Identity Construction of the Main Character in the Novel "Mashatun" by Hani As-Salmi: An Analysis of Gramsci's Hegemony Theory

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Abstract

This research aims to determine how the forms of Israeli power hegemony psychologically impact the Palestinian people, as represented through the main character in Hani As-Salmi's novel "Mashatun." Hegemony and its impacts cause the construction of a person's identity, influenced by oneself and their social life. This research employs a descriptive qualitative method. The primary data source is the narration and dialogue in Hani As-Salmi's novel "Mashatun." Meanwhile, secondary data sources consist of books and articles relevant to the researcher's objectives and topic. The data collection technique in this research is the note-taking technique, with data analysis using Miles and Huberman's method, which comprises three analysis techniques: data reduction, data presentation, and conclusion drawing. The results of this study indicate three forms of power hegemony, namely authoritarian, capitalism, and consensus, totaling 6 data points. Additionally, the impact of power hegemony on the main character is shown in 9 data points, representing forms of in-group and out-group attitudes or personalities. Furthermore, 4 data points demonstrate character changes in the main character. Based on the research findings, it can be concluded that the forms of Zionist Israeli power hegemony create a psychological impact on the main character. Consequently, power hegemony becomes one of the factors in the formation of the main character's personality or identity construction, built from a series of events or experiences.

Keywords: *Identity construction, Novel, Gramsci's hegemony, Gustav Jung's personality*

Introduction

The Palestinian-Israeli conflict is a dynamic topic to this day. This conflict has long historical roots. Because, this conflict is influenced by various conflict actors that make the Palestinian-Israeli conflict no longer just about the struggle for territory between the Jews and the Palestinians. More than that, there is a humanitarian crisis, identity, education and economic crisis of course. As reported by the international news website www.tempo.co the Israeli genocide has caused a humanitarian crisis and destruction for the Palestinian people. The number of civilian casualties, 70% of which consisted of women and children, the destruction in the health sector with limited access to hospitals and medical personnel, then the blockade of economic aid and hunger and the housing crisis due to Israeli ceasefire (Planasari, 2025). In addition, the involvement of several countries that have various interests is a contributing factor to why the conflict continues to this day (Prinita, 2019). With these social facts, of course, the condition of the Palestinian people is increasingly pressured and on the verge of destruction. Therefore, the issue of the Palestinian-Israeli conflict needs to be portrayed in any media

as a global humanitarian issue, because this conflict is not only a form of territorial struggle but a form of human rights violation.

Palestinian writers use literature to describe the social, natural, economic and political conditions around them as a form of voicing ideas, ideas and feelings about the ongoing war. They expressed anxiety over the depressed condition and position of their identity and homeland due to Jewish immigration (Ismatullah, 2022). Indirectly, a Palestinian identity and social construction was formed as a result of the Palestinian-Israeli conflict. Therefore, it attracts the attention of researchers to examine more deeply the humanitarian crisis, identity and economy of the Palestinian people reflected in the frame of literary works.

Identity construction is a stage or process of forming and developing individual character. Barker defines that identity is a similarity that a person has with several individuals and that distinguishes a person from other individuals (Afriandi et al., 2022; Fadilah et al., 2023; Husein & Tanjung, 2022; Shania et al., 2024). The formation of identity is not only personal, but also related to socio-cultural conditions (Shania et al., 2024). In postcolonial studies, the process of forming one's identity is influenced by social relationships that influence each other, such as the family environment, peers, and the educational environment (Azhim, 2022; Shania et al., 2024). In other words, identity construction is a process of forming one's identity or personality that is able to distinguish individuals from one another, where the identity is obtained through a series of life experiences (Husein & Tanjung, 2022; Siswadi et al., 2024).

Based on the above background, the construction of identity in the frame of literary works becomes the focus of researchers' studies on how the form of Israeli rule that has a psychological impact on the Palestinian people. Researchers used the object of literary works in the form of a novel entitled "Mashatun" by Hani as-Salmi, a Palestinian writer. Hani as-Salmi was born in 1978 in the Gaza Strip, Palestine(All 4 Palestine, n.d.). The novel tells the story of "Mashatun" (which means diamond) in a subtle and captivating way. Hani tells the story of a Palestinian girl from childhood to adulthood and her simple family. She tells a lot about her family and the Palestinian people about their lives and conditions due to colonization. Hani is one of the many Palestinian writers who aggressively publish literary works as a medium to voice resistance to the hegemony of the Israeli Zionists.

