



Ta`Adduduz-Zaujāt (Polygamy) As a Solution of Bourgeois-Proletarian Class Conflict

in *Chamāmah Salām* by Najīb Al-Kilānī

Sangidu^{1*}; Eva Farhah²

¹ Masters Studies Program of Middle East Cultural Studies, Transcultural Department of Faculty of Cultural Sciences Universitas Gadjah Mada

² Arabic Literature Studies Program of Faculty of Cultural Sciences Sebelas Maret University, Kentingan Surakarta

*Corresponding author. Email: sangidu@ugm.ac.id

Abstract

This article aims to explain and reveal the bourgeois-proletarian class conflict and its resolution in the novel entitled *Chamāmah Salām* by Najīb Al-Kilānī through Marxist literary criticism. The bourgeois class is represented by the cotton field owner, Hajj Abdul Wadud Ridhwan, while the proletariat are represented by the field workers. Confrontations arise when the cotton fields fail and workers are not paid while anyone who demands wages is arrested and intimidated. A labor demonstration was carried out and even assisted by Jalaluddin, a student of the Sharia Faculty of Al-Azhar University, but it proved to be a failure because the bourgeoisie used the village head, village security unit, village security unit, village thugs, and the police to secure their business. The bourgeoisie is represented as having full power, it has succeeded in establishing the infrastructure and influencing the superstructure of society. In the midst of this difficult situation, Najīb Al-Kilānī was able to inset a class resistance strategy through Islamic ideology in the form of the *ta`adduduz-zaujāt* (polygamy) concept. This resistance was shown through the generosity of one of the beautiful, charming, elegant, and intelligent workers named Sakīnah to be willing to marry Hajj Abdul Wadud with the mission of influencing and persuading him to be fair to the workers.

Key words: borgeois, proletar, infrastructure, suprastruncture, and *ta`adduduz-zaujāt* (polygamy)

1. INTRODUCTION

Egypt, from the past up to present, has been a unique and interesting country. Its appeal has never subsided [1]. What observers have said, that even without promotion Egypt would still be the target of foreign tourists, may be accurate [2]. The magnificent pyramids, the vast and beautiful expanse of its deserts, the unique historical places, the charming Nile river, the expanse of agriculture, especially cotton plants on the right and left banks along the Nile, and the al-Azhar University which stands firmly with modern Islamic views, are some of the important attractions of the country, often dubbed as the land of a thousand tower, the land of the prophets or the land of *Kinānah* (the bow with the scholars as its arrows), both for the world community and the people of Indonesia [3,4]

Egypt is known as one of the countries producing premium quality cotton [5]. It produces long cotton which is considered denser and smoother than the short cotton [6]. Countries such as Switzerland, India, and Bangladesh are major importers of Egyptian cotton Cotton has soft fibers that can be spun into threads to make cotton fabrics, which can be used as clothing in tropical climates [7]

Cotton is known to have been planted by the people of the Indus Valley Civilizatin (IVC) since 3.000 BC, an ancient civilization that lived along the Indus River in what is now Pakistan and West India. During the same period, Ancient Egypt cultivated cotton and woven its fibers into fabrics for a wide variety of clothing [8]. The art of making clothes from cotton fibers then spread to the Mediterranean and beyond. Therefore, the history of cotton in Europe can be traced to around the 1st century AD when it was brought by Arab traders, including traders from Egypt [9].

A French man named Louis Alexis Jumel (born in Breuil-le-Sec on January 14th, 1785 and died in Cairo on June 17th, 1823) had found cotton plants in an unkempt Cairo garden. He marveled at the plant because the

fibers were long and easily spun into soft yarn. He believed that the large-scale cultivation of Egyptian cotton would benefit many. Therefore, he persuaded Muhammad Ali Pasha, a reformer and King of Egypt of Turkish descent, who was born in Greece in 1765 and died in Egypt in 1849 to put forward his ideas in cultivating cotton that grew along the Nile in large quantities. Muhammad Ali Pasha agreed with Louis' idea and turned the fertile places along the Nile into cotton plantations so that between 1860-1865 Egyptian farmers increased their cotton production from 50 million pounds to 250 million pounds [10]. Pasha also drove the cotton industry by relying on steam engines so that Egypt becomes the fifth most productive country in the world, surpassing the production of the United States [11]. By the end of the 19th century, Egypt derived 93 percent of its income from cotton [12]. It was “the main source of income for almost every cotton plantation owner in Egypt” according to a report released by Edward Roger John Owen (born in London, May 27th, 1935 and died, December 23rd, 2018), a British historian who wrote the Modern History of the Middle East in *Cotton and the Egyptian Economy*” [13]. His research interests were the economic, social and political history of the Middle East, especially Egypt from 1800 to its development today.

Seeing the amazing growth and development of cotton plantations and fields in Egypt, traders were pleased with the quality of Egyptian cotton, and flocked to Alexandria, which was inhabited mostly by wealthy foreigners. Two years before the Egyptian monarch King Farouk (born in Cairo on February 11th, 1920 and died on March 18th, 1965) was expelled in 1952 (reigning from April 28th, 1936 to July 26th, 1952), there were only two Egyptians out of thirty-five cotton brokers listed on the Alexandria stock exchange [14]. The cotton trade made landowners and foreign traders very wealthy. Meanwhile, many Egyptians became poor, especially farming labour of cotton plantations so that even minor children had to work to make ends meet, especially to eat [15]. Prof. Mona Abaza (born in Egypt, May 8th, 1959) from the Department of Sociology, Egyptology, and Anthropology of the American University in Cairo (AUC), whose family amassed a large fortune through cotton said that up to now cotton business owners in Egypt were very exploitative to workers in cotton plantations. It had been showed in the school year which historically begins after the cotton harvest season to encourage children (students) to attend their schools rather than to work in the cotton plantation [16]

The Egyptian people, especially the farming labors and workers in cotton plantations, were getting poorer because the wages they receive could not meet their daily needs [17]. This condition triggered turmoil to fight against cotton business owners, leading to conflicts in the community, both among individuals from groups representing farming labors and workers in cotton plantations and individuals who support cotton business owners because they were part of the security of cotton plantations who were paid quite a lot by the business owners [16]. The empirical reality that occurred in Egyptian society, especially the farming community and workers in plantations and cotton fields had been observed for a long time by the Egyptian writer Najīb Al-Kilānīy (born in Syirsyabah, Egypt on June 1st, 1931 and died in Egypt on March 5th, 1995) until a literary work entitled *Chamāmah Salām* or *Pigeons of Peace in the Cotton Fields* was born [18].

