

**HEGEMONIC MASCULINITY REPRESENTED IN
MUKHTAR MA'Y'S *IN THE NAME OF HONOR***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2022**

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THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the Requirements for the Degree of *Sarjana
Sastra* (S.S.)

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2022**

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I state that the thesis entitled "Hegemonic Masculinity Represented in Mukhtar Ma'i's *In The Name of Honor*" is my original work. I do not include any materials previously written or published by another person, except those 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.

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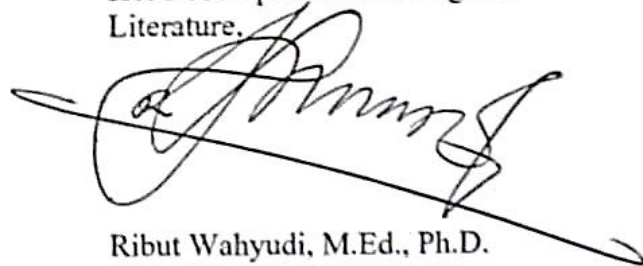
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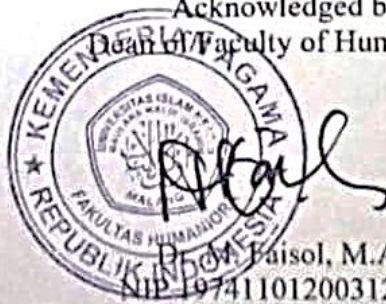
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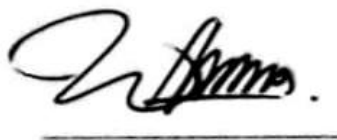
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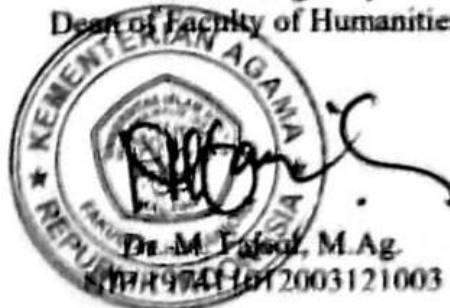


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MOTTO

الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنِينَاتٌ
حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأَضْرِبُوهُنَّ ۚ فَإِن أَطَعْتُم فَلَآ تَجْعَلُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

“Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with.¹ And if you sense ill-conduct from your women, advise them ‘first’, ‘if they persist,’ do not share their beds, ‘but if they still persist,’ then discipline them ‘gently’.² But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great”. (43: 3)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” (49: 13)

DEDICATION

Thousands of thanks I give to my parents.

My father, Wassamsi, the man whose advice he looked forward to in all the challenges I went through

Mother, Nur'ani is a woman who always supports me and never stops praying.

My honorable advisor, Dr. Siti Masitoh, M. Hum. Who always guides and prays for the fluency of the students.

My teacher, KH. Baidhowi Muslich always prays, advises, and encourages completing the final project.

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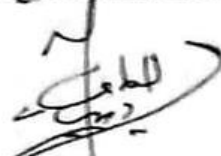
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All praise and thanks be to Allah SWT for His blessing so that the writer can finish this thesis. Second, Shalawat and greetings are still poured out to the leader of the people, Prophet Muhammed SAW, as the bearer of light from the dark ages to the bright light, namely Islam.

On this occasion, the author would like to thank his family, especially his parents, who always supported him financially through prayers, facilities, and support during his studies at Maulana Malik Ibrahim State Islamic University.

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Malang, 27 June 2022



The Researcher,
Muhammad Altaf Rezaian

ABSTRACT

Rezaian, Muhammad Altaf (2022) Hegemonic Masculinity Represented in Mukhtar Ma'i's *In The Name of Honor* by Mukhtar Mai. Undergraduate Thesis, Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Siti Masitoh, M. Hum.

Keywords: Hegemonic, Masculinity, Hegemonic Masculinity

Hegemonic masculinity is a gendered practice that has become an accepted acknowledgment problem of the practice legitimacy, which occurs when there is a dominant position of men and women's subordination. This study aims to find the forms of hegemonic masculinity in the novel *In The Name of Honor* by Mukhtar Mai. The researcher focuses on analyzing the portrayal of hegemonic masculinity in the novel. This study was analyzed with the theory of hegemonic masculinity, The type of research used by the researcher is descriptive qualitative. The data source used in this research is the novel *In The Name of Honor* by Mukhtar Mai. The collection technique in this study used reading and note-taking strategies. Then to analyze in this study, namely by analyzing the data, describing the analyzed data, and making conclusions regarding the analysis results. This research shows that there are acts of male domination against the repressed character (female), which shows hegemonic masculinity The result of this study portrayed the hegemonic masculinity of the five male characters in the novel. The five characters were Abdul Khaliq, Ghulam Farid, Faiz Muhammed, and Allah Dita who carried out acts of intimidation, rape, and violence against marginalized women and men, while the police forced Mukhtar to dismiss the case involving Mastoi as a suspect and spoke falsely during the trial. Then the factors that cause hegemonic masculinity are positivist view and the normative approach.

مستخلص البحث

محمد أظاف رضانيان (2022) تمثيل الهيمنة الذكورية في رواية باسم الشرف لمختار مي. بحث
العلمي، أدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج.
المشرفة : فضيلة الدكتورة سيتي ماسيطاه الماجستير.

الكلمات الإشارية : الهيمنة ، الذكورية ، الرجولة المهيمنة

إن الذكورية المهيمنة هي ممارسة جندرية تتحول إلى اعتراف مقبول من المجتمع بقضايا السلطة الأبوية ، مما يضمن هيمنة الذكور وتبعية المرأة. يظهر شكل الهيمنة على المرأة أيضًا في هذه الرواية. تهدف المناقشة في هذه الدراسة إلى إيجاد صورة للذكورية المهيمنة في رواية باسم الشرف لمختار مي. يركز الباحث على تحليل أشكال الذكورية المهيمنة في الرواية. تم تحليل هذا البحث من خلال نظرية الذكورية المهيمنة ، وكان نوع البحث الذي استخدمه الباحث وصفي نوعي. مصدر البيانات الأساسي المستخدم في هذا البحث هي رواية باسم الشرف لمختار مي. وبالنسبة لمصادر البيانات الثانوية المستخدمة فهي المجالات أو الأطروحات أو المراجع التي تناقش نظرية الرجولة المهيمنة ، وخاصة رأي راوين كونييل. استخدمت تقنية الجمع في هذه الدراسة تقنيات القراءة وتدوين الملاحظات. ثم التحليل في هذه الدراسة ، أي من خلال تحليل البيانات ، ووصف البيانات التي تم تحليلها ، والتوصل إلى استنتاجات بشأن نتائج التحليل. كانت نتيجة هذه الدراسة وصفًا للذكورية المهيمنة للشخصيات الخمسة الذكورية في الرواية. الشخصيات الخمسة هم عيد الخالق ، و غلام فريد ، وفايز محمد ، والله ديتا الذين ارتكبوا أعمال ترهيب واغتصاب وعنف ضد المهمشين ، من النساء والرجال ثم إن العوامل التي تسبب الهيمنة الذكورية هي النظرة الوضعية والنهج المعياري.

ABSTRAK

Rezaian, Muhammad Altaf (2022) Representasi Hegemoni Maskulinitas novel *In The Name of Honor* karya Mukhtar Mai. Skripsi, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Siti Masitoh, M. Hum.

Kata Kunci : Hegemoni, Maskulinitas, Hegemoni Maskulinitas

Hegemoni maskulinitas merupakan praktik gender yang menjadi menjelma menjadi pengakuan yang diterima masyarakat terhadap masalah patriarki, yang menjamin posisi dominasi laki-laki dan subordinasi perempuan. Bentuk dominasi terhadap perempuan juga terjadi dalam novel ini. Pembahasan dalam penelitian ini bertujuan untuk menemukan gambaran hegemoni maskulinitas dalam novel *In The Name of Honor* karya Mukhtar Mai. Peneliti berfokus pada menganalisis bentuk-bentuk hegemoni maskulinitas dalam novel. Penelitian ini dianalisis dengan teori maskulinitas hegemoni, Jenis penelitian yang digunakan peneliti bersifat deskriptif kualitatif. Dengan sumber data yang digunakan dalam penelitian ini adalah novel *In The Name of Honor* karya Mukhtar Mai. Teknik pengumpulan dalam penelitian ini menggunakan teknik baca dan catat. Kemudian untuk menganalisis dalam penelitian ini yaitu dengan menganalisis data, mendeskripsikan data yang teranalisis, dan membuat kesimpulan terkait hasil analisis. Hasil dari penelitian ini adalah gambaran tindakan hegemoni maskulinitas pada lima karakter laki-laki dalam novel. Kelima tokoh tersebut Abdul Khaliq, Ghulam Farid, Faiz Muhammed, Allah Dita yang melakukan tindakan intimidasi, pemerkosaan, kekerasan terhadap perempuan dan laki-laki yang termajinkan sedangkan polisi melakukan pemaksaan terhadap Mukhtar untuk memberhentikan kasus yang menyangkut Mastoi sebagai tersangka dan berbicara tidak sebenarnya ketika pengadilan. Kemudian factor penyebab terjadinya hegemoni maskulinitas karena pandangan positivis dan pendekatan normative.

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CHAPTER I

INTRODUCTION

A. Background of the Study

In recent years, violence cases in the name of gender have become increasingly worrying. Based on data from the National Commission on Violence Against Women of the Republic of Indonesia, its website noted that direct complaints related to gender-based violence (KBG) were 3,838 cases reported to National Commission on Violence Against Women in Indonesia 7.029 service institutions, and 327.629 to the Religious Courts. Data shows that in 2021 there will be 338.496 cases, an increase of 226,062 patients from 2020, reported by the National Commission on Violence Against Women in Indonesia; at the Religious Courts Agency, it increased by 52%, namely 327,629 cases, in the previous year 215,694 in 2020 (Hutabarat, 2022).

From the data above, it can be seen that cases of gender-based violence have increased from year to year. Women should be equal to men in the same rights in protecting human rights. In this context, inherent rights that already exist when humans are born and become absolute for humans are women—cases of violence against women impact the failure of development success. The influence of acts of violence will decrease self-confidence, hamper women in social roles, and disrupt health both psychologically and physically (Nur, 2016). The data has been mentioned has become light on how the position of men in social life can hold the highest hierarchy and oppress women.

The object of the novel *In The Name of Honor* by Mukhtar Mai has been widely studied in previous studies, but the theory used in this study has never been used before. Approaches used in previous research include radical feminism, a survey of the courts in the Marweela area where Mukhtar Mai lives, and the role of the press in bringing Mukhtar Mai's case to an international court. However, this novel has never been studied using the theory of hegemonic masculinity. This research shows that this research is significant for the literary research, especially those who study using hegemonic masculinity and other gender issues.

Connell explains masculinity examines the social class of men in society. The basic premise of Connell's theory is that he considers the form of women's opposition to the patriarchal system to impact the social life of men. This concept is known as "Hegemonic Masculinity." (Connell, 2005 a). Another opinion about hegemonic masculinity. According Mula, the concept of hegemonic masculinity is an understanding of the domination of men's positions in society and women's subordination. In this theory, men hold the highest role in society as the dominant and dominant clan in gender identity (Mula, 2015).

Furthermore, this research contributes to developing literary works that analyze the scope of masculinity theory. The theory of masculinity from Connell becomes a theory to examine the object to be studied in this study. In support of this research, several previous studies using the same Masculinity Hegemonic were taken in his research,

In previous studies, several researchers used the same theoretical framework, which used the Hegemonic Masculinity theory by R.W. Connell. The first previous study entitled *Masculinity in the Novel Keluarga Permana* by Ramadhan K.H. (2013) written by Ibrahim. In this study, the idea of hegemonic masculinity from Connell was used to analyze the role of men in the Permana's family and their influence on their families. Second, Astuti & Ardi (2018) *A Discourse Analysis of Hegemonic Masculinity on TV Advertisement* (2018) written by Astuti & Ardi. In Astuti and Ardi research, The theory of hegemonic masculinity is used to analyze male masculinity in TV commercials. Third, *Hegemonic Masculinity Aspects In C.S Lewins' The Lion The Witch and The Wardrobe* (2018) written Agustina. In research, Agustina uses the theory of hegemonic masculinity to analyse male characters in the novel. The three studies have the same theoretical framework helpful in this research.

In other previous studies that can support research in the similarity of research studies, *Masculinity and righteousness in the novel Perempuan Berkalung Sorban* (2019) written by Hidayatullah and Udasmoro. In this study, we analyse the masculinity and purity of the main and supporting characters. The next previous study, *Hegemonic Clothing, Body, and Masculinity in the Novel No Knives in the Kitchens of This City examines bodyclothing in the novel* (2020) written by Akbar. This study focuses on masculinity as an assessor of the body of the opposite sex. Another research, *Binary Gender Demystification in Gillian Flynn's novel Gone Girl: Language, Power, and Hegemonic* (2018) written by Susanti & Wulandari. This study analyses the demystification of binary gender in

thenovel. *Deconstruction of Mainstream Masculinity in the Novel The Name Of Game by Adelina Ayu* (2021) written by Alamsyah. This study supports the similarity of masculinity but focuses on deconstruction. *Representation of Bromance and Masculinity in Novels For Him Who Was Late I Found by Esti Kinasih* (2021) written by Intan & Ismail. This study focuses on bromance, which can still help in the similarity of masculinity in its analysis.

Using the same novel object, the previous study, which shows that this research is a novelty, uses the novel *In The Name of Honor* by Mukhtar Mai. Research entitled *The Fang-Rape of Mukhtar Mai and Pakistan's Opportunity to Regain Its Lost Honor* (2006) written by Karkera. This study focuses on the state of Mukhtar Mai and the bureaucracy in Pakistan in its resolution. In a Journal entitled *A Gang Rape In Pakistan: Analysing International News Coverage Through The Lens Of Ethics* (2013) written by Syed. This study focuses on the spread of journalism after the occurrence of the case experienced by Mukhtar Mai. Another research entitled *Mukhtar Mai, an Emblem of Struggle against Oppression* (2018) written by Kaur. In this study, Kaur focuses on how Mukhtar Mai travels to symbolize women', *The Struggle Against Patriarchy Described In Mukhtar Mai In The Name of Honor* (2016) Mu'arrof. In this study, the role of men in the socialsystem is highlighted using radical feminist theory.

Based on the previous studies above, this research has never been studied inprevious studies. The interest in this study lies in the selection of issues in the novel *In The Name of Honor*. This novel is closely related to women's strugglein taking their equal rights. However, this study examines the study of masculinity.

Another view of the study of feminism uses women's backgrounds as fighters. In this study, we chose to investigate men's point of view as the holder of the highest hierarchy.

B. Research Question

Based on the explanation that has been included in the background study, this study has the following questions:

1. How is hegemonic masculinity portrayed in the male characters in the novel?
2. What are the causes of hegemonic masculinity in the novel?

C. Significant of the Research

Gender issues are still happening recently. This research, it is hoped, will contribute to practice. The contribution of this research in practice can explain gender issues that focus on masculinity, which can be applied in people's lives regarding social problems and other literary objects.

D. Scope and Limitation

In his study. This study will identify the hegemonic masculinity in the novel *In The Name of Honor* by Mukhtar Mai. In the identification, the researcher only focuses his research on male domination and the response of the main character Mukhtar Mai as a woman to hegemonic masculinity in the village of Marwella, Pakistan.

E. Definition of Key Terms

1. Hegemonic

According to Gramsci, a hegemonic is a class, and its members exercise power over the categories below using violence and persuasion. Hegemonic it is

a relationship of domination by using power, energy, political and ideological leadership.

2. Masculinity

Masculinity is a concept of behaviour, social roles, and identities attached to men at certain times (Kimmel and Aronson, 2002). Another opinion, Connell argues that masculinity is often related to gender relations, which involve both genders, men and women and how the results of these relationships make experiences in nature, culture and physical experience (Connell, 2005 b).

3. Hegemonic Masculinity

Hegemonic masculinity as a practice of an embodiment of gender accepted in the patriarchal area and naturalized in male domination, which may or may subordinate women (Connell, 2005 b). The level of ability possessed by men in gender practice is different from that of women, who are considered weak and less dominant than men in their activities.

CHAPTER II

PREVIEW OF RELATED LITERATURE

In the discussion of this chapter, the researcher will discuss the theory used as an analytical tool for this research. The essential theory used in this research is the hegemonic masculinity theory of R.W. Connell.

A. Gender Studies

Discussions about gender generally refer to the nature of which refers to men and women as different clans. The difference between the two is both physically and psychological. Gender patterns refer to the differences between men and women regarding attitudes, behaviour characteristics in each and the socio-cultural context. Women are dependents of their fathers or husbands, if widowed, women depend on their children if any, or male relatives who are still alive. That's forever women have no rights and independence over themselves (Rahayu, 2018).

Gender comes from English which means sex (Echols & Shadily, 2003). Another opinion implies that gender is a visible difference between men and women in terms of behaviour and values, according to Webster's New World Dictionary. Another also explains that gender is a cultural concept seeking to make a difference. Differences about in behaviour, emotional characteristics, and mentality between men and women who develop in society (Suhra, 2013).

Violence can be described through understanding the ideas and values of a class that dominates intentionally or coerces a dominated social clan such as women

and the poor (Rahayu, 2021). Argues that gender is a trait that refers to men and women who are arranged socially and culturally (Faqih, 2007). For example, women are gentle, emotional, beautiful, and so on. At the same time, men are considered strong, manly, mighty, rational, and forbidden to cry. Meanwhile, according to Caplan, gender is the difference in behaviour between men and women apart from the biological structure, formed mainly by social and cultural processes. Gender, which is defined sociologically, is defined it as the relationship between men and women based on the social characteristics (Caplan, 1987)

Meanwhile, the Office of the state minister for Women's Empowerment of the Republic of Indonesia explained that the notion of gender is the social roles arranged by the community. As well as the responsibilities and opportunities of men and women who are expected to work together between the two (Nugroho, 2008). From the several definitions of gender according to the experts above, it can be concluded that gender is a social structure or form that is not biologically innate so that it can be changed or shaped based on place, time, ethnicity, caste, and nation, status, culture and economy. This conclusion, gender is not the nature of God, but the result of human agreement that can be exchanged and has relativity.

The view which states that all actions that treat women as victims. Words, attitudes, anatomy, and appearance are considered to have the potential to be wrong, so that anything that becomes a woman becomes a victim is normal. Social agreement confirms these assumptions (Rahayu, 2018). This form of social construction stems from a patriarchal culture prioritizes that authority and women belonging to men. Not only that, all cultures in all aspects of life are centred on

men. The growing stigma is that everything that is good and strong is related to men while the opposite is related to women. (Rahayu, 2010).

B. Concept of Masculinity

Masculinity is the terminology the same as feminism. If feminism is a female construction, masculinity is a male construction. Male activists believe that the role of men is shaped by a society that puts pressure on them and therefore it needs to be changed (Connell, 2005 a). Although masculinism is against feminism, it is not proven that all activists in this movement agree that there is a hierarchical order between men and women. Some of them tend to agree that there is oppression against both men and women. Connell also argues that, masculinity is produced and maintained by culture and repeated daily practices, where practices such as actions, dressing, or speaking are carried out in separate ways. masculinity is understood not as a single and monolithic trait, but as something plural and multiple (Connell, 2005 a). Ibrahim divides masculinity into several hegemonic, marginal, subordinate components (Ibrahim, 2014).

The nature of masculinity in men has been there since birth naturally. The nature of masculinity itself is shaped by culture. Men and women are determined by culture. According to Barker, aspects are considered high in values in traditional masculinity, such as fortitude, strength, power, control, action, independence, male solidarity, self-satisfaction, and work (Barker, 2007). The opposite of the aspect that is considered high is the low aspect of interpersonal relationships, including tenderness, domestic life, women, communication, and children.

In the order of social life, if men do not fulfil the aspects considered high, they are directly considered to have failed in obtaining masculinity. In masculinity, men are forbidden to be sexually inefficient, weak in appearance, and emotional. Masculinity is called masculinity or manhood. Manhood, which is influenced by culture, has differences in each culture. Although masculinity is constructed by culture, for example, culture in Indonesia, which has an Eastern culture, is influenced by culture. When humans are born, they are indirectly charged with the norms, expectations, and obligations they carry. He will meet various cultural attributes during his life to adulthood, such as life philosophy, advice, types of games, parenting patterns, traditional rituals, and religion. Passing through the phases, carried out continuously and for a long time, affects tastes, activities, ways of getting along, verbal and non-verbal expressions, dressing, and attached accessories (Vigorito & Curry, 1998).

The cultural inheritance mechanism reduces the image from the last time to the next time. This inherited thing has indirectly been corked that must be carried out if you want to be considered a genuine man. In an inheritance, it is not uncommon for it to become a standard that is usually unnatural, but in terms of heritage, it becomes something which, if not done, is not considered a man. Donaldson statesmen will be regarded as men if they smoke, are violent, and alcohol (Donaldson, 1993). General rules that are not written like men are not to cry; great men must be able to win the hearts of many women to polygamy, or men who become protective and protective figures.

Fights that occur or can be called brawls are carried out by individuals or clans who do not find a solution to the problem between the two. Issues considered sensitive become the cause of fights, such as self-esteem issues. Other cases encouraged from the male aspect are violence against women and riots between clans. Most of these cases were carried out by men.

Barker argues that the case driven by masculinity argues that men are the holders of the highest hierarchy (Barker, 2007). They do not have burdensome norms of decency and politeness. In the case of alcoholics, it is tough to use it as a benchmark that the alcoholic is having problems or it is natural to consume alcohol continuously.

Apart from the Eastern world, the concept of masculinity has a cultural background. The western world is also doing the same thing. The identical image of masculinity in the world of the west is motivated by the military, industrial, and social roles. There are several patterns associated with hegemonic masculinity. Connell has proposed several main patterns that operate in explaining masculinity and gender (Connell, 2005 a). as follows:

1. Hegemonic Masculinity

Hegemonic masculinity is a form of hegemony that is absorbed from social theory which is a class relation analysis tool that refers to cultural dynamics in the condition of a clan claiming and perpetuating its position in social life. Is a type of masculinity that is privileged over the cloth. Connell explains that hegemonic masculinity is a configuration of gender practices that is transformed into

patriarchal legitimacy, which is considered the dominant position of men and women's subordination (Connell, 2005 a). The domination in question is not always oriented towards violence but also on approach, culture, persuasion, and institutions. In short, the notion of hegemonic masculinity is a reference for how men should be.

2. Subordinate Masculinity

It is a form of masculinity that is the target of hegemony, for example gays against heterosexual men in one particular culture. This position of subordination is possible to be a legitimate violence perpetrated against him. Violence is not only through physical actions but also through cultural legitimacy, beliefs, and roles.

The position of men who work outside and have a salary while women who work in the domestic sphere but do not have a salary, this makes men have economic capital. Domestic violence and sexual harassment often occur in this condition. Connell said that subordination can also be in the form of abuse through language, for example to men who are considered different from a series of vocabulary that contains elements of harassment (Connell, 2005 a).

3. Marginal Masculinity

Masculinity is marginalized not in dominant and subordinate class relations. This masculinity is a marginalization by the hegemonic authority of the dominant clan. Connell states that the relationship between marginalization and authority also occurs in subordinate clans. He said that an example of this marginal masculinity is

the treatment of black athletes on the American scene has no effect on other black races. (Connell, 2005 a)

4. Complete Masculinity

Connell explains that very few men meet the normative standards that apply to hegemonic masculinity (Connell, 2005 b). The number of men who strictly practice the hegemonic pattern is very small. Complete masculinity does not directly dominate women or other men. but indirectly involved in the project of hegemonic masculinity. However, this hegemony also perpetuates and receives the benefits of the position of domination in the patriarchal order. For example, a fitness centre that uses the image of dominance to gain profits.

C. Hegemonic Masculinity

In his research, he discussed several concepts of the formation of masculinity and the experience of the male body, debated the role of men in labour politics, and provided some data. The Empiricism of the gender hierarchy (Connell, 2005 a)

Connell in his book *Gender and Power: Society, the person, and sexual Politics*, explains that hegemonic masculinity is built on relationships with women, and other subordinate clans of men. masculinize, including other male clans or to subordinate clans (Connell, 2005 a). according to this explanation, it can be concluded that in masculinity itself, between one man and another man. there is still a difference. There are men who have full power and less power. not only men can dominate men but men themselves can dominate men who have less power.

The form of the coordinated clan is the homosexual clan. Connell states that homosexual clans are subordinated to heterosexual clans, which is the main concept of hegemonic masculinity (Connell, 2005 a). The thing that says that hegemonic masculinity is marriage as evidence of a man who will choose a woman's life partner and continue their offspring, this has been agreed upon by the community.

Initially, starting to study the theory above, it cannot be separated from gender issues in society. Gender observes the hierarchy of power in political sociology that sees the dominant clan as influential. Then, several problems related to gender are about the hegemonic masculinity. Hegemonic masculinity has differences from other masculinity theories, especially in the subordination of masculinity. Hegemonic masculinity is not considered natural in being equal, but only some men use this theoretical attitude.

The primary source of the theory of hegemonic masculinity is the theory of patriarchal feminism, which examines the debate about the position of men in evaluating the patriarchal system. Connell argues that "hegemonic" is an attempt to balance class relations. But this opinion is still considered ambiguous and contains risks in its understanding. Connell's view quoted from Gramscian is taken in a study that focuses on the dynamics of structural change involving the movement and demobilization of the entire class (Connell, 2005 a).

Before feminism occurred, sources regarding male sex roles had recognized the nature of masculinity in men. Over time, the search for clarity regarding the hierarchy of men who can oppress the other side of the liberation of the gay

movement. The vagueness of the concept at the beginning was then influenced by psychoanalysis. Stoller popularized “gender identity.” A variant of his famous research is called transsexualism (Stoller, 1968). This transsexualism takes on significant themes of male power, the possibility of gender development, and the contradictions in general masculinity (Friedman & Lerner, 1989).

In an explanation, hegemonic masculinity is a relationship that involves structural or hierarchical power with the dominant masculinity clan (Connell, 2000). This study of masculinity generally discusses the form of hegemonic masculinity that is usually desired in practice. In another opinion, Connell explains that hegemonic masculinity is the suppression of women against male domination. Hegemonic masculinity is also known as the concept of the role of men in society, which tends to be gender dominant. In other words, men as the dominant social class have full power and control over the opposite sex (Connell, 2005 b).

Conceptually, hegemonic masculinity is defined in the framework of the patriarchal system. Connell argues that gender levels result from history, which means this system can be changed. Furthermore, hegemonic masculinity is seen to ensure definite conditions and to change history. The hegemonic of malinity in education has been used to study men's patterns of restriction and intimidation. This study is related to the study of criminal science (Connell, 2005 b).

The dynamics of gender drastically make the theory of hegemonic masculinity need to be applied in its contribution to new and old gender issues. Connell argues that idea of hegemonic masculinity initially had a broad and

ambiguous understanding but was later re-examined based on the relevance of current gender political conditions (Connell, 2005 b).

According to Connell that the highest part of the gender hierarchy is 'hegemonic masculinity', a culturally dominant ideal of masculinity centred around authority, physical toughness, and power, heterosexuality, and paid work. (Connell, 2005 a). Furthermore, in the gender hierarchy, 'subordinated masculinity' includes a variety of masculine behaviour that do not fully conform to the idea of hegemonic masculinity. Then the lowest part of hegemonic masculinity is femininity. Because of this gender hierarchy, other clans that are not included in hegemonic masculinity are marginalized and marginalized.

Connell classified the causes of hegemonic masculinity into four parts. The first is the positivist view, masculinity which describes "what men actually are" this connects biological things or social groupings. Second, the normative approach, the norms formed and agreed upon by the community with the concept of "what men ought to be". Third, the essential perspective is to have an understanding that masculinity is derived from each other's personality or hormones. Fourth, Semiotics is the difference between masculinity and femininity which makes it a symbolic space (Connell, 2005 a).

CHAPTER III

RESEARCH METHOD

After discussing the theories and research tools used in this study discussed in the previous chapter, this third chapter will review the research instruments related to research design, data source, data collection, and data analysis applied to this research.

A. Research Design

This research is classified into literary criticism because using novels as research objects, and the feminist literary approach is used to analyse novel that discusses feminism. Then the researcher focuses on the analysis of hegemonic masculinity using the theory of R.W. Connell. The study analyses The study analyses the portrayed of hegemonic masculinity in Mukhtar Mai's novel *In the Name of Honor* and the causes of hegemonic masculinity in novel. Faiz Muhammad as the Mastoi clan leader represents the superior people in his village. The theory used is very suitable for research that refers to feminism. The researcher uses the data collection method by taking from the dialogue, sentences, and quotes as evidence from the research.

B. Data Source

Sources of data on the object of research using analysis with a novel object as the main research data and the novel *In The Name of Honor* by Mukhtar Mai, which was printed in 2006. This book is a fiction book genre that contains 208 pages. The book, translated into ten languages, has received an international

bestseller award. This novel tells the story of male domination, which regulates all social life orders that make women the object of the vent—represented by the main character, Mukhtar Mai, who fought for the rights of freedom for his people.

C. Data Collection

This study uses a documentative technique by collecting data related to or supporting the arguments of this study. In managing it, the researcher reads data by the analysis of the research sourced from the main data to get a comprehensive understanding of the contents of the novel. Then, identify data by the research objectives in the form of words, sentences, dialogues, and other texts that are by the research. Next, identify the data according to the problem formulation that has been made, which will be discussed based on the problem formulation and ends with an in-depth analysis regarding the accuracy of the data found.

D. Data Analysis

In the data analysis stage, the data found are then analysed. Researchers then classify the data findings according to the formulation of the problem in research that uses the theory of hegemonic masculinity. The approach chosen is related to the object with the topic in the novel related to male domination in Marwella, Pakistan. In conclusion, the research on the novel *In The Name of Honor* by Mukhtar Mai with Connell's theory of hegemonic masculinity can be applied.

CHAPTER IV

FINDING AND DISCUSSION

This chapter will discuss the findings of the data analysis process. The analysis is based on research question in the first chapter. In this chapter, there will be two discussions related to the hegemonic masculinity in the novel *In The Name of Honor* and the masculinity of the character Faiz Mohammed as the leader of the Mastoi clan in a patriarchal society.

A. Hegemonic Masculinity of Male Characters in Mukhtar Mai's Novel

According to Connell, hegemonic masculinity is a configuration of gender practices that legitimizes patriarchy, making men occupy dominant positions and subordinate women in social classes. (Connell, 2005 a). In this chapter, the researcher discusses five male character here are :

1. Faiz Muhammed

Faiz Muhammed is the leader of the Mastoi clan. Faiz Muhammed is often called Faiza. He is famous for his cruel leadership and tribalism. He and the Mastoi clan very often carry out actions that are detrimental to clans under their tribe, especially with regard to women. Such as rape, robbery, and damage to public property. The following is an illustration of the hegemonic masculinity of Faiz Muhammed:

Before me I see Faiz Mohammed, who is known as Faiza, along with four men: Abdul Khaliq, Ghulam Farid, Allah Dita, and Mohammed Faiz. They are armed with rifles and a pistol, which they point immediately at the men of my clan. The Mastois wave their guns around to frighten off my family, but my father and uncle don't budge. Held at bay by Faiza, they stand my back.

The Mastois have gathered their clan behind them, a threatening wall of impatient and agitated men. (In The Name of Honor, p. 17)

The data above is a condition when representatives of the Punjabis were asked to take responsibility for the mistakes alleged by the Mastois. The three people who went to meet were Mukhtar Mai, Mukhtar Mai's father and uncle. They gathered in the field belonging to the Mastoi. When the representatives of the Mastoi arrived. The three of them were pointed at with rifles and pistols from the Mastoi. In the field standing behind Faiz Muhammed about a hundred Mastoi men waiting for Mukhtar Mai's arrival.

The depiction of hegemonic masculinity above is in how the Mastois threatened representatives of the Punjabis by pointing guns and pistols aimed at Mukhtar Mai, Mukhtar Mai's father and uncle. In the data above, it can be seen that Faiz Muhammed welcomed the arrival of the three Punjabis, as the leader of the Mastoi he prepared such conditions as being held up with weapons and pistols and prepared about a hundred people to be present in the field. The purpose of the mugging of the Mastois was that the social hierarchy of the Punjabis was not held in high regard by the legitimacy of society. Men like Mukhtar Mai's father and uncle are marginalized because of differences in social level. Then, depiction of hegemonic masculinity is in the following data:

"I am there, true, but it isn't me anymore: this petrified body, these collapsing legs no longer belong to me. I am about to faint, to fall to the ground, but I never get the chance. They drag me away like a goat led to slaughter. Men's arms have private mine, pulling at my clothes, shawl, and hair." (In The Name of Honor, p. 17)

When Faiz Muhammed gave instructions for the immediate execution of Mukhtar Mai, several Mastoi men approached Mukhtar. Then the three men dragged Mukhtar Mai by force into a small room in the field. The two Punjabi men, Mukhtar Mai's father and uncle even though they did not budge but they still could not do anything because guns and guns were pointed at them both.

The description of hegemonic masculinity in the second data can be seen in Mukhtar Mai's response as follows "I am there, true, but it isn't me anymore: this petrified body, these collapsing legs no longer belong to me. I am about to faint, to fall to the ground, but I never get the chance." This shows that Mukhtar Mai felt coercion in the form of being dragged by a forced tug by the three Mastoi, they pulled Mukhtar's arms, clothes, scarf, and hair. The piercings of physical violence to carry Mukhtar Mai to a small room in Mastoi field. before being sentenced to mass rape committed on him. Then the third data as follows:

"That is where they rape me, on the beaten earth of an empty stable. Four men: Abdul Khaliq, Gulam Farid, Allah Dita, and Mohammed Faiz, I don't know how long that vicious torture lasts. An hour? All night?

I, Mukhtaran Bibi, eldest daughter of my father, Ghulam Farid Jat, loss all consciousness of myself, but I will never forget the faces of those animals. For them a woman is simply an object of possession, honor, or revenge. They marry or rape them according to their conception tribal pride. They know that a woman humiliated in way has no other resource except suicide. They don't even need to use their weapons. Rape kills her. Rape is the ultimate weapon: it shames the other clan forever (In The Name of Honor, p. 18)

The portrayed of hegemonic masculinity in the data above is in the act of rape committed by the Mastoi. In the sentence "That is where they rape me, on the beaten earth of an empty stable" the act of rape committed by the four Mastois is an execution of their accusation of the wrongs made by the Punjabis against Mastoi.

From the data above, Faiz Muhammed participated in the mass rape that was carried out, apart from being the one who was instructed to commit the act of rape, he also participated in the immoral act. For the Mastois, this act of mass rape is a social tool to destroy the good name of a tribe in Pakistan.

Around four people raped Mukhtar Mai in an empty room and included Faiz Muhammed in it. The act of rape which is an act of oppressing women is a depiction of hegemonic masculinity in this novel. Actually, this act of rape is just an alibi for the Mastoi to maintain the name of their clan. The accusations were made solely to make the Punjabis commit a crime related to social offenses, namely plotting to slander Mukhtar Mai's sister to become the perpetrator of the rape of a Mastoi woman named Salma. Then the acts of hegemonic masculinity carried out by Faiz Muhammed after committing mass rape are as follows:

“Then they shove me outside, half-naked, where I stumble and fall. They throw my shalwar at me. This time, the double wooden doors of the stable close on the four men...” (In The Name of Honor, p. 18)

After the four Mastoi men raped Mukhtar Mai in a dark room. Mukhtar Mai was pushed out in a semi-naked condition, then Mukhtar Mai stumbled and fell because of the aftermath of the rape. When pushed out of the room after the rape occurred. Mukhtar Mai was witnessed by about a hundred Mastoi men there. With clothes that are not neat and do not fully cover Mukhtar Mai's body she tried to cover herself with a shalwar cloth that was thrown from inside the room by her rapist.

The form of hegemonic masculinity in the fourth data is a physical act of forcibly pushing out of the room after the rape. In the field, there were about a hundred Mastoi men who witnessed Mukhtar Mai come out with messy clothes and tried to cover his body with the cloth he had. Embarrassing Mukhtar Mai is an act of hegemonic masculinity to bring down one's self-esteem, especially women. For the Mastoi women are an outlet for all kinds of mistakes that occur. Their view of women is not far from being an object of desire and a tool used to humiliate or bring down the honor of women themselves and those who are raped by women. Another action after the rape took place was the arrest of Mukhtar Mai's sister who was accused of raping Salma, a woman from the Mastoi tribe, the data is as follows:

“After my rapist shoved me out of the stable, however, Shakur was not released, so that very night, one of cousins went to see Faiza, the Mastoi chieftain.

“What you have done is done. Now, have Shakur set free.”

“Go to the police station, I’ll speak to them afterward.”

My cousin went to the police station.

“I spoke to Faiza; he said to let the boy go.”

The policeman telephoned Faiza, as though that man were his boss.

“Someone has just shown up here claiming that you agreed to have Shakur released...”

“Let him pay to have boy set free. Take the money, then let him go.”

The police asked for twelve thousand rupees, an enormous sum for our family, the equivalent of three- or four-months’ salary for a workman. My Father and uncle made the rounds of all our cousins and neighbours to get the money together and went back that same night to give it to the police. My brother was finally released at around one o’clock in the morning and was brought back by my uncle and Ramzan Pachar. (In The Name of Honor, p. 21)

The data above is an attempt to free Shakur who is Mukhtar Mai's younger brother. Negotiations were carried out by Ramzan Pachar who was Mukhtar Mai's uncle. Ramzan turns to Faiz Muhammed to free Shakur. When Ramzan came to the

police station to repatriate Shakur, the police called Faiz Muhammed to ask for confirmation of Shakur's release. Then the police through Faiz Muhammed's instructions asked for a ransom of 12 rupees to free Shakur. Ramzan Pachar Returned the following night to give 12 rupees to the police.

Several forms of hegemonic masculinity in the data above are in the power of Faiz Muhammed, which not only includes the customary courts that sentenced mass rape, but also the policy of the police institution which also asks for instructions to decide cases. All forms of police decisions are on the instructions of Faiz Muhammed as the leader of the Mastoi. The hegemony of masculinity lies in the power of Faiz Muhammed who can decide policies in even state institutions and also orders to ask for a sum of money to pay a ransom to release Shakur who is detained at the local police station.

2. Abdul Khaliq

Abdul Khaliq is one of the Mastoi clan. He was one of the perpetrators in the sentencing of Mukhtar Mai, Abdul Khaliq was actively involved in the mass rape punishment that the Mastoi clan required against Mukhtar Mai and the pointing of a gun against the arrival of Mukhtar Mai and his family when they visited Mastoi field. In the novel Abdul Khaliq is described as a cruel character and his face is evil.

Below is the data on hegemonic masculinity on the male character of Abdul Khaliq:

Before me I see Faiz Mohammed, who is known as Faiza, along with four men: Abdul Khaliq, Ghulam Farid, Allah Dita, and Mohammed Faiz. They are armed with rifles and a pistol, which they point immediately at the men of my clan. The Mastois wave their guns around to frighten off my family, but my father and uncle don't budge. Held at bay by Faiza, they stand my back.

The Mastois have gathered their clan behind them, a threatening wall of impatient and agitated men. (In The Name of Honor, p. 17)

In the first data above, Mukhtar Mai met Abdul Khaliq for the first time when he arrived at Mastoi's field to apologize for the allegations that were not clear. Mukhtar Mai met with Abdul Khaliq and other Mastoi people. Abdul Khaliq brought a gun that was pointed directly at Mukhtar Mai and his family. Welcoming about a hundred Mastoi men who also enlivened the field. They gathered specifically to see the sentencing of the Jirga council which is a customary council whose decision was the acquisition of the Mastoi without considering the truth of the actual situation, they preferred one Punjabi woman to be sentenced to mass rape which turned out to be Mukhtar Mai and was executed.

The form of hegemonic masculinity in the first data is threatening actions with weapons which are directed directly at the arrival of Mukhtar, his father, and uncle. Actions taken by dominant male characters who are socially dominant. In the data above, it can be seen that the Mastoi oppress Mukhtar Mai as a woman and Mukhtar's family, namely his uncle and father, who are marginalized in masculinity. Even though they are both male, the Punjabis are not as high in social hierarchy as the Mastoi in their social legitimacy. Then the second data that shows the form of hegemonic masculinity of Abdul Khaliq as follows:

"That is where they rape me, on the beaten earth of an empty stable. Four men: Abdul Khaliq, Gulam Farid, Allah Dita, and Mohammed Faiz, I don't know how long that vicious torture lasts. An hour? All night?"

I, Mukhtaran Bibi, eldest daughter of my father, Ghulam Farid Jat, loss all consciousness of myself, but I will never forget the faces of those animals. For them a woman is simply an object of possession, honor, or revenge. They marry or rape them according to their conception tribal pride. They know that a woman humiliated in way has no other resource except suicide. They don't even need to

use their weapons. Rape kills her. Rape is the ultimate weapon: it shames the other clan forever (In The Name of Honor, p. 18)

In the second data above, Mukhtar Mai's condition tells of his condition when he was sentenced to mass rape. One of the rapists was Abdul Khaliq. In the data it is explained that the adoption of the rape sentence imposed by the Jirga council which was acquired by the Mastois is an alibi only. They want to bring down the honor of other clans. To kill someone the Mastoi did not need to use a weapon but by raping a woman within a clan would cost the woman herself a future and the honor of her clan would have a bad reputation. The form of hegemonic masculinity above is forced rape by the Mastoi. Rape carried out with the aim of bringing down the honor of the woman who was raped and the honor of her people. Next is the hegemonic masculinity data carried out by Abdul Khaliq, as follows:

“The Mastois unnerve me with their guns and evil faces—especially Abdul Khaliq and his pistol. He has the eyes of a madman, glaring. Hatred. But although I certainly know my place as a member of an inferior caste, I also have a sense of honor, the honor of the Punjab’s. Our community of small, impoverished farmers has been here for several hundred years, and while I’m not familiar with our history in detail, I feel that it is part of me, in my blood. I stand there shaking, with downcast eyes.” (In The Name of Honor, p. 17)

The Mastoi who really glorify their people act to intimidate other people under them. Abdul Khaliq, who is one of the Mastoi clans, is famous for his fierce face. From the data above, Mukhtar Mai recounted when he first came to the Mastoi field to apologize. He looked at Abdul Khaliq with a smile on his face looking at him. Carrying a gun, he frightens the Punjabis facing the night. The form of hegemonic masculinity above is to intimidate the Punjabis who come to apologize.

Abdul Khaliq with a gun in his hand saw his grieved face by pointing a gun at the Punjabis who came. Further data is below:

Abdul Khaliq turns to his kinsmen, who are as eager as he is to carry out that verdict, to demonstrate their power through a show of force. Abdul Khaliq then grabs my arm, while Ghulam Farid, Allah Dita, and Mohammed Faiz start pushing me. (In The Name of Honor, p. 17)

In the data above, Abdul Khaliq is depicted holding Mukhtar Mai's arm before he drags her into the depths of a dark room to be raped. Before they dragged Mukhtar Mai along with several other Mastoi people. The men looked at each other to show their respective strengths. They showed a passion for raping Mukhtar Mai. In this case, the hegemonic masculinity described is in dragging Mukhtar Mai into the room to be raped. Mastoi hegemonic form of masculinity to show that they are dominating both gender and caste. The latest data on the hegemonic masculinity of Abdul Khaliq is in the data below:

And even if the assailants are arrested before they manage to kill their victims, the instinct for vengeance doesn't stop here, because other members of their family are always ready to champion the honor of a brother or cousin. I know, for example, that Abdul Khaliq, who is even wilder and more hot-tempered than the other, would never have accepted the idea of letting me go. And no one would have been able to keep him from punishing me-on the contrary: the more extreme the violence, the more driven they are to take part in it. (In The Name of Honor, p. 42-43)

Abdul Khaliq is described as a loud and hot-tempered Mastoi man. He will not forgive his victims. Besides Mukhtar Mai as a victim of slander by the Mastoi clan. The Mastoi are known for their vengeance. If anyone dares to harass or interfere with their actions. The Mastois will deal with it mercilessly, just as Abdul

Khaliq is a fanatic about his people. Nothing can prevent these people from committing violence or acts of rape.

3. Ghulam Farid

Ghulam Farid is a Mastoi community. He was involved in the execution of Mukhtar Mai at the Mastoi field. Ghulam was included in Mukhtar Mai's executioner by carrying a weapon as intimidation against the presence of Mukhtar Mai and his family. Ghulam, along with other executors, carried out the coercive actions instructed by Faiz Mohammed as the leader of the Mastoi. Ghulam Farid's hegemonic masculinity data is as follows:

Before me I see Faiz Mohammed, who is known as Faiza, along with four men: Abdul Khaliq, Ghulam Farid, Allah Dita, and Mohammed Faiz. They are armed with rifles and a pistol, which they point immediately at the men of my clan. The Mastois wave their guns around to frighten off my family, but my father and uncle don't budge. Held at bay by Faiza, they stand my back.

The Mastois have gathered their clan behind them, a threatening wall of impatient and agitated men. (In The Name of Honor, p. 17)

The data above shows that Ghulam Farid was involved in the active rape of Mukhtar Mai and the pointing of guns by Mastoi's men when Mukhtar Mai and his family were present. The form of hegemonic masculinity in Ghulam Farid was pointing a gun at the Punjabis who were present in the field and raping Mukhtar Mai. Actions that show their power as Mastoi men and pointing guns at other men who are marginalized by the social hierarchy. Further data which is a form of hegemonic masculinity are as follows:

"That is where they rape me, on the beaten earth of an empty stable. Four men: Abdul Khaliq, Gulam Farid, Allah Dita, and Mohammed Faiz, I don't know how long that vicious torture lasts. An hour? All night?"

I, Mukhtaran Bibi, eldest daughter of my father, Ghulam Farid Jat, loss all consciousness of myself, but I will never forget the faces of those animals. For them a woman is simply an object of possession, honor, or revenge. They marry or rape them according to their conception tribal pride. They know that a woman humiliated in way has no other resource except suicide. They don't even need to use their weapons. Rape kills her. Rape is the ultimate weapon: it shames the other clan forever (In The Name of Honor, p. 18)

Mukhtar Mai's condition when he was sentenced to mass rape. One of the rapists was Ghulam Farid who was involved in the incident. The adoption of the rape act imposed by the Mastoi-controlled customary council became a decision that was beneficial to the Mastois themselves. The form of hegemonic masculinity above is forced rape by the Mastoi. Rape carried out with the aim of bringing down the honor of the woman who was raped and the honor of her people.

4. Allah Dita

Allah Dita was one of Mukhtar Mai's rapists. He is part of the Mastoi clan which is famous for being a fan of the clan. Allah Dita participated in the execution of Mukhtar Mai and held guns at Mukhtar Mai, his father and uncle. The Mastoi are famous for being cruel and ruthless. Seeing that his people are powerful and free in committing acts of violence against other people. Especially when there is contact with the Mastoi. The following is the hegemony data from Allah Dita:

Before me I see Faiz Mohammed, who is known as Faiza, along with four men: Abdul Khaliq, Ghulam Farid, Allah Dita, and Mohammed Faiz. They are armed with rifles and a pistol, which they point immediately at the men of my clan. The Mastois wave their guns around to frighten off my family, but my father and uncle don't budge. Held at bay by Faiza, they stand my back.

The Mastois have gathered their clan behind them, a threatening wall of impatient and agitated men. (In The Name of Honor, p. 17)

Allah Dita was involved in the rape of Mukhtar Mai along with other Mastoi men. Allah Dita also welcomed him by pointing the gun in his hand to scare Mukhtar Mai and his family. This is a form of hegemonic masculinity where they show their power by bullying Mukhtar Mai and family when they come. The form of hegemonic masculinity to Allah Dita is pointing a gun at the Punjabis who were present in the field and raping Mukhtar Mai. Here are other forms of hegemonic masculinity:

"That is where they rape me, on the beaten earth of an empty stable. Four men: Abdul Khaliq, Gulam Farid, Allah Dita, and Mohammed Faiz, I don't know how long that vicious torture lasts. An hour? All night?"

I, Mukhtaran Bibi, eldest daughter of my father, Ghulam Farid Jat, loss all consciousness of myself, but I will never forget the faces of those animals. For them a woman is simply an object of possession, honor, or revenge. They marry or rape them according to their conception tribal pride. They know that a woman humiliated in way has no other resource except suicide. They don't even need to use their weapons. Rape kills her. Rape is the ultimate weapon: it shames the other clan forever (In The Name of Honor, p. 18)

The data above is the condition when Mukhtar Mai, his father and uncle arrived at the Mastoi field. They were asked to take responsibility for the mistakes accused by the Mastois. They gathered in the field belonging to the Mastoi. When the representatives of the Mastoi arrived. The three of them were pointed at with rifles and pistols from the Mastoi. The depiction of hegemonic masculinity above is in how the Mastois threatened representatives of the Punjabis by pointing guns and pistols aimed at Mukhtar Mai, Mukhtar Mai's father and uncle. In the data above, it can be seen that Allah Dita welcomed the arrival of the three Punjabis, as the leader of the Mastoi he prepared such conditions as being held at gunpoint and

pistols and prepared about a hundred people to be present in the field. The purpose of the mugging of the Mastois was that the social hierarchy of the Punjabis was not held in high regard by the legitimacy of society.

5. Policeman

The police are male figures who have the authority to decide issues related to legal reporting. Police in the novel are described as police officers who are not independent in their authority. All legal reports of violations committed by the Mastois were rejected by the local police. Because the Mastoi have positions as officials ranging from regional heads to regional heads. The strategic position occupied by the Mastois has become an injustice to the Marwella community. The following is data on hegemonic masculinity that describes the police:

"Don't say anything! You must drop this whole thing. If you do, the Mastois will leave us alone, but if you continue....." (In The Name of Honor, p. 24)

The data above describes the conditions when Mukhtar Mai was asked by reporters about the case he was experiencing. The police intimidated Mukhtar not to tell the truth. The police do not want the problems involving the Mastoi clan to continue in the legal realm. This situation would threaten the reputation of the Mastoi clan. The form of hegemonic masculinity in the data above is accompanied by intimidation by the police so that Mukhtar Mai does not tell the truth about the brutal rape he experienced. Further data is below:

a police officer has come up behind me. He draws e aside from my father and the mullah, who are still waiting in front of the door to the other office.

"Come over here, listen to me.... Calm down, Mukhtaran Bibi. Listen! You have to say what we tell you to say because it's better for you, and for us too."

I have no chance to reply. Another officer herds my father, Shakur, and the mullah into the office.

“Okay—we have to take care of this right away! You’ll sign these, and we’ll fill in the report.”

He picks up three blank sheets of paper and shuts the door behind the three men. Almost immediately, he leaves the room again and comes toward me.

“Your father, brother, and the mullah have agreed, they’ve signed, and we’ll take care of the rest. The fourth page is for you, so you do as they did: just sign with your fingerprint. And we’ll write exactly what you said on the paper, no problem. Put your thumbprint here!”

The mullah has signed, and I trust him. So, I do as the policeman asks, placing my thumbprint at the bottom of the blank sheet of paper.

“That’s fine. You see, it’s only a formality. Soon you’ll be taken to the courtroom, before the judge. Wait here”

(In The Name of Honor, p. 30)

Mukhtar Mai has brought the rape case he experienced to court. In court the Mastois have no power. This is what the police fear. The police assist in filing for filing in court. In preparation for the filing, the police forced Mukhtar Mai on the pretext that his father and uncle had signed the case so that he did not need to continue in solving it. The police forced Mukhtar Mai to give his fingerprints to agree to an agreement that Mukhtar Mai himself did not know the contents of the letter he signed.

The form of hegemonic masculinity is in the intimidation of the police so as not to proceed with the case until the high court. Because the news had been spread in the mass media, the police were worried that the Mastoi clan, especially Faiz Muhammed, and other violations would be exposed. The police did not want this to happen because it involved the Mastoi clan, the majority of whom were in the

police. The coercion of signing autographs and involving his family was the police's pretext so that Mukhtar would not continue his case. The third data is as follows:

“Silly girl, you must never claim that. Everything you have said up until now, I will write down, and I will read you the preliminary report. But tomorrow, I will be taking you to court, and in front of the judge, you will be careful, very: you will say exactly what I am telling you now. I have prepared everything, and I know that it is in your best interest and in the best interest of your family and of everyone concerned.

“They raped me!”

“You must not say that you have been raped!”

There is a piece of paper on his desk on which he has already written something. How can I know what is written there? If only I knew how to read!

He has seen me looking at the paper, and he couldn't care less.

“You must not mention Abdul Khaliq's name. You must not say that you have been raped. You must say that he was the one who did anything.”

”But he was there!”

“All right: you may, in fact, say that Abdul Khaliq was there. Was there. Everyone knows that. You will say, for example, that Abdul Khaliq called out, “There she is! Forgive her!””

That does it. I storm out of the room in a rage

(In The Name of Honor, p. 29-30)

In preparation for the next trial, Mukhtar Mai still received intimidation from the police not to tell the truth. The police insisted that he not say he had been raped, refused to mention Abdul Khaliq's name, and said that the Mastois forgave him. The form of hegemonic masculinity in the data above shows that the police continue to intimidate Mukhtar Mai so as not to reveal the case that happened to him and involves the name of Mastoi. The police always insist that this case does not proceed to the high court and punishes the alleged Mastoi rape and gunpoint.

B. Hegemonic masculinity causes in the novel

There are some reason for hegemonic masculinity. Here are the factors for the hegemonic masculinity in the novel *In The Name of Honor*.

1. Positivist View

In the novel the Mastoi tribe is written as one of the tribes in Marwella, Pakistan which is in the upper caste social hierarchy. This tribe really maintains the honor of its tribal community. If the Mastoi community violates customary law, then the Mastoi tribe together will create events that slander other tribes and are sentenced to murder to destruction, especially rape of women from other ethnic groups who are their targets and the aim is to bring down the honor of other tribes.

Data as follows:

“..For them a woman is simply an object of possession, honor, or revenge. They marry or rape them according to their conception tribal pride. They know that a woman humiliated in way has no other resource except suicide. They don't even need to use their weapons. Rape kills her. Rape is the ultimate weapon: it shames the other clan forever (In The Name of Honor, p. 18)

For the Mastoi community, women are like objects that can be owned or exchanged for others, as well as objects of revenge. Mastoi's marriage is also only a tribal pride. The act of rape is also a medium of exchange for wrongdoing in the name of ethnicity. The actions Mastoi chose to resolve the case were none other than violence and rape. They are famous for raping women from other tribes who in tribal matters involve the Mastoi in the problem.

The Mastois realize that conscious rape cannot be separated from lowering the self-esteem of women and also the tribe whose women are raped. For Mastoi,

rape also has a psychological impact on women and eventually ends up committing suicide. No need to kill directly but by rape. This makes the Mastoi a pride and feels that their tribal hierarchy is above other tribes.

2. Normative Approach

The customary law that applies in Marwella is more inclined to men who regulate women's lives. If there are independent women, it is a social violation and is considered disrespectful. Factors of society that tend to oppress women who are limited to objects. The legitimacy of a primitive society still maintains this custom for reasons of fear of gender equality. Data as follows:

“...A women is nothing more than an object of exchange, from birth to marriage. According to custom, she has no right....” (In The Name of Honor, p. 25)

Socially, women in Marwella do not have full rights over themselves. They must carry out the orders and agreements of the agreed men. Rejection of the choice of men is a form of social violation committed. So, starting from babies to marriage, even though all decisions concerning women's rights to life must be chosen by men, just like choosing a man to marry. Customary regulations that they believe are restrictions on women's rights, this is commonplace in Marwella. Cases where women become victims, such as rape, murder, and vandalism, will not be resolved by customary council parties or even the regional police. This is because of their strong adherence to the ongoing customary regulations.

Customary regulations that tend to be primitive and the existence of deviations supported by these customary regulations make these regulations cause

gender injustice. Moreover, with traditional institutions and the police, which are occupied by tribes who are fanatical about their tribes, these regulations are used as a tool to commit acts of gender violence without violating the law rules at all.

CHAPTER V

CONCLUSION

After analysing the novel *In The Name of Honor* by Mukhtar Mai using the theory of hegemonic masculinity. In this chapter, the researcher arrives at the section that discusses conclusions and suggestions. In this chapter, the researcher will provide conclusions that have been analysed in the previous chapter. And also, researchers will provide suggestions for readers and can be used for further researchers who use the same theory and object of study.

A. Conclusion

In The Name of Honor is an autobiographical novel by Mukhtar Mai. This novel tells the story of a woman named Mukhtar Mai who lives in the village of Marwella, North Punjab Province, on the border with India. Mukhtar Mai who lives in a caste environment and is thick with patriarchy, struggles with his social environment and is added to him as a victim of the patriarchal system. Researchers have examined the novel *In The Name of Honor* by Mukhtar Mai in two parts. First, its depiction five male characters in the novel which shows hegemonic masculinity. In the research, it was concluded that Faiz Muhammad, Abdul Khaliq, Ghulam, Allah Dita perform acts of hegemonic masculinity in the form of threats, pointing of weapons, and rape. while the character of the police intimidated Mukhtar Mai so that he would not continue his case, forcibly overload the files, and force the judge to speak so as not to tell the truth.

The second discussion is about hegemony masculinity causes in the novel, the result are positivist view and normative approach is about tribal fanaticism in the Mastoi community who maintains the reputation of their tribe, fanaticism to the tribe makes the Mastoi blind to justice, the second relates to customary law-making women have no rights over themselves.

B. Suggestion

In The Name of Honor by Mukhtar Mai is a very interesting novel to read, In this novel, many sides can be studied further and in depth. In research that uses this novel as an object, there are many interesting aspects to discuss, many benefits can be generated in this research. The significant development of this research is innovation and inspiration in applications in society, especially regarding the form of various layers of society. Research that uses the same theory can also be continued because, in terms of hegemonic masculinity, there are still many variations in the novel that can be analysed more deeply.

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CURRICULUM VITAE



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