Antonio Gramsci's theory of hegemony and Carl Gustav Jung's theory of personality are used as analytical tools in this research study. Both theories can describe the form and impact of the war, both physically and psychologically. The theory of hegemony can explain the form of colonial control and the theory of literary psychology can describe the intrapsychic conflict of the Palestinian people, especially the main character in the novel. According to Gramsci, hegemony is a form of control of a group over another group that has been unwittingly organized and accepted as a rule that must be agreed upon by the hegemonic group (Gramsci, 2013). Gramsci also stated that the basic concept of hegemony is more focused on how the dominance group introduces moral and intellectual leadership with a form of consensus or acceptance (Latifah & Putra, 2020; Nuratikah & Wiyatmi, 2021; Octavia et al., 2024; Safitri et al., 2024).

Meanwhile, literary psychology theory is used to examine the psychological or psychological aspects of the characters described by the author in literary works (Hikmawati et al., 2021; Pratiwi & Suteja, 2020). This study uses Carl Gustav Jung's perspective personality theory to support researchers' findings regarding the identity construction process reflected in the novel. According to Carl Gustav Jung, an expert in analytical psychology defines personality as a whole of attitudes, feelings and behaviors,

both conscious and unconscious (Yusuf & Nurihsan, 2008). Jung also believed that personality is influenced by the past heritage of his predecessors. So that personality is formed through a long process gained through experience from generation to generation (Siswadi et al., 2024). Thus, personality is a dynamic system within the individual and something that affects the adjustment of an individual to his environment (Faidzin, 2022).

With regard to this study, researchers found several previous studies that are relevant to the researcher's study, including (1) *Hegemoni Kekuasaan Dalam Novel Ukhruj Minha Ya Mal'un Karya Saddam Hussein (Kajian Hegemoni Gramsci)* (Jannah & Elyazir, 2022); (2) *Kekerasan sebagai Kisah: Visualisasi Konflik Israel-Palestina dalam Novel Grafis Palestine dan Footnotes in Gaza*(Saputra et al., 2023); (3) *Kebutuhan Eksistensi Tokoh Utama Dalam Cerpen Abu Ar-Rīh Karya Hasan Ibrahim Nashr (Psikologi Kepribadian Erich Fromm)*(Mustopa & Khair, 2022); (4) *Bentuk-Bentuk Konstruksi Identitas Postkolonial dalam Novel Tenggelamnya Kapal Van der Wijck* (Wijaya & Halimatussadiah, 2020); (5) *Tipe Kepribadian EkstroverTokoh UtamaNovel Ganjil Genap Karya Almira Bastari:Kajian Psikoanalisis Carl Gustav Jung* (Effendi et al., 2023).

The similarity of this research with previous research is that both use the setting of the Palestinian-Israeli conflict. As research conducted by (Mustopa & Khair, 2022; Saputra et al., 2023) in his research he used the object of analysis of literary works by raising the background of the Palestinian-Israeli conflict. And the next similarity is using the analysis knife of Antonio Gramsci's hegemony of power theory (Jannah & Elyazir, 2022) and Carl Gustav Jung's perspective personality theory (Effendi et al., 2023) with the same object of study of literary works in the form of novels. In addition, there are also similarities in the focus of research on identity construction as research conducted by (Wijaya & Halimatussadiah, 2020). Meanwhile, differences with previous research are found in research conducted by (Mustopa & Khair, 2022) where the research uses material objects in the form of short stories with the analysis knife of Erich Fromm's perspective personality theory. The next difference is found in the research (Wijaya & Halimatussadiah, 2020) which examines the form of identity construction using Homi K. Bhabha's postcolonial theory.

Based on the similarities and differences between this research and previous studies, the position of this research is to contribute by adding research on the form of colonization and its impact, especially in terms of the Palestinian-Israeli conflict that continues to this day. So this research provides new insights into the correlation between the form of hegemony of power and the psychological condition of the hegemonized society. In this case, there is no study that correlates the forms of colonization that have an impact on the psychology of the people. This is because, based on observations made by researchers, they often encounter many studies that examine the issue with literary sociological analysis which we will only continue to focus on the social conditions of society. Thus, the purpose of this research is to explain and describe, including (1) the forms of hegemony of power from Gramsci's perspective in the form of authoritarian hegemony of power, capitalism and consensus. (2) the impact of hegemony of power on the main character in the novel "Mashatun" by Hani as-Salmi.