The novel entitled *Chamāmah Salām* by Najīb Al-Kilānīy presents the dispute and conflicts between the farming labors in the cotton fields and the wealthy landowner, Hajj 'Abdul Wadud Ridhwan. He is a very famous and influential person in his village. His abundant wealth makes everyone admire him. At one point, the cotton harvest is threatened with failure, making him postpone they wages he is supposed to pay to his labors. He himself does not want to know about the problems related to the failed harvest of his cotton fields. To him, the most important thing is that he is always fortunate and his income from the cotton fields does not decrease.

The farming labors are increasingly suffering and oppressed because Hajj Abdul Wadud has ignored the welfare of the farmers. His injustice and greed towards the labors farmers which at first spread by words of mouth is eventually revealed through the Friday sermon message. The story then is getting more intense among the farmers and sparks demonstrations. Meanwhile, Hajj Abdul Wadud himself does not want to remain silent. With his wealth and power, he asks for help from village leaders and local officials to intimidate the demonstrators. A number of congregational Friday prayer are arrested and detained. One of the victims he targets is a student of Al-Azhar, Cairo, named Jalaluddin who is considered a provocateur in demonstrations [19].

The situation and condition of the village is increasingly uncertain and out of control. The riots and destruction that occurred in Hajj Abdul Wadud's cotton fields are increasingly rampant. Especially after the news circulated that those detained are subjected to very cruel and inhumane treatment. Various efforts and lobbying, diplomacy and consolidation, as well as other methods pioneered by prominent figures from the farming labors' side, namely Shaykh Abdul Baqi, failed. The enmity between the cotton field farming labors and Hajj Abdul Wadud is getting sharper and seemed to have no common ground. Conflict and conflict escalates after the killing of Irfan Jarad, a 50-year-old man. It has become a victim of dispute, feud, and prolonged conflict between the bourgeois and the proletarian social classes. The dispute and conflicts between Hajj Abdul Wadud as the landlord and the cotton field farming labors and how to resolve them need to be uncovered and further investigated to find the best and wiser solution between the two conflicting social classes.

2. OBJECTIVES

The practical aim of the discussion in this article is to explain and reveal the bourgeois-proletarian class conflict in the novel entitled *Chamāmah Salām* (Dove of Peace or Dove in the Cotton Field) by Najīb Al-Kilānī and provide a solution to the conflict that occurs through Marxist literary criticism. Meanwhile, the theoretical aim is to formulate that conflict between two social classes, namely between the bourgeois social class and the proletarian social class, should not occur. This means that the bourgeois social class should realize that they need the proletary social class to develop their businesses. On the other hand, the proletary social class also needs help from the bourgeois social class in meeting their daily living needs.

3. THEORETICAL REVIEW & THEORETICAL FRAMWORK

The novel entitled *Chamāmah Salām* by Najīb Al-Kilānī has been widely studied by previous researchers, both from a linguistic and literary perspective. From a linguistic and literary perspective, among others, it was researched by Uki Sukiman (2003) [19] by utilizing Charles Sander Peirce's semiotic theoretical framework, especially in looking at aspects of the relationship between signs and their referents, especially in relation to iconicity in novels. Icon refers to the relationship between a sign and its referent based on a relationship of similarity. The problem of iconicity is played out by figures such as Haji Abdul Wadud Ridhwan and Sakinah.

The word Abdul Wadud can literally be interpreted and drawn from its iconicity as a servant who really loves something, but it can also be interpreted as a servant of something he loves. For this reason, he married a woman whose face was not beautiful, but who was very rich so that what he loved was her wealth. Because of this, Abdul Wadud always developed his business and became a rich man, but his heart was not calm. Meanwhile, the word Sakinah, her iconicity can be drawn as a person who seeks peace in determining her fate, especially from the future of her very poor life as a cotton farming worker. Sakinah is a charming woman and can captivate Haji Abdul Wadud's heart so that he can calm his heart. Because of this, Sakinah married Abdul Wadud and his heart changed to become someone who cared about other people, especially the farmer workers in his cotton fields.

On the other hand, the novel above has also been researched by Komariah (2017) [20] with the title inner conflict in the novel *Chamāmah Salām* by Najīb Al-Kilānī. Komariah looked at elements of Sigmund Freud's psychoanalysis and concluded that the inner conflicts played by the characters Haji Abdul Wadud Ridhwan and Sakinah were influenced by internal conflicts that came from themselves and external conflicts from their social environment. In relation to the Bourgeois-Proletarian Class Conflict in the novel *Chamāmah Salām* by Najīb Al-Kilānī through Marxist Literary Criticism, it has never been discussed by previous researchers. For this reason, it is important to publish this article so that contained in it can be understood by the public and can be applied in society, especially good behavior in order that to become a role model for those who read it.

4. THEORETICAL FRAMEWORK

The views of Karl Marx (born May 5th, 1818 and died March 14th, 1883) regarding social class in society and its struggles have inspired the emergence of critical philosophy in the economics, social, cultural, literary, legal politics, and so on [21]. His spirit was to criticize the capitalist system which is thought to

have a negative impact on human life in society [22]. When such a view is contained in the field of literature, which is an expression of the reality of society, it will also clash with capitalist society which is detrimental to the working class society. Capitalist society is not bound by values, making it merely profit oriented, without having thoughts of justice in social life [23].

A wiser way to reconstruct the Marxist approach to literature is to begin with giving Marx's (materialist) philosophical position as applied to the economic base of society and the superstructure built on it. The economic base (infrastructure) represents the existence of society, and the superstructure represents its ideological consciousness. It means that Marxist view was not only built on an economic class analysis, but also provided an interesting analysis of ideology which ultimately reflected certain social relations in a society.

Marxist literary theory is a discipline used in analyzing and revealing the content of literary works through the terminology of the historical conditions that produce the literary works in order to understand the ideology contained in them. Therefore, in the Marxist view the relationship between the capitalist class (bourgeoisie) and the working class (proletariat) in a society is dominated by the capitalists [24]. It means that the capitalists take advantage of the working class to gain maximum profits in order to form the structure of the economic base of society or infrastructure. This economic base essentially functions to legitimize the power of the social class that owns the means of production. This infrastructure will bring out a superstructure consisting of forms of real social awareness, such as politics, religion, ethics, aesthetics, and others that are constructed by capitalism as an ideology. The function of ideology is to legitimize the power of the ruling class in society [25].

5. METHODS

For this reason, the Marxist literary analysis method uses the dialectical method [24]. The way it works starts from textual analysis in relation to the clash of conditions of the bourgeois and proletarian social classes and the solutions contained in the novel entitled *Chamāmah Salām* by Najīb Al-Kilānīy. Furthermore, an analysis of the logical deduction that exists in society and the genetic synthesis that generates literary works and its implementation to the empirical social evolution that exist in society is made. The analysis is made in hermeneutical analysis to reveal the economic base (infrastructure) and ideology (superstructure), especially in Egyptian society. It can also be said that the dialectical method can be carried out by concretizing the thesis (yes), antithesis (denial), and synthesis (reconciling, giving a solution). The data collection technique used was repeated reading and in-depth reading from the first page to the last in relation to the bourgeois-proletarian class conflicts and its resolution, all of which was recorded on a data card. Meanwhile, the data analysis technique used was antagonistic descriptive or contradictory descriptive to look deeper into the relation between the bourgeois class and the proletarian class contained in the work. In the Marxist view, a society consists of a capitalist class (the bourgeoisie) and a poor working class (the proletariat) [26]. These two social classes are in a hierarchy of social stratification. The bourgeoisie exploits the proletariat in the production process in order to gain maximum profit. This exploitation will continue as long as the workers kept a sense of surrender, acceptance of what is, absence of courage to demand justice, and so on in their mind. For this reason, clashes and prolonged conflicts are caused by economic factors. It means the economic factor in the form of production means which can generate large profits is controlled by the bourgeoisie and they monopolize the production process despite their small number. On the contrary, although the proletariat are large in number, they do not have the power and authority to build the economic base. They are only directed, controlled, suppressed, intimidated, and arbitrarily extorted by the bourgeoisie in such violent and inhumane manners.

Such incidents and events are also found in the novel entitled *Chamāmah Salām* by Najīb Al-Kilānīy. The labors in Hajj Abdul Wadud's cotton fields work hard to fulfill their daily needs. They receive wages from the bourgeoisie for their hard work, while the bourgeoisie works by making use of the labors to make as much profit as possible. For this reason, the proletariat struggle by holding large-scale protests and demonstrations to demand justice and fight against the tyranny that has been perpetrated by the bourgeoisie. All of this is done by the proletariat in the hope that there will be a change from capitalism to socialism that supports the people, that is the labors and farming labors in the cotton fields owned by Hajj Abdul Wadud, who is a capitalist or bourgeois. The problems and events narrated in the novel will be discussed and analyzed in this article.

6. FINDINGS & DISCUSSION

6.1. People of Bourgeois Social Class (Zhālimūn, Al-Aghniyā'u)

The bourgeois social class, within the framework of Islamic thought, is called the *zhālimūn* or *Al-Aghniyā'u* class. Etymologically, the word *zhālim* is a form of *mufrad* (singular) whose plural form is *zhālimūn* [27]. The word comes from the root word *zhallama-yazhlimu-zhulman* which means to put something out of place, to act cruelly [28]. Meanwhile, terminologically the word *zhālim* is the opposite of the word *'ādil*. *Zhālim* means putting something in the wrong place or doing something inappropriate, as how Hajj Abdul Wadud as the capital owner in the form of a large-scale cotton field treated his farming laborers arbitrarily and did not pay their wages due to crop failure. Meanwhile, the word *'ādil* means putting something in its place or doing something appropriate, as what Sakīnah has done, as the representation of the farmers and labors in Hajj Abdul Wadud's cotton fields, in doing her work in earnest. The word *Al-Aghniyā'u* is the plural form of the word *ghaniyyun* (form of *mufrad*) and its *mu'annats* form is *ghāniyah* which means "rich". The word comes from the root word *ghaniya-yaghnā-ghinan, ghinā'an* [29]. Terminologically, the word *ghaniya* gets 3 (three) additional letters, namely the letter *alif, sīn,* and the letter *tā'* so that it turns into the word *istaghna*, which means feeling rich and not needing other people [28]. The word *istaghna* in the Qur'an Surah Al-Lail [92]: 8 means "people who do not need Allah SWT" and its meaning is opposite to the word *ittaqa* which means "people who always draw closer to Allah SWT and always need Him" and it is written in the Qur'an Surah Al-Lail [92]:5.

From this description, it can be seen that tyranny can occur if someone does something against common sense or something inappropriate. Something that is not natural is usually against the law or *sunnatullah* (God's rules). So, *zhālim* strictly means doing something that is contrary to *sunnatullāh*. A Muslim who acts against *sunnatullāh* is said to be *zhālim*, even though he/she remains a Muslim. However, the habit of misbehaving will damage his/her mentality because with such a behavior he/she has demeaned or underestimated the *sunnatullāh*, which must have negative consequences for himself/herself and his/her environment. In the end, if the one who is *zhālim* does not immediately repent, then he/she will become *kufr*. Therefore, the tyrannical attitude is hated by Allah [28].

In relation to the society of the bourgeoisie, capitalists, financiers, entrepreneurs (*zhālimūn, al-Aghniyā'u*) who are represented by Hajj Abdul Wadud in the novel entitled *Chamāmah Salām* by Najīb Al-Kilānīy can be described and analyzed as follows, both by referring to the textual data contained in it and the one outside the text.

الحاج عبد الودود رضوان ألمع شخصيات قريتنا على الإطلاق، ثراؤه العريض يجعله محط نظرات الإعجاب والحسد والرغبة معاً، وأولاده الأربعة – الطبيب والمدرس والمحاسب والمهندس – يرفعون من مركزه، ويمدون من سلطانه، هذا بالإضافة إلى نجلين آخرين لم تتح لهما فرصة التعلم بل إتجها إلى فلاحه الأرض الواسعة التي يمتلكها في همة ونشاط يحسدان عليهما (الكيلاني، ٢٠١٥: ٤).

Translation: Hajj Abdul Wadud Radhwan was the smartest person in our village. His vast and abundant wealth had made him a public spotlight, making other people have a feeling of admiration, envy, and amazement all at once, and his four children – each of whom was a doctor, teacher, accountant, and engineer - were all raised by him. They had expanded his authority in the control of the vast land that he owned. This all added strength and pride to his other two boys who did not have the opportunity to study but, instead, became farmers who managed and cultivated the vast land he owned with passion and hard work that made residents of the village jealous [30].

From the textual evidence above, it can be stated that Hajj Abdul Wadud Radhwan was a bourgeois, entrepreneur, and capitalist who is smart and wealthy. His wealth is not actually the result of his hard work, but comes, instead, from his wife who has abundant wealth. At the beginning, Hajj Abdul Wadud's capital was only his cleverness and intelligence, while the capital his wife owns is abundant. Although she is short and not beautiful, she has a broad socialization, kind-hearted, and intelligent so that she is able to equal his husband's intelligence [19].

With his intelligence and abundant wealth, Hajj Abdul Wadud is increasingly held in high regard and respected by the residents. Because of that, his six children also became materially successful children. They become a doctor, a teacher, an accountant, engineer, and his two other sons who, although they do not have the opportunity to receive any education, have succeeded in becoming cotton farmers who manage the large plantation owned by their father.

The economic base pioneered by Hajj Abdul Wadud further strengthens his existence as a bourgeois, financier, or entrepreneur and, hence, he can give his influence to the society. For this reason, he used thugs, security guards, police officers, village officials (Umdah as village head) to secure his business so that no one will get in his way. Anyone who mess up with his business will surely be persecuted and marginalized, making people afraid of him. What is in Hajj Abdul Wadud's mind is how to use his cotton plantation workers to earn maximum profit by expending his money at the lowest for labor wage without considering the moral and justice aspects [19].

لم يكتف الحاج عبد الودود بانتقام الحكومة له، فعلى الرغم من تواتر الأخبار بأنّ فلاحي قريتنا قد ذاقوا الأمرين في المركز، وضربوا بالسياط والعصى الغليظة على أرجلهم وعلى أجسادهم، هذا عدا الصفعات والركلات التي لا حصر لها، وعلى الرغم أنّهم تركوا بضع ليال دون أن يأكلوا أو يشربوا إلاّ التفاهة الذي لا يقيم الأود، ومع أنّهم قد ألقى بهم في حجرات قدرة مبللة، حشروا فيها حشرا (الكيلاني، ٢٠١٥: ٢٢).

Translation: Hajj Abdul Wadud was not satisfied with the revenge carried out by the government against (the demonstrators, the cotton field labors) for him. Although the dreadful news of the labors had spread throughout our village, the the farmers had felt two things inside the police headquarters, being beaten with whips and thick sticks on their legs and their bodies were paralyzed. Even, so they were still left for several nights without eating or drinking except for trifles [19].

The textual evidence above describes the character and behavior of Hajj Abdul Wadud as a bourgeois, capital owner, or entrepreneur who is selfish, arbitrary, and inhumane. The labors hold big demonstrations to demand justice and their rights because they have worked hard in his cotton fields, but still they were not paid. Borrowing a Javanese term, what Hajj Abdul Wadud has done is expressed in a Javanese phrase ‘[*Nabok Nyilih Tangan*]’ (hitting people by borrowing someone else's hand). This means that Hajj Abdul Wadud uses the police, village thugs, village security unit, village officials, one of whom is Umdah, to torture, pressure, and frighten his cotton field labors so that they would not hold any other demonstrations again. The torture done by the security guards of his company against the cotton field labors very cruel and inhuman, such as whipping them with sticks, paralyzing their legs and bodies, and leaving them for several nights without food and water [19].

This was all done by Hajj Abdul Wadud to secure his business from loss. All of this is intended to boost and strengthen its economic base in order to build other infrastructures, which ultimately legitimize the superstructure that is used as a basis for doing his activities. From the character and behavior of the bourgeois, the capitalists, it is clear that the rich will be getting richer, and the poor will be getting poorer.

The socialists hold a thought (scientific socialism) that they themselves believe that prosperity will be achieved if each individual does not pursue personal gain, but gives most of his/her profits to the community, hence, it is expected that all members of society can enjoy most of the profits equally. This has been exemplified by a socialist Robert Owen (1771-1858) who was successful in his business by donating most of the profits to improve the welfare of his employees. Owen's reputation increased when he founded a textile factory in New Lanark, Scotland and introduced shorter working hours, built schools for children and renovated the houses where his employees lived so that they could live a decent life [19].

The thoughts of socialists expecting to provide a solution to the issues of clash and prolonged conflicts between the bourgeois and the proletariat contained in the novel entitled "Chamāmah Salām" by Najīb Al-Kilānī will, indeed, be difficult for the bourgeoisie to accept. This is understandable because they, as the followers of Capitalism, are of the view that the most important thing in social life is how to gain maximum profit and collect as much property as they possible can by exploiting the physical power of the weak and the poor. Everything is done to build a solid economic base (infrastructure) and to legitimize the superstructure that is used as an ideology as a foothold so that they can control all aspects of life and realize whatever one dreams and aspires to.

5.2. Proletarian Society (*Mustadh'afūn, Dhu'afā', Fuqarā'*)

The proletarian social class society, within the framework of Islamic thought, is called the *mustadh'afūn* or *dhu'afā'* class, the *fuqarā'* class, or the *masākīn* class. The word *mustadh'afūn* etymologically (*lughawīy*) comes from the root word *dha'afa-yadh'ufu-dhu'fan* which means "(become) weak" [14]. The word can also come from the word *dha'afa, yadh'afu, dha'fan* or *dha'ufa, yadh'ufu, dha'āfatan* which means "weak, not strong" [29]. The word *dhu'afā'* is the plural form of the word *dha'if*, which means weak. The word *fuqarā'* is the plural form of the word *faqīr* which means poor (*fakir* in Indonesian vocabulary). The word *masākīn* is the plural form of the word *miskīn*, which means poor (*miskin* in Indonesian vocabulary). These words have become everyday vocabulary. In Islamic discourse, the words *Mustadh'afūn* and *dhu'afā'* are defined as weak people. In the vocabulary of the Qur'an, the word is derived from the words *dha'fan* or *dhi'āfan, fuqarā'*, and *masākīn* which means "weak". Hence, the definition of a poor person is a person who has lawful assets, but his wealth cannot meet the daily needs of his/her family life. In addition, the word poor is a person who does not have anything, let alone a place to live. Thus, the word *fakir-miskin* in Indonesian vocabulary, which is a combination of the words *faqīr* and *miskīn*, means people who have property but cannot meet their daily needs and do not have a place to live [28].

The proletarian class society in the novel entitled *Chamāmah Salām* (*mustadh'afūn, dhu'afā', fuqarā', masākīn*) is represented by Sakīnah. The following is a description and analysis that refers to textual data as well as contextual data that is outside the text. The condition of the proletarian class society, which mostly consists of labors and farming labors of the cotton field owned by Hajj Abdul Wadud, can be described below.

وأخذوا يجتزون أساهم وأحزانهم في المساء حيث الخلق والأرق .. لكنّ هذا اليأس الممتد الحزين قد انبثقت منه شرارة، هذه الشرارة تبثت في شكل كلمات قصار قالها رجل حانق .. رجل لا يعرف الناس .. من هو على وجه اليقين (الكيلاني، ٢٠١٥ : ٥٧).

Translation: They started to show sadness in the evening, making them desperate and lost their patience ... however, their endless sorrows reflects from him/her, a spark happiness appears in the form of short words spoken by an angry man ... a man who is merciless to anyone ... a man who will surely stand up for the weak [30].

