



Cultural Hegemony of Islamic Student Marriage Arrangement in Novel *Jadilah Purnamaku, Ning, Wigati, Hati Suhita* by Khilma Anis

Titin Maria Ulfa , Agus Nuryatin

Universitas Negeri Semarang, Indonesia

Article Info

History Articles

Received:

21 January 2021

Accepted:

15 February 2021

Published:

30 April 2021

Keywords:

Hegemony, marriage arrangement, student

Abstract

Literature work is human mind production by projecting real events. Literature work has many life values for readers. The novel is a part of literary work that tells the daily problems completely that are acted out by the characters. This research aims to review the marriage arrangement hegemony realization in Khilma Anis works and review the hegemonic acceptance realization of marriage arrangement in Khilma Anis works. This research is a literature-sociology approached research. The technique of analyzing the data was done by heuristically reading and hermeneutics interpreting the events, such as the words, sentences, and dialogs in the novel. The results showed that *Jadilah Purnamaku, Ning* had two characters that hegemonically succeeded to matchmake their children. It was persuasive hegemony and destructively done with intellectual and moral leadership. The hegemonic acceptance realization occurred totally and degenerately. *Wigati's* novel was found to have two hegemonic characters that were successfully hegemonic. The hegemony was found to be moralized and intellectual leaderships. The acceptance realizations of both characters occurred totally. In *Hati Suhita's* novel, there are two hegemony and hegemonic characters. Both hegemony characters had intellectual leadership and the hegemonic acceptance realizations occurred degenerately. Then, these changed into a total acceptance from other characters. Theoretically, this research could deepen the previous studies and allow new theory findings. Thus, it could contribute to sociology field literature knowledge. Practically, it could improve the literacy of readers and improve the loving feeling of literature work as a life inspiration via the written stories. It could also inspire the accurate hegemony ways so other people will not feel to be insisted but to accept it voluntarily.

 Correspondence address:

Purwosari, Kecamatan Kota, Kabupaten Kudus, Provinsi Jawa Tengah, Indonesia

E-mail: titinalmurtadlo@gmail.com

p-ISSN 2301-6744

e-ISSN 2502-4493

INTRODUCTION

Literature work is a cultural symbolic system produced by the author's intelligence in responding to various events around him. Literature does not have autonomous nature. The literature describes a life order and community behavior of the created literature work (Muawanah and Supriyanto, 2016). Literature work is interesting because it displays the descriptions of life from various aspects (Prasetyo and Haryadi, 2017). The author's imagination in presenting the events with aesthetic diction also becomes the attractive key of literature work. Nuryatin (2010) emphasized that not all events had conflicts that could be seen as impressive stories. Stories could be impressive due to several triggers, such as funny, heightened, mature events, etc.

Literature work does not only develop the notion but also prioritizes life values. One of the literary works that contain life values is novel. The novel is a part of literary work that reflects life problems.

An author has subjectivities to assess and observe the influential reality of literature work (Annisa and Indiatmoko, 2017). Authors have expectations on their literary works to be enjoyed, understood, and reflected by readers. It is since the meaning production of the novel is promoted by readers (Christianti and Nuryatin, 2015). Authors will bring life to every character. The roles among characters have a connection from each other so it produces an integrated story. In a story plot, characters have tendencies to influence other characters. The influenced characters also had opportunities to influence other characters. The relationship between the influenced and influencing characters is called hegemony.

This research used sociology literature methodology. Sociology literature reviews something concerning the community. By studying sociology, an individual will obtain a description about how human adapts to his environment, mechanism, socialization, and cultural process that put the community based on each place (Fauziyah and Sujati, 2019). One

of the sociology perspectives is hegemony. Gramsci (1971) explains that hegemony is an individual or a group leadership model to achieve domination. The reached hegemony is done by the consensus of the hegemonic party. Thus, the domination process runs peacefully. Gramsci as stated by Kurniawan (2012) defined hegemony as power achievement promoted by a dominating party based on an agreement of the dominated party without repressive strategies. Power is not only the domination of a certain class toward other classes. However, it is an agreement with the political and ideological leaderships (Hatmoko, 2014). Domination is done with a language model. The use of language from the strong party aims to dominate the weak party. The impacts of domination occur on the individual relationships, both in a single or more individual (Febrianto and Putra, 2020).