Method

The method in this research is descriptive qualitative research. The research will only present the data in the form of a narrative according to the findings as they are. So that in this study there will be no data or findings in the form of numbers. The primary data

source in this research is narration and dialog in the novel "Mashatun" by Hani as-Salmi. A novel by Hani as-Salmi, a writer and writer from Palestine, this novel was published in 2015. With secondary data sources in the form of books and articles that are relevant to the purpose and topic of the researcher's analysis study.

The data collection technique in this research is the reading and note-taking technique. Researchers do careful reading and data collection. By first translating the object of study, then collecting data taken from quotations in the novel. Meanwhile, the data analysis technique in this study uses the Miles and Huberman method which consists of three analysis techniques, namely data reduction, data presentation and conclusion drawing. Based on the data that has been collected, it is then analyzed in depth according to the theoretical analysis knife used. Then the data is presented in a way of narrating and classifying it. Thus drawing conclusions in accordance with the findings and objectives of the study.

Results

Hegemony of power according to Gramsci is defined as a form of power exercised by one group over another(Gramsci, 2013). Hegemony is carried out in several ways, first by domination. Second, moral and intellectual leadership accompanied by coercion or suppression (Geleuk, 2020; Jazuli et al., 2023). In this case, power is defined as the power or ability a person has to control other groups that can influence a person's behavior and view of the world (Octavia et al., 2024). In line with Gramsci's statement that the hegemony of power has four main components, namely culture, ideology, the state and the intellectuals (Gramsci, 2013). With regard to this, the results of this study are in the form of hegemony of power in the form of ideology which is divided into autiarism, capitalism and consensus. As well as the impact of the hegemony of power on the main character which consists in the form of personality and character changes in the main character.

Authoritarian
Data 1

وفجأة سقطت قنبلة غاز مسيل للدموع وسط الحفل، فصار الجميع يبكي، ويركض خوفًا جدي حمل مزيون وسعد على ظهره، وأنا أمسكت بيد جدتي وركضنا إلى البيت. وصلنا قبل أن يهاجم الجنود المدرسة، ويعتقلوا ناظر المدرسة، ويشبعوه ضربا؛ لأنه سمح أن تُغنى أغانٍ فلسطينية في الحفل.

Suddenly, a tear gas bomb fell in the middle of the party, and everyone started crying and running in fear. My grandfather carried Mazyoun and Saad on his back, and I took my grandmother's hand and we ran home. We arrived before the soldiers attacked the school and arrested the principal, and beat him because he allowed Palestinian songs to be sung at the event (As-Salmi, 2015).

The quote above tells the story of what happened at the school event. When in the middle of the event, the Israeli soldiers dropped tear gas bombs that made the people there feel scared and ran away. The quote shows the Israeli authoritarianism by dropping tear gas bombs and arresting the principal because he allowed Palestinian songs to be sung at the event.

Data 2

<div dir="rtl">

فجأة قال الجندي بالمكبر: "ممنوع دخول أي شيء كبير، الأشخاص فقط، أما السيارات والعربات والدراجات؛ فتعود إلى البيت"

</div>

Suddenly, a soldier with a megaphone said: "No large items, only people are allowed to enter. Cars, carts, and bicycles must return home." (As-Salmi, 2015).

The incident occurred while the residents waited for about half an hour in front of the checkpoint boundary. With various needs, there were teachers and principals who wanted to go to school. Then the students and farmers who wanted to go to the market, as well as the Masya family who wanted to sell their cabbage harvest. But suddenly, the Israeli soldiers allowed them to pass through, but without their vehicles and large luggage. The authoritarianism of the Israeli soldiers was clearly illustrated when they suddenly asked them to pass without the luggage and vehicles that the residents were carrying.

Capitalism

Data 3

<div dir="rtl">

حدث ما تنبأت به جاء الصوت المزعج صوت آليات وجرافات كبيرة جدًّا وضخمة، زرعت جدارًا كبيرًا من الإسمنت طوله سبعة أمتار، قطع أشجار اللوز، وشطر مزرعتنا إلى نصفين.

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What my grandmother predicted happened, the disturbing noise came. The sound of machines and heavy machinery planting a seven-meter high cement wall, cutting down almond trees, and splitting our orchard in two (As-Salmi, 2015).

Based on the quote above, it illustrates how the Israeli Zionists suddenly came to destroy the land and split the Masya family's kebuh into two by building a seven-meter high wall that divides the land. The form of capitalism is clearly illustrated by where they took half of the Masya family's land by force and cut down the almond trees they planted.