From the textual evidence above, it can be seen that the condition of the workers and farmers in Hajj Abdul Wadud's cotton fields is truly pathetic. They are desperate because they cannot meet their daily needs because the capitalists and the bourgeois do not want to pay wages for their hard work in the cotton fields. The labors also have lost their patience and are furious, wanting to rebel and fight against the unfair and arbitrary treatment to them. They could not fight back, however, because their condition is weak, both physically and psychologically. Even so, they still have a glimmer of hope that one day there will be someone who can defend them and fight for their fate. Logically, to fight against the capitalist and bourgeois Hajj Abdul Wadud is very difficult. So, the labors and farming labors of the cotton fields just surrendered and prayed to the One God for help. Meanwhile, the cotton field security guards were increasingly violent in the face of resistance and rejection from the demonstrators.

لقد قيل: "الحاج عبد الودود لن يردع إلا بالقوة". وضحك البعض ساخرين .. أيّ قوّة تستطيع أن تؤدب الحاج أو تدمره؟؟ الحاج عنده المال والرجال، ومعه السلطان، ونحن في حاجة إلى أرضه، وهو ليس في حاجة إلينا (الكيلاني، ٢٠١٥: ٥٧).

Translation: It was said: "Hajj Abdul Wadud will not be prevented and resisted except by forceful power". Some people laughed and cynical (to heard those words).. What power could fight Hajj (Abdul Wadud) and destroy him?? Hajj (Abdul Wadud) has abundant wealth and many subordinates and is close to the ruler. Meanwhile, we need his land for us to work on, and he doesn't need us [19].

From the textual evidence above, it can be stated that the long suffering experienced by the labors and farming labors of the cotton fields owned by Hajj Abdul Wadud has reached a climax so that their anger, irritation, and resistance can no longer be contained. Therefore, some of them argue emotionally that the only way to fight and destroy the bourgeoisie and capitalists is by violence. However, there are those among them who think rationally of how can they fight and break down the bourgeoisie and capitalists? Hajj Abdul Wadud has numerous subordinates involving village thugs, village security guards, village officials, police officers who are all cared for and paid lucrative wages. In addition, he is also known for his close relationship with the authorities. It is, thus, difficult for the workers and farmers who are also assisted by students and rural communities to break him down. On the other hand, the workers and farming labor need their land as a place to work to meet their daily needs. Meanwhile, Hajj Abdul Wadud himself did not really need labours and farming labors in his village as he could have got labors from other villages. For this reason, it is very difficult to fight and break down the bourgeois and capitalists who are considered to have a strong economic base.

ويقول بعض أدعياء الحكمة من الفقراء: هناك طريقان للتخلص من الظلم .. الطريق الأول هو التفاهم والإقناع، الطريق الثاني هو القوّة، لقد فشلت وسيلة الإقناع فلم يبق إلا القوّة (الكيلاني، ٢٠١٥: ٥٨).

Translation: Some wise poor people said: There are two ways to eliminate improper deeds and injustice....The first way is with understanding and persuasion, and the second way is to fight with power. The way of understanding and persuasion have failed, and only one way remains, namely by power [19].

From the textual evidence above, it can be stated that a number of labors and farming labors in the cotton fields belonging to Hajj Abdul Wadud are frustrated and can no longer stand facing the bourgeois and capitalists. For this reason, some of them are of the opinion that to resolve the prolonged disputes and conflicts between the bourgeoisie and the proletariat can only be done in two ways. Firstly, it can be done by means of persuasion and diplomacy carried out by community leaders who are considered to have charisma and authority in the village. Secondly, it can be done by means of violence and people power involving the labors and farming labors, the students coordinated by Jamaluddin, a student of the Sharia Faculty of Al-Azhar Thantha University, the villagers who have sympathy and concern for the labors and farming labors, as well as community leaders.

Both methods are then implemented well but failed. The first way is carried out by Abdul Baqi, a community leader and Sufism expert who has communicated in persuasion and diplomacy with hajj Abdul Wadud and is rejected and ends up deadlocked. The second method has also been well carried out by holding a large demonstration, but it also fails because Hajj Abdul Wadud had prepared and deployed all his security power, such village thugs, security guards, police, and government officials. They arrest and detain the activists so that the number of demonstrators gradually decreases. These two ways show that capitalism is so strong while the proletariat is so weak that long-standing dispute and conflicts cannot be resolved.

5.3. Ta`Addudz-Zaujāt (Polygamy) as A Solution of the Dispute Between Two Classes Bourgeois-Proletariat

Hajj Abdul Wadud has faced various serious problems all his life. The serious problem he has faced was not only related to the question of social class, between the bourgeois and the proletariat, but also the strong desire of his eldest son named Rabi' who wants to marry Sakinah, who is a laborer for his cotton field. If this marriage occurs, it will be viewed by the community as degrading and underestimating the dignity of the bourgeois social class [19].

Hajj Abdul Wadud married a girl who is rich, smart, and has large land, but she is fat, short, not beautiful, and selfish. The reason Hajj Abdul Wadud wants to marry her is because of his abundant wealth and intelligence that has made him very famous, admired, and respected in his village. From this marriage he is blessed with six children and four of them has become successful people because they have successfully become a doctor, teacher, accountant, and engineer. Meanwhile, the other two children are both great people because they are capable to take care of and manage very well the cotton plantations owned by their father although they do not have adequate education. Such a condition of Hajj Abdul Wadud's family has indeed strengthened his position and high social status in the community [19].

The first problem faced by Hajj Abdul Wadud is the failure of the cotton harvest which results in the failure of paying his labors. This situation has dragged on so that the farm laborers can no longer cover their daily needs [19]. The prolonged sadness faced by the farming laborers is increasing so that the only way for them to cope with the issue is to fight the arbitrariness and injustice committed by the capitalists.

The second problem was the strong desire of his eldest son, Rabi', who had been in charge of the management of his father's cotton fields, who wants to marry a girl named Sakinah. Sakinah is one of the labors in his father's cotton field. She is a girl with noble character, beautiful, intelligent, charming, and brave to anyone who does something wrong [19].

Hajj Abdul Wadud is furious with Rabi' because his eldest son's wish would demean and belittle his family's dignity in the eyes of the community. Sakinah is a poor girl and a labor in his cotton fields. So, he is of an opinion that she is not worthy to love a son of a capitalist a capitalist, whose social status is high in their community. With various reasons of refusal put forward by Hajj Abdul Wadud, Rabi' then replies that he will never marry any other girls for the rest of his life unless Sakinah, the beautiful girl of his dreams [19]. These two serious problems are difficult to solve and so turns his head around that he falls ill and lazy to get out of his bed, and let himself rest to calm his mind, which has been drained thinking about the various problems he has been facing.

Until one day, Sakinah learns that Rabi's father is sick and rests for quite a long time. Therefore, she wants to pay his future father-in-law a visit so that at any time Hajj Abdul Wadud proposed to her parents for her, he will not be surprised by the poor condition of her family. Hajj Abdul Wadud's is stunned upon the arrival of a beautiful, charming girl, decently dressed just like his other guests. His heart is pounding and cold sweat dripps from his forehead. At that very moment, Sakinah takes out her white handkerchief and approaches him, wiping his sweat. Secretly, he stole glances at Sakinah with admiration for the beauty of her face, the softness of her speech, and the smoothness of her caress that he has never felt in his life. For this reason, he can never forget Sakinah, a special guest who visited him [19].

Rabi' and Sakinah are sitting in the same room at Hajj Abdul Wadud's house. They both feel happy and happy because his father will marry him to the girl he idolizes. Sakinah also feels that her wedding day is drawing near. Hajj Abdul Wadud went to Sakinah's house and is received by his father, Abdul Hamid Iwad. He is happy with the arrival of Hajj Abdul Wadud because his daughter, Sakinah, will soon be married off to Rabi, the eldest son of a prominent and wealthy person. Hajj Abdul Wadud starts the conversation by saying that Sakinah is a beautiful girl, charming, moonlit girl who can cool his heart, and she will sit on the throne of his heart. Abdul Hamid Iwad is pensive, confused, and overjoyed by the excessive flattery and does not understand what Hajj Abdul Wadud has said. Furthermore, Hajj Abdul Wadud said: "O Abdul Hamid Iwad, do you agree that I marry Sakinah?" At that moment, Abdul Hamid Iwad curses in his heart and tries to hide his disappointment because he never thought that things would turn out like this and he spontaneously asks, "What do you mean sir? Rabbi?" Hajj Abdul Wadud says again, "O Abdul Hamid Iwad, not Rabbi', but I myself will. I'm Hajj Abdul Wadud, can't I? Do you agree?" With a very deep sense of fear,

Abdul Hamid Iwad replies: I agree, I agree, I agree.....with tears in his eyes.¹ This situation is described as follows in the novel

أَلَقَتْ سَكِينَةَ بِنَفْسِهَا عَلَى صَدْرِ أَبِيهَا وَأَخَذَتْ تَنْتَحِبُ .. كَانَتْ تَبْكِي فِي مَرَارَةٍ حَارِقَةٍ،
وَجَسَدُهَا كُلُّهُ يَنْتَفِضُ .. تَحَوَّلَتْ الْجَمِيلَةُ الذَّاكِيَةُ الْمَاكِرَةُ إِلَى طِفْلةٍ عَاجِزَةٍ حَائِرَةٍ، لَا مَلْجَأَ
لَهَا سِوَى الدَّمْعِ.
وَضَمَّهَا الْأَبُ إِلَيْهِ فِي رَفَقٍ وَقَلْبُهُ يَكَادُ يَتَفَطَّرُ، وَتَمَّتْ وَشَفْتَهُ تَرْتَعَشُ: تَأْكُدِي أَنَّكَ
مَتَسَعِدِينَ.
فَرَدَّتْ قَائِلَةً: أَعْرِفُ أَنَّهُ لَا مَفْرَاقَ مِنَ الْمَوَافِقَةِ.
بِالطَّبَعِ يَا حَبِيبَتِي، فَمَا فِي عَائِلَتِنَا فَتَيَاتٍ يَرْفُضْنَ الزَّوْجَ أَوْ يَهْرَبْنَ مَعَ الْعَشِيقِ
(الكيلائي، ٢٠١٥: ٥٦).

Translation: Sakīnah threw herself on her father's chest and began to weep bitterly ... She wept in burning bitterness, and her whole body trembled ... the shrewd and intelligent beauty turned into a confused helpless child, with no protection for her but from her tears.

His father embraced her affectionately, and his heart was about to break; he muttered and his lips trembled: You have to be sure that you will be happy.

She (Sakīnah) replied, "I know there is no other way out but agreeing with it.

"Of course, my dear child. In our family, a girl does not deserve to refuse to marry or run away from marriage (Al-Kilānī, 2015:56).

From the textual evidence above, it can be stated that Sakīnah is very sad because she does not marry the young man of her heart, but instead is forced to marry a man she does not love, and who is as old as his own father. She wept bitterly in her father's arms. Abdul Hamid Iwad, Sakīnah's father also could not refuse Hajj Abdul Wadud's request to marry his daughter. There is no other way for Abdul Hamid except to give away his daughter to Hajj Abdul Wadud with a very heavy heart.

Abdul Hamid also advises his daughter to make Sakīnah sure that she will be happy to be the wife of Hajj Abdul Wadud because in the old Arab culture it was not appropriate for a girl to refuse a man who wanted to marry her. In addition, the important message from Abdul Hamid to his daughter is that in her new family she will have to be able to change the personality and behavior of his husband, Hajj Abdul Wadud, so that he does not act arbitrarily, and must do justice to everyone, especially to the labors and farming labors in his cotton fields. This advice fosters Sakīnah's willingness and sincerity to become Hajj Abdul Wadud's second wife. The advice also becomes a solution in resolving the long-standing disputes and conflicts between the bourgeois, capitalists and the poor proletariat. Through this marriage, these two social class groups can then maintain harmony in their activities, need each other and benefit each other.

This event, for sure, brings up gossips from the people who resist Hajj Abdul Wadud. He also says that he does not steal away from his son the idol girl his eldest son has been wanting to marry. Furthermore, he also says that his eldest son is still young, has many opportunities and his life is still long. Meanwhile, he is already very old and his life is getting shorter. He also says that it was for this reason that God had also prescribed rules and allowed such a marriage to be legalized and, more than that, his eldest son also did not disagree with him (Al-Kilānī, 2015) [19] as stated in the Qur'an Surah An-Nisa' verse 3, which is as follows.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَّىٰ وَتَلْتَّ وَرُبْعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۗ ٣

Translation: . . . And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only]

one or those your right hand possesses. That is more suitable that you may not incline [to injustice]. (QS. An-Nisa '4:3).

The above verse has been used as a guide and basis by Hajj Abdul Wadud to marry Sakīnah so that Abdul Baqi the Sufism cleric in his village and Abdul Hamid Iwad (Sakīnah's father) cannot do anything except agree to the marriage of Sakīnah to Hajj Abdul Wadud.

If we notice, a man performs *ta` Adduduz-zaujāt* (polygamy) due to a number of reasons, namely (1) If a marriage is not blessed with any children and the wife is infertile according to a medical examination, it should be noted that the purpose of marriage is expected to produce offspring. For this reason, *ta` Adduduz-zaujāt* (polygamy) is the best solution. (2) When a woman experiences premature monopause *ta` adduduz-zaujāt* is allowed. However, when a man is still healthy and still needs the fulfillment of his sexual desires despite his old age, will the man be allowed to commit adultery? For these reasons, *ta` adduduz-zaujāt* (polygamy) is allowed as a solution to avoid the man from committing adultery. (3) As a result of war, the number of women is higher than men. It also has been a trend nowadays that the number of women exceeds that of men despite the absence of wars. For this reason, *ta` adduduz-zaujāt* (polygamy) is allowed as a solution.

How is it related to Hajj Abdul Wadud who performs *ta` adduduz-zaujāt* (polygamy) by marrying Sakīnah? Abdul Hamid Iwad agrees and gives his consent to give Sakinah away to Hajj Abdul Wadud to marry with a greater purpose, namely for the benefit of people at large. These goals are (1) Saknah will be able to change the selfish, immoral behavior of Hajj Abdul Wadud so that he is not arbitrary against and underestimates the poor (the proletariat), and (2) so that Saknah becomes a liberator who represents the farming labors so that they are treated fairly. This way, it is expected that there is strength and cooperation between the bourgeois and the proletariat instead of oppression.

Based on this analysis, the Marxist strategy turns out to be unable to resolve the conflict between the bourgeois and the proletariat narrated in the novel *Chamāmah Salām* by Najīb Al-Kilānīy. To that end, Al-Kilānīy penetrated his novel by inserting an Islamic ideology in the form of *ta` Adduduz-zaujāt* (polygamy) to provide a solution to the conflict between the two groups in their social life. This is illustrated in the following textual quotation.

وإذا كُنْتِ ابْنَتِي حَقًّا .. تستطيعين أن تغيّري من سلوكه .. أن تكيفي الوضع بطريقة
تسعدكما (الكيلاني، ٢٠١٥ : ٥٦).

Translation: If you are really my daughter ..., then you must be able to change his (Hajj Abdul Wadud's) attitude and behavior ... you simply put and adjust the situation in a way that can please both of you (Al-Kilānīy, 2015:56).

From the textual evidence above, it can be stated that after Sakīnah becomes Hajj Abdul Wadud's wife, her father ordered her to subdue her husband's heart to do justice to the people who has lower social status and weak, the proletariat class, the oppressed, the poor, who have been treated in such inhuman manners. Although the romance among Hajj Abdul Wadud, Sakīnah, and Rabi' is seen as a spice or flavoring in a work, in fact this love story is a form of penetration of Islamic ideology inserted by the author in order to provide solution for the conflicts between the bourgeois and the proletariat.

7. CONCLUSION

Chamāmah Salām is a novel by a famous Muslim writer Najīb Al-Kilānīy. This novel conveys his ideas on social, cultural, and political issues which are presented by including Islamic thoughts based on the Qur'an and the Sunnah of the Prophet Muhammad SAW so that a number of life problems faced by his nation can be resolved properly.

The novel "Chamāmah Salām" presents a social hierarchical conflict between the bourgeoisie and the proletariat represented by the characters Haji Abdul Wadud and Sakinah. The bourgeois figure Haji Abdul Wadud is categorized as a bourgeois class with a zhālimūn or Al-Aghniyā'u attitude. He took arbitrary

actions against farm workers. Meanwhile, Sakinah's character is categorized as a class of farmers who work hard and are helpless in the face of the atrocities of bourgeois leaders.

Haji Abdul's character is shown trying to get big profits by giving small salaries to farmers and workers. He made friends with the authorities and used thugs, security guards, police, and village officials to secure his business. Various protests have been tamed by torturing the farmers inhumanely. This situation made Haji Abdul richer and more invincible.

The prolonged conflicts that occur between the bourgeois and the proletariat in the perspective of Marxism contained in the novel *Chamāmah Salām* cannot not be resolved properly because the bourgeois represented by the figure of Hajj Abdul Wadud Ridhwan gets richer and his economic base grows stronger so that it legitimizes his ideology. Meanwhile, the proletariat represented by Sakinah continues to struggle without being supported by adequate facilities so that their struggles always fail and their strength becomes weaker. Efforts to resolve the conflicts have been carried out through three ways, which are deemed fruitless. First, they use soft ways, such as persuasion and diplomacy represented by a charismatic figure, a cleric named Abdul Bagi. Second, they mobilize power and force by conducting large-scale demonstrations. Third, they propose the concept of settlement through socialist way of thinking by distributing most of the company's profits for the welfare of its employees.

The failure of these three methods shows that the Marxist theoretical framework and its methods are not able to resolve conflicts. For this reason, Sakinah, by bringing the Islamic ideology supported by her father, Abdul Hamid Iwad, makes her heart to become the second wife of Hajj Abdul Wadud as an effort to resolve the ongoing injustice problems. As the second wife of Hajj Abdul Wadud, Sakinah represents the proletariat's struggling through the capitalist system that exists in her family. She can also change the character and behavior of the bourgeois so that gradually it can bring change and benefit to the people at large. Thus, Najīb Al-Kilānī inserts and penetrates culture within the framework of Islamic ideology in order to provide a solution to the long-standing disputes and conflicts experienced by the bourgeois and the proletariat that cannot be resolved by the theoretical framework and methods in Marxist literary criticism.

8. COMPETING INTEREST STATEMENT

The struggle of the Palestinian people has been going on for decades and their long suffering has not yet been realized as an independent and sovereign state. For this reason, after reading this article, it is hoped that the world community will join in encouraging their tireless struggle to quickly become closer and free from colonialism.

9. AUTHORS' CONTRIBUTIONS

The author's contribution in this article is to take part in informing the world community that what is written in literary works is based on empirical reality. This means that this incident was truly experienced and faced by the Palestinian people. For this reason, by reading this article, the world community is increasingly aware that the Palestinian people need help from everywhere so that the Palestinian people can quickly become independent and avoid colonialism on this earth because colonialism is not in accordance with humanity and justice.

