

# CULTURAL HEGEMONY IN HABIBURRAHMAN EL SHIRAZY'S NOVEL "AYAT-AYAT CINTA (GREATNESS OF LOVE)"

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## Abstract

This research discussed about the story of a man who falls in love with two women of different religions and makes him have to choose polygamy and besides that the social factors are clear in this film and what is the connection with literature. Literary works are creations delivered communicatively about the author's intentions for aesthetic purposes. These works often tell a story, in the perspective of third and first person, with a plot and through the use of various literary devices related to their time by Wikipedia. This research was aimed to know content analysis of Ayat-Ayat Cinta Film in recognize to Society about values of Islamisme of education. This use technic that writer was using accidental sampling with taken 30 sampling, whoever which there or accidental met. The population in this research are all of the people had watched AyatAyatCinta Film. Instrument of data collection was using closed kuesioner. From contentanalysis Ayat-Ayat Cinta film gotten the islam messages which showing up from :Words/sentences, Place, songs, Sound Effect, .Attitude /Style,.Blouse, containing Islam messages. From the result of interview, half of interviewer had given statement that AyatAyat Cinta film was religius/Islam film could be alternative media for recognize of values from Islamisme Education.

**Key words:** Ayat-Ayat Cinta , Social issue, Hegemony , Gramsci's Hegemony

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## INTRODUCTION

If we talk about, vocabulary, text that is often used and used in literary works in form of novels or movies have a deep meaning [1], [2] and, not just focus on grammatical aesthetics or diction [3], [4]. but through fictional text, the author narrates existing reality is constructed in such a way that reality is there in text to represent reality of the community though [5], [6] which is actually not or even vice versa [7], [8]. In this analysis, in the novel there is a lot about imagination and not for proof of truth that exists [9], [10], nor in deep connection one work with other works and background and the author's message is quite strong [11], [12]. In literary works produced by the author of which influenced background geographical, social, and educational environment, culture or abilities that have become local customs [13], [14], [15]. in novel Ayat-Ayat Cinta part 1 of the novel is considered has a pretty close correlation with the author's background and message content dominant looks are Ayat-Ayat Cinta by Habiburrahman el Shirazy. Ayat-Ayat Cinta (AAC) is one of Habiburrahman's el Shirazy is quite popular both nationally

and internationally and is considered phenomenal compared to his previous works [16], [17]. Some of the works of authors who have studied at universities known for their strong religion are proven by their works [18], [19]: Al Azhar (Egypt), that is, when love glorifies, on a prayer mat, In *Mihrab Cinta*, and *Bumi Cinta*. and when viewed in more depth, most of these works have same stories and characteristics that contain about, world of education, both boarding schools (dormitories), as well as universities (students) [20], [21], struggle in struggling through their forms studies, religion, even to matters of love and romance that are quite complicated [22], [23].

In addition, figures are constructed by author, in a sequence such as novel titles that have been mentioned; Azzam and Fadhil, Zahid, Zahrana, Muh Ayyas, including figures who are very familiar as Fahri in AAC. in film *Ayat-Ayat Cinta* Figure Fahri in AAC is represented by the author as a figure a man who has a noble heart and many contributions to the positive inherent in him [24]. in story author is so instilling values of kindness contained in a special character in main character in novels and movies [25], which are in the social reality of community back is relatively hard to find [26], [27]. Most other figures, especially women who really admire cast of the main character, Fahri. With many trials faced and conflict that often befell Fahri, he seemed able to pass it well and through main character [28], [29], Fahri, there are many messages that are more focused to represents author's background in the film of *ayat -ayat Cinta* part 1 [30], [31]. in movies what message do you want delivered by the author through the male figure who is very devout to religion [32], [33], and why the character Fahri's main influence has been on other figures [34], including women who most admire him with his activities and behavior as a mirror and role model for other special figures for women even if d is deeper about the reader [35], [36], [37]. This study aims to reveal cultural hegemony contained in AAC by Habiburrahman el Shirazy.

Hegemony is a victory or power that is not obtained through oppression (domination) of one social class over another [38], [39], but by consensus according [40]. Approval was obtained through political and ideological leadership mechanisms [41], [42] Something social groups or classes hegemony other social classes in a way spread culture in form of ideology [43]. The spread of ideology in culture is not easy, but rather through social institutions that become central, including schools and teaching [44], [45]. These centers have an important role [46], [47], according to [48]. Ideology works to cement or bind

classes that are contra or antagonistic [49], [50], into a single unit, harmonious [51], [52]. There before ,ideology in hegemony leadership has an important role, no just a concept, knowledge, ideas or ideas that must be agreed upon together [53], [54], but provides awareness and compliance of party controlled/ ruledon dominant party [55], [56] and in brief, hegemony of ideology and culture that is related applied to analyze AAC movie is interpreted as a relationship and class authority of the main character on the basis of agreement [57], [58] and culture in ideology against the class of additional figures [59], [60].

## **METHOD**

The main method used in this research is descriptive that is by way of analysis, dividing and explaining facts contained in AAC movie subtitles. and now about this object analysis use research by AAC novel and movie by Habiburrahman el Shirazy, the object of focus reflects to hegemony culture. The perspective of study differs greatly from sociology of literature, about Gramsci's hegemony. This research includes library research. Method data collection through literature study, which is collecting primary data there are novels and movies vut more focus to AAC films related to aspects of ideological hegemony. After data collected, data is analyzed, interpreted with perspective Gramsci's hegemony. The results of the analysis are then found out in 2 forms descriptive-qualitative. In this context, the author as a writer of literary works can be an agent of hegemony.

## **RESULTS AND DISCUSSION**

This paper discusses conflicts about Islam, especially in the Europe and Jewish regions, through novel Ayat - Ayat Cinta. The author of novel tells of his own life, but was penned by another person, or by another name but by the same person from social, cultural, religious and political. The characters in this novel are just illustrations but with the exact same characters for different generations [61], and want to tell you about a deep moral message [62], especially for Islam as we know some time ago Islam is often told as a terrorist and feels strange when friends with Jews, not only in novel also tells about social issues and hegemony or ideology and some rules in Islam that are very strict and should not be violated, and polygamy that occurs in novels, different ideologies and cultures, films films that contain not only religious messages but a person's struggle to achieve their success and achieve love on the cover in a romantic, sympathetic and sentimental manner, and conflict between religions that are prominent in novels and films.

Hegemony Ideology in this theory Hadrian's disappointment at the efforts made by the previous imperial rulers became a starting point for the emergence of ideas to instill peace in conflict areas by applying this theory of hegemony. In practice, not all thoughts can be applied as a whole [63], [64], because there are still some influences on the policies prevailing at that time and that is what happened in the verses of love, Saudi Arabia is one of the countries with strict rules and no apology for those who break them. and that is the consequence in accordance with the Islamic provisions in Kitap. The ideological based hegemony of power was carried out gradually by Hadrian. Hegemony is not only in physical form, but can be in the form of discourse [65]. As seen from the attitude of Hadrian's character in the following quote:

Le patriotisme romain, l'inébranlable croyance dans les bienfaits de notre autorité et la mission de Rome de gouverner les peuples, prenaient chez ces hommes de métier des formes brutales dont je n'avais pas encore l'habitude (Roman patriotism, the unshakable belief that our power brings Rome's goodness and mission to govern the people of all nations, to those officers appearing in striking forms that are still foreign to me).

#### Cultural Hegemony

In ancient times until now specifically in Saudi Arabia, the ceremonies carried out in Europe especially in Saudi Arabia became a culture that was rooted at the same time became a public trust [66], [67], especially among people who still adhere to the ancient Greco-Roman and Muslim traditions and are still applied today [68], [69], while in Europe there are some of these rituals not taught by Emissaries or Gods, but people still maintain by carrying out them. As told in the novel which holds an annual rite of the God of Death on the banks of the Nile, Egypt, which was not yet Muslim, with all the rules that must be obeyed..

“Il m'a décrit les rites annuels célébrés au bord du Nil en l'honneur du dieu mort, les pèlerins venus par milliers des régions du Nord et du Sud, les offrandes de bière et de grain, les prières ; tous les trois ans, des jeux anniversaires ont lieu à Antinoé, comme aussi à Alexandrie, à Mantine, et dans ma chère Athènes” (Ia menceritakan ritus tahunan yang dirayakan di tepi sungai Nil untuk menghormati dewa kematian, ribuan peziarah datang di daerah-daerah Utara dan Selatan, persembahkan bir dan biji-bijian, doa-doanya. Setiap tiga

tahun sekali, perayaan tahunan diselenggarakan di Antinoopolis, seperti juga di Aleksandria, di Mantine, dan di Athena yang kucintai).

#### Global Islam

Talking about the global Muslims who are constantly trying to exist with heroic historical or sirah narratives. While psychologically we can see between the facts that exist, the happy past, and the future is still a mystery embedded Islamophobia [70]. A global Islamic point of view over Islam and Muslims. It is at this point that if the psychologist has joined the sociological, this novel has a very strong differentiation about Islam and how they behave rudely and respectfully without knowing the race of the tribe, or whatever it is.

#### Setting Place

This story takes place in Edinburgh, Scotland and a bit in London. Kang Abik is able to describe in detail all the places the story goes through in this novel.

**Fahri Abdullah:** Main Leader

**2. Aisha:** Fahri's wife alias Sabina

**3. Hulya:** Fahri's wife (after Aisha and Maria)

**4. Uncle Hulusi:** Driver Fahri

**5. Keira:** Fahri's neighbor is a Christian

**6. Grandma Catarina:** Fahri's neighbor is a Jew

**7. Brenda :** Lawyer

**8. Jason :** Younger brother from Keira

**9 Fatimah :** Younger Sisters from Fahri

List of cast members in the movie ? Film Ayat - Ayat Cinta II

**Fedi Nuril** as Fahri bin Abdullah Siddiq

**Tatjana Saphira** as Hulya

**Chelsea Islan** as Keira

**Dewi Sandra** as Sabina

**Nur Fazura** as Brenda

**Pandji Pragiwaksono** as Hulusi

**Bront Palarae** as Baruch

**Dewi Irawan** as Catarina

- **Deborah Whyte** as Janet
- **Cole Gribble** as Jason
- **Arie K. Untung** as Misbah
- **Melayu Nicole Hall** as Layla
- **Millane Fernandez** as Lynda
- **Mathias Muchus** as Uncle "Fahri"
- **Syifa Hadju** as Fatimah
- **Paul Lapsley** as a Police Member

### Historical Setting

"I want my love for Aisha like makrifat flowers in the hearts of the pious (pious) and the prophets. The makrifat flowers that grow from the thayyibah sentences whose roots pierce the earth and the fruits are thick in the sky. The makrifat flowers did not wither, always blooming all season. The makrifat flowers are so beautiful, the beauty we can only catch by the inner eye of the true lovers. The makrifat flowers vaporize the fragrance that refreshes the spirit, refreshing mind, soul and body. I want my love for Aisha like that uncle. "

The film is a continuation of the previous film tells Fahri Abdullah (Fedi Nuril) currently living alone in Edinburgh, along with his assistant Hulusi (Pandji Pragiwaksono). Fahri had lost Aisha seven months ago, when Aisha volunteered in the Gaza Strip. Since then Fahri never again heard about Aisha. Fahri continued to wait in her sorrow that plagued her heart. The sadness he tried to overcome with his busy life as a lecturer and successful entrepreneur in the city. Fahri was also preoccupied with the presence of Misbah (Arie Untung), his old friend, who wanted to stay with him. Fahri is often confronted with the problems of his various neighbors. There is a Jewish grandmother, Catarina (Dewi Irawan) who is having problems with her stepson. There is also Keira McGills (Chelsea Islan) a talented violinist who hates Fahri very much, being considered a terrorist who has caused the death of their father by a bomb in London. Fahri tries to keep Aisha's trust so she can help the people around her. Fahri's good intentions often make misunderstanding and drag into more complicated issues and endanger her life. Fahri's life becomes more complicated when Hulya (Tatjana Saphira) cousin Aisha now grows into a beautiful girl.

Hulya is cheerful and dynamic, showing her interest in Fahri. Hulya was willing to replace Aisha's role in Fahri's life. Fahri hesitates to open her heart to Hulya's presence, it's the same she admits that Aisha is dead. Fahri still hope, every night, Aisha re-emerged in her life. All supported Fahri continued his life with Hulya, including Sabina (Dewi Sandra) a disabled faceless woman Fahri accommodated to live with them. Sabina who is considered a brother by Fahri, was not only help to take care of Fahri's house, but also able to make Fahri continue his life.

### Hegemony Power

In the novel is told about the Roman empire that once ruled all of Europe, even "half the world" from Africa to Russia. Roman described as the most powerful and hegemonic country at that time. Apart from its armed forces, the Roman empire gave birth to many social changes and it happened in this novel that with fahri accused of raping a woman with banyan people and lying to the Arabs and they believe it while her instri the Germans do not have a strong power because they follow what has been agreed upon from the time of Islam first and in the law with the stipulation of the Qur'an as the Muslim faith. economics and culture in the history of the nations he once mastered. However, on the other hand, regional power also took place in this novel (expansion) through the war during the reign of Trayanus, leaving its people miserable, poor, and even divided. The hegemony that is used is based on violence to oppress the people, which causes chaos and war by using weapons to obtain clay victory in the novel when fahric is completely crushed. In addition

### CONCLUSION

From the result of the discussion, The power of hegemony is exercised in a "peaceful" way and with agreement, the impact of physical destruction, the impact of people's misery is also caused so that it negatively affects the mentality of the population. The characters in this novel are just illustrations but with the exact same characters for different generations, and want to tell you about a deep moral message, especially for Islam as we know some time ago Islam is often told as a terrorist and feels strange when friends with Jews. During the reign of Saudi Arabia, the people (landowners) were pressured because they had to set

aside expenses for taxpayers by the higher-ups not to have an effect if they were not the original Saudi people who set them.

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