Data 4

<div dir="rtl">

صُعق من سمع هذا الكرنب سوف يذبل، كيف لنا أن نعيده؟ لا بد من حل أشار جدي إلى الجندي: يا خواجة معنا بضائع لا بد أن نذهب بها إلى السوق قبل أن تذبل. أجاب الجندي: "ممنوع ممنوع ارجع وإلا سأطلق الرصاص عليك"

</div>

Hearing the announcement, everyone was surprised. Cabbage wilts if left unattended. We had to find a solution. My grandfather pointed to the soldiers and said: "Sir, we have things we need to take to the market before they wither." The soldier replied: "Forbidden, forbidden, go back, or I will shoot you." (As-Salmi, 2015).

The quote tells the events that occurred when the community, especially the farmers who had been waiting for a long time for the gate to open in front of the checkpoint. When Grandpa Masya pleaded with the guards for bringing their harvested cabbages to sell to the market. Instead, he was threatened by Israeli soldiers. This shows the form of capitalism of the Israeli Zionists where when he saw the farmers carrying their crops to be sold to the market, he suddenly informed them that only humans could pass through the checkpoint without their luggage.

Konsens

Data 5

<div dir="rtl">

يا الله كم كان هذا الموقف مرعبًا لنا! جلس جدي دون كلام، بعد أن غادر الرجل، وحاولنا أن نلومه على عدم سؤاله عن أبي وعمي، فأجابنا: "الغائب يعود، وإن لم يعد كفانا أن نستأنس بذكراه".

</div>

Ya Allah, how tense this situation was for us! Grandfather sat without a word after the man left, and we tried to blame him for not asking how dad and uncle were. However, he calmly

replied: "The lost will return, and if not, it is enough for us to remember them." (As-Salmi, 2015).

The data tells a tense situation for Masha. When the man who was her grandfather's friend also went to the market with her father and uncle. However, the man only returned alone without his Uncle and Father. For Masya at that moment it was tense because he did not see his father and uncle return. This was because of how tight the security at the checkpoint was, anyone could be arrested without being able to return to their home. With regard to this, the consensus in this quote is seen in the grandfather's words as if he was not worried about his sons because if they could not return, it became a natural thing for the Palestinian people.

Data 6

الحاجز مغلق، والكل مستبشر أن الإغلاق لن يطول نصف ساعة على الأكثر ويُفتح، ونذهب إلى السوق. يبدو أن الأشياء لا تقدر كما نحلم بها.

The checkpoint was closed, and everyone was optimistic that the closure would only last half an hour at most and would be opened, and we would go to the market. It seems that things didn't work out the way we had imagined (As-Salmi, 2015).

In this excerpt, the residents wait optimistically at the checkpoint to pass through and go about their daily lives. However, after waiting for a long time Masha feels that things are not happening as they expected. The quote clearly depicts a consensus that waiting for hours in front of the checkpoint to go from one area to another is a natural and normal thing for them to do, even though they should have freedom in their own homeland.

The Impact of Hegemony of Power on the Main Character
Attitude or Personality in the ingroup category in the Family
Tough
Data 7

ربطت بطني بحزام، وانطلقتُ وأخي وابن عمي ننقل الشتلات إلى الطرق المحروثة في المزرعة، لا بدَّ أن تبتعد كلُّ شتلة عن الأخرى حوالي أربعين سنتيمترًا.

I tied my belly with a belt and set out with my brother and cousin to transfer the seedlings to the plowed land. Each seedling had to be about 40cm away from the others (As-Salmi, 2015).

The quote shows Masya's condition, who had a stomach ache, so she tied her stomach to endure the pain. But she still went to the field to help her family plant cabbage seedlings. Based on this quote, it shows that Masya is a tough girl for whatever happens to her and her family. Thus the form of Masya's tough personality is clearly reflected in the narrative described by the author that Masya has felt pain in her stomach for several days and she did not tell anyone about the pain in her stomach, even she still struggled to help her family to plant cabbage.

Cheerful
Data 8

كنت ألعب كثيرًا دور المعلم، وكل العائلة تستمع إليَّ، والأمل الذي كنت أعيش عليه في تلك اللحظة، أن يكون

عندنا طباشير أبيض.

I often played the role of a teacher, and the whole family listened to me, and the hope I lived by was that we would have white chalk (As-Salmi, 2015).

The quote above describes Masya who often plays with his siblings at home. Where he acts as if he is a teacher and it becomes an entertainment for his family. With regard to the quote above, the author represents Masya's cheerful personality where he lived his childhood by playing and laughing with his family amidst the conditions that were crushing them.

Helper
Data 9

الشيء الثالث الذي أتقنته من مراقبة شتلات الكرنب النوم. كان يهاجمني دون ميعاد؛ كنت أصاب بالدهشة،حين أستيقظ وأجد نفسي في البيت أقوم مفزوعة كيف وصلت إلى البيت؟ فيبتسم جدي، ويقول: "الحمار حملك إلى هنا".

Sleep is the third thing I've mastered after watching the cabbage seedlings, always coming to me unannounced. I was always surprised when I woke up to find myself already at home, wondering how I got home? My grandfather smiled and said, "The donkey brought you here."(As-Salmi, 2015).

The next quote tells how Masya fell asleep in the field while watching and guarding the cabbage garden. This is because the novel often describes how Masya always helps his grandfather take care of the garden. So that most of his time is spent in the garden until he often falls asleep in the garden and wakes up in the house. The data shows that Masya's personality is a helper. Masya always spends his time in the fields with his grandfather and siblings to plant, care for and harvest the cabbage they grow.

Never Give Up
Data 10

كنت أركع أمام الشتلات كعابد بوذي، وأضع يدي على الأرض، وأتمتم بكلمات.

I knelt in front of the seedlings like a Buddhist worshipper, put my hands on the ground, and muttered the words (As-Salmi, 2015).

The quote above tells the story of Masya who was praying and asking Allah to make the cabbage he planted grow well. In the midst of his efforts to plant and care for the garden, he did not stop begging and whispering to the soil so that the cabbage would grow well. This is because growing cabbage is their only hope and source of livelihood. In the midst of the damaged surrounding environment, it is very difficult to plant something. Therefore, Masya always prayed and knelt on the ground so that God would let the cabbage grow well. In line with this, the author represents Masya's hopeful and unyielding personality. He continues to try to plant by not forgetting to pray to God about his hopes for the cabbage he planted despite the difficult conditions for the plant to keep growing.

Care
Data 11

يضع كرسيين وتريزة صغيرة ونجلس لشرب الشاي باللبن عندما نجلس يمسك بيدي، ويثرثر، ويثرثر، ويقول: "أنت وحدكِ من يستمع إلي.."

She set up two chairs and a small table, and we drank milk tea. As we sat down, she took my hand and spoke at length: "Only you will listen to me."(As-Salmi, 2015).

The quote above tells the story of Masya who has grown up and her grandfather who is getting old. The quote depicts the two of them sitting and drinking tea together and telling each other many things. With regard to this data, the author can see how Masya's personality is very caring and loving towards his grandfather, which is clearly illustrated in the quote spoken by his grandfather "Only you want to listen to me.". Since

starting a family, Masya has lived separately from his family and grandfather. However, every week he always goes to visit his grandfather. Of course this shows how much Masya cares about his family.

Attitude or Personality in the outgroup category in the social environment
Brave
Data 12

أحبها كثيرًا، لأنها حمتَني عدة مرات من ركلات الجنود حين كانوا يركضون خلفنا وقت المظاهرات ضد الحواجز، وزاد حبي لها حين منعت عني الرصاص المطاطي في يوم ساخن أمام مدرستنا.

I liked it a lot, because it protected me several times from soldiers' kicks when they chased us during demonstrations against the checkpoint, and my love for it grew when it protected me from rubber bullets on a hot day in front of our school (As-Salmi, 2015).

In the quote above Masya tells how the situation of her social environment where there is often a commotion at the checkpoint, until she got a kick or rubber bullet shot from Israeli soldiers and she protected herself with her favorite bag. The quote above shows how she courageously faced everything without fear.

Caring and Honest
Data 13

ردت بصوت منخفض مع دمع في عينها من الوجع:"شكرًا لك لماذا جئت؟ هذا تعب عليك!"
"لا، أنا سعيدة؛ لأني رأيتك قبل أن تسافري، وعلمت أنك ستسافرين إلى الأردن من المستشفى. عندي لك أمانة، حيث وقع منك كتاب صغير، وميدالية جميلة، جئتُ أعيدها إليك."

She answered in a low voice while shedding tears of pain: "Thank you for coming, you must be tired!"
"No, I'm glad; because I saw you before you traveled, and I knew you would travel to Jordan from the hospital. I have a small book and a beautiful medal, which I brought to return to you (As-Salmi, 2015).