10. ACKNOWLEDGMENTS

This article was written by Sangidu from Middle Eastern Cultural Studies Program, Transcultural Department Faculty of Cultural Sciences, Universitas Gadjah Mada, Yogyakarta in collaboration with Eva Farhah from Arabic Literature Studies Program Faculty of Cultural Sciences, Sebelas Maret University Surakarta based on research results titled *Ta'Adduduz-Zaujāt* (Polygamy) As a Solution of Bourgeois-Proletarian Class Conflict in *Chamāmah Salām* by Najīb Al-Kilānī. This work has been funded by Faculty of Cultural Sciences UGM under the Programme of Department Research Grants 2021. We also express our gratitude that this article can be processed and published through Atlantis Press indexed by Web of Science, assisted by Prof. Dr. Wening Udasmoro, M.Hum., DEA and Dr. Mimi Savitri, M.A. The opinions expressed here are those of the authors and do not necessarily reflect the views of funding agency.

11. REFERENCES

- [1] Sayyid Abdul Aziz Karim, *Sejarah bangsa Mesir: dari masa Khulafaur Rasyidin sampai Daulah Fatimiyah* Jakarta: Pustaka Al-Kautsar., 2015.
- [2] Jafari, J. (Ed.), *Encyclopedia of tourism*, Routledge, 2002.
- [3] Saepulloh Darusmanwiati, Aep, “Mesir dalam Lintas Sejarah.”, Seminar Sehari Upaya Diplomasi Total Indonesia Terhadap Republik Arab Mesir, Kedutaan Besar Republik Indonesia (KBRI) Cairo, Mesir, Balai Budaya KBRI Cairo, 2010
- [4] Ebrahimi, M., Yusoff, K., & Ismail, R, “Middle East and African Student (MEAS) perceptions of Islam and Islamic moderation: a case study”, *Indonesian Journal of Islam and Muslim Societies*, Volume 11, Nomor 1, 2021: 55-80.
- [5] Abdel-Salam, M. E., Negm, M. A. M. E., & Ardabb, C. S. “The Egyptian Cotton; current constraints and future opportunities”. *Textile Industries Holding Co., Modern Press-Alexandria-Egypt* 2009.
- [6] Norris, P. K, *Cotton production in Egypt*, US Department of Agriculture, Vol. 451. (1934): 2-5
- [7] Pigato, M., & Ghoneim, A, “Egypt after the end of the multi-fiber agreement: A comparative regional analysis”, *Egyptian Center for Economic Studies*, (2006): 4-11
- [8] Sulistiami, S, “Penggunaan Penguat Jenis Mordan Dan Daun Jambu Terhadap Hasil Pewarnaan Teknik Ikat Celup Pada Kain Katun” *Buana Pendidikan: Jurnal Fakultas Keguruan dan Ilmu Pendidikan*, Volume 9 Nomor 16, (2013): 29-32.
- [9] Teoman, Ö., & Kaymak, M, “Commercial agriculture and economic change in the Ottoman Empire during the nineteenth century: a comparison of raw cotton production in Western Anatolia and Egypt”, *The Journal of Peasant Studies*, Volume 35, Nomor 2 (2008): 314-334.
- [10] McFarlane, J, “The Production of Cotton in Egypt”, *Journal of the Royal African Society*, Volume 8, Nomor 32, (1909): 372-382.
- [11] Panza, L., & Williamson, J. G, *Did Muhammad Ali Foster Industrialization in Early 19th Century Egypt?*, 2013.
- [12] Batou, J., “*Between development and underdevelopment: the precocious attempts at industrialization of the periphery*”, Librairie Droz, Volume 6 (1991): 1800-1870.
- [13] Gliddon, G. R., *A Memoir on the Cotton of Egypt*, J. Madden & Company, No. 32136, 1841.
- [14] Owen, E. R. J., *Cotton and the Egyptian economy: a study in trade and development*. Clarendon Press, 1969.
- [15] Fahmy, K., “Towards a social history of modern Alexandria”. In *Alexandria, Real and Imagined* (pp. 281-306). Routledge. (2017).
- [16] Richards, A., “Land and Labor on Egyptian Cotton Farms, 1882-1940”. *Agricultural History*, Volume 52, Nomor 4, (1978): 503-518.
- [17] Abaza, M, *The Cotton Plantation Remembered: An Egyptian Family Story*, Oxford University Press, 2013.
- [18] Ibrahim 'Amr, Al-ard wa'l-fellah: al-mas'ilah al-zira'iyah fi Misr [The land and the peasant: the agricultural problem in Egypt], Cairo: Matba'at al-Dar al-misriyyah, (1958): 10.
- [19] Al-Kilānīy, *Chamāmah Salām, Ath-Tha'atul-Ūlā, Ishdārun Mutamazzizun, Dārush-Shachūh lin-Nasyar wat-Tauzī'*, 2015.
- [20] Sukiman, Uki, 2003. “Ikonitas dalam Novel Chamāmah Salām karya Najīb Al-Kilānīy”. *Jurnal Adabiyat*, Vol.I No.2 Maret 2003:113-125. UIN Sunan Kalijaga, Yogyakarta
- [21] Komariah, 2017. “Konflik Batin dalam Novel Chamāmah Salām karya Najīb Al-Kilānīy”. *Digital Library*. UIN Sunan Gunung Djati, Bandung.
- [22] Magnis-Suseno, F., *Pemikiran Karl Marx: Dari Sosialisme Utopis Ke Perselisihan Revisionisme*, Jakarta: Gramedia Pustaka Utama, 1999.
- [23] Suseno, F. M., *Dari Mao ke Marcuse: Percikan Filsafat Marxis Pasca-Lenin*, Jakarta: Gramedia Pustaka Utama, 2013.

- [24] Eagleton, Terry, *Marxisme dan Kritik Sastra* translated from *Marxism and Literary Criticism* by Roza Muliati et al., 1st print, Yogyakarta: Penerbit Sumbu, 2002.
- [25] Manshur, Fadlil Munawwar, "Teori Sastra Marxis dan Aplikasinya pada Penelitian Karya Sastra Arab Modern". *Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*. Tahun 40, Nomor 1, (2012): 5-6.
- [26] Faruk, H. T., *Pengantar Sosiologi Sastra*, Yogyakarta: Pustaka Pelajar, 1994.
- [27] Lukács, G., *History And Class Consciousness: Studies In Marxist Dialectics*. mit Press. (1972).
- [28] Yunus, Mahmud, *Kamus Arab Indonesia*, Jakarta: Yayasan Penyelenggara Penterjemah/Pentafsir Al-Qur'an, (1973).
- [29] A.W. Munawwir, *Kamus Al-Munawwir Indonesia dan Arab*, Surabaya: Pustaka Progressif, (2007).
- [30] Farhah, Eva, *Tanggapan Pembaca atas Cerita Pendek Al-Jū' Yaf' al Aktsar dalam The Arabic Culture Identity: Facts and Challenges*. Yogyakarta: CV Idea, (2014).
-

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

