

**THE PORTRAYAL OF HEGEMONY
IN ETAF RUM'S *A WOMAN IS NO MAN***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2023**

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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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2023**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **The Portrayal of Hegemony in Etaf Rum's *A Woman Is No Man*** is completely original and does not incorporate any previously written or published content from other individuals, except for material explicitly acknowledged through proper references and documented in the bibliography. Therefore, any objections or claims arising from this work are solely my responsibility.

Malang, October 7th, 2023

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APPROVAL SHEET

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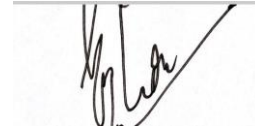
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Acknowledged by,

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MOTTO

“Do What You Love and Love What You Do”

“Everything Happens For a Reason”

ILVI DIANA

DEDICATION

This thesis is kindly dedicated to:

My dearest parents, *MUHASUN* and *HAMAMA*,

My lovely grandparents, *SUNAHRI* and *DIBA*

My beloved sibling the one and only Reza M Rahman

My dearest uncle *MUJIB (Alm)* and beloved “*PAPA ION* and *MAMA JAJA*”

Thank you for all your prayers, love and support for me.

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Finally, despites the weaknesses of this thesis, therefore, to make this thesis better, comments and suggestions are welcomed. I hope this thesis can be beneficial for literary criticism study.

Malang, October 7th, 2023

The Researcher,

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ABSTRACT

Diana, Ilvi. (2023). *The Portrayal of Hegemony in Etaf Rum's A Woman Is No Man.* Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Agung Wiranata Kusuma, MA.

Key words: Hegemony, Minimal Hegemony, Decadent Hegemony

The novel *A Woman Is No Man* was chosen as the research object based on the two advantages. Firstly, the novel *A Woman is No Man* tells about the character of three generations of Palestinian-American women who get hegemony from their parents to follow the rules of culture passed down for the generation. Secondly, there has been no scientific literature research that analyzes the problem of hegemony in literary sociology research methods to the novel *A Woman Is No Man* by Etaf Rum. The main objective of this study is to determine the types of hegemony depicted in the novel *A Woman Is No Man*, written by Etaf Rum. The theoretical framework used for this study is Hegemony by Antonio Gramsci. The research approach used is a sociological approach. This research used literary criticism method. The research data in the form of content excerpts which provided through conversation and quotation in the novel *A Woman Is No Man* to illustrate the hegemony types contained therein. The result of study shows the types of hegemony contained in the novel *A Woman Is No Man* namely the minimal hegemony and decadent hegemony. Both types of hegemony can be known from the description of the following sections; parents as a symbol of dominance and power, the children as the characters who get the hegemony in the family.

ABSTRAK

Diana, Ilvi. (2023). *Penggambaran Hegemoni dalam Etaf rum A Woman Is No Man*. Tesis Sarjana. Jurusan Sastra Inggris, Fakultas Ilmu Budaya, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Pembimbing: Agung Wiranata Kusuma, MA.

Kata Kunci: Hegemony, Minimal Hegemony, Decadent Hegemony

Novel *A Woman Is No Man* by Etaf Rum dipilih sebagai objek penelitian berdasarkan dua kelebihan Pertama, novel *A Woman is No Man* menceritakan tentang karakter tiga generasi perempuan Palestina-Amerika yang mendapatkan hegemoni dari orang tuanya berdasarkan aturan budaya yang diturunkan dari generasi ke generasi. Kedua, belum ada penelitian ilmiah literatur yang menganalisis masalah hegemoni dalam metode penelitian sosiologi sastra terhadap novel *A Woman Is No Man karya Etaf Rum*. Tujuan utama penelitian ini adalah untuk mengetahui jenis-jenis hegemoni yang digambarkan dalam novel *A Woman Is No Man karya Etaf Rum*. Kerangka teori yang digunakan dalam penelitian ini adalah Hegemoni karya Antonio Gramsci. Pendekatan penelitian yang digunakan adalah sosiologis. Penelitian ini menggunakan metode kritik sastra. Data penelitian berupa kutipan isi yang disajikan melalui percakapan dan kutipan dalam novel *A Woman Is No Man* untuk menggambarkan tipe hegemoni yang terkandung di dalamnya. Hasil penelitian menunjukkan jenis hegemoni yang terdapat dalam novel *A Woman Is No Man* yaitu hegemoni minimal dan decadent hegemony. Kedua bentuk hegemoni tersebut dapat diketahui dari uraian berikut; orang tua sebagai simbol dominasi dan kekuasaan, anak sebagai karakter yang mendapatkan hegemony dalam keluarganya.

مستخلص البحث

ديانا ، إيلفي. (2023). تصوير للهيمنة في فيلم "المرأة ليس رجلاً" لإيتاف رم. أطروحة جامعية. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج. المشرف: أكوغ واراناتا كسوما الماجستير.

الكلمة الرئيسية: الهيمنة ، الحد الأدنى من الهيمنة، الهيمنة المنحطة

قد يختار هذه الرواية موضوعاً للبحث بناءً على ميزتين وردتا في رواية *A Woman Is No Man* لعطاف روم. أولاً، تحكي الرواية *A Woman Is No Man* قصةً شخصيات ثلاثة أجيال من النساء الفلسطينيات والأميركيات اللاتي اكتسبن الهيمنة من آباتهن بناءً على قواعد ثقافية تنتقل من جيل إلى جيل. ثانياً: لا يوجد بحث علمي في الأدب يحلل إشكالية الهيمنة في مناهج البحث في علم الاجتماع الأدبي على رواية *A Woman Is No Man* لعطاف روم. الهدف الأساسي من هذا البحث هو تحديد أنواع الهيمنة التي تصورها في رواية *A Woman Is No Man* لعطاف روم. الإطار النظري المستخدم في هذا البحث هو الهيمنة لأنطونيو جرامشي. منهج البحث المستخدم هو الاجتماعي. ويستخدم هذا البحث منهج النقد الأدبي. وجاءت بيانات البحث على شكل اقتباسات محتوى قدمت من خلال الأحاديث والاقتباسات في رواية *A Woman Is No Man* لوصف نوع الهيمنة التي تحتويها. وتبين نتائج البحث تدل على أنواع الهيمنة الواردة في رواية *A Woman Is No Man* هي الهيمنة الشاملة والانحطاط. يمكن رؤية هذين الشكلين من الهيمنة من خلال الوصف في القسم التالي؛ الآباء كرموز للهيمنة والقوة، والأطفال كشخصيات تكتسب الهيمنة،

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CHAPTER I

INTRODUCTION

This chapter covers the background of the study, problem of the study, the methodological approach, theory, the significance of the study, scope and limitation, previous studies and gap of study, research's purpose, and the importance of writing the topic.

A. Background of the Study

Literature often comes from different historical eras and literary movements that mirror the prevailing social, political, and cultural environment. For writers, literature serves as a means to reshape the reader's perspective on the existence of society. In this context, literature assumes the role of providing ethical lessons, imparting knowledge, and offering enjoyment to its readers, aiming to convey a message that goes beyond words on paper (Baharuddin, 2018). For example, Renaissance, Romanticism, Realism, Modernism, and Postmodernism are some of the literary movements that emerged in different historical contexts and reflect the dominant thoughts and values of a particular time.

Life forms are often associated through literary works such as social, individual, economic, and political life. A literary work is a way to express one's thoughts in writing in such a way that it has a clear message or impression for the author (Simamora & Satria, 2022, p. 145). Some literary works depict resistance to hegemony through characters who defy the dominant authority. Authors may use narrative to depict the struggle and rebellion of individuals or groups against

the dominating power. These works often depict attempts to build alternative identities or face the consequences of resisting hegemony.

Furthermore, it is certainly appropriate to state that a literary work reflects the author's thoughts derived from actual life experiences. By understanding Horaitus' explanation and literary creations as manifestations of the author's inner world, readers are encouraged to engage in deep contemplation of the essence of literature (Baharuddin, 2018).

A literary work that addresses a hegemony issue is referred to sociology of literary criticism. Many literary works draw inspiration from a variety of subjects in order to encourage multiple theories about a certain story. A literary work that illustrates the concept of hegemony is *A Woman Is No Man*, a novel by Etaf Rum, an American-Arab writer, published in 2019. It explores the experiences of Palestinian-American women over three generations in an immigrant neighborhood in Brooklyn, New York. Through its narrative, the novel reveals the complex interplay of power dynamics characterized by hegemonic forces and the prevailing patriarchal structures that govern and shape their lives.

Related to the explanation above, the novel tells the experiences of women in families influenced by the patriarchal values and expectations inherent in their culture. The story takes the reader through three generations of women: Isra, a Palestinian woman who married and moved to the United States, Deya, her daughter who grew up in a highly patriarchal culture, and Sarah, the granddaughter of the family who is trying to understand her family history. In

these immigrant communities, hegemony, culture and patriarchy set strict rules for women. They are supposed to get married early, have submissive children, and keep their personal ambitions and wishes to themselves. Families and society expect women to live according to the traditions and norms set by their culture.

However, through the journey of Isra, Deya, and Sarah, the novel depicts women who experienced hegemony through the family. They face conflicts between their conservative culture and the desire to gain their own freedom and identity. Deya, for example, feels oppressed by the expectations of marriage set by her family and society, while Sarah tries to understand why the women in her family continue to face struggles and injustices. In addition, this novel also tells the form of hegemony on women's lives, exploring identity conflict, the fulfillment of social expectations, and the struggle to find freedom and autonomy. Through this story, the novel invites readers to reflect on norms and traditional culture that prevent women from reaching their full potential.

Related to the story above, hegemony theory by Gramsci is considered appropriate to analyze the *A Woman Is No Man* novel because this theory developed hegemony as a form of domination that involves the voluntary acceptance by the controlled group of the interests and values of the ruling group. The depicted of hegemony through this novel can be found in the cultural and social domination that affects the lives of women in Palestinian-American families. These women live in a culture that forces them to succumb to the expectations and roles set by men and patriarchy.

However, the things revealed above attracted the attention of researcher to conduct further research from the novel with Gramsci's hegemony theory. This is because the characters in the novel show hegemony that is in accordance with the description of Gramsci's theory. This research focuses on the types of hegemony depicted in *A Woman Is No Man* novel. The researcher uses hegemony theory to support this finding. Furthermore, the research does not only require the theory of hegemony, but also requires other references that related to this research. The references are the researchers that consist of similarities with theory that are used.

The first previous study is done by Girsang, Silalahi, and Sianturi (2022). This research focuses on the types of hegemonic masculinity depictions in Mark Twain's *Adventures of Tom Sawyer*. The researchers used hegemony theory by Antonio Gramsci. The results of this research indicate that there are three different types of toxic masculinity: the bad boy archetype and dominant-submissive roles.

The second previous study is done by Alsyouf (2018). The research aimed to analyze the concept of hegemonic masculinity in Tayeb Salih's *Season of Migration to the North* (1966) and Chinua Achebe's *Things Fall Apart* (1958) by using Hegemony theory by Gramsci. The findings of this study reveal that manifestations and written expressions of hyper-masculinity have evolved, underscoring the urgent need for immediate attention due to its massive influence on the contemporary global landscape. This is in contrast to elements of hegemonic masculinity, whose impact is currently more circumscribed.

The next previous study conducted Baharuddin (2020). This study attempts to explain how Big Brother in the novel 1984 utilizes his influence to shape people's attitudes and social behavior. This study examined Winston, the primary character, and his struggle against hegemony and the authority of the party using hegemony theory by Gramsci.

The fourth previous study is done by Edvinsson (2019) conducted research A *Little Life*, this essay goals to show the differences of masculinity depicted in the novel. This research applied hegemony by Gramsci. The result of research found several types of strong masculinity as well as strong femininity in the novel. If four very different characters all fail to reach complete hegemonic. The fifth previous study is done by Adi (2021) this research conducted with the aimed to investigating the hegemony in Lois Lowry novel entitled *The Giver*. The researcher used hegemony theory and discourse analysis to find out the form of hegemony. The result of this study showed the domination in every aspect of hegemony elements such as ideology, politic and economy, and cultural. It states that leadership as well as they dominated in ideology, politic and economy, and the cultural aspect.

The next previous study is Naufina (2021), this research investigates the representation of patriarchal hegemony in a dystopian setting, focusing on the subjection of young girls to the service of patriarchal agendas, as depicted in *Louise O'Neill's, Only Ever Yours* The authors used hegemony theory and Silvia Walby's theoretical framework to support the analysis. The results of this research highlight the existence of three different patriarchal frameworks illustrated the

patriarchal mode of production, the patriarchal state, and the patriarchal cultural environment.

The next previous study is done by Maryani, Kusuma, & Lililacs, (2022) conducted the portrayal of hegemonic power in The *Handmaid's Tale* novel by Margaret Atwood. The researcher used hegemony theory by Gramsci. The result revealed that the dominant social class sustains its control through the utilization of benefits, incentives, films, popular media, music, religious texts like the Bible, distinctive attire, and a standardized language. In contrast, the presence of coercion within the narrative is exemplified by instances of violence.

The eight previous study is done by Rafi, Anggraini, & Erlangga (2022). They conducted research with the aimed to analyze the characteristics of the mayor character In *A Tale of Two Cities* with social Phenomenon and Hegemony theory by Gramsci. The findings demonstrated a multitude of indications of governance within the novel. However, conventional mechanisms of authority, such as the military, institutional structures, the armed forces, and even surveillance operatives, face challenges in achieving effective outcomes. This is due to the alignment of these legitimate establishments with the interests of the bourgeoisie, rendering their effectiveness compromised.

The ninth previous study is done by Mikić, (2022) this study employed a cognitive narratological approach to examine how Etaf Rum's *A Woman Is No Man* navigates the complexities of Arab American patriarchal culture by focusing on the theme of shame. The research findings revealed the diverse ways in which

shame influences the psychological and physical well-being of Arab American women spanning three generations. Furthermore, the study unveiled the intrinsic connections between psychological, gender-related, and socio-cultural factors that contribute to the emergence, perception, articulation, and control of shame within this context.

The last previous studies conducted by Salvianny & Nurcahyani (2020). Their study delved into the exploration of women's subjugation and their efforts to resist it within Etaf Rum's novel *A Woman Is No Man*. By employing Patricia Hill Collins' theories of the Matrix of Domination and Self-Definition, the research revealed that women experience oppression across four interlinked domains of power: structural, disciplinary, hegemonic, and interpersonal. In response to this oppression, women strive to uphold their capacity for self-definition as a means to break free from domination and maintain their personal agency.

In discussing this research, two previous studies are related in same object but different theory. This research used hegemony theory by Gramsci. The main objective of this study is to identify and categorize the various types of hegemony presented in the novel. Specifically, this study seeks to explain the particular type of hegemony depicted in Etaf Rum's *A Woman Is No Man*. To achieve this, the researcher used Gramsci's theory of hegemony as a basic framework, to ensure completeness and accuracy in analyzing the collected data. This strategic use of Gramsci's theory was instrumental in effectively addressing the research problem and facilitating a comprehensive exploration of the subject matter. The related studies above have a function to help the researcher to strengthen data and

analysis to make it more valid and accurate to provide the strongest analysis result.

From explanation above, the researcher is motivated to use Gramsci's hegemony theory to analyze Etaf Rum's novel *A Woman Is No Man* by Etaf Rum. From this novel, it can be seen the problem which is in line with the description of Gramsci's theory in terms of hegemonic control and domination with approval by the characters who have positions and power over the subordinate class. By seeing the problems that exist in society, especially in terms of hegemony, therefore, the researcher applies hegemony theory by Antonio Gramsci because it relates to be applied in analyzing the problems that are contained in *A Woman Is No Man* by Etaf Rum novel.

B. Problem of the Study

Based on the background of study, the researcher formulates a research problem as follows:

1. What are the types of hegemony experienced by the major characters depicted in *A Woman Is No Man* novel?
2. How is the hegemony experienced by the major characters depicted in *A Woman Is No Man* novel?

C. Significance of the Study

The expected result of this research is to fulfill the purpose, produce structured findings, and offer broad utility. This research is expected to provide dual

benefits, which include theoretical and practical benefits derived from the results of this research.

1. Theoretical

This research is able to provide benefits to develop about the types of hegemony that depicted in the novel *A Woman Is No Man* and examining the how hegemony is depicted in novel with a sociology literary criticism therein.

2. Practical

This research can provide understanding about hegemony that happen in novel *A Woman Is No Man* with sociology of literary criticism therein.

- a. For researcher, it is expected to expand the analysis on the type of hegemony by using the sociology of literary criticism.
- b. For student. The results of this research are expected to help students to increase their understanding of hegemony and the sociology of literary criticism.
- c. For readers. This research can broaden the knowledge and as a reference for readers to conduct research in the field of literature, especially novels in terms of hegemony and sociology of literary criticism, criticism for further research, especially for literary sociological analysis.

D. Scope and Limitation

This research is concerned with analyzing hegemony depicted in the novel *A Woman Is No Man*. The researcher uses Gramsci's theory of hegemony to support the identification types of hegemony depicted in novel *A Woman Is No Man novel* by Etaf Rum.

E. Definition of Key Term

Based on the title of this research, this definition is a tool to provide understanding in order not to cause misinterpretation and doubt about the meaning of the terms applied in this research, so researcher needs to explain some definitions of key terms in this research.

1. **Hegemony**: Hegemony is a form of power domination by one social class over another social class that is considered inferior, through intellectual and moral leadership (Gramsci, 1999, p. 119).
2. **Minimal hegemony**: represents a lesser forms of dominance in comparison to complete and declining dominance.
3. **Decadent hegemony**: is characterized by the potential for disintegration. Hegemony declines when society is not aligned with the leadership.

CHAPTER II

REVIEW ON RELATED LITERATURE

This chapter explains the theories related to the research topics. This chapter consists of several theories used to support the analysis. This chapter explains the sociology of literature as a literary approach in this research. Literary sociology is divided into three parts: the sociology of authors, the sociology of literary works, and the sociology of readers. In this section, Gramsci's theory of hegemony is presented as the main theory in this research.

A. Sociology of Literature

The sociology of literature is a field of study whose main function is to show the relationship between literature and all sociological activities that occur in society. Sociology and literature have the same object of study, namely humans in society (Wiyatmi, 2013, p. 7). Therefore, literature can be explained with sociological theory, also referred to as the sociology of literature.

According to Culler (1997, p. 189), Literary works play in a distinct manner and have different components than liberal works. A literary work is the composition and presentation of symbols that produce a human world full of meaning. It also signifies that the reader always finds meaning in a literary work by comparing it with the real world.

The sociology of literature is a distinct field of inquiry that focuses on exploring the complex interactions between literary works and the social framework in which they are created. Hence, sociology and literature converge on

common themes. In this context, literary composition, as a part of literature, can be considered as an attempt to bring to life the intricate social world order, which includes human interaction with family, neighborhood, political system, government, and other related aspects (Larasati & Irmawati, 2022, p. 138). Thus, the sociology of literature highlights literature as an effective tool to communicate messages to society about the reality that surrounds them.

Wellek and Warren (1993) the sociology of literature includes three different categories: the sociology of the author, the sociology of the literary work, and the sociology of the reader. The first category, the sociology of the author, is concerned with the author's involvement in shaping the genesis of a literary work, with their thoughts and perspectives being embodied in the work. This sociological exploration of authors includes factors such as social ideology, background, status, intended audience, the underlying economy of literary production, and the level of professionalism in their writing activities.

The second category, the sociology of literary works, revolves around the examination of literary works themselves. This entails exploring the substance of the work, which includes its inherent content and the interconnected social matters inferred therein. In addition, this category also investigates whether the literary work reveals social happenings such as the era of its creation, ethical principles, political dimensions, educational insights, and religious aspects.

The third is sociology of reader that sociology of the reader's response to accept to the work of literature and how the literature can influence the readers in

the social life. Every piece of literature conveys a message to the reader (Swingwood and Laurenson, 1972:21). However, the reader may not agree with all of the messages conveyed by the literary work. The reader's response will determine whether they accept the literary work and its social message in their social life or reject it. Based on the explanation above, the author's intervention affects the formation of a literary work, for example, the author's ideas about a literary work becoming a reality.

B. Hegemony by Antonio Gramsci

Hegemony in ancient Greek was called 'eugemonia' as stated by the Encyclopedia Britannica in practice in Greece, applied to indicate the dominance of the position claimed by the city-state (polis or city-state) individually. For Gramsci, social classes would acquire supremacy in two ways, firstly, through domination or coercion, and secondly through intellectual and moral leadership. Therefore, according to Gramsci (1999) the intellectual and moral leadership way is called hegemony and is known as the concept of real hegemony, while the forced way of leadership tends to be called as domination.

Theory of hegemony by Gramsci is one of the most important political theories of the 20th century. It is founded on the importance of ideas and the insufficiency of physical force in socio-political control. In addition, hegemony is theory in which other groups agree on the ideological authority of the ruling class in carrying out acts of domination by using the concept of moral and intellectual

leadership (Lividia, 2019). Thus, it can be a series of ideas that are used to dominant group's tools to master the awareness of the groups.

Gramsci (1999) argued that dominant groups achieve hegemony by developing and disseminating ideologies that reflect their interests and worldview. This ideology permeates culture, educational institutions, mass media, and other social structures. In this way, the dominant group is able to influence the way of thinking, values and beliefs of society at large. However, Hegemony also refers to the ideological position of at least one or more groups or classes in civil society that is superior to others (Bellamy, 1990, p. 185).

Gramsci (1999) introduced his concept of hegemony with various definitions. However, from these various definitions, it is possible to find that the elements of hegemony include the ruler and its power (the commanders and the commanded). In this context, the commanders refer to the one who has dominant power over the commanded.

In addition, Gramsci (1999) highlighted the importance of the role of intellectuals in strengthen hegemony. According to Gramsci, intellectuals are groups that have the knowledge and expertise to influence the thoughts and attitudes of others. Dominant groups use intellectuals to promote and strengthen their ideology, as well as to build consensus among various social groups.

Hegemony is a chain of victories obtained through the mechanism of consensus rather than through the oppression of other social classes. According to Gramsci (1999) consensus is the process by power or dominant group to build

active consent from other groups through the cultural influences, norms and values. For Gramsci, social class will get the supremacy through two ways, first is dominance or coercion and the second is through intellectual and moral leadership. Therefore, from this last way that is considered hegemony by Gramsci. Thus, Hegemony is a form of power domination by social class over another social class that is considered the lower class, through intellectual and moral leadership (Gramsci, 1999, p. 119).

Gramsci (1999) expands the definition of the Intellectuals to all those who function as organizers of life, both in the fields of production, politics, and culture. Gramsci also classified the Intellectual group into two forms. The first group is referred to Organic Intellectuals, while the second group is called Traditional Intellectuals. Both groups are historically related. In addition, on theoretical distinctions, the most important various intellectual forms are organic intellectual and traditional intellectual. The categories formed in the intellectuals include organic intellectuals and traditional intellectuals, organic intellectuals can be distinguished through the characteristics of their work class, while the traditional intellectuals such as scientists, artists, philosophers, and so on (Gramsci, 1999, p. 159).

Organic intellectual recognizes the relationship with certain social groups, providing awareness of the function, not only in the economic field but in the socio-political field. Organic intellectuals are intellectuals who come from a certain class that is from the bourgeois class who sides with them, or from the

laborers. According to Gramsci theory of hegemony, intellectual organic is directly relate to the dominant way (Gramsci, 2015, p. 161-162).

Traditional intellectuals can be categorized as autonomous intellectuals and independent from the dominant social group. This group is humanist in separating the intellects from the bourgeois order. The role of traditional intellectuals is to maintain the existing status quo and support the dominant group in power. They tend to maintain existing social, economic, and political structures without criticizing the existence of injustices. Traditional intellectuals are those who assume the duties of intellectual leadership in a given society. Gramsci cited the example of clergy, literary people, philosophers, and artists (Gramsci, 1999, p. 162-163).

According to Gramsci (1999) moral leadership is an important aspect of political struggle aimed at changing the social order. Gramsci believed that power and domination are not only gained through the use of physical violence or control of political institutions, but also through the influence of culture, norms, values, and beliefs that are widely accepted by society.

Gramsci also highlighted the importance of organic intellectuals in moral leadership. According to Gramsci, organic intellectuals are intellectuals who come from a certain class that can be from the bourgeois class who is line with them, or from the laborers themselves. In this context, group of individuals who arise from the lower levels of society and have a deep understanding of the social, economic,

or political conditions experienced by those groups. They can formulate thoughts and strategies that promote social change.

C. The Types of Hegemony

There are three **types** of hegemony proposed by Gramsci, namely total hegemony, decadent hegemony and minimum hegemony (Gramsci, 1999, p. 128).

1. Total Hegemony

Total hegemony is a hegemony that is idealized between the masses and the leadership there is no significant problem. The relationship that is established is a strong relationship. The agreement works well without any contradictions because of moral and intellectual unity. Society exhibits a solid degree of moral and intellectual unity. This is shown in the organic relationship between the government and the governed. The relationship is not riddled with contradictions and antagonisms either socially or ethically.

2. Decadent hegemony

Decadent hegemony is characterized by the potential for disintegration. Hegemony declines when society is not aligned with the existing leadership. In this case, society obtains a different agreement for particular reasons that are not in line with the current leadership. Gramsci points out that the potential for disintegration is visible in the conflicts hidden beneath the surface of social reality. This refers to a scenario where the established system has fulfilled its

objectives, yet the mindset of the general population does not fully coincide with the prevailing ideas of the dominant group.

3. Minimal hegemony

This represents a lesser form of dominance in comparison to complete and declining dominance. This situation often emerges in the middle of a century. The current leadership contradicts the agreement of its society. Dominance is built upon the shared beliefs of two influential groups, one in the economic and political spheres, and the other in intellectual circles, both operating concurrently. Consequently, these dominant groups are resistant to aligning their desires and goals with those of other social classes. Therefore, it's improbable for these dominant factions to adjust their interests and objectives to those of different classes within society.

CHAPTER III

RESEARCH METHOD

This chapter discusses research design, data sources, data collection and how the researcher analyzes the literary works.

A. Research Design

This research falls under the domain of literary criticism. Literary criticism is a scholarly discipline focused on the methodical examination of literature as an artistic creation (Falah, 2020, p. 12). Literary criticism serves as the focal point, as the investigation centers on examining the fictional novel *A Woman Is No Man* written by Etaf Rum and published in 2019. In this study, the researcher's focus lies on explaining the nature and types of hegemonic elements that are evident in the novel. To achieve this, Gramsci's theory is used to view and characterize the types of hegemony illustrated within the novel *A Woman Is No Man*.

B. Data Source

This research focuses on exclusively explaining hegemony and its various reflections in the novel *A Woman Is No Man* written by Etaf Rum. Functioning in terms of literary criticism, the main source of data is solely derived from this novel. Published in New York City, New York (United States) on March 5th, 2019, the novel consists of 352 pages. The data used in this study consists of direct quotations, which include words, phrases, and sentences taken from the text. These quotes serve to reinforce and illustrate the types of hegemony and its

various hegemony functions depicted in novel of *A Woman Is No Man* by Etaf Rum.

C. Data Collection

The data to analyze this research are taken from novel *A Woman Is No Man* novel to find out the type of hegemony depicted in the novel. The following steps are used to collect the data:

1. Applying deep reading to comprehend the content of novel.
2. Highlighting and underlining the data focus on the types of hegemony and how is hegemony depicted in the novel.
3. Taking note of the data annotation from the novel.

D. Data Analysis

After completing the data analysis, the researcher proceeded to validate and strengthen the information that had been collected. This verification process involves examining data that is aligned with the research problem being studied. The first data is about how hegemony depicted in the novel *A Woman Is No Man* by applying the theory of hegemony by Gramsci. The second is to describe the types of hegemony in *A Woman Is No Man* by Etaf Rum. Finally, the researcher completes it to make conclusion on research hegemony theory.

CHAPTER IV

FINDING AND DISCUSSION

This chapter of study contains the answers of the research problems in the first chapter; those are 1) what are the types of hegemony experienced by the characters depicted in *A Woman Is No Man* novel by Etaf Rum, and 2) how is hegemony experienced by the characters depicted in *A Woman Is No Man* novel by Etaf Rum.

A. Hegemony Depicted in Etaf Rum's *A Woman Is No Man*

A Woman Is No Man written by Etaf Rum depicts the lives of three generations of Palestinian-American women in an immigrant community in Brooklyn, New York. The story reveals the dynamics of a life governed by power hegemony and a strong patriarchy. The novel portrays hegemony that happen to three woman generations due to the traditional culture that exist in their life.

This story aligns with the theory of Gramsci regarding to hegemony. In simplicity, hegemony is leadership or dominance, especially social group over others. According to Antonio Gramsci (1999), hegemony is a form of power domination by social class over another social class that is considered the lower class, through intellectual and moral leadership (Gramsci, 1999, p. 119).

1. Minimal Hegemony Depicted in Etaf Rum's *Woman Is No Man*

According to Gramsci (1999) minimal hegemony poses problematic issues. The current leadership contradicts the agreement of its society. This represents a lesser form of dominance in comparison to complete and declining dominance. This situation often emerges in the middle of a century. Dominance is built upon the shared beliefs of two influential groups, one in the economic and political spheres, and the other in intellectual circles, both

operating concurrently. Consequently, these dominant groups are resistant to aligning their desires and goals with those of other social classes. Therefore, it's improbable for these dominant factions to adjust their interests and objectives to those of different classes within society. Related to the story in the novel, it refers to a situation where one group has the different though with dominated group. They show the contradictive tough and belief about ideology. In the story of *A Woman Is No Man* by Etaf Rum tells the lives of three generations of Palestinian-American women that is bound by the rules of culture and traditions that have been passed down for generations. In this novel, parents are portrayed as the dominant and hegemonic role in the family. The hegemony is utilized based on domination to maintain the ideology that leads to power and control to obtain an agreement in the family.

The first portrayal of minimal hegemony that occurs in this novel is illustrated when Deya experienced minimal hegemony from her grandmother Fareeda as dominant group who has the power to control the family members has contradiction ideology with the children.

Datum 1

Her grandmother, Fareeda, had sewn this dress, with heavy gold embroidery around the chest and sleeves, specifically for today's occasion: there was a marriage suitor in the sala waiting to see Deya. He was the fourth man to propose to her this year. Deya was eighteen, not yet finished with high school, but her grandparents said there was no point prolonging her duty: marriage, children, family (p.16)

The datum 1 illustrates the existence of an arranged marriage culture that reflects social expectations that emphasize the importance of arranged marriages arranged by families in the lives of Deya and her family. Deya, who is only eighteen years old and has not completed high school must receive the tradition in the family such arranged married. It really contradictive with Deya's tough. She believes that she just still needs to finish her school. In this context, it shows the minimal hegemony happens because Fareeda views young age is not a limitation for marriage. It is considered normal in their culture, while Deya is considered that she just eighteen years old and must finish the school. In this data also

shows the belief of traditional culture to have the "duty" to marry, have children, and have a family. This view reflects conservative gender norms and social expectations regarding women's roles in the family that caused the hegemony.

Thus, this data indicates to minimal hegemony is practiced by grandmother that shows the contradiction of traditional views and values between parents and children to maintain their culture such as Matchmaking or arrange marriage culture upheld in the family.

The next datum that describes Fareeda as moral leadership who maintains the cultural rules and family traditions emphasizes the importance of finding a good husband for her grandchildren. In this data, Fareeda does hegemony to her granddaughter.

Datum 2

“This isn’t Palestine, Teta. We live in Amerika. There are other options for women here“ Nonesense, it doesn’t matter where we live. Preserving our culture is what’s most important. All you need to worry about is finding a good man to provide for you” (p.16)

Datum 2, shows the different views and perspectives between the two generations, which can be seen from several aspects, such as cultural identity. Teta (the grandmother) emphasizes the importance of maintaining Palestinian culture, showing her love for her family's origins and cultural identity. Meanwhile, Deya is more influenced by the American environment and is more likely to consider American identity a priority. The data also shows the value of gender roles, where Fareeda prioritizes finding a good man to fulfill the traditional male role of providing for women. This reflects a more conservative view of gender roles, where the male role is considered the main source of family support.

On the other hand, Deya, who is still young, is more inclined towards freedom and has aspirations to pursue diverse life choices. The data also shows that there are other options for young women in America, realizing that there are wider opportunities for women in the country, including educational and career opportunities. Therefore, the value conflict between

tradition and modernity arises when traditional and modern values conflict. Fareeda feels that maintaining tradition and cultural identity is important for family and community, while Deya is more open to adopting modern values and adapting to the American environment.

Thus, this data shows the complexity of the relationship between different generations and how cultural and social environments can influence individual views and values. These differences perspective are often a natural part of social and cultural development within families and communities.

Datum 3

She'd be a writer, helping people understand the world through stories. But it wasn't up to her. Her grandparents had forbidden her to attend college before marriage, and she didn't want to ruin her reputation in the community by defying them (p.21)

This quote depicts Deya as the dominated family member who has dream to become a writer and help people understand the world through the stories she writes received the hegemony from her grandparent. It shows when she faces the different though with her grandparent and she has no control over her fate as her life decisions. She feels bound by the norms and reputation of the society she lives in, which requires women to marry before going to college.

The data shows Deya as a character who is dominated by her grandparents faces several obstacles, such as internal obstacles within herself because she must resist her desire to study and pursue a career as a writer but her grandparents forbid her to enter college before marriage. This creates a moral and emotional dilemma for Deya. She feels trapped between following her passion for writing and understanding the world through writing, and her obligation to fulfill her grandparents' wishes and maintain her reputation in society.

Therefore, in the context of Gramsci's theory of hegemony, this quote illustrates minimal hegemony practiced by dominant group who has different ideology with the

dominated group. In this case, Deya's grandparents' prohibition against going to college before marriage can be seen as part of an effort to maintain the hegemony with the aim to keep the traditional culture in society.

The next data illustrates the minimal hegemony that shows the prohibition to continue studying and prioritize marriage felt by Deya as a character who is dominated by her grandparents.

Datum 4

Deya met her eyes. "I already told you! I want to go collage. "Not this again. How many times do I have to tell you? You are not going to college in this house ". "Arranged marriages are what we do," Fareeda said. "Just because we live in America, that doesn't change how things are." She shook her head, reaching inside the cabinet for a teakettle (p.24-25)

This datum depicts Deya, who strongly expresses her desire to go to college. Deya has dreams of getting a higher education, even though the social conventions in her neighborhood may not support it. However, this contradicts the views and beliefs of her grandparents. They have a traditional view of women's roles that requires them to marry and take care of the family. This difference illustrates personal ambition and gender roles in society that cause a difference in values between Deya and her grandparents. Deya considers education the key to understanding the world and achieving her dreams, while her grandparents focus more on social traditions and prioritize marriage and family as the main goals of women.

This datum illustrates the problems Deya faces with her family, especially with her grandparents. Deya wants to pursue education and realize the dream of being more than just a wife and mother, but her grandparents have a traditional view of women's roles that require them to marry and take care of the family. this data illustrates about personal ambition and gender roles in society. Deya feels a lack of control over her life choices. She feels her grandparents are in control of her future and determine whether or not she will go to college.

This reflects a number of women who may face limitations and difficulties in achieving their dreams due to social pressures and family expectations.

In this data, it can be seen that Fareeda who has power practiced hegemony to her granddaughter Deya. Fareeda holds the power to control and take decision to avoid Deya from higher education. This quote also shows that arranged marriages as part of their tradition or custom. Fareeda emphasizes that even though they live in America, it does not change the way they conduct their marriages. The quote highlights Fareeda's belief that the tradition of arranged marriages still happens in her culture and community, despite the Western influences or norms that may be more prevalent in America. Thus, this total hegemony is practiced to Deya in order to keep the culture and norms in the family as arabic culture.

The data further illustrates the minimal hegemony that shows the different though and opinion between parents and the parent about the importance of marriage over education. It can be seen when Fareeda's total control and domination over Sarah's life.

Datum 5

“Because marriage is what’s important for girls,” Fareeda snapped. “Not college. You’re almost a teenager. It’s time you grew up and learned this now: A woman is not a man.” “But it’s important for girls,” Fareeda snapped. “Not college. You’re almost a teenager. It’s time you grew up and learned this now: A woman is not a man.” “But it’s not fair!” Sarah shouted. “Don’t backtalk to me,” Fareeda said, lifting her open palm. “Another word and I’ll slap you.” Sarah recoiled from her mother’s hand. “But Mama,” she said, softer this time, “it really isn’t fair.” “Fair or not, that’s the way of the world.” She turned to leave. “Now go Downstairs and help Isra in the kitchen.” Sarah sighed, pulling herself off the bed (p.36)

In datum 5, the quote illustrates the conflict between Sarah's wishes to study and achieve her dreams and the traditional views and social norms held by her mother. Sarah wants to go to college and get the opportunity to learn and grow as an Independent individual, while Fareeda follows a traditional view that places marriage and traditional

gender roles as more important. This data also reflects the difference in values between Sarah and her mother. Sarah believes in the importance of education for women and considers it a right and an opportunity to pursue their goals and dreams.

On the other hand, Fareeda has traditional views that are reflected in the views of her community, where marriage and traditional gender roles are given higher priority than education. In this data, Fareeda demonstrates power and control over Sarah by threatening to physically harm her if she continues to "backtalk" her. This reflects the higher level of control that parents or authority figures have over making life decisions for their children.

The data also shows how Fareeda expresses her belief that marriage is the main goal in a woman's life, while higher education is considered unimportant for her. Therefore Fareeda uses her power and dominance to practice hegemony through Sarah in order to maintain culture and values that support the existence of social structure in the family.

Further minimal hegemony happen to Isra regarding the requirement to have sons in order to comply with the culture and traditions they believe in. Fareeda requires Isra to have a son due to cultural tradition in her family.

Datum 6

Tired?" Fareeda said. "When I was your age, I'd already given birth to. She stopped. "Never mind the number. My point is that Adam,needs a son, and you need to get pregnant soon to give him on. tell your wife, " she said. " tell her it's time to get pregnant again". Adam sighed "she will get pregnant soon, Mother. Don't worry." (p.153)

The datum 6 depicts how family expectations and traditional values can influence the dynamics of families and the character of individuals in the stories. This data describes the demands associated with social expectation and tradition in families and communities. Fareeda expected Adam to have a son as a family heir, which reflected a strong view of the importance of the male line of descent. This suggests social pressure in determining expect of a person's role in society. The data shows the value differences between Fareeda who

considered having a son to be very important, and Adam, who seemed more willing to wait and believed that his wife would be pregnant shortly.

This data reflects the differences in generations and individual views in families about traditional and modern values. The social and family stress faced by Isra to conceive and bear a son. This shows how the hopes and views of the family can affect the lives of individuals, especially women, in the context of gender and motherhood. This data gives insight into the potential character of Isra in facing the rules of family and social pressures with the expectations and pressures of her mother (Fareeda) that affect the dynamics of their families. Thus, total hegemony is practiced by Fareeda as the dominant character who hold the power in the family about the demands of having a son to maintain the customs and culture within his family.

The next minimal hegemony experienced by Deya. In this data, Fareeda practiced a total hegemony to Deya so that she would not speak to her boy friends as violating the rules established by her religion and culture as an Arab woman. This is done to keep her respect conducted in line with the rules of the household. It shows from the data below where Fareeda avoid Deya to keep interaction with her boy friends.

Datum 7

"Uskuti! You know you're not allowed to speak to boys! What were you thinking? You're an Arab girl. Do you understand? An Arab girl." But Deya didn't understand. "Listen to me, Deya. Open your ears and listen." Her voice lowered to a tight whisper. "Just because you were born here, that doesn't make you an American. As long as you live in this family, you will never be an American." (p.155)

The datum illustrate how a clash of cultures and identities are difficult and complex for a person who lives in two different places. It reflects cultural expectations for women in the Arab family and society, where communication or friendship with boy is considered inappropriate or violates social norms. It also highlights how Deya's identity as an Arab girl

and his identity as a citizen in the United States are contradictory in the family's view. This data reflects the challenge of balancing both identities and finding a way to embrace both aspects of their identity. The role of the family in shaping one's own identity and view becomes evident in this data. Deya felt bound by the family expectations and cultural norms that governed her behavior and choices in life.

The data illustrates the minimal hegemony practiced by Fareeda by emphasizing the importance of complying with traditional rules and gender expectations that exist in Arab culture. Fareeda emphasizes that as an Arab woman, Deya must obey the rules and norms set by her family. Fareeda also forbids Deya from adopting American culture as it is contrary to Arab identity. This statement shows the strong influence of the family.

The data illustrates the hegemony performed by Fareeda to Sarah regarding the arranged marriage tradition regulated by the culture in their family.

Datum 8

"Today is your lucky day," she said. "And why's that?" Sarah asked. "Because"- Fareeda paused, running her finger around the rim of her teacup Isra felt something drain from her. She tried to keep from dropping her tea. -"I've found you a suitor." How could she carry on without Sarah's friendship? Without her books? "Are you serious?" Sarah said, sinking into her chair. "Of course I'm serious! He'll be here this afternoon" (p.178)

The data reflects the strain in the family that comes from the cultural and social pressure on marriage and relationships. It highlighted Fareeda's expectations and desires to arrange marriage for Sarah with a potential mate she had found. It's about compulsion and social pressure in the cultural context of the story. The data shows different view between Sarah's dream and her hope of living her life according to her wishes, but against her family's wishes and decisions. The family pressure shown in this data is evid by Fareeda when she announces that she has found a man for Sarah, her serious decision about the marriage shows how family pressure can affect Deya's life and her life choices, especially in the context of

marriage. This demonstrates the importance of having a freedom and the pursuit of personal dreams, especially in the context of choice life like marriage.

Thus, The existence of this arranged marriage has become a cultural tradition that must be obeyed because it is bound by social norms that apply in the Arab American community. In this context, minimal hegemony is represented by Fareeda as dominant class to maintain the cultural tradition in the family which contra with the children's thought.

Another minimal hegemony is experienced by Sarah. It highlights between Sarah and Fareeda's view of dress options when Sarah wore jeans and a T-shirt, that was considered incompatible with the religious and cultural rules of her family. It reflects generational differences, social norms, and cultural expectations regarding dress and her appearance in the family.

Datum 9

Fareeda sliced the knafa into small rectangles and sprinkled them with crushed pistachios. She glanced at Sarah. "What are you wearing?" "Clothes." Fareeda moved closer. "Are you smartmouthing me?" "It's jeans and a T-shirt, Mama. What's the big deal?" "Go upstairs and change," Fareeda said. "Put your cream-colored dress on. flatters your skin. Hurry." As Sarah turned to leave, she couldn't help but ad "And fix your hair, too." (p.162)

The data reflects the differences of generations, cultural values, and conflicts between parents and children regarding choices of dress and appearance. It also demonstrates how family authority and expectation can influence one's choices and identity in a cultural and family environment context. This data shows Fareeda who is a character with a hegemonic position in the family comments on Sarah's appearances that can break cultural rules in the family as arab culture. Fareeda requires Sarah to change her clothes and wear a dress.

Fareeda is strongly oppose to the way Sarah dresses and looks wearing a t-shirt, as it is against her culture as an Arab woman. This reflects the strict control over appearance and

attitude in her family. Fareeda considers it is important for Sarah to follow certain norms in how she dresses and pay attention to her physical appearance to conform to the culture held by their family.

This quote highlights the influence of minimal hegemony in limiting individual freedom in terms of dress and physical appearance and emphasizes the importance of maintaining local culture and established norms. Overall, this quote shows how minimal hegemony that is practiced by parent as dominant people in the family can influence the control of appearance and attitude in terms of certain cultures and traditions has the contradiction within the children's perspective.

2. Decadent Hegemony in Etaf Rum's *A Woman Is No Man*

The second type of hegemony is decadent hegemony. It is characterized by the potential for disintegration in modern capitalist society. Usually, the potential for disintegration occurs within the dominant group. In *A Woman Is No Man* novel by Etaf Rum the disintegration occurred between Fareeda and Sarah with Deya. The resistance is shown by Sarah when she opposes the norms of marriage that exist in her family, especially marriage arranged by her parents. She realizes that arranged marriages are unfair to women and can hinder their freedom and happiness.

The portrayal of decadent hegemony is shown by character Sarah when she opposed her mother (Fareeda) about arranged marriage and left her home to prioritize her higher education. This can be seen from the quote below.

Datum 10

"What will you do? How will you live?" "I'll go to college, get a job." "It's not that easy," Isra said. "You've never even spent a night away from home, let alone lived on your own. You need someone to take care of you." "I can take care of myself," Sarah said. Then, in a softer voice, she added, "You can take care of yourself, too. We can take care of each other." (p.164)

However, in this data, Sarah asserts her belief in her own abilities and independence, stated that she can take care of herself. She decided to fight for her desire to pursue higher education and oppose the rules of tradition and culture that existed in her family. This quote highlights Sarah's dream to go to college and live on her own. Isra as her friend, however, was concerned about Sarah's ability to face the challenges of living outside the home and living on her own. This action reflects the resistance of Sarah as dominated person in the family to prove that she is able to achieve her dreams and goals in life. Sarah expressed her plan to go to college and get a job, which reflected her personal ambition of self-reliance and career success.

Yet, Isra was concerned about the fact that Sarah had never lived far from home and might need the help and support of others. Nevertheless, Sarah believed that she could handle her own life. This action indicates to decadent hegemony that is shown by Sarah. Not only Sarah that showed the decadent hegemony in *A Woman Is No Man* novel, it also happened to Deya. It can be seen when Deya is not aligned with supporting her grandmother's traditional thoughts about marriage.

Datum 11

"I got accepted into a college in Manhattan," Deya had told her, keeping her voice steady. "I'm going." "Manhattan?" She could see fear in Fareeda's eyes. "I know you're worried about me out there, but I've navigated the city on my own every time I've visited Sarah. I promise to come home straight after class. You can trust me. You need to trust me." Fareeda eyed her. "What about marriage?" "Marriage can wait. After everything I know now, do you think I'm just going to sit here and let you marry me off? Nothing you say will change my mind." Fareeda started to object, but Deya cut her off. "If you don't let me go, then I'll leave. I'll take my sisters and go." "No!". Fareeda said. (p.173)

In this data, Deya chooses to defy her grandmother's thought. Her bravery in standing against her grandmother's ideology arises along with her efforts to reveal the story of her life experience and the lives of women in her oppressive family. She attempts to break the injustice that has occurred throughout generations in the family. Deya also defied her

grandmother's ideas about unimportant college for woman. Deya decided to pursue higher education. She realizes that higher education is important to give her the freedom and opportunity to change her destiny.

B. How Hegemony Depicted in Etaf Rum's *A Woman Is No Man*

In Etaf Rum's *A Woman Is No Man*, parents are portrayed as the dominant and hegemonic role in the family. The hegemony is utilized based on domination to maintain the ideology that leads to power and control to obtain an agreement in the family. Gramsci (1999) introduced his concept of hegemony with various definitions. However, from these various definitions, it is possible to find that the elements of hegemony include the ruler and its power (the commanders and the commanded).

In this context, the commanders refer to the one who has dominant power over the commanded. The roles of dominant family are illustrated by parent and grandparent's role who have the control over the children and the grandchildren. The role of parents depicted in the novel *A Woman Is No Man* is very vigorous in spreading its culture, traditions and ideology.

In data below, it shows the function of hegemony is to keep the local culture. It is done with the aim of maintaining and preserving in order these cultures and traditions are not replaced by other cultures.

Datum 12

"This isn't Palestine, Teta. We live in Amerika. There are other options for women here. Nonsense, it doesn't matter where we live. Preserving our culture is what's most important. (p.16)

This data reflects the influence of generations and environments in a family. Older generations tend to maintain traditional values, while younger ones are more open to choices in different environments. In this novel, it reflects the cultural differences that often occur in

immigrant families. Fareeda's role as one of its dominant family members has a strong Arab cultural background that places great emphasis on preserving culture and tradition. Meanwhile, Deyaa as the role who get hegemony in her family tries to open up her mind about the options and opportunities available in America. In this case, the function of hegemony performed by Fareeda as a role of dominance in the family tends to resist change, especially in keeping the traditional and basic culture in the family.

In this novel, children must follow the rules that refer to behaviour and norms that apply in their family, especially as the Arabian community. In this data, it shows the function of hegemony in a family is more to control the Arabic rules and culture.

Datum 13

“ you look fine,”. Mama said, turning to leave. “be sure to pin your hijab properly so your hair doesnt show. we dont want our guest to get wrong impression” (p.2)

In this data, the rule to use hijab is one of the cultures that must be considered in order not to violate the rules that have been set in Arab culture. This shows that control over a woman's appearance in covering the aurat is considered important in public. Thus, the function of practicing hegemony in this context refers to show the important of keeping culture tradition in the Arabian family.

The next depiction of hegemony as the function in keeping the cultural tradition is shown when the parents ensure her daughter in order not to break the local cultural rules, especially as a Palestinian – Arab community by keeping their respect.

Datum 14

“Make sure you don't let him touch you until after the wedding ceremony. We don't want this American family to go around saying we raised a sharmouta.” (p.10)

This quote reflects the existence of social norms and cultural values that govern behavior in a particular culture, namely Arab culture in the context of marriage. In the novel, an unmarried woman must guard her respect not to let men touch her before the wedding ceremony is over. This indicates that the existence of norms about chastity, respect for marriage, and limits on interaction between men and women before marriage is very important to pay attention in order to maintain the rules set by the religion and traditions of society, especially as an Arab society. The function of hegemony in this context shows the rules of keeping respect to maintain the cultural tradition in the family.

In novel *A Woman Is No Man* by Etaf Rum illustrated that hegemony is practiced by parents over children in the family. One of the depiction of hegemony that found in this novel when children are controlled to follow the regulation and cultural tradition that exist in the family. In the context of this data, it shows the function of hegemony in the form of domination by the role of parents over their children with the aim of benefiting one of the dominating parties, namely parents who use their power to match their children in order to reduce the burden on their families.

Datum 15

Their poverty was one of the reasons Yacob was so eager to marry of Isra. A daughter was only a temporary guest, quietly awaiting another man to scoop her away, along with all her financial burden. (p.3)

The data shows, parents as dominant role in the family who has power to control over her daughter in the family function the hegemony which requires their daughter to be married off immediately to reduce the burden on the family. Thus, in this data, Marriage can be considered as a way to shift the financial responsibility of a daughter to her husband and family.

Another hegemony that is practiced by dominant roles in family also happened to Deya. She experienced hegemony from her grandfather due to the social and cultural

pressures that require woman to marry at a young age. This data shows Deya's grandparents as dominance who holds the family rules, viewed the tradition of arrange marriage, having children and having a family as the priority in the family. Therefore, they believe it becomes woman's primary responsibility and an inevitable part of their lives.

Datum 16

Deya was eighteen, not yet finished with high school, but her grandparents said there was no point prolonging her duty: marriage, children, family (p.16)

In this data reflects the strong cultural norms where women are expected to pursue marriage as their main priority. In this context, hegemony is demonstrated by Deya's grandparents as dominance that hold on the social values, norms and expectations that have existed through generations. They tend to resist change, especially in the role of women in the family and society. This form of hegemony reflects closed to conservative thinking, and rejects the role of higher education and more critical thinking and prioritizes the prevailing culture and customs. In this context, this data shows the function of hegemony to keep the cultural tradition in the family.

Furthermore, the function of hegemony depicted in the novel is shown when the grandparent as the dominant role in the family try to prevent their grandchildren from going to college before marriage with the aim to maintain their tradition in the family.

Datum 17

She'd be a writer, helping people understand the world through stories. But it wasn't up to her. Her grandparents had forbidden her to attend college before marriage, and she didn't want to ruin her reputation in the community by defying them (p.21)

This data depicts how Deya experienced hegemony from her grandparent and feel trapped between personal desires and social pressure to comply by the existence of norm in her family. In the context of Gramsci's theory of hegemony, this quote illustrates the defense

of hegemony through domination in maintaining the existence of traditions considered as part of efforts to maintain the cultural tradition in the family.

The next hegemony that happen to Deya when Fareeda refuses Deya's desire to continue her education in college because Fareeda considered marriage is more important than higher education. It shows the function of hegemony is to keep the cultural tradition such an important of marriage for women especially as Arabic people.

Datum 18

Deya met her eyes. "I already told you! I want to go collage. "Not this again. How many times do I have to tell you? You are not going to college in this house. "but marriage is the single most important part of a woman's life, and there's nothing you can do about it." (p.24)

This data illustrates the differences views of a tradition with educational aspirations. In the novel, Deya as the family member who is dominated by her grandparents assumes that education is important for her future. She wanted to continue her education by going to college, nevertheless, the cultural factors and traditions in her family prevented her to pursue her education. This tradition became one of the factors inhibiting Deya's wishes.

The role of Fareeda in the novel is considered as the dominant in the family has thoughts that are opposite to Deya. Her grandmother believes that marriage is the most important thing in a woman's life, especially to maintain the traditions in the family, as the Arab people. This reflects the view that marriage is considered more important goal in a woman's life than education. Therefore, this shows that there are limited choices faced by Deya in the context of her culture or family environment. This suggests that her grandmother rejected the idea that women could have other life choices than marriage. This data also reflects the differences between traditional and modern generations depicted in the novel. Deya wanted to choose education and a career, but her grandmother strongly adhered to

cultural values and Arab traditions in her family. In this context, hegemony can be functioned as the way to maintain the ideology of one culture in family.

Further, hegemony depicted as the function to maintain the cultural tradition. It can be seen when Fareeda requires Isra to have a son due to cultural tradition in her family.

Datum 19

"My point is that Adam,needs a son, and you need to get pregnant soon to give him one. "tell your wife, " she said. " tell her it's time to get pregnant again." Adam sighed "she will get pregnant soon, Mother. Don't worry" (p.153)

In this context, Based on theory of hegemony by Gramsci, hegemony can be done through two ways, dominance or coercion and the second is through intellectual and moral leadership. In this case, Fareeda as dominance role uses her hegemony through Isra as a way to maintain the culture and social structure in the family. In this context, the rules of having a son is considered important due to the culture and tradition in the family.

Fareeda as a dominance practiced hegemony to maintain and strengthen the religious norms and rules of Arabic culture in the family. Fareeda avoid Deya to have a communication with her male friends.

Datum 20

"Uskuti! You know you're not allowed to speak to boys! You're an Arab girl. Do you understand? An Arab girl." (p.155)

In this data, Fareeda emphasizes her ideology about the rules of Arab culture that are embedded in her family about the prohibition to communicate with male friends. It aims in order not to imitate other cultures as an arabian community. Therefore, they must protect the rules of its local culture so that it is not replaced by other cultures, such an American culture.

"Just because you were born here, that doesn't make you an American. As long as you live in this family, you will never be an his American." (p.155)

In this data, Fareeda also emphasize about their ethnic and cultural identity because wherever they live, they still become an Arabic that must obey and follow the rules and values associated with their community identity. Therefore, this quote strongly illustrates the function of hegemony with the aim is to keep the traditional culture or local culture and emphasizes the strength of social norms that exist in the arabic culture. It is done with the aim of maintaining and preserving in order these cultures and traditions are not replaced by other cultures.

Furthermore, In the novel it is described that the role of child as the victim of hegemony practiced by the parents must follow the rules and norms that exist in the family. One of the depictions of hegemony as the function to keep the cultural tradition in the family shows when Deya is required to marry a man of her grandmother's choice.

Datum 21

"Today is your lucky day," she said. "And why's that?" Sarah asked. "Because"- Fareeda paused, running her finger around the rim of her teacup Isra felt something drain from her. She tried to keep from dropping her tea. -"I've found you a suitor." How could she carry on without Sarah's friendship? Without her books? "Are you serious?" Sarah said, sinking into her chair. "Of course I'm serious! He'll be here this afternoon" (p.178)

The data illustrates the hegemony performed by Fareeda to Sarah regarding the arranged marriage tradition regulated by the culture in their family. It can be proven by the data quote, *"I've found you a suitor."* From this quote , it can be illustrated that Fareeda has found a man who will be matched with Sarah. The existence of this arranged marriage has become a cultural tradition that must be obeyed because it is bound by the rules and social norms that apply in the Arab-American community. In this context, the function of hegemoni is practiced by Fareeda in order to maintain their traditional culture and ideology in the family.

CHAPTER V

CONCLUSION AND SUGGESTION

The researcher presents a conclusion and suggestion from the result of study in this chapter.

A. Conclusion

The result of this study can be concluded based on the analysis above, there are two types of hegemony found in this study and the portrayal of hegemony in Etaf Rum's *A Woman Is No Man*. The types of hegemony are minimal and decadent hegemony. In this study, minimal hegemony is portrayed by parents as the dominance in the family practiced hegemony to children to follow the tradition and culture in the family. it makes the children have little control over their own life choices. It shows the different though between parents and children tough about the tradition culture in the family.

The second type of hegemony is decadent hegemony. In this study, parents have strong and dominant control over the children include Deya, Isra, and Sarah. This shows that cultural values dominate children's live and create significant inequalities. In addition, one of example that reflects decadent hegemony is the marriage rules set by parents without considering the children feelings. This creates a situation where children feel they are in a situation they do not want to be in.

Another result of study is how the portrayal of hegemony in *A Woman Is No Man* by Etaf Rum. The hegemony is practiced by the dominant class which means

to maintain the ideology and cultural tradition that have existed for generation in the family. Besides, inter-generational differences though in this study illustrated the different thought of younger generation who sought greater freedom and justice. Thus, by this evidence, it shows the portrayal of hegemony is important in order the tradition still exists for the next generation in the family.

B. Suggestion

Based on the analysis of the novel *A Woman Is No Man* by Etaf Rum. It can be used as an opener for society to recognize hegemony and its function. It can be learned that the function of hegemony is to maintain the ideology and cultural tradition in order this still exist continuously. Another thing that can be learned is through *A Woman Is No Man*, we should keep the culture tradition surrounding us so as not to be replaced by other cultures. Furthermore, for the further researchers, it is recommended to analyze the novel from many aspects which have not been discuss yet by the researcher because this novel still has various problems that can be studied.

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