The above quote tells the story of when Masya visited his teacher who was sick and fainted at school. Then a book and a cross-shaped pendant fell from his teacher's grasp. Masya also took the items. Then Masya went to find out where his teacher was taken by an ambulance. Then he went to the hospital where his teacher was examined. The hospital told Masya that his teacher was going to Jordan to be treated for his severe illness. Masya chased the teacher to the checkpoint before the teacher left for Jordan. Then at the checkpoint he managed to find his teacher in a car in a state of weakness and pain. Masyapun gave the item he took to his teacher. From the description of the events above, it shows how caring and respectful Masya is to his teacher, he also returns items that do not belong to him to their owners. This presents how Masya's character is honest and cares about his surroundings.

Ingenious and Creative
Data 14

أبدع في تشكيل مجموعة من زهور الحقل العادية، البسيطة الرائحة والعطر، وأخذها إلى المدرسة، وأهديها للأستاذ، حين لا أنجز الواجب المدرسي.

I am adept at arranging simple, fragrant and fragrant field bouquets, which I then bring to school, and give them to the teacher when I don't complete my schoolwork (As-Salmi, 2015).

The quote above tells the form of Masya's habit of always making flower arrangements in the fields to persuade his teacher not to be angry. Every time he didn't do his schoolwork. In the quote above, the author represents Masya's character who is clever and full of ideas because he always has a way to reduce his teacher's anger over his mistakes.

Smart
Data 15

دارت في خلدي فكرة، فناديت على زميلاتي في الصف، أن يساعدنني في حمل الكرنب.كل واحدة تحمل كرنبة في ثيابها، وتنقلها إلى الجهة الأخرى من الحاجز.

I got an idea, so I called my classmates to help me carry the cabbage. Everyone carried one cabbage in their clothes and moved it to the other side of the checkpoint (As-Salmi, 2015).

The quote above tells the story of when the harvest season arrives. Masya and his family were preparing to go to the market to sell their crops as their only source of income. However, when they arrived at the checkpoint the guards forbade them from carrying any luggage, only humans were allowed to pass through the checkpoint. With Masya's ingenuity, he then asked his friends who were going to school to carry cabbages in their clothes and pass through the checkpoint. That way Masya and his family managed to sell their crops at the market. The quote above clearly illustrates Masya's intelligence, he is able to utilize his social environment with the ideas contained in his mind.

Changes in The Main Character
Data 16

كنت أعتقد أن الحزن يأتي فقط من قلة السكاكر للأطفال، ولكن الحزن الآن يأتي من وجود الملح في الحياة.

I used to think that sadness only came from the lack of candy for the kids, but now sadness comes from the presence of salt in life (As-Salmi, 2015).

Data 17

كنت لا أخجل حين أركب الحمار، وأضع كل قدم في جهة، والآن حين أركب الحمار، أضع قدماي في جهة واحدة.

I used to not be shy when riding a donkey, and I put each foot on a different side. But now when I ride a donkey, I put both my feet on the same side (As-Salmi, 2015).

Data 18

كنت أعشق صوت المشاكل، وصوت الرصاص، أما الآن فأميل إلى الجلوس وحدي، وأنتظر نافد بصير حين يكتمل القمر بدرًا .

I used to love the sound of commotion, and the sound of gunfire. But now I'd rather sit alone, and wait for the lunar eclipse when the moon is full (As-Salmi, 2015).

Data 19

كنت أتكلم بسرعة حين أتحدث مع مدرسي، أما الآن فأتعمد أن أسعل، وأنطق الكلام بصوت غير مسموع.

I used to speak quickly when talking to my teacher, but now I deliberately cough and say words in an inaudible voice (As-Salmi, 2015).

The quotes above represent the form of character change told by the character "I" (Masha) who feels a form of personality change. Where in data 16 to 19, when Masha has become an adult girl, she tells how she used to be sad because she didn't get candy, then when riding her grandfather's donkey she always put her feet on both sides, namely right and left. And she was used to the noise of war. Likewise, he used to talk a

lot quickly. But everything had changed when she became a grown-up girl, Masya consciously felt the changes in herself.

Discussion

Based on the results of the data findings above, the form of hegemony of power in the novel "Mashatun" by Hani as-Salmi is shown by the author in the form of hegemony of power in the form of; 1.) Authoritarian, 2.) Capitalism, 3.) Consensus. The representation of the hegemony of power is depicted in the form of interactions between the characters in the novel and the Israeli civilian apparatus, namely Israeli soldiers, both in narrative and dialogue excerpts in the novel.

In the first form of power hegemony, authoritarianism is found in data (1) and (2) where the authoritarianism of the Israeli soldiers is clearