

## The Resistance to the Hegemony of Power in *Di Kaki Bukit Cibalak* Novel by Ahmad Tohari

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### Abstract

In a literature, the hegemony of power is frequently occurred in leadership activity. It was also occurred in a novel of Ahmad Tohari entitled *Di Kaki Bukit Cibalak* focused on ruler's injustice as a social problem. The novel talked about a movement to demolish the hegemonic power. The aim of the study was to describe a form of resistance to hegemony and in what kind of society the hegemony power occurred written in *Di Kaki Bukit Cibalak* novel. The method of the study was semiotic by using several approaches: heuristic, hermeneutic, and sociology of literature. There were five forms of hegemony namely: hegemony to assets, hegemony to citizens, hegemony of intellectuals, hegemony of shamans to their patients, and hegemony to Chinese descendants. In terms of resistance to hegemony, it was happened the resistance through shaman and media. The resistance to hegemony of power occurred in a proletar – bourgeois society and capitalist – intellectual society.

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## INTRODUCTION

Literature is a social product that contains thoughts or ideologies. Ideology in literary works is born from the imagination of a writer through the process of observing the surrounding environment. A work cannot be separated from the environment in which literature is born. Often environmental conditions affect the content of a literary work, for example, environment which full of problems, injustice raises creation literature fight against this injustice.

Writers of literary works as social beings place the literary works that have been born into a social product. Good literary works also usually have eternal characteristics by containing essential truths that have always existed as long as humans have existed (Sumardjo and Saini K. M. said in Maydita:2021), so that literature is functioned as a medium to document the social and cultural conditions that have been observed. So that literary works can be called a mirror that displays social problems through language or words. In addition to presenting social and cultural issues, literary works also often radiate resistance to social problems.

Literary works that show environmental problems and injustice are called critical literature. When environmental conditions do not display justice then effort to do resistance can go through creation literature. Of course, reaction which created by work literature for criticize no by direct impact. However, thing this can be a subtle satire to the government and a learning effort for generations which will come for no repeat crime it in the future.

Discussing about injustice must be closely related to the influence of the rulers in an area. The history of human life is not free from the problem of oppression by rulers to their subordinates. Influential rulers often take advantage of their position to unfairly treat their subordinates. Injustice also arises from the owners of capital to the poor and inexperienced small people.

An injustice that is carried out continuously must lead to a resistance. The resistance was carried out to create a fair and impartial condition for officials and the owners of capital. The resistance can be in the form of ideas, ideas, or physical.

Literature as a recording medium of an era is very appropriate to preach the times from time to time. This is understandable because a literary work can be said to be an imitation of nature or real life. Abrams in Yudha (2006) states "the mimetic orientation-the explanation of art as essentially an imitation of aspects of the universe-was probably the most primitive aesthetic theory, but mimesis is no simple concept by the time it makes its first recorded appearance in the dialogues of Plato". Based on this statement, it can be understood that the mimetic theory calls art as an imitation of nature. However, the imitation is not as simple as stated by Plato. According to Plato, art is imitation so that it has a lower value than real life, while according to Aristotle, imitation in art includes elements of creativity and imagination of the author.

Literary works that contain issues of injustice and the influence of power can in the form of poetry, novel, short story, and type creation literature which other. Every type of literature work have peculiarity method delivery each. From so much type A literary work with a wider way of delivery is a novel. Novel is a form of fictitious prose resulting from an author's creative process which contains an interesting story with a theme, setting, and problem certain social. The study of the influence of power will be interesting if the object studied is the content of the novel.

According to Gramsci, leadership or power can be divided into two types, namely leadership (direction) and dominance (dominance) which implies three things. First, domination is made over all enemies and is carried out on all allies. Second, hegemony is a precondition for conquering the state apparatus, or in the narrow sense of government power. Third, once the power of the state can be controlled, these two aspects of class supremacy,

both direction and domination, will continue. Within the framework of Gramsci's theory, there are several key concepts, namely culture, ideology, intellectuals, and the state.

Studying the hegemony of power in a novel, Ahmad Tohari is a writer whose works are very suitable to be the object of research. As a writer who comes from rural areas and focuses on observing village socio-cultural issues, Ahmad Tohari's works are very complete in describing the problems that occur. One of the novels by Ahmad Tohari that is good to be used as an object is "Di Kaki Bukit Cibalak" (DKBC).