Gramsci's hegemony conception is to obtain power or force on the dominating party and to get the consent of the dominated party. For Gramsci, a social class obtains supremacy in two ways. The first one is by dominating or forcing while the second one is with intellectual and moralized leaderships. The latest one is called by Gramsci as hegemony (Patria and Andi, 2015). Latifah (2020) stated that hegemony was an effort to lead a community to see a long-term social problem.

Gramsci stated three types of hegemony: integral, decadent, and minimum hegemony types (Patria and Arief, 2015). Total or integral hegemony is indicated by time affiliation that is more total. The community shows its strong moral and intellectual unity level from its government organic relationship and the governed party. The relationship is not indicated by contradiction or antagonism socially or ethically. The decadent hegemony is indicated by disintegration or conflicting potentials.

Hegemony covers macro and micro aspects. The macro hegemony exists in governance. The micro hegemony is realized in the family environment. Hegemony could occur in real life or a life described in literature work.

The representation of marriage arrangement culture hegemony in Islamic students is revealed by Khilma Anis, a novelist. Khilma Anis' novels talk about micro hegemony to reveal Islamic student marriage arrangements.

METHODS

This research applied the heuristic reading method on the whole texts of the novels written by Khilma Anis. After reading them heuristically, the researchers read them in a hermeneutic manner by interpreting the texts that indicated the occurrence. It was to get the data. Hermeneutic reading is done with three reading stages. First, understanding the symbols of marriage arrangement hegemony existence. Second, providing the correct meaning of the symbols to determine the hegemonic leadership realizations morally or intellectually and to determine the hegemonic acceptance realization that may occur, decadently, and minimally. . Third, the researchers thought philosophically with the hegemonic realization symbols and marriage arrangement hegemony acceptance as the standpoint. Then, the researchers selected the valid data and eliminated the invalid data. The obtained data were in the form of the novel excerpts that showed marriage arrangement cultural hegemony of Islamic students with Antonio Gramsci's perspective.

RESULTS AND DISCUSSION

Marriage arrangement has been lasting for a long time based on the character's ideology that has a certain point of views. Based on the actual life, the Islamic students are known with the marriage arrangement system among the Islamic students. Indirectly, Khilma Anis attempts to reveal the arranged marriage that occurred in the Islamic students. The most frequent issues about Islamic student arranged marriage from the Islamic social institution showed certain purposes. One of the novels takes the diction "Kerajaan" (a kingdom) to replace the word pesantren or Islamic social institution reasonably. It contains a meaning of

arranged marriage with a specific objective to strengthen the relationship among kingdoms. This relationship has the intention to maintain the existence of the Islamic social institution to deal with the eras. Besides that, the selection of Islamic student candidates was assumed to be capable of keeping the Islamic- nuanced offspring.

The first novel of Khilma Anis titled *Jadilah Purnamaku*, Ning contains two characters that succeeded in hegemony the other character named Zulfikar. Kiai Abdus Salam was disappointed with the chosen wife by Zulfikar who was not from an Islamic student family.

"... sejak awal, memang banyak yang tak suka keberadaan ibu di keluarga mereka. Seperti yang ibu bilang, ibu tidak satu trah. Segala tindakan ibu dianggap kampungan (Anis, 2012:13)."

The excerpts describe the problems caused by different levels. The status of Damayanti that was not from an Islamic student group could not be accepted by Kiai Abdus Salim. Anything done by Damayanti was always incorrect for Kiai Abdus Salim because she was not as expected by Kiai Abdus Salim.

"Kakekmu menyuruh ayah menveraikan ibu. Ibu dihakimi dalam siding keluarga dengan tuduhan selingkuh. Ibu tak tahu apa-apa. Ibu yakin ada yang memfitnah...(Anis, 2012:12)."

Kiai Abdus Salim wanted to have a child-in-law from a santri community. He even asked Zulfikar to divorce her. This excerpt showed the hegemony realization of Kiai Abdus Salam toward Zulfikar. His ambition to separate Zulfikar from Damayanti led to an affair accusation. It was planned to have happened so that Zulfikar could consider his marriage with Damayanti.

The realization of Kiai Abdus Salim's hegemony was done persuasively. He persuaded Zulfikar with a fake accusation about Damayanti's affair. Thus, Zulfikar did not feel being forced. Kiai Abdus Salam dominated with

the intellectual leadership by influencing the mindset of Zulfikar to believe the affair accusation of Damayanti.

This information could dominate Zulfikar. Zulfikar was disappointed with Damayanti. Finally, Zulfikar accepted the arranged marriage of Kiai Abdus Salim.

"Ibu teringat hari itu. Hari ketika ia rasakan kekecewaan yang begitu dalam. Suaminya yang ia banggakan sama sekali tak mampu menghalangi kepergiannya (Anis, 2012: 14)."

"Barangkali suaminya begitu rapuh. Begitu lemah di hadapan wibawa abahnya. waktu itu, ibu merasa salah telah menikah dengan Zulfikar. Lelaki yang lebih memilih takhta daripada keluarganya (Anis, 2012:14)"

The excerpt shows the acceptance of Zulfikar toward Kiai Abdus Salam's hegemony. It was proven by his attitudes that did not stop Damayanti's pullout after being outcasted. Besides that, he did not object to what Kiai Abdus Salam said about the affair. Thus, Zulfikar's hegemonic acceptance occurred totally.

The other hegemonic occurrence was also found between Abu Dardah with Alfin. Abu Dardah is the father of Alfin. He arranged the marriage for his son with a woman from the Islamic community, santri. Abu Dardah denied the woman selected by his son, Alfin since she was not from any Islamic social institutions.

"Pokoknya Abah tidak setuju! Kamu sudah telanjur janji untuk mencari sendiri perempuan yang lebih baik dari Khuzaimah. Mana buktinya? Abah pakai ukuran umum lho, Le! Siapa pun tahu kalau Khuzaimah jelas lebih baik dari dia. Bahkan hanya dalam sekali pandang! (Anis, 2012:93)."

"...Abah pengen yang terbaik buat kamu. Buat pesantren kita. Carilah istri yang salehah. Yang bisa menemanimu berjuang. Mempertahankan dan mengembangkan apa yang telah abah rangkai sejak dulu! (Anis, 2012: 92).

The excerpt shows the hegemonic realization of Abu Dardah. It was done with

moral leadership. Abu Dardah demanded his son to have a wife from Islamic social institutions due to religious esteem consideration. By doing so, he expected his daughter-in-law would be equal to his family. Thus, he could keep his Islamic social institution and social institution existence. Abu Dardah had arranged the arranged marriage for Alfin with a woman named Khuzaimah. Khuzaimah is a girl from an Islamic social institution that already memorized Al-Qur'an. Abu Dardah thought that as a knowledgeable person he had the right decision for the whole community's benefits. Thus, he thought he could dominate and authorize.

Due to his request, Alfin forcibly accepted the arranged marriage. The acceptance realization of the character was proven when he agreed with the arranged marriage and stopped his relationship with Nawang.

"Alfin terdiam lagi. Sebenarnya ia pun tak terlalu yakin bisa meninggalkan keluarganya. Apalagi selama ini ia belum berbuat apa-apa untuk keluarga yang telah membesarkannya. Bagaimana mungkin ia mampu meninggalkan pesantrenya?... (Anis, 2012: 70).

The excerpt shows that Alfin is aware of his inaccurate choice. By every consideration, Alfin realized that his choice could not be equal with his Islamic social institution life because Nawang was not nurtured in the Islamic social institution environment. It made Alfin ceasing his relationship with Nawang and forcibly accepted the arrangement to support his father's Islamic social institution development.

He did not accept it completely. Alfin kept grumbling but he was not brave to deny Abu Dardah's instruction. It was proven from this excerpt.

"Kau bahkan tak memberiku pilihan. Emua sudah menjadi keputusan. Kau bahkan tak memberiku waktu untuk menjelaskan padamu tentang betapa banyaknya aku belajar dari perempuan ini. Namun, sampai kapan kita bersitegang? Alamlah yang memaksaku mengalaha.

Karena darahmulah yang megalir dalam darhaku.” (Anis, 2012:118)

The excerpt shows the mental conflict of Alina due to the arrangement. There was a hidden conflict potential in the character of Alfin. Alfin kept grumbling without having the bravery to express it. It was done by him to suppress the emerging feeling of his father-son relationship. Therefore, he chose a peaceful solution. The acceptance occurred decadently due to the accepted hegemony was done forcibly with mental or inner conflict.

This hegemony was also seen in the second work of Khilma Anis, titled Wigati. Firstly, the hegemony realization and its acceptance occurred in the parent-child relationship. It was between Kiai Amir Hassan, the religious knowledgeable person, and his son named Kiai Ali. As a knowledgeable person, he expected to have a daughter-in-law from an Islamic social institution. It was proven with this excerpt.

“...Mama tidak berdaya ketika Ayahmu bilang bahwa keluarganya tidak setuju. Mama hanya tersedu mengingat usaha keras kakek membayar keris Rajamala untuk keluarganya. Mama terus menangis saat tahu kalau ternyata ibunya telah menyiapkan jodoh untuk ayahmu, seorang gadis putra kiai besar di daerah Wonosobo...”

The factors causing Kiai Amir Hassan to dominate, in a hegemonic manner, on Kiai Ali was due to inappropriateness to choose a woman. In a real-life, an individual born inside of an Islamic social institution family would prefer to marry an individual from the same background. Kiai Amir Hassan is a famous knowledgeable person. He is a descendant of Kartasuro's kingdom emperor. Therefore, he was concerned if Kiai Ali married Kinanti that did not have the same background. Therefore, Kiai Amir Hassan had arranged a marriage for his son with a woman from a great knowledgeable person in Wonosobo. This relationship became the reason for Kiai Amir Hassan to choose a daughter of a great

knowledgeable person than Kinanti, a woman of keris craftsman.

Kiai Amir Hassan was categorized as a superior class. He was the parent and a knowledgeable person recognized by the local community. He could freely instruct other characters. It was proven with this excerpt.

“Tidak begitu, Manik. Waktu itu, setelah menceraikan Bu Kinanthi, Abah langsung dinikahkan dengan Bu Nyai yang sekarang. Jadi Kiai Ali tidak bisa lai berhubungan dengan mantan istrinya.” (Anis, 2018:171).

The excerpt describes that the condition of Kiai Ali that was told by Jati, his Islamic student toward Manik. What Jati said was proven that Kiai Amir Hassan became the dominating party that did not give any chance for Kiai Ali to deny the arrangement. As the parent, he became the dominating party to determine the arrangement for his son. His efforts to tell Kiai Ali how important it to keep their offspring was - was done by marrying a woman from an Islamic social institution. It was an intellectual-hegemonic realization.

The hegemony promoted by Kiai Amir Hassan was successfully accepted by Kiai Ali. It was proven from this excerpt.

“... Waktu itu ia memang dalam pilihan yang sulit. Laki-laki dimana-mana kalau disuruh memilih antara ibu dan istrinya tentu bimbang. Apalagi, ia menanggung kehormatan dan nama baik pesantren besar...” (Anis, 2018:76)

A husband should venerate his wife without ignoring his obligation toward his mother. However, a husband should manage the priority scale to minimize any conflict threatening his family harmony. This excerpt shows the doubt of Kiai Ali while he was choosing between his mother or his wife. His wife asked him to divorce his wife while Kiai Ali had to take the responsibility of Kinanthi since he married her unregistered. He eventually chose to divorce his wife due to the burden of his choices.

“Ayahmu menghilang berbulan-bulan lamanya. Mama menantinya dalam ketabahan. Ternyata ia datang mengabarkan kekalahan. Ia mengatakan kalau dengan pertimbangan yang matang, ia harus meninggalkan Mama...” (Anis, 2018:45).

The excerpt shows that Kiai Ali was dominated by his parents to divorce his wife, Kinanthi. His unregistered marriage was forcibly ended due to his obedience toward his parents. Kiai Ali was the weak party that did not show any denial toward the ideological concept of his parents. His acceptance was a total hegemony.

He obeyed the arranged marriage. Therefore, he was successfully dominated, in a hegemonic manner. Kiai Ali had an inner-ring Islamic student, named Jati. This student devoted his life to Kiai Ali with any applied regulation. Jati was an Islamic student that became Kiai Ali's driver. He would immediately drive him anytime. When Kiai Ali dying, he left Jati a message.

“Jat... Jati...”

Kang Jati mendekat. “Injih, Bah.”

“Abah titip Wigati, ya, Le... titip...” Kiai Ali terbata. (Anis, 2018:251).

It proves that Kiai Ali wants to arrange a marriage with his daughter, Wigati. The role of Kiai Ali as the father of Wigati and a knowledgeable man had a strong opportunity to be the hegemonic party.

Kiai Ali knew the family background of Jati and his personality. They had a close relationship. Besides that, Jati had known the history of Kiai Ali's life. Kiai Ali believed in Jati that he was the best for his daughter that was aware of his pasts.

“Bukankah keputusan Kiai Ali dalam menyatukan Wigati dan Kang Jati adalah keputusan yang pas mengingat kedekatan Kiai Ali dengan Kang Jati?(Anis, 2018:

For eight years, Jati was chosen by Kiai Ali to drive for him. For him, Jati was an

Islamic student with an excellent personality, patience, and carefulness to take care of him. Therefore, Kiai Ali wanted to arrange the marriage for him. He hoped Jati could venerate his daughter, Wigati, as his wife.

From the excerpts, the hegemonic realization of Kiai Ali was done peacefully. It was a moral typed leadership.

Jati, as an Islamic student that venerated his teacher, could not deny the request. It was proven by:

“Air mataku menetes membasahi pangkuanku. Kutatap Kang Jati yang menunduk pasrah. Tidak bisakah ia menolak? Tidak bisakah ia mengatakan kalau separuh hatinya sudah berada dalam hatiku? Ya Allah, baru saja Engkau melambungkan perasaanku, kenapa begitu cepat Engkau hempaskan? Apa dosaku? (Anis, 2018:252)”

The excerpt was stated by Manik. He was disappointed since Jati accepted the request. Jati was described as a figure that could not fight for his feeling against his teacher's request. Jati did not have the bravery to deny and tell the truth that he loved Manik. The excerpt shows that Jati even ignores his feeling toward Manik. He focuses to accept Kiai's request and only thinks of his Kiai's happiness.

“Aku tahu, aku bukanlah siapa-siapa disbanding Wigati yang putri Kiai Ali. Di mata Kang Jati, aku bukan siapa-siapa disbanding kekuasaan Kiai Ali dan rasa taksimnya. Cintanya yang besar padaku tidak ada artinya disbanding cintanya yang besar pada Kiai Ali...” (Anis, 2018:252).

The excerpt was said by Manik to show her inferiority. She was aware of herself that was not born from an Islamic social institution family. The excerpt shows that Jati is the weak party and accepts the hegemony from the Kiai. He just had planning to marry Manik. However, his love for Manik could not replace his respect for Kiai Ali. For him, everything said by Kiai Ali was the right one.

He accepted the hegemony. Jati was drowned in the Islamic social institution world. His obedience toward any regulations of the Islamic social institution made him obeyed it. He thought if he had denied it he would be punished, called ta'zir. His decision to obey the request emerged due to his behaviors during living in Islamic social institution regulations. There was also a more important reason. It was to be gifted to obey a Kiai. There was no bravery in him to deny the Kiai's request. He believed that there would be a gift in it.

The third novel also had the arrangement hegemony of Islamic students. The first one was the hegemony between a mother and his son. The knowledgeable woman, Nyai Hannan, wanted to arrange a marriage for Gus Birru with Alina, the daughter of her friend.

"Le, ummik dalam beberapa hal setuju sama kamu. Tapi dalam beberapa hal lain, juga setuju sama abahmu. Kamu kuliah di Jogja, atas izin ummik, abah juga akhirnya setuju. Tapi eling, Nak. Gak usah pacaran. Jodohmu sudah kami siapkan. Masih banyak waktu, Le. Belajarlah mencintainya"(Anis, 2019: 131).

The way she dominated Gus Birru was done persuasively by reminding him of the good things she did. Indirectly, she expected that Gus Birru wanted to accept the arranged marriage because his mother ever successfully persuaded Kiai Hannad so that he could study in Yogyakarta. It was intentionally told so that Gus Birru would be aware to pay the kindness of Nyai Hannan. Her efforts to direct Gus Birru's mindset was an intellectual leadership hegemony.

The hegemony toward Gus Birru was forcibly accepted because she reminded her of good things done for him.

"Kalau tidak ingat ummik, rasanya aku ingin tinggal di kota lain, kalau perlu ke Negara lain. Daripada aku terus-terusan menghadapi sesuatu yang membosankan. Dia, istriku, yang kunikahi tanpa sedikitpun rasa cinta. Dia ada di kamarku sepanjang waktu. Tidak pernah beranjak. 24 jam tanpa jeda dan

tanpa sekat. Dia ada di hadapanku sepanjang siang dan malam" (Anis 2019:127).

His obedience became the reason to accept the arrangement. Gus Birru was the weak party because he could not deny the command of his mother due to her good things done for him. Everything he wanted in his life that was being denied by his father, Kiai Hannan, could be persuaded by her, Nyai Hannan. Nyai Hannad immediately moderated any contradiction between Kiai Hannan and Gus Birru. His acceptance was considered to pay the kindness of Nyai Hannan. Therefore, it was a decadent hegemony. Gus Birru did not venerate Alina as to what a husband should do.

Alina, as the wife, also attempted to dominate, in a hegemonic manner. She fought the ruthlessness of her husband. The role of a wife, especially in Islamic social institutions, was full of Al-Qur'an and hadith dogmas that discussed the obligation of a wife to respect her husband and obey his prohibitions. The way she respected him was done to realize her hegemony toward Gus Birru. It was to make him accept her.

"Kuhela nafas panjang. Sampai kapan dia menganggapku orang asing? Dia tidak tahu bahwa dibalik gamisku, sudah kupakai lingerie warna kuning gading. Dia tidak memperhatikan bahwa aku sudah bersolek dan siap melayaninya. Aku sudah siap menjemput pahala tapi dia sama sekali tidak tergoda. Maka, aku memilih diam, membuka jendela, duduk bersila menderas Qur`anku"(Anis, 2019: 10).

The excerpt describes the role of Alina as a wife. She obeys her husband. Although she was ignored by Gus Birru she kept her position as a wife. She respected and served her husband. Alina was just a pawn due to the unwanted arrangement. Thus, she tried to alter her disappointment with positive activities. She kept it by keeping silent and reciting the Alquran. These positive activities were categorized as moralized hegemony.

Her sincerity and kindness to face her husband could make him realize. It was proven with this excerpt.

“Alina, dengar aku. Aku memang egois. Aku minta maaf. Tapi kamu harus tahu, sejak awal kita menikah, aku terus berusaha menerima keadaan ini. Sampai di Bandung kemarin aku sadar, tidak hanya ummik dan Al-Anwar yang butuuuh kamu. Tapi aku juga. Aku pribadi memang sayang sama kamu walaupun ini sangat terlambat” (Anis, 2019: 349).

The excerpt shows the acceptance of Gus Birru toward his wife and the arrangement. Gur Birru acknowledged and expressed his feeling that he needed Alina. He acknowledged the truth of the arrangement created by his parents. From the excerpt, Gur Birru asks apology because he makes Alina leaves him to go home to her grandmother's house. It shows sincerity without any force.

Besides being a hegemony party, Alina also became the dominant party by Kiai Jabbar, her father. Kai Jabbar became the supportive character toward the arrangement. It was proven from this excerpt.

“Kowe ki rabi, Nduk, tapi niatono ngaji neng Bu Nyai Hannan. “

“Inggih, Bah.”

“ilmune Kiai Hannan dan Bu Nyai Hannan iki uakeh. Kudu iso nitis neng awakmu..”(Anis, 2019: 261).

The conversation between Kiai Jabbar and Alina strengthened the supports of Kiai and Nyai Hannan to promote the arrangement. In this case, Kiai Jabbar became the dominating party toward Alina as the underclass person. The applied instrument by Kiai Jabbar to dominate was persuading her. Kiai Jabbar persuaded by providing a positive description once Alina accepted the arrangement. He dominated with intellectual leadership to direct the way she thought. He explained the benefits of the arrangement.

Alina accepted it without resisting. She accepted the arrangement sincerely.

“Sejak kecil, abah dan ibuku sudah mendoktrinku bahwa segalaku, cita-citaku, tujuan hidupku adalah kupersembahkan untuk pesantren Al-Anwar, pesantren mertuaku ini” (Anis, 2019: 3).

The excerpt shows her submission to the arrangement. It shows the hegemonic acceptance of Alina, the one dominated by her parents. Alina maximized herself to be a good daughter-in-law, as expected by Kiai and Nyai Hannan. The arrangement was planned when they were kids and she accepted sincerely. All her life journey was to develop the Islamic social institutions of Kiai and Nyai Hannan.

“Tapi aku selalu teringat abahku. Segala sesuatunya memang harus kunikmati seperti layaknya orang mondok. Penuh perjuangan. Penuh kesulitan penuh tirakat. Aku menjalani semua itu dengan tanpa beban. Itu gampang. Aku sudah terbiasa hidup dalam tekanan. Lahir batinku memang ejak awal kupersembahkan untuk Al-Anwar. Aku sangat menjiwai peranku di pesantren ini” (Anis, 2019:263).

Alina agreed with the request to devote herself to the Islamic boarding of Kiai Hannan. It was to get the knowledge and gift of a famous knowledgeable person. It describes the real condition of an Islamic student that obeys his teacher. This student believes and expects the gift of the teacher. The acceptance was a total hegemony. There was no offense of the dominated party and no denial from her even when she was aggrieved by other characters.

CONCLUSION

The conclusion of the first novel titled *Jadilah Purnamaku*, Ning told about two characters that dominated the arrangement of their children. It was done persuasively with intellectual and moral leadership. The hegemony realizations were total and decadent hegemonies. The next novel, *Wigati*, contained two hegemonic events. They were intellectual and moral leadership. The children accepted domination with total hegemony. The last novel

titled *Hati Suhita* had both intellectual and moral leadership hegemonies. They were accepted decadently but later they turned into total hegemony and acceptance.

REFERENCES

- Annisa, Apik Ilma dan Bambang Indiatmoko. (2017). "Representasi Sistem Pernikahan Budaya Yogya dalam Novel Perempuan Jogja Karya Achmad Munif". *Seloka*. Vol 6(1).
- Anis, Khilma. (2012). *Jadilah Purnamaku, Ning*. Yogyakarta: PT LKIS Pelangi Aksara.
- Anis, Khilma. (2018). *Wigati*. Yogyakarta: Telaga Aksara.
- Anis, Khilma. (2019). *Hati Suhita*. Yogyakarta: Telaga Aksara.
- Fauziyah, Isma dan Budi Sujati. (2019). "Resistensi Hegemoni Penguasa Mesir dalam Novel Mudzakarati Fii Sijni Al Nisa (Kajian Hegemoni Gramsci)". *Diwan*. 5(1).
- Febrianto, Diki dan Candra Rahma Wijaya Putra. (2020) "Hegemoni Kekuasaan dalam Novel Koplak Karya Oka Rusmini Kajian Sosiologi Sastra". *Kredo*. 3 (2).
- Gramsci, Antonio. (1971). *Selection from Prison Notebook* edited translated by Quentin Hoare and Geoffrey n Smith. London: Lawrence and Wishart.
- Christiani, Resistia Friska dan Agus Nuryatin. (2015). "Citra Wanita, Pengungkapannya, dan Nilai Kehidupan dalam Kumpulan Novel Seri Detektif Handaka Karya Suparto Brata." *Seloka*. 4(2).
- Hatmoko, Mahadi Dwi, dkk. (2014). "Hegemoni Moral Nyai Kartareja terhadap Srintil dalam Novel Jantera Bianglala karya Ahmad Tohari: Kajian Hegemoni Gramsci". *Jurnal Unnes Sastra Indonesia*. 3(1).
- Kurniawan, Heru. (2012). *Teori, Metode, dan Aplikasi Sosiologi Sastra*. Yogyakarta: Graha Ilmu.
- Latifah, Syahrotul. (2020). "Representasi Hegemoni Kekuasaan pada Zaman Kolonial dan Orde Baru dalam Novel *Balada Supri*". *Leksema*. 5 (1).
- Muawanah dan Teguh Supriyanto. (2016). "Pandangan Dunia Pengarang dan Konteks Sosial Rumah Tanpa Jendela Karya Asma Nadia". *Seloka*. 5(1).
- Nuryatin, Agus. (2010). "Pengembangan Perangkat Pembelajaran Menulis Cerita Pendek Berbasis Pengalaman dengan Pendekatan Kontekstual". *Disertasi Pascasarjana Unnes*.
- Patria, Nezar & Andi Arief. (2015). *Antonio Gramsci Negara & Hegemoni*. Yogyakarta: Pustaka Pelajar.
- Prasetyo, Yudi dan Haryadi. (2017). "Kekerasan terhadap Tokoh Perempuan dalam Novel Seperti Dendam Rindu Harus Dibayar Tuntas dan Lelaki Harimau Karya Eka Kurniawan". *Seloka*. 6 (2)