. However, he still has wealth. This is seen when Jalil goes to Kabul with a distance of one hundred kilometers away from Herat to meet Mariam, his daughter, by a blue Benz car. The car that Jalil uses represents his wealth. Laila witnesses a luxury car with a Herat plate, long-standing in front of Mariam's house when she is about to ride a bicycle driven by Baba. Thus, it shows that Jalil's car has been seized the attention of Laila. Directly, it is also seen in the quote above the difference in the vehicles ridden by Jalil and Laila.

Furthermore, another illustration of an individual's assumption that Jalil is a wealthy man is seen in the quotation below:

"If she were a car, she would be the Volga. "You," Rasheed told the girl, you, on the other hand, were a Benz. A new class of superior Benz. Wow wow. But .. Benz must be adequately guarded affection" (Hosseini, 2007, p. 227).

"Well, we cannot treat Volga and Benz the same way. That is so stupid" (Hosseini, 2007, p. 228).

Rasheed's view in comparing Laila and Mariam with cars shows that a car is a form of wealth. A Benz Car is a luxury car that must be adequately guarded. This can be interpreted as a personal view that Benz's car is of higher quality than other cars. Only special people from the upper class can afford the Benz car. Meanwhile, the Volga car is below it, and such a car is "only" used by the middle to lower classes.

To sum up, the society's view on the differences of class strata is very obvious in the novel. The society's value can be seen in terms of the criteria of income and wealth (Soelaeman, 1995, p.148). As Weber explains, society has competent to assess stratum differences by applying various criteria (Soelaeman, 1995, p. 90). This means, there are differences in values given by the society to individuals or societies in the class dimension of society-life.

2. Middle Class

According to Weber, the middle class consists of people who own some property or "petty bourgeoisie", such as small shopkeepers, or not wealth owners, profitable life opportunities because of the market capacity of non-manual skills or unfavorable life opportunities due to the market capacity of manual (Bilton,

Toni & Kevin Bonnett & Pip Jones & David Skinner & Michelle Stanworth & Andrew Webster, 1996).

Rasheed's, Laila's, and Tariq's family fulfill their daily needs with the skills they have. Unlike Jalil (and his family) who owns various economic resources in Herat, Rasheed "only" own a shoe-store that he run on the basis of his skills. Meanwhile, Laila's father works as a teacher with a salary that was not too big. Furthermore, Tariq's father is a woodworker who is also the backbone of the family. The three families belong to the middle class in Khaled Hosseini's *A Thousand Splendid Suns*, as revealed in the following data:

"He is a Pashtun from Kandahar, but he lives in Kabul, in the Deh-Mazang region, in a two-story house like this house, He is a cobbler," Khadija said.

"But he is not an ordinary type of street moochi, not like that. He has a shop, and he is one of the most famous cobblers in Kabul. He makes shoes for diplomats, the royal family - people from that circle. Thus, you can see for yourself, and he will have no trouble supporting you." (Hosseini, 2007, p. 51)

"He has a home and a job. Isn't that what matters? Besides, Kabul is a beautiful and pleasant city. You might never get a chance like this again." (Hosseini, 2007, p. 53)

From the quotation above, Jalil's wives assume that life with people who have wealth is happiness. Thus, Khadija as the first wife of Jalil convinces Mariam to marry Rasheed. Besides, Khadija said Pashtun, and it also empathizes that do not worry about the tribe of Rasheed because he is Pashtun as the dominant tribe in Afghanistan. Besides, she mentions a "two-story house" to ensure that Mariam would be happy to marry a man who has a big house.

Khadija's words imply that home and work are equally important. When someone has a job, there will be a big chance to survive. Khadija not only mentions the cobbler but also explains that it is his shop, making shoes for

diplomats and for the royal family. This is a social system that is continuously used to evaluate other people or themselves and automatically puts itself or society in a vertical hierarchy (Marger, 2008, p. 13).

The following excerpt below proves that Rasheed is in a middle class:

...Mariam was in a small unkempt courtyard, with expanses of yellowing grass in various places. Mariam saw an additional building on the right, on the side yard, and on the left, there was a well with a hand water pump, and a row of dried plants. Near the well, there was a tool shed, and a bicycle was leaning against the wall... (Hosseini, 2007, p. 62)

The quotation above describes the condition of Rasheed's house when Mariam in Kabul for the first time. She looks around Rasheed's yard, which is not as big as Jalil's house. Besides, Rasheed does not have servants to take care of his house, while Jalil has several servants, ranging from drivers to cooks. Furthermore, Rasheed still uses wells to pump water by hand. Rasheed also rides bikes, not owning a car like Mariam's father. Because the economy class is determined by income, goods, and services owned by individuals (Pyakuryal, 2008), the ownership of goods and housing conditions of Rasheed can be a justified criterion to classify him as the middle class.

The condition of Rasheed's house also supports the notion to categorize Rasheed as the middle class:

“...The rips at the bottom are sewn carelessly. The walls of the living room are bare without decoration. In addition to a sofa, there is also a table, two wooden chairs, two folding chairs, and in the corner of the room, a black-wrought iron heating furnace. (Hosseini, 2007, p. 63)

A little furniture: a bed in the corner, with a brown blanket and a pillow, a cupboard, a sideboard. There is only a mirror on the wall of the room. The room Mariam will occupy is smaller than the room at Jalil's house (Hosseini, 2007, p. 65).

The above quotation describes the facilities in Rasheed's house, like a torn seat not carelessly sewn, which seems that the owner has no intention of buying or repairing it. There are no such house decorations as statues or paintings. In addition, a heating furnace only comes from black wrought iron. Rasheed's house has only two rooms, and in his own room contained only a mirror, a bed, and a cupboard. Thus, all equipment in Rasheed's house show the quality of Rasheed which leads to a conclusion that he is the middle class.

Moreover, another society in middle class is Hakim, as shown in the following data:

Even though his salary was mediocre, he had saved up, so he could rent a taxi and his driver for a day. He would not disclose his purpose to Laila except to say that, by bringing Laila to that place, he contributed to Laila's education" (Hosseini, 2007, p. 150)

The above quotation proves that Hakim comes from a modest family. Hakim is a father and a teacher to his daughter. He also takes care of all his family's needs. As a teacher, the salary received by Hakim is mediocre. When Hakim wants to go on vacation with his daughter Laila to *Bamiyan*, he has to set aside his salary to be saved for a taxi. In Weber's theory of social stratification, particularly in the dimension of class, Hakim is the middle-class because has adequate knowledge but very little income (Saunders, 2001).

The same situation also occurs in Tariq's family as implied in the quotation below:

Tariq invited Laila across the living room to the living room. Laila likes all kinds of contents in this house. Old rugs in the living room, patchwork quilts used to line the couch, standard pieces in Tariq's life: her mother's cloth rolls, sewing needles embedded in yarn spools, old magazines, accordion boxes in the corner of the room that awaits to open (Hosseini, 2007, p. 131)

The quotation above tells that Tariq's family from a modest family. Tariq is Laila's childhood friend, and they are neighbors. The condition of Tariq's family is like Laila. This is noticeable when Laila visits Tariq's house. Tariq's house is two-stories, not too big, and it is similar to Rasheed's and Laila's houses. The household tools come from patchwork, and the dining table come from wood that Tariq's father made by himself. His family has the opportunity to live well because they still have several businesses to run to fulfill life opportunities for their survival (Saunders, 2001). Therefore, Tariq's family belongs to the middle class.

Similar things also happen to Tariq in the following situation:

"When Tariq was released, in early winter 2000, Salim gave him the address and telephone number of his brother, Sayeed. Salim said, Sayeed has a small hotel in Murree, twenty rooms and a hall, a small dining room for tourists. Salim told Tariq to say to Sayeed that he sent Tariq." Tariq was hired to clean the hotel and repair damaged goods (Hosseini, 2007, p. 351).

Sayeed gave a full salary to Tariq, told Tariq that he would get free lunch, gave him a wool coat, and measured his feet to get a new prosthetic leg. Tariq was unable to hold back his tears at the man's kindness" (Hosseini, 2007, p. 352).

In 2000, Tariq lost his parents due to war. He fled to Pakistan with his parents. However, when at the border, he could not continue the journey, and he sought refuge there. At that time, his mother seriously suffered from lung disease. The camp he shared with his mother was not enough to keep him warm enough when it snowed. He forced to take other people's blankets by force so that his mother would not get cold. Finally, he decided to join with the people who gave him a job, namely dealer methamphetamine. At first, he wanted to take methamphetamine by car. When it turned out, he was arrested by the police and

put in jail. However, Tariq was the first to be released from prison, therefore, Tariq has a job to support his mother.

Unfortunately, when Tariq comes out of prison and wants to meet his mother, his mother has died. Then, Tariq decides to go to *Muree* to visit Salim's brother named Sayeed, a hotel worker. Tariq cleans and repairs damaged goods. Sayeed is a nice man who owns the hotel. He gives Tariq money, free lunches, wool coats, and new artificial legs. Sayeed is in the middle class because he only owns a hotel. Tariq is classified as the middle class because he is able to meet his daily needs based on the results of his hard work. As emphasized in Saunders (2001), individuals who belong to the middle class are individuals who have little property but can get high wages.

3. Lower Class

The lower class has "negative privilege" in both dimensions. They do not have adequate resources to generate income, nor do they have the education that can give them high salaries (Bilton, Toni & Bonnett, Kevin & Jones, Pip & Skinner, David & Stanworth, Michelle & Webster, Andrew, 1996). Besides, life opportunities are very unprofitable due to a weak or marginal position in the labor market. This is noticeable, for example, in the following data:

In the spring of 1959, Nana lay alone on the floor in Kolba, a knife lying beside her, sweat flooding her body when the pain got worse, Nana bit into a pillow and muffled scream until her voice vanished. Furthermore, no one still came to wipe her sweat or give a drink. Then, Mariam is not in a hurry. For almost two days, Mariam made her lie on the hard, cold floor, do not eat or drink. All Nana can do is push and pray, so Mariam gets out quickly. Nana personally cut her umbilical cord. That is why her provide a knife" (Hosseini, 2007, p. 15).

The quotation above depicts that Nana's life is complicated. She lives alone in an isolated area of Herat, Gul Daman. Nana does not have wealth or someone who loves her at that time. Poverty makes her ignored when she wants to give birth to her baby, Mariam. She has no money to pay the hospital. Thus, she is forced to do it herself. Jalil, as Nana's husband, is not responsible when Nana wants to give birth to Mariam. Jalil goes to play to the horse race. He does not consider Nana because he thinks Nana is a disgrace to his family. Jalil has no choice but to alienate Nana and let her live alone in the forest.

Revenge grows in Nana's heart when her daughter, Mariam, understands Nana's words which curse terrible words to Jalil for the medication and the circumstances that she has received. Nana's situation in the quotation above reflects that Nana is a person who has no wealth and does not have a good chance of life. As emphasized by Saunders (2001), individuals who do not have the resources to be used to generate income belong to the lower classes. Thus, Nana belongs to the lower class. His misery is inevitable because she has no wealth. The following excerpt shows Nana's work:

"Nana is a maid. Usually, she makes bread, sews, cooks rice, cooks a variety of vegetables, milking goats, feeds chickens, and collects eggs" (Hosseini, 2007, p. 19).

The quotation is drawn before an embarrassing disgrace occurs between Jalil and Nana. Initially, Nana is a maid at Jalil's house. She does various household activities there. For instance, she makes bread, cooks rice and vegetables, feeds goats and chickens, and collects chicken eggs. Nana has no wealth or land. Nana is just a worker who provides services from hard work alone.

As explained by Bilton, Toni & Kevin Bonnett & Pip Jones & David Skinner & Michelle Stanworth & Andrew Webster (1996), a person may belong to the lower class because his/her position is too weak in the economy. This is also the evidence that Nana belongs to the lower class.

Similar situation is revealed in the following quotation:

“In 1998 a drought continued for two years. This incident caused difficulties. Snow rarely falls even in winter. Rain also never falls in the spring. Across the country, farmers are leaving their arid lands, selling their property, and wandering from village to village to hunt for water. Some of them seek their fortune in Pakistan or Iran. Some settled in Kabul. However, the city's water supply is also running low, and shallow wells are drying up” (Hosseini, 2007, p. 302)

The quotation above shows that in 1998 there occurs an economic crisis due to drought. All residents lack water and food. Water and food supplies in the city diminish. This crisis causes poverty for the society, especially farmers. The farmers' land is arid, causing continuous crop failure. Thus, they should sell their possessions for their survival. Some people immigrate to other countries to find work to meet their needs. Part of it resides and suffers from poverty due to a lack of food resources in the long dry season. Thus, the people in that era are dominated by the lower class, especially farmers who do not have side jobs.

The following excerpt also shows the poor economic condition of the lower class in the novel:

“The Rasheed family experienced a decrease in income. They do not have any food, so they have to sell their valuables to buy water and food (Hosseini, 2007, p. 313).

In addition, they left Aziza in an orphanage so that Aziza could survive. That place has bread and water (Hosseini, 2007, pp. 323-325).

However, the situation there is very uncomfortable and looks dirty. The children who live there have no choice but to be grateful for food and not starve” (Hosseini, 2007, p. 326).

The quotation above tells that Rasheed experienced an economic crisis in April 2001. Rasheed sells all of family's goods. The first target is Mariam's items, then Laila's possessions, followed by Aziza's baby clothes, and followed by some toys that Rasheed has bought for Laila's undermining. Rasheed's watch must also be sold, together with his old transistor radio, ties, shoes, and wedding rings. Sofas, tables, rugs, and chairs are also sold.

Laila tells Aziza that they would send her to school, a particular school where children eat, sleep, and do not need to go home after class is over. Laila tries to convince her daughter Aziza. After that, Mariam, Laila, and Aziza walk three more blocks. As they approach a building, Laila sees some pillars that are no longer solid: the roof is almost collapsed, the planks of nails are nailed outside the window that has lost glass, and the remnants of the swing lean against the wall.

They pass a gloomy corridor where children with bare feet step aside and watch. They wear sweaters with ripped edges, jeans with faded knees, and coats with masking holes patched up. The rooms they pass look plain, and the windows are covered with plastic sheets. In the dry season, Rasheed and his family fall into poverty. They are in the lower class because their wealth is sold to meet the daily needs. Rasheed also does not have a job. So, apart from the weakening economic position, people of lower class also experience declining income (Bilton, Toni & Kevin Bonnett & Pip Jones & David Skinner & Michelle Stanworth & Andrew Webster, 1996). This incident causes Rasheed's family to become lower class.

B. (Social) Status

Status refers to differences in prestige that come from individual's lifestyles, not from mere economic factors. The status dimension, then, consists of groups that display certain lifestyles and who are aware of differences between their group's lifestyles and the others'. Weber explains that status is grouped based on the consumption principles of their goods represented by particular lifestyles because society has different consumption patterns and lifestyles (Weber M. , 1946). Their preferences in music, entertainment, fashion, food, housing, cars, and other lifestyles might be radically different. This is what Weber calls social status; each consists of people who have the same hopes, social graces, and consumer relations.

Social status in Khaled Hosseini's *A Thousand Splendid Suns* is presented in the following quotation:

"Jalil has a chef, a driver, and three domestic helpers (Hosseini, 2007, p. 10).

He walked on a maroon rug with a blue and yellow octagonal pattern, out of the corner of his eye looking at the statues of marble statues, the bottom of flower vases, the fringes of colorful cloth hangings hanging on the walls. The stairs he walked along with Jalil were wide and carpeted in a matching tack to each step" (Hosseini, 2007, p. 44).

The quotation above shows Jalil's high dignity. The furniture in his house come from expensive and luxurious items. For example, Jalil's house is decorated with marble statues, maroon rugs with blue and yellow octagonal patterns, and there are flower vases, colorful cloth decorations hanging on the walls, spacious and terraced houses, with stairs lined with rugs to each stair. Jalil's house is the most prominent in Herat.

The characteristics of Jalil's house show that he has a luxurious lifestyle so that people attribute high social status to Jalil. As Weber emphasizes, a person's social status is grouped based on the principles of consumption of their goods represented by certain "lifestyles" (Weber, Max in HH Gerth, & CW Mills (Eds.), 1946, p. 193). That is, the higher a person's lifestyle, the greater his status in the social community. This is true in the case of Jalil, who has high popularity due to his glamorous lifestyle. Jalil receives high marks and values in the eyes of his community.

In the next quotation, Jalil's social status seen in the clothing he wears:

"Mariam would look at Jalil's face that looked up below him, his broad smile, the depth of his hair, his chin split - the right place for Mariam's little fingertips - -- his teeth, the whitest in a city with all rotten-toothed residents. Mariam likes his neat mustache and the fact that regardless of the weather, Jalil always wears a suit when coming to visit --- dark brown, Mariam's favorite color, with a white triangle formed from a handkerchief in his breast pocket --- also a cufflink and a tie, usually red, loosely bound. Mariam could also see herself, reflected in Jalil's brown eyes: her hair was broad, her face bright and cheerful, the sky spread over her" (Hosseini, 2007, p. 25).

Clothing is a kind of lifestyle that any individual wants to show to others. Looking at Jalil's clothing, people consider him showing a lifestyle different from most people around him. Mariam, for example, sees Jalil's teeth as the whitest in the city compared to all rotten-toothed residents. His moustache is always neat, wearing a dark brown suit, plus a white triangle handkerchief formed in his breast pocket, a red tie. As Merger (2008) emphasizes, social status can be distinguished based on prestige. The clothes that Jalil wears show that he is a nobleman with high social status / prestige.

In addition, the following quotation reveals the society's view upon Jalil's status:

"Jalil rides a horse with his rich friends at Takhte-Safar, Nana said" (Hosseini, 2007, p. 16).

Mariam asks Jalil to watch the cinema on her birthday. However, Jalil told Mariam that the picture quality of the film was not good. The same is sound. Moreover, recently the projector used is broken. Maybe Mariam should think of another prize" (Hosseini, 2007, p. 31).

The phrase "his rich friend" illustrates how Jalil is associated with others owning the same status. According to Weber, social status consists of people who have the same expectations and graces and general consumer relations (Marger, 2008). From the above quotation, it is clear that Jalil only befriends individuals who have equal status like him.

Another evidence is every time of Mariam's birthday. Jalil always gives her a present without being asked. However, on her fifteenth birthday, Mariam asks Jalil to be taken to the cinema of her father, along with her brothers and sisters in Herat. Mariam imagines being able to sit and become friends with them in the cinema, watching cartoons, and sucking candy together. However, Jalil refuses Mariam's request for this one. Mariam may ask for any gift except going to the movies with Jalil and his children. Jalil's refusal indicates his reluctance to enter Herat with Mariam; otherwise, the society would see him owning an illegitimate child, and his dignity would be destroyed.

Apart from that, this is also the reason for Jalil to get rid of Nana and Mariam from Herat and exile them both to Gul Daman with a house made of clay called *Kolba*. To visit Nana and Mariam, Jalil has to take quite a long way and pass through the bush wildflowers, willow trees, and rivers.

The next quotation describes Nana's social status based on the clothes that she wears:

Nana is a tall and emaciated woman, standing barefoot on the doorway, her crossed eyes squinting, her short, sun-red hair, tangled without a veil. She was wearing an oversized gray shirt buttoned to the neck. Her pocket was full of gravel the size of a walnut, and she laughed so hard, showing off his rotten front teeth (Hosseini, 2007, p. 18).

The above quotation shows that Nana has no status or persuasion. The society judges her inferior, uneducated woman with no income to produce the right clothes and food. Nana's appearance is illustrated as messy. Her hair is not maintained, she is matted and sunburned, and she wears oversized clothes. Therefore, Nana is often ignored in the society. The similar is revealed in the following quotation:

Mariam wore a beige knee-length tunic, cotton trousers, and a green veil to cover her hair. She was a little disturbed by her green hijab and did not match her clothes, but she must to wear it --- her white veil had been hollowed out by termites. She looked at the clock. The old wall clock from Mullah Faizullah must be rotated all the time ... (Hosseini, 2007, p. 34).

The quotation depicts Mariam's lifestyle when she is fifteen. Mariam wears the best clothes to see her father, Jalil. Previously, Mariam has been waiting for Jalil at home, because Jalil has promised that someone would pick her up to watch a movie. However, when it is already half past one, Mariam's legs are cramped because she has been waiting the pick-up for hours. She, then, decides to go to Jalil's house alone, without knowing the address. Mariam walks to meet the crowd on the streets.

Mariam remembers Nana's words, saying that out there would be many people saying that she is *harami*, and Nana has forbidden her to leave home. Otherwise, Nana would not see Nana anymore, as demons would come to disturb Nana's mind. However, Mariam ignores her mother. She leaves by wearing unmatched clothes: a cream-colored knee-length tunic shirt, cotton trousers, and a

green hijab to cover her hair. Mariam's lifestyle shows that she comes from a low-income family, even though Mariam has a rich father. This is because her father is ashamed to have and admit Mariam as his child.

When Mariam arrives at Jalil's house, a servant opens the door and tells her that Jalil is not at home. He asks Mariam to leave and offers her a drive. However, Mariam does not want to go home because she wants to meet her father. Then, the servant leaves Mariam and closes the door again. Mariam waits for Jalil until late at night but Jalil does not want to see Mariam. Mariam sleeps outside his father's large house without being allowed to enter. The next morning, Mariam is escorted to go home. When she arrives at *Kolba*, she sees Nana committing suicide by tying her neck to a willow tree, driving Mariam into sadness, feeling broken-hearted and disappointed. With this incident, Mariam turns to see Jalil like the way her mother sees Jalil.

After two weeks, at Jalil's house, Mariam is told to do an arranged marriage. Hearing this, Mariam gets more resentful of Jalil's family because they do not accept Mariam's presence. The only status that Mariam has is *Harami* (illegitimate child). For Jalil's family, Mariam is only a disgrace. Social inequality in the story above indicates that status is significant in society's lives so that someone can live properly. As emphasized by Gerth (1946), status refers to one's social honor, popularity, or prestige in a particular society. Because of her shameful status as *harami*, Mariam could not live properly in terms of her freedom to choose her own husband and to arrange her own marriage.

The similar situation is revealed in the following quotation:

"Rasheed pulled a light blue burqa from the bag. Clumps of pleated fabric fell on Rasheed's knees as he lifted the clothes. He put down the burqa and looked at Mariam. Rasheed has many customers, the male who brings their wives to the store. The women are not veiled. They spoke directly to Rasheed, shamelessly looking into his eyes. They dress up and wear skirts that show off their knees. Rasheed thinks, according to them, that is the attitude of modern, smart, well-educated men. They do not know that they have trampled on nang and namoos, their honor and pride, with their own feet" shame (Hosseini, 2007, p. 75).

Becoming Rasheed's wife, Mariam is taken to Kabul, a distance of nearly 100 kilometers from Herat. Mariam's family have managed to "throw" her very far. Rasheed sets some rules for his wife, Mariam, starting from the cloth she must wear to the permission of Rasheed that she needs to get before leaving the house. Rasheed requires Mariam wear a *burqa* to cover his head and body because that is the way she can keep her honor. Rasheed's view is a kind of individual's assessment upon others in determining the status or prestige.

When trying to upgrade her social status by education, Mariam faces some obstacles as follows:

Mariam wants to go to school like other Jalil's children. Aunt Jo delivered the news that two daughters of Jalil, Saideh and Naheed, would study at Mehri School, a particular school for girls in Herat (Hosseini, 2007, p. 21)

However, Nana refuses Mariam's request. (Hosseini, 2007, p. 22).

The quotation above shows Mariam's strong intention to school. She often thinks of the classroom, and the teacher, lurking in Mariam's head are shadows of notebooks with striped pages, rows of numbers, and pens that carve thick and black letters. Mariam imagines herself in the classroom with girls of the same age. Mariam longs to put a ruler on a book and draw lines that look important.

However, Nana forbids Mariam go to school, believing that it would not be useful for women like them. School, according to Nana, is tantamount to

polishing Mariam's appendages as people would laugh at Mariam and call her *Harami*. Nana tells Mariam that the only knowledge they could learn is about "defend", and it is not learned at school. Nana's assumption about Mariam's life is a form of assessment, i.e. that she would get insulted and oppressed at school.

There is no good social status for Nana and Mariam. Nana knows more about how society would judge Mariam because she has lived for years exiled by her father in the forest with her mother. Therefore, Nana prevents Mariam from experiencing the suffer like her. The following quotation shows Rasheed's opinion upon Mariam, which justifies Nana's words:

"We're city people, you and me, but he is dehati. Village girl. It is said from the village is actually also not quite right. False. He grew up in a walled mud Kolba outside the village. His father deliberately put him there. Have you ever told her, Mariam, that you are a harami? Yeah, that's right. But, he is a strong person, for example, a hard worker, and has never been important. It could be said like this: If he were a car, he was the Volga." (Hosseini, 2007, p. 227).

Meanwhile, you are the queen, malika, and this house is your palace. If you have to do anything, whatever it is, just tell Mariam, and he will serve you. You see, that kind of husband is what I want in return, well, just a simple thing, I ask you not to leave this house without my company, that is all, simple, right? Oh I also ask you, if we go together later, to wearing a burqa, this is actually for your protection, this is the best, there are a lot of crazy men in this city right now, perverted men" (Hosseini, 2007, p. 228).

Rasheed says that Mariam is a *harami*, who is marinated by his father, and she has been raised in a mud-walled *Kolba* outside the village. Rasheed also addresses Mariam "Volga car", an old car that even Rasheed does not have. Rasheed compares Mariam to Laila by calling Laila queen, imagining Rasheed's house her palace, and Mariam as the maid. Rasheed places Mariam's position as worthless and without dignity.

Laila and Mariam are Rasheed's wife, but his "rating system" is different for both of them because they come from different family backgrounds and have

different lifestyles. Besides, Rasheed praises himself. He thinks that he is very dignified and prestigious because he has a beautiful wife like Laila. Rasheed is proud of himself, treating Laila like a queen who can raise his pride. However, his kindness is not free. He wants to be rewarded by requiring Laila to wear *burqa*, and if she leaves the house, she must get permission from Rasheed.

"I know that you are young, but I want you to understand and learn this now," he said. Marriage can wait, but education does not. You are a very, very smart girl. This is not bullshit. You can be whatever you want, Laila. I know it. Moreover, I also believe that after this war, Afghanistan will need you, maybe even women will be more sought-after because the society does not have a chance to advance if the women are not educated, Laila. No chance (Hosseini, 2007, p. 118).

The quotation above shows how another character, Hakim, considers education differently from Mariam and Nana do. Education, according to Hakim, teaches humans to think before they act, makes individuals smart, and leads people to a high social status. Education is a measure of an individual's social status, even though he/she does not have much wealth. According to Hakim, a country can advance because of education. Education prepare students to adapt to social contexts, and this generation will lead to high social status in society's stratification. Education, Hakim believes, is an asset highly valued in modern society.

An example of Hakim's thought upon the importance of education is as follows:

"Every night after eating, Baba helps Laila to do her homework and gives several other questions. This method was used by Baba to make Laila two steps ahead of her classmates (Hosseini, 2007, p. 139).

Hasina said that when we are twenty years old, Giti and I, each of us will have four or five children, but Laila will make us who are stupid proud of you. You will be an important person. I know, someday, I'll pick up a newspaper and see your face on the first page" (Hosseini, 2007, pp. 171-172).

That Hakim helps Laila do homework is an example of improving Laila's education. Hakim's belief of the high value of education is to some extent influenced by the society's view on one's prestige in social stratification on the basis of education that people achieve. As emphasized by Gerth (1946), status refers to one's social honor, popularity, or prestige in a particular society. Laila's friends believe that Laila would be someone needed by Afghanistan and she would appear on the front page of newspaper. Therefore, education is one of standards that can give high value or prestige to its holders. This is evident, for example, in Hasina's words when saying that Laila has higher status or prestige than her due to Laila's education.

C. Power

According to Weber, power comes from individuals or societies who can regulate, dominate, and force others to obey their commands (Saunders, 2001). Power underlies all forms of inequality. Thus, social stratification with power dimension is caused by differences among individuals through the power possessed to control others. Power in Khaled Hosseini's *A Thousand Splendid Suns* can be seen in three aspects: class power, social power, and political power.

1. Class Power

Power that arises on the basis of uneven access to material sources is called class power (Saunders, 2001). For instance, individuals who have high

power with their own resources or wealth can control others who have not. Class power in Khaled Hosseini's *A Thousand Splendid Suns* is obvious below:

"You know, you two are lucky to have a husband who is not afraid of even of Satan!" (Hosseini, 2007, p. 261).

The quotation above illustrates how Rasheed uses his wealth to control Laila and Mariam. Merger (2008) highlights that power comes not only from one's income and wealth level, but more importantly, from one's position in controlling others. At first, Rasheed offers various types of food, takes them for walks, and plays in the park. Rasheed wants to show that he could satisfy Laila and Mariam by the materials he has. After that, Rasheed does everything he wishes, even he does violence against Laila and Mariam to almost killing them. Rasheed realizes this power. This issue shows the class power because Rasheed uses his money to make them obedient.

2. Social Power

Social power is a power that is based on social status and self-esteem (Saunders, 2001). Social power in Khaled Hosseini's *A Thousand Splendid Suns* is revealed in the following quotation:

"Mariam obeyed Nana's words obediently. He did not dare to tell Nana how much she hated Nana's way of telling ..." (Hosseini, 2007, p. 9).

The quotation above indicates that Nana has insulted Jalil as Jalil does not visit *Kolba*. Nana says all terrible things that Jalil has done before Mariam's mother delivers Mariam. Jalil does not consider Mariam as his daughter. Nana

mentions how damned men are; they glorify themselves without knowing what they are doing. In any of men's fault, women still bear the consequences.

Mariam was not able to argue anything before Nana. Mariam obeys whatever Nana says, even though Mariam feels disgusted by Nana's chatter about Jalil. This data indicate that Nana has power (control) upon Mariam. In other words, Mariam belongs to an individual who is controlled by another individual's power.

This is also supported by the following excerpt:

"You got a match," Khadija said. Mariam felt her stomach churn. "What?" she said with lips suddenly numb (Hosseini, 2007, p.51).

"Actually, your father gave Rasheed an answer," said Afsoon. "Rasheed is here in Herat; he came from Kabul. The wedding will be held tomorrow morning, and there will be a bus that departs for Kabul in the afternoon." (Hosseini, 2007, p. 54).

The above quotation tells about Mariam's marriage arranged by her stepmother. Jalil's wives immediately blurt out about Rasheed. They try to convince Mariam to accept the marriage they have planned. Mariam never wants the marriage. However, Jalil's wives continue to convince Mariam about the marriage. Mariam is locked in her room to prevent her escape because the following day is her forced-wedding day.

Jalil's wives show that they have power or authority. This is because, power can be a function of social status (Saunders, 2001). They discriminate Mariam, the illegitimate child, from Jalil's daughters born from legal marriage. The "legitimate" daughters go to school, while Mariam is forced to marry a man she does not know previously and is twenty-five years older than Mariam. This shows the power that Jalil's wives hold to control others (in this case, Mariam).

Jalil himself is not able to protect Mariam from the forces of his wives. He just keeps silence and agrees to what they have arranged, indicating that Jalil has no power over his wives.

Furthermore, Mariam does not have power to refute the words of Jalil's wives. Quite unsurprisingly, Jalil lets his wives forcing Mariam to marry. Mariam could not do anything when facing Jalil's silence, which supports Mariam's inferiority against Jalil. However, the situation changes along with Mariam's resistance toward Jalil as shown in the following excerpt:

"Mariam fought Jalil. She was no longer afraid of Jalil. "I once worshipped you," Mariam said. "Every Thursday, I sat for hours waiting for you. I was worried because I thought my father had fallen ill and would not appear in a column. I think of you all the time. I always pray that you will live to be a hundred years old. I do not know. I do not know that I am a source of shame for you." Jalil looked down, like a child, digging the ground with the tip of his shoes. "I make you ashamed. I do not want to see you. Do not come to me. I do not want to hear anything from you. Forever. Our relationship ends here. Say goodbye to me. Jalil says, "Do not leave me like this. " Mariam turned and walked to the side of the bus" (Hosseini, 2007, pp. 59-60).

It seems that Mariam feels very disappointed with Jalil's silence. She used to trust and love Jalil, wait for Jalil at home for hours, worry about Jalil's health, and pray for Jalil's goodness. Soon after the marriage, Mariam realizes that she is only a source of shame for her father and a cause of her father's self-esteem degradation in the eyes of society. Feeling upset, when stepping onto the bus, Mariam makes it clear to Jalil not to expect seeing her anymore.

In terms of social stratification, particularly in the dimension of power, Mariam is classified as an individual who, at that time, has the power to refute Jalil. Mariam is no longer obedient to Jalil's words. She feels that she has been

forced into exile, so she thinks to disobey Jalil again. Mariam no longer considers Jalil as an individual who must be obeyed.

Unequal social power relation is noticeable not only between Mariam and Jalil's family but also between Mariam and her husband Rasheed.

"Rasheed stretched Mariam's hand and placed a handful of gravel. Then, he told her to put it in her mouth. Afterward, Rasheed forcefully clamped Mariam's jaw and stuffed two fingers into Mariam's mouth and forced her mouth to open. Rasheed told Mariam to chew on the sand until when Mariam spat, what came out of her mouth was gravel, blood, two pieces of molars (Hosseini, 2007, p. 109). "I should have known that you would influence her (Laila)," Rasheed spat on Mariam. He began to shake his belt, testing it on his thigh. The belt buckle was beeping loudly" (Hosseini, 2007, p. 247).

It is mentioned that Rasheed always tortures Mariam. Every day Rasheed looks for Mariam's mistakes. He scolds Mariam for her lousy cooking, beats her, kicks her, whips her, and puts the pebbles in Mariam's mouth. Every problem or mistake is always laid on Mariam's side so that Rasheed always has reason to beat Mariam. Facing this violence, Mariam never fights against Rasheed and never says anything terrible upon him.

The story shows that Rasheed has power over Mariam. Rasheed can control Mariam and make her fully obedient to his words. Mariam assumes that Rasheed has a higher position than her. Rasheed here is holding social power, where an individual can make others submit or obey him because they believe that his position is higher than theirs.

Rasheed's power over his family is also supported by the data below

"But Zalmai adored his father, and because of that, his attitude changed when he was near his father. He became stubborn and rebellious. In front of his father, Zalmai became irritable. He did not want to obey Laila. He still misbehaved even though Laila glared at him" (Hosseini, 2007, p. 304).

The quotation above shows that Zalmai is an obedient and kind boy when he stays with Laila, Mariam, and Aziza. However, when Rasheed is at home, Zalmai turns into a dissident, being very arrogant against anyone. Rasheed is a coarse man, but he never rebukes Zalmai. For Rasheed, Zalmai is the person he loves and hopes for the longest. Thus, Zalmai gets stubborn. Zalmai's paradox is motivated by his acknowledging that Rasheed has absolute power at home. Zalmai dares to behave stubbornly when Rasheed is at home. According to Weber, this reinforces that Rasheed has social power. In social stratification perspective, social power can be seen when a group of individuals trust someone that is above him (other individuals) (Saunders, 2001).

Social power is also held by Hakim, as shown in the data below:

"Mammy, ferocious, does not want to lose, paces back and forth; Hakim is sitting, silent, confused, nodding obediently, and waiting for the storm to pass (Hosseini, 2007, p. 111).

She found Hakim kneeling at the screen door (Hosseini, 2007, p. 112).

Even simple tools can make Baba difficult. He never greases the creaking door hinges. The roof remains leaky after the patches it. Putty is smeared arbitrarily in kitchen cabinets" (Hosseini, 2007, p. 113).

Hakim is a head of household who does not pay attention to simple things in his house. He thinks more about science and reads his books. For him, there is nothing more important than books, including his house that needs improvement. The word *"difficult"* above shows that Hakim can do the house work to help Fariba, but he does not do it voluntarily. He feels so forced that his work is never precise in repairing the damages, such as the leaky roof and the caulking cupboard.

Hakim's case indicates that his power is on the basis of his skills, not necessarily on his position as head of the household. Although Hakim has the highest status in terms of the household, he has no power in terms of the power dimension, which indicates that status should have the function to pretend power. However, the quotation shows that status does not always produce power. In this family group, the power is only held by Fariba. This is because, power can be a function of social status (Saunders, 2001).

Social power in Khaled Hosseini's *A Thousand Splendid Suns* is also apparent in the following data:

“Laila was nicknamed as Inqilab Girl meaning Girl of the Revolution, because she was born on the eve of the coup d'état April 1978 --- only, Shanzai (Khala Rangmaal) was angry if anyone in her class used the words coup and jihad. What happened, she insisted, inqilab was a revolution, a revolt of the workers against social inequality. According to the teacher, there were no wars in the corners of the province, only minor disputes against troublemakers who were controlled by people whom she called foreign provocateurs. Furthermore, of course, no one, no one, dared mention before her the rumours that were circulating that, after eight years of strife, the Soviets finally lost this war” (Hosseini, 2007, p. 116).

The quotation above illustrates the cruelty of Shanzai. Nobody dares to refute her words. As stated by Max Weber in Saunders (2001) that power can be a function of the social status. For instance, when Shanzai says that the conflict during the coup is only a small dispute, the students keep silence although they know what really happens is not the case. Moreover, Shanzai gives Laila a nickname “revolutionary girl (*Inqilab*)” because she was born on the night of the coup. Shanzai always insists on what she says. If her students contravene the rules she makes, they will be punished. Therefore, Shanzai is likely to represent social power holder because he has a status that serves as the tendency of other

individuals to obey what he says. With such a social power, Shanzai can “fear” her students, and none of them dares to violate her words.

3. Political Power

By political power, an individual can dominate others through state agents, either by directly controlling them or by influencing those who control it (Saunders, 2001). An individual with political power means he/she has a position to govern others, and these other individuals do what the political power holder asks to do regardless their own preference. The more important a person’s position is, the broader the scope of his/her political power.

“On April 17, 1978, a man named Mir Akbar Khyber was found killed. He is a crucial communist figure, and his supporters blame President Daoud Khan’s government for this murder. Ten thousand people poured into the streets and marched towards the Kabul government complex,” (Hosseini, 2007, p. 102).

The quotation above describes the excitement over the death of Mir Akbar Khyber, the essential figure in the communist group. Accordingly, his advocates blame the government of President Daoud Khan for this murder due to political conflicts. Taraki, the leader of PDPA-Khalq-affiliated Afghan Communist Party, comes to the streets to perform speeches in front of the protesters. Ten thousand people walk into the Kabul government complex.

The incident illustrates the opportunity that a group has to draw people’s attention when the government of President Daoud Khan is weakened and accused for the murder of the important communist figure. The incident is used to show the power of the communist group as they dare to come to the government office complex and fight against the president. According to Weber, this incident

leads to political power because one group can dominate other individuals or groups through state agents, either by directly controlling it or by influencing those who control it (Saunders, 2001, p. 20).

The similar is revealed in the following quotation:

"After the music faded, the voice of a man announcing his identity as an air force colonel, Abdul Kader. He reported that the rebels from the Fourth Division of the Armed Forces had seized important airports and intersections in the city. Namely, Kabul radio office, communication department, internal department Affairs and Ministry of Foreign Affairs" (Hosseini, 2007, p. 106).

The quotation above tells how Abdul Kader uses his power as an air force colonel to rebel President Daoud Khan's government by becoming the pioneer of the rebels. Abdul Khader controls various important places and sources of information such as the Kabul radio office, the communication department, the interior ministry, and the foreign department. Therefore, in terms of social stratification perspective, Abdul Khader has political power to control the public to follow his words and rebel against the government. As stated by Weber in Saunders (2001), this situation might lead to political power because one group can dominate other individuals or groups through state agents, either by directly controlling it or by influencing those who control it

The followings are more description of Abdul Kader's power:

"A new Afghanistan has been born. A revolutionary council of the armed forces has been established, and from now on known as the Democratic Republic of Afghanistan. The era of the aristocracy, nepotism and social inequality have ended. The new regime will respect the two main principles of this country, namely Islam and democracy." (Hosseini, 2007, p. 107).

It is told that Abdul Khader successfully rebels President Daoud Khan's government. Abdul Kader's success is signified by the governmental changes to be Democratic Republic of Afghanistan. Abdul Kader is also considered

successful to end the era of aristocracy, nepotism, and social inequality under President Daoud Khan's administration. It is obvious that Abdul Kader, at the political level, has a prominent position. Indefinitely, he has political power to lead a revolution in his country, as also shown in the statements below:

"On the back wall of the Khala Rangmaal table there is a map of the Soviet Union, a map of Afghanistan, and a framed photo of the latest communist president, Najibullah, Baba said, had been the leader of the feared KHAD, Afghan secret police. There were other photos there too, mostly showing young Soviet soldiers shaking hands with farmers, planting apple seeds, building houses, all smiling happily" (Hosseini, 2007, p. 116).

Almost all Afghans are pleased for the revolution. The people display photos of the president with elegant frames both at home and at schools. Besides, there are photos of peasants shaking hands of Soviet soldiers, planting apple seeds together, and building houses. Najibullah is warmly welcomed by the community because he gives freedom to people from the grip of continuing social inequality. It seems that the political power of Najibullah causes the community to accept his existence as president or acknowledge the power for succeeding to free Afghanistan from social inequality.

The revolutionary changes are described in the following excerpt:

"Since the Mujahideen took power in April 1992, the name Afghanistan was changed to the Islamic State of Afghanistan. The Supreme Court, under the leadership of Rabbani, was full of mullahs from hardliners who rejected communist-era policies regarding women's empowerment and instead issued laws based on Sharia, Islamic law that hard" (Hosseini, 2007, p. 267).

From 1978 to 1992, when the communists came to power, women gained free rights, and there were no social inequalities. However, in April 1992, the Mujahideen group took power. They changed the government of the State from the Democratic Republic of Afghanistan to the Islamic State of Afghanistan. Under the leadership of Rabbani, regulations changed to radical Islam and

rejected communist policies of Najibullah. Under the leadership of Rabbani, the Supreme Court consists of mullahs from hardliners who oppose the empowerment of women and issue new laws based on *sharia* (Islamic law).

The quotation above shows the power of the communist group under the leadership of Najibullah that collapsed in 1992. Then, the mujahidin group, under the leadership of Rabbani, replaced Najibullah's position. Political power during the leadership of Rabbani also has similarities with that under Najibullah, in which Najibullah changed the rules set by president Daoud Khan. Therefore, when Rabbani became the leader of the country, he also used his political power to change the governmental system. The difference is that Rabbani applied hardline Islamic law, as narrated in the following data:

"Everywhere, society exclaimed: Allahu Akbar! Mariam saw a sheet hanging on a window in Jadeh Maywand. On it, someone wrote three words in large black letters: ZENDA BAAD TALIBAN! Long live the Taliban! (Hosseini, 2007, p. 284),

The Taliban dragged Najibullah from his hiding place at the UN headquarters near the Darulaman Palace. "He has killed many Muslims!" He is a communist and an infidel. This is what we must do to those who defy Islam! " (Hosseini, 2007, p. 285).

Now the country is called the Islamic Emirate of Afghanistan (Hosseini, 2007, p. 286).

The following are the laws that we have passed and must be obeyed by everyone. In 1997, hospital workers were limited," (Hosseini, 2007, p. 295).

The quotations above describe how Taliban controls the country. At first, the society were enthusiastic and pleased with the change of power. They praised the Taliban and prayed for the good of the Taliban. Then, when the Taliban received much support from the society, they used their power to drag Najibullah from his hidden place. They tortured him for hours, tied his legs to a truck, and

dragged his lifeless body to the streets. The Taliban were very angry with Najibullah and his supporters because the regulations were considered not following Islamic law and allying with the Soviets. The Taliban's anger is also motivated by their spirit of revenge for the killing of many Muslims while Najibullah seized Khan's power.

Taliban changed the name of the country to the Islamic Emirate of Afghanistan and changed the law stricter than the Mujahideen. According to Weber, this is a kind of political power because one group has dominated other individuals or groups through state agents, either by directly controlling it or by influencing those who control it (Saunders, 2001). All residents, for example, are required to pray five times a day; otherwise, they will be flogged. Furthermore, all men are required to maintain beards. The exact length is at least one fist below the chin. Those who defy this rule will be flogged. Besides, all boys are required to wear a turban. Boys from grades one through six are required to wear black turbans, and children from higher classes with white turbans.

All boys are required to wear Islamic clothing. The collar must be buttoned. No singing, no dancing. Playing cards, chess, and flying a kite are prohibited. Writing books, watching movies, and painting are prohibited. Those who maintain parakeets will be flogged. Pet birds must be killed. Those who steal will be punished by cutting off their hands. If this crime is repeated, the culprit will be sentenced to leg cuts. Non-Muslims are prohibited from worshipping in front of Muslims. Those who disobey will be flogged and jailed. Those who are caught trying to disrupt a Muslim's faith will be put to death.

All women are required to stay all the time indoors. Women do not deserve to wander on the streets. A male *mahram* must accompany every woman who goes outside the house. Those caught alone on the road will be flogged and sent home. All women, under any circumstances, are prohibited from showing faces. All women are required to wear a burqa outside the home; otherwise, they will be sentenced to caning. Makeup and jewels are forbidden, and women are prohibited from wearing beautiful clothes. No speaking unless someone asks to speak. Eye contact with men is prohibited. Nail painting is prohibited. Those who disobey will be punished by cutting off fingers. Girls are prohibited from attending schools. All girls-only schools will be closed soon. All women are prohibited from working. Those found guilty of adultery will be stoned to death.

After years of the Taliban holding full power over politics, the public turned into unhappiness with the rules set because it is crueler than the rules made by the Mujahideen. Poverty is rampant because women are not allowed to work outside the home. As a result, in 1997 hospital workers were limited, so more moans and exclamations were heard, followed by one or two curses. Social inequalities occurred when the Taliban hold the ultimate power over the country.

The exclusion of the Taliban is described in the following data

"April 2001, Ahmad Shah Massoud left for France and spoke before the European Parliament. At present, Massoud is in his native land in the North, leading the Northern Alliance, the only group that still stands against the Taliban. In Europe, Massoud has warned the world West about the existence of terrorist camps in Afghanistan and pleading with the United States to help him fight the Taliban," (Hosseini, 2007, p. 322).

In July 2002, coalition forces managed to evict the Taliban from all major cities, pushing them to the border of Pakistan and the mountainous regions in southern and eastern Afghanistan. ISAF, an international peacekeeping force, was sent to Kabul. Afghanistan now has an interim president, Hamid Karzai" (Hosseini, 2007, p. 398).

The exclusion of the Taliban occurred because they have gone too far in using their power (more like power abuse). All the time, mothers come to daycare because they no longer know how to feed their children because the Taliban forbid them from going out to earn a living. Besides, the Taliban beat women who left the house without mahram. This motivated Ahmad Shah Massoud from the Northern Alliance to call for US help to drive out the Taliban. Thus, in 2002, coalition forces with the help of ISAF (International Peace Forces) were sent to Kabul and succeeded in driving the Taliban out of all major cities, pushing them to the border of Pakistan and the mountainous regions in southern and eastern Afghanistan. Finally, Afghanistan has an interim president named Hamid Karzai.

Ahmad Shah Massoud successfully used his political power to establish peace in Afghanistan even though he was finally killed by a hidden bomb behind the camera when he was about to be interviewed by two journalists from Belgium. In social stratification, Massoud has the highest political power as he has led the Northern Alliance to drive out the Taliban from all major cities in Afghanistan.

"Hekmatyar, who had been set aside, was furious. The Hazara, with their long history of oppression and neglect, demanded justice (Hosseini, 2007, p. 178).

Baba said, there was tension between them - Tajiks, who became a minority, and Pashtun tribes, such as Tariq, which is the largest ethnic group in Afghanistan, but the Tajiks always feel excluded, Baba said, and the Pashtun kings ruled the country for nearly two hundred and fifty years, Laila and Tajik only had nine months of opportunity, at 1929. (Hosseini, 2007, p. 134).

The quotation above tells about the minority and majority ethnic groups in Afghan society, such as Hazara, Tajik, and Pashtuns. The Pashtuns are the majority or dominant tribe in Afghanistan. Tajik ethnics are under Pashtuns, so

the Tajiks frequently feel excluded because, for nearly two hundred and fifty years, the societies who are from the Tajiks have only ruled for nine months, with the rest of the Pashtuns controlling the country. Whereas, the Hazara are below the Tajiks. The Hazaras have always been oppressed and ignored throughout history.

The Pashtuns have excellent opportunity to control the country. They can use their power very freely, both in terms of political power and social power (Saunders, 2001). Meanwhile, those who are from Tajiks and Hazara are always excluded and discriminated. In social stratification, these two ethnics do not have durable political power to oppose the Pashtun society if there is no external help.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion. The conclusion is based on the results of the analysis, while the suggestion is given to future researchers who are interested in carrying out relevant studies.

A. Conclusion

The social stratification in Khaled Hosseini's *A Thousand Splendid Suns* has three dimensions: class, status, and power. The class is based on the wealth and ownership of economic resources, the status is based on the social prestige of lifestyle, and the power is based on ability to dominate and control others:

The characters in Khaled Hosseini's *A Thousand Splendid Suns* can be classified into three classes. In the *upper* class, a character named Jalil owns vast lands, companies, properties, cinema, and much money. In the *middle* class are Rasheed, Hakim, and Tariq, who earn enough but only own small amount of wealth to live. In the *lower* class are Nana and two family-groups of Rasheed and Tariq. They do not have any wealth and skills that can help them survive during the economic crisis in Afghanistan.

In terms of status, Jalil, Rasheed, Mariam, and Laila are classified as characters with prestigious lifestyle. Meanwhile, Hakim's social status is highly valued because of his concern on education. With his broad knowledge, Hakim has a good ability at teaching others.

Power in Khaled Hosseini's *A Thousand Splendid Suns* is seen from three aspects: class power, social power, and political power. With his class power, Rasheed control others, particularly Mariam and Laila. Meanwhile, the social power is owned mostly by Nana, Jalil's wives, Fariba, and Shanzai, who make a use of their status to control others. Finally, the political power is found in Najibullah and his followers, Rabbani and his followers, the Talibans, Hamid Karzai and his supporters, and the Pashtuns.

B. Suggestion

The readers, especially those studying literature, can use the results of this study as an additional reference in literary studies, i.e. to study literary works focusing on issues of social stratification. Furthermore, it is recommended for subsequent researchers to continue the study in the same field using social stratification theory. For example, future researchers can compare individuals' or communities' social stratification with the system implemented in Afghanistan by implementing "sociology of the author" approach or "genetic structuralism. It is expected that further researchers can provide more information about how social stratification in the novel reflect the phenomenon of social inequality that really occurs in the country throughout history.

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CURRICULUM VITAE



Geubrina Rizki was born in Langsa on May 19, 1998. She graduated from MAS *Ulumul Qur'an* Langsa in 2016. During her study at the Senior High School, she actively participated in OSIS as secretary I. She won first place at the senior high school level mathematics Olympics, second place in painting using a computer, and third place at the senior high school English debate. She started her higher education in 2016 at the Departement of English Literature of UIN Maulana Malik Ibrahim Malang and finished in 2020. During her study, she joined Aceh Student Association (IPPMA), won the short story competition, wrote a national journal at *Senabastra* X, wrote an international journal at Aicollim, and wrote news that published by the *Radar Jember* and *Radar Semeru* newspapers.

APPENDIX

Mariam, the first woman whose suffering was offered by Hosseini, was the illegitimate child (harami), of a maid (Nana) with her wealthy employer in Herat (Jalil Khan), about 650 km west of Kabul. As a harami, Mariam was rejected at Jalil's house because her presence threatened the family's good name, but in Nana's *kolba*, Mariam's presence cannot be accepted with love. From the start, Mariam, who was uneducated, was lined up as a suffering woman. Only the womb of an epileptic woman is willing to protect her.

Although Nana insisted on creating a distance between Mariam and Jalil, however Mariam remained firm in drawing the attention of her biological father. Mariam's determination had to be redeemed dearly because her mother committed suicide, and Mariam was removed from Herat by Jalil's family. Thus, Jalil is more concerned with his prestige than paying attention to Mariam's happiness. Mariam was married to a man whom she did not love, and at about three times her age, he worked as a famous cobbler in Kabul, whose wife and child had died.

In Deh-Mazang, southwest of Kabul, Mariam was forced to witness the realization of her mother's words: *"Like a compass needle that always points north, men's indexes are always raised to accuse women."* (p. 20). After repeatedly failing to give a child to Rasheed, the husband treated her arbitrarily. For instance, Rasheed ordered Mariam to chew a handful of gravel because the rice she cooked did not suit Rasheed.

Mariam felt her suffering would increase when an educated girl named Laila accidentally entered her family life. Rasheed helped the teenager who was a victim of the rocket attack from the rubble of her house. She became an orphan in one day when she was about to leave Kabul, while her two brothers had already died while fighting against the Soviets. Rasheed's help, which led to the end of Laila's love for the stubborn teenager named Tariq, had impregnated her. Laila became Rasheed's young wife.

The two women from two different backgrounds find each other and knit the cord of love in the suffering that their husbands whipped. The tight bond of love makes them try to find a thousand suns of heaven buried in their lives. At the end of the beautiful friendship of the two Afghan women, they realize how expensive the light of a thousand suns of heaven they crave.

The novel *A Thousand Splendid Suns* is divided into four parts and 51 chapters. The events in this novel revolved from 1964 (when Mariam was five years old) to 2003 (when a thousand heaven's sun finally shone in Laila's heart). The first part focuses on Mariam's life, the second part highlights the life of Laila, the third part assimilates the lives of these two women, the fourth part comes as an anticlimax, the most relief part in this novel. Thus, the parts of the story produce a variety of social strata in household life, so that the formation of the strata of society.

The story in the novel goes on as Afghanistan's history revolves. Starting from an empire under the rule of Zahir Shah, a republic in the hands of Daoud

Khan, the Democratic Republic of Afghanistan under the leadership of Najibullah the Soviet and communist puppet, the Islamic State of Afghanistan in the Mujahideen regime; the Taliban regime until the expulsion of the Taliban. Afghanistan's dark history is adorned with rocket rain, bombs, murders, rapes, looting, torture, and seemingly endless executions.

Hosseini described how the revolving history of Afghanistan brought about changes in the lives of Afghans, especially women. From 1978 to 1992, Afghan women gained independence and opportunities to work. However, since the Mujahideen took power in April 1992 and turned Afghanistan into the Islamic State of Afghanistan, the Supreme Court, under the leadership of Rabbani, a mullah from hardliners, rejected the communist-era policies. They passed laws based on Sharia, strict Islamic law. Women are instructed to wear a burqa that covers every inch of their body; they may not travel without male relatives and face stoning if committing adultery; running away from home was even passed as a crime for them.

Furthermore, after the Taliban regime, the lives of Afghan women are even worse. Men are only subject to the need to maintain a beard, carry out general obligations such as prayer, and obey various art prohibitions and other trivial matters. While women, in addition to being subject to all the rules imposed on men (except for maintaining a beard), still have to bear various other rules. They may not work or go to school, and they are prohibited from speaking if they are not spoken to and laugh in public places. They must stay at home all the time, barred from showing faces in any situation and making eye contact with men.

They are not permitted to wear makeup, jewelry, and beautiful clothes. If found adultery or accused of adultery, they will be stoned to death.

Hosseini shows how Afghan women are made to suffer from the pressure of men's customs, religion, and selfishness. They must survive this situation because, indeed, *"there is only one skill that must be mastered by women (Afghanistan), which is to survive"* (p. 33). It is suffering and how Afghan women survive is Hosseini's main asset in moving the story. Therefore, the social stratification in the story is based on changing political power.

Because women are the main focus of Hosseini, the story becomes 'very female.' This indicates the writer's success as a man in processing and dissecting the feelings of women. Hosseini was able to describe the feelings of his characters with a very touching and tragic. The result, a heartbreaking story that revolves in a melodramatic plot typical of soap operas. Consider Mariam's life journey, for example. From a *harami*, forced to marry a man far older than his age by the conspiracy of three of his father's wives, oppressed by her husband, she is then combined.

Mariam never lost her suffering until the end of her life, which was almost in vain, if Laila and her two children were not present in her life. Fortunately, this soap opera-style plot was drawn in Afghanistan's dark history, so the story becomes very relevant because it is realistic. They have interwoven beautiful narration and dialogues that flow smoothly into other advantages of Hosseini. Sometimes the dialogues are very emotional, among other things, very impressed

with the dialogues between Mariam and the *Talib* when these turban men were pretentious in determining Mariam's life.