As quoted in the novel:

"Mr. headman often violates the provisions of the cooperative which he always makes his own speeches. It is not uncommon for the Mr. headman to give orders to sell the cooperative's granary without going through the correct provisions." (DKBC:17)

The excerpt of the novel's text contains the arbitrariness of a Mr. headman. Because of the power he holds, the Mr. headman does not carry out his leadership in a fair and honest manner.

The injustice in that novel eventually gave birth to a resistance. Resistance to realize a just social order and create a harmonious atmosphere between elements of society in the novel. Therefore, the core problem that will be raised in this thesis is the resistance to the hegemony of power in the Di Kaki Bukit Cibalak novel by Ahmad Tohari.

Based on the identification of these problems, the Di Kaki Bukit Cibalak novel by Ahmad Tohari contains various social problems in the form of injustice in power. So, in this study will analyze how the form of the hegemony of power in the novel and how to resist the hegemony of power. Study previously about the novel Di Kaki Bukit Cibalak conducted by Retnaningsih (2017) with the title Poverty in the Di Kaki Bukit Cibalak novel by Ahmad Tohari. This research describes the study of poverty in the novel. The description of poverty in the novel Di Kaki Bukit Cibalak presented by Ahmad Tohari is in the form of a shortage of food and shelter. Food shortage in

the novel. Another research is from Krismonita (2021) with the title Reflection of Prophetic Ethics in the Di Kaki Bukit Cibalak novel by Ahmad Tohari as Social Care Character Education after the pandemic. Study previously no someone is studying hegemony in this novel, so very required study hegemony for becomes comparison and addition repertoire science.

Based on the research background, some of the problems formulated are how is the form of hegemony of power in the Di Kaki Bukit Cibalak novel by Ahmad Tohari? The second problem formulation is how is the resistance to the hegemony of power in the Di Kaki Bukit Cibalak novel by Ahmad Tohari? The third problem formulation is in what class of society does the resistance to the hegemony of power in Ahmad Tohari's di Kaki Bukit Cibalak novel occur?

## METHODOLOGY

This study uses a semiotic method with a sociological literary research approach with heuristic and hermeneutic techniques. To explain research data and data sources, what needs to be explained is the type of data and data sources. The data used in this study is qualitative data. Qualitative data is data that is presented in verbal form not in the form of numbers. Qualitative data in this study are fragments of stories in the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari which uncovers resistance to the hegemony of power.

According to Supriyanto (2021), the source of research data refers to the object under study. So, this research will take data from the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari. Collecting data in this study using the method the principle used in the semiotic method is to look for signs contained in elements of literary works (Supriyanto, 2021). This study identifies the hegemony of power in the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari in the form of words, sentences, and paragraphs. The following steps used in this study are as follows:

1. Read the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari.

2. Search and mark data with Underline words, sentences, or paragraphs that are indicated to contain elements of characters and themes.
3. Search and mark by placing a mark on words, sentences, or paragraphs that indicate the elements of resistance to the hegemony of power in the novel.
4. Transferring data by identifying based on data criteria indicated to contain intrinsic elements and resistance to the hegemony of power in data auxiliary instruments.
5. Code the identified data on the data collection auxiliary instrument.

The data analysis technique in this study used the semiotic model reading method, namely heuristic and hermeneutic reading. The first step in analyzing the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari is heuristic reading. The way heuristic reading works in analyzing the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari is to read it over and over again and understand the content of the novel.

The next step is hermeneutic reading. The way hermeneutic reading works in the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari is by reading the novel in depth and then analyzing the class of society in the resistance to the hegemony of power contained in the novel by looking for library sources and theories from various sources to strengthen the analysis.

## RESULTS AND DISCUSSION

### Hegemony of Power in *Di Kaki Bukit Cibalak* Novel by Ahmad Tohari

#### 1. Hegemony to Asset Village

"Listen child young. First of all I say to you that here opportunity you can take for get great advantage. Come on our cooperate. You know, the promised money government as big as 2,000 rupiah for each stem evicted coconut, will slow coming. Money belongs cooperative could our use before for pay change make a loss to owner tree coconut. We don't will pay 2,000 per stick, but only 1,000 is enough." (DKBC:25)

Quote of on that data describe head Tanggir Village planning lying to inhabitant

with pay inexpensive for stem tree coconut that will cut down. Whereas price every tree coconut will for sale with high price. So that the data load hegemony power.

Cooperative is asset village with cash. A head village as person responsible cooperative that try use cooperative money for profit private. Even though constitution number 25 of 1992 concerning the meaning of "cooperative" namely a business entity consisting of one person or legal entity cooperative with base its activities on the principle cooperative. At the same time as an economic movement that bases people on the principle of kinship". What to do head village that no should done, because cooperative that should be run by healthy.

Marina (2017) In implementation activities, cooperative developed for realize democracy economy, which includes in even distribution income in society through growth healthy cooperatives. Democracy economy as destination existence cooperative should be always held by the person in charge and the administrator cooperatives in Indonesia.

#### 2. Hegemony to Inhabitant

Hegemony to inhabitant is something the situation in which residents Public with no on purpose late in influence ruler. In the DKBC novel there are hegemony to residents in between is.

"So, you only want the person who becomes the 'slippery' of the Tanggir Village that get out of the way from there, is that so?"

"Yes "only that, Grandmother."

"His name?"

"Pambudi." (DKBC:61)

"Well, your confidant that no again can trusted yes. The one named Pambudi live in a house overlooking to north. His eyes round sharp, Adam's apple stand out like petruk. Second his parents still live"

On quote the describe head village that wants harm Pambudi. Head village the attempted affect a shaman for intention bad the could assisted. Then on the quote other,

"Well, son, need you already enough. If you could Fulfill terms Next, I guarantee desire

you could accomplished. First, try the flower i wrapped this mori cloth overtaken by Pambudi. Second, you must holding soil grave. Unplug it a headstone, then put in hand to in hole used tombstone it. Take the land handful from base hole. Land that has been you take that sprinkle to on critical room sleep Pambudi. Already clear?" (DKBC:64)

"That's right. But for implementation next, tell ordinary person go out night. Especially you a village head, right?" (DKBC:64)

Quote the describe a direct shaman obey what do you want head village. A head village have high position in the eyes of the community, so behavior bad head many villages understand.

"Though inner village head that said, "If you alone said that Sanis beautiful, must I said the other way around? Listen to Grandma's words hero about banana apupus cinde. Sanis is an apupus banana cinder that, and I is the village headman Tanggir this." (DKBC:91)

Quote the show behavior ruler who likes utilise position for apply in accordance lust with remarry. That thing is injustice to people female. people woman only interpreted as means vent lust self. After that, in Di Kaki Bukit Cibalak novel hegemony appears in the form of slander.

"Pambudi 's return to his village alone get welcome cold. Tanggir people as if lost character friendly original. So pambudi meet with a neighbor village he already accept view probing and suspicious eyes. Even Mr. Danu only answer with without turn around rebuked him. (DKBC:115)

"While "wipe tears, mother who has old that explain everything with clear to Pambudi. "My son, you are charged "run away the money belonging to the cooperative barn as much as 125,000 rupiah. People say, the proof there is in barn book ".

Quote the describe inhabitant hegemonic village from the slander committed head village. Ulfa (2021) explains 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.

Usually saying from a head village even can mean like said. Village community many have attitude good, so no check more formerly information received.

Hegemony to inhabitant next is in form polygamy. Head village seen become humans who can married woman who only in his village, as quote following:

"In the history a village head is the most powerful man who rules group of people. Of course, he have power absolute in the group, because not anyone can beat him. He marry all the girl he want, and don't right some are against it. (DKBC:134)

"And sir "Dirga no once forget Grandma 's words Wira, "Used to be the Demangs "or village head entitled pick apupus banana cindy ". (DKBC:135)

Two quote the clear describe that head village have power for married who just what he want. Even apupus banana woman cinder or flower village that still even virgins have the right for owned a head village. That thing describe how power head village in his village so that capable hegemony Public until with without there is limitation in connection wedding.

"Wrong very if you don't quick accept application this. think all right. Which stupid girl doesn't want to becomes wife a village head? Remember, your child will becomes the most respected woman in the village this. village head our good, very good. His age, well, you know alone. Although already gray hair Mr. Dirga no as old as I, for example. Remember too thing this. Your surau is proposed to be restored with cost government. Who will help bring in money one million rupiah up to to your hands if not village head us. One million! And forget it youth named Pambudi it. He has disappear who knows to where. His name has been polluted. According to notes dlam book bulwark, Pambudi has to do cheating. He bring run cooperative money amounting to 125,000 rupiah." (DKBC:138)

"If you marry Sanis with village head us, you guys Act very wise. You sit Sanis on top chair glory."(DKBC:138)

Quote the describe a kabayan that affects parents nice to want marry off her son to head Village Tanggir. Thinking a kabayan the convincing that with marry off her son with head village, son will respected and become noble.

"No!"mom said sanis firm.

"Hush! I will decide it. Well, Mr. Kebayan, come here before talks us.

"Later "first, I this no child small. I messenger a village head. I must get clear answer. "

"Go home, leave "default it's here."

"That means you accept "Dirga 's application! Well, I see"(DKBC:138)

Quote the describe a mother who refuses application head village to his son. In Javanese culture, many terms that place women's positions lower than men, and those terms have been embedded in the hearts of the people, so that they are understood and taken for granted (Utomo:2018). However, a father accepts application that. That thing is proof that the father is hegemonic from power head village so that want to her son proposed.

### 3. Hegemony by the People intellectual

The novel describe figure The hegemonic Pambudi ruler for think that Head Tanggir Village is Wrong

Tomorrow Mr. Sub-district head 's day facing Regent. It turns out her boss already ready accept report from subdistrict head Kalijambe it. Already two day Regent following Pambudi 's writings that focus on state areas that are included in his area of authority." (DKBC:153)

On that data describe story that a Regent always follow Pambudi 's writing which contains criticism he to the way wheel government in the area.

"Don't "until happen again I reprimanded governor. our must quick act!"said the Regent.

"Father told me"for refute Pambudi 's writings?"

"Sure. Collect official data. Tell someone who is good at composing something statement rebuttal, but watch out. Take it right attitude so that no look our defend village head Tanggir. So be careful in arrange editor statement it. Then replace village head Tanggir!" (DKBC:153)

On that data following describe condition the ruler who is hegemonized by the people intellectual. That thing depicted with the words of the Regent who ordered Mr. Sub-district head for uninstall head village Tanggir. By no direct Regent the afraid problems that occur in their area and are opposed by Pambudi then lower image in the eyes leader above it.

### 4. Shaman 's Hegemony To The patient

With give promise Request come true with give self patient as sacrifice

"I don't know, Grandma, anyway I ask for help."

"He-he I understand. When untill combined you only will becomes wife first, no wife main. your husband only dating a month very when wife young clothed dirty. you don't again go to invitation both, because your husband more proud holding hands young wife. At home wife young your husband new sleep approaching morning but above your bed he already snoring at nine o'clock at night.

"Never mind "dear. try to get married they cancel."

"He-he you want "give wages what?"

Grandparent ask for wages what?"

"He-he Wong Ayu, the wages I asked for that already you bring. flower basil, well, just flower basil!

Of course, thought Mrs. Runtah. It's been a long time I left sleep alone. Even my husband want take a wife young. My husband same very no loyal, he traitor. Behavior husband deserve get appropriate reply, let fair. Adultery becomes, after all my husband no satisfied with a wife."

The data describe a patients who are hegemonized by shamans. Form hegemony is patient capable influenced by Shaman for give wages chastity himself so that his wish assisted by the Shaman.

## 5. Hegemony Descendants Chinese

"There is a watch new in arm left pambudi. New clothes attached to the body. Only they both know that goods that gift Mulyani. (DKBC:159)

"Or at least you said I looked decent when I wore a kebaya on graduation day. Even you see, my eyes have been operated on. You don't know who I'm doing all this for, do you? Because in you there is no such thing as feeling. Pambudi cornered" (DKBC: 169)

The data describes the figure of Chinese descendants who are ethgeomonized by Pambudi. The form of hegemony is that the Mulyani character wears a typical Javanese kebaya. Even the Chinese descendants are willing to have eye surgery so they don't look slanted according to Chinese descent. He was willing to do it all because he was influenced by his love for Pambudi. Especially eliminating little by little the gulf of difference between the two. In approach ethnicity Das Gupta, the conventional approach to ethnicity generally emphasizes the concept of assimilation, that ethnic identity will be lost or blurred because it has mingled with the identity of the destination area (Das Gupta in Santoso:2003). According to Das Gupta, the history of ethnicity in America is influenced by the overlapping of the concept of ethnicity with race (whites), where Indian groups are excluded from existing rules in society, as exemplified by the problem of naturalization.

Draft there is also in the novel at the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari that is shaped a descendant Chinese feel that difference race and ethnicity make the more many difference with the man she loves. However, figure Mulyani hegemony with difference the so that try reduce difference physique with to do operation.

### **The Resistance to the Hegemony of Power in *Di Kaki Bukit Cibalak* Novel by Ahmad Tohari**

#### **1. Resistance Through Shaman**

Effort resistance through traditional healers happen to life socialize. Still a lot people who believe that the shaman is method powerful

and instant for revenge or his wish paid off paid off. Ansar (2022) In news national too often appear like article that aired on <https://medan.tribunnews.com/2022/05/09> the one who preaches with title This Woman Willing Shaman slept for 79 days to tame the saumi who likes to play rough.

Hutasoit (2022) Also appears at <https://makassar.tribunnews.com/2022/05/10> , entitled Fate Unlucky overwrite The Wife Who Uses Shamans to Tame Husband, New Aware After 79 Days of Ritual.

Even the news is of course real in the community. Lack of power a wife in oppose hegemony from power her husband make they dark eyes and ask shaman help for oppose her husband.

"I "already know, at some point when you will come to come on. Many wives the village chief who came to me with bring same problem. "

"Yes, Grandmother, I ask for help."

Quote the describe that one resistance to something party certain things to do Public village is to psychics or shamans. Shaman becomes weapon powerful to fight or people we want can tamed. However, many the practice of shamans who take advantage of situation for satisfaction the heart alone. Like ask ask wages that are not reasonable for example have sex. As quote the following:

"You want to be killed "isn't it?"

"Yes "Grandparent already know." (DKBC:142)

"Never mind grandparents, try to get married they cancel."

"Grandmother want to ask for wages what?"

"He-he, wong ayu, the wages I asked for that you brought. flower basil, well, just flower basil!" flower word basil

That conversation is proof that occur resistance from wife betrayed village head her husband.

"Yes "like that's goods your husband now. Weak. So let it be he Marry again because thing that already late for prevented. you don't disappointed because your honey will

permanent virgin. your husband already no can release desire. the goods weak like new banana peel eat just now."

## 2. Resistance Via Media

Social media really important in condition community and state as source information. Along the development of the media age variety form and function. About social media function, Surowiecki (in Agerdal-Hjermind, 2014) say that application network social this is potential container for share information, share ideas, solve problem and build relationship, and some related things with service public.

Aspects that can be underlined on the function of the media in the function finish problem and build service - related relationships public. The intended public service is service from leader or ruler to his people. On the other side of things the mean that the media bridge the settlement process problems in society in undergo wheel life.

Besides function bridging, media also works as social control from Public to ruler. That thing could occur if Public aware that with input media or the criticism could becomes heirloom powerful for oppose hegemony ruler. In the DKBC novel contains resistance to hegemony ruler through the media. As quote following:

"No "I thought, Pambudi will Act so far "said Mr. Dirga while walk toward Poyo who still permanent write. "can just he help Mbok Ralem until the money finished, original don't bring all affairs that until included in the letter news. I be troublesome, and go awry. You understand, Poyo, why yesterday I together with Mr. Sub-district head called Regent?" (DKBC:56)

Quote the describe ingenuity Pambudi who reported trouble Mbok Ralem using mail news. That thing really powerful so that many Public reader letter caring news to mbok race. By no direct what to do Pambudi becomes whip for Head Tanggir Village because proof his indifference becomes is known many people.

Then with the media, negligence and disgrace rulers can too is known audience, as quote following:

"The two of us said careless. All because act Pambudi who has broadcast disgrace." (DKBC:57)

That thing because pambudi so obvious criticize ruler through it's written in the letter news. Criticism the question cooperative run village arbitrarily by the head village Tanggir, as quote following:

"Cooperative life in this country based on norms is not a responsibility: law country base, plus with set regulation official other. However, the Tanggir people's trust in cooperative institutions was damaged. The name of the cooperative in the village is more appropriate called a business entity save forced-borrow difficult, with flower very good loan high."

Criticality pambudi that's what was said via mail news becomes whip for head village Tanggir. Newspaper is the media that spreads very large thing the because blessing sophistication technology. As stated by Radloff in Feminist Africa Women Mobilized journal, internet and tools related other can useful for resistance, mobilization social, and development in the hands of people or working organization for freedom and justice (Radloff, 2005). so that Sub-district head must down hand and want get rid of head village with many way, as quote following this:

"Anyway for clean up problem village head Tanggir, Mr. Sub-district head finally find a way: Quietly he ordered somebody organize table gambling. Could confirmed Mr. Dirga will appear in the gambling area it. Especially with whisper reported that a number of woman beautiful will serve table gambling it. at night both Mr Dirga enter trap. A prosecutor catch wet Mr. Mr. headman Tanggir that currently shuffle card."

Quote the describe effort subdistrict head for get rid of head Tanggir Village with trap he for follow gambling. So that with that process head village becomes caught wet and easy for imprisoned so that step down.



All that start from effort a Pambudi as figure main critic head village use writing in letters news. rage the sub-district head has peaked because letter news that be read many people and contents is shame the area. So that effort best according to he is get rid of head Tanggir Village.

According to statement (Muslim: 2013), newspapers is representation from communication media mass that has influence in build and direct view audience to events that occurred. Events central packed by mail news could becomes tool domination that is exclusive in the neighborhood letter news alone so that shape a discourse. Discourses this made so appearance by smooth and not obvious, even though inside framed many ongoing interests.

### **Community Conditions Occurrence the Resistance Hegemony of Power in *Di Kaki Bukit Cibalak* Novel by Ahmad Tohari**

Resistance hegemony power in the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari depicted in form resistance through shamans and resistance through the media. Resistance through a shaman because there is something party that is wife proletar village head because act the village head who will marry again. That thing illustrated in the quote following.

"Shit! Very sore painful. Only that's what Miss Runtah felt. Sick because combined, because shame, because shame, because price millions of rupiah have been lost."

Deep pain from Miss Runtah character illustrated in the data above. himself feel persecuted because act her husband will blend it. So that resistance the occur among public proletar oppose Public bourgeois. That thing congruent Gramsci states that where there is power, there appear resistance against him. In Public capitalist who has forward, where is the community civil already growing, a different strategy is needed for oppose power dominant (Siswati: 2017). Gramsci called this strategy with term war position (war position).

Resistance hegemony the power of the novel at Kaki Bukit Cibalak is also carried out by the people of Indonesia intellectual. That is

figure Pambudi who fights head Tanggir Village through his writings in the letter news.

Pambudi 's Writings" in Bulletin already known to people wide. He have favorite point out problems social, distinctive way Pambudi." But, of course not everyone likes to think about Pambudi. At least subdistrict head Kalijambe ". (DKBC:148)

This illustrates that as a student, way Pambudi to do resistance hegemony power is through writing. However, method that many do n't like it, like Mr. Sub-district head Kalijambe. But, over time Sub-district head Kalijambe realize that during this he operate values not yet right, right quote following:

"Oh yes apparently I already used to with priority value flexibility attitude, pragmatic. Finally, I'm used to it too silence heart my conscience alone."

Data citations describe figure the last sub - district head accept thoughts pambudi. So that the fight made pambudi is resistance people intellectual with people capitalist who likes squeeze Public through his position. According to Gramsci mass no give birth to ideology alone, but assisted by an elite (ruling class) called as class intellectual, good intellectual hegemonic nor hegemonic counters. Second layer that on duty for organize or reorganize awareness nor unconsciousness by Keep going continuously in life mass (Yahya: 2018). After that, in Dwiana (2015) explains new media function is to collect a huge mass that could shift even take over of powers. In position that, Pambudi is a counter hegemonic because he to do resistance with build a hegemony alternative through his writings.

### **CONCLUSION**

Study this find conclusion first that form hegemony power in the *Di Kaki Bukit Cibalak* novel by Ahmad Tohari is hegemony to assets, hegemony to citizens, hegemony from people intellectual, hegemony from shaman to the patient, hegemony to descendants Chinese. Second, the fight hegemony power form resistance through shamans and resistance

through the media. Third, the fight hegemony power the occur in public proletar-bourgeoisie and society intellectual-capitalist. Finding study this can made a understanding new that literature also works as tool control social. So, that will the more many again who loves literature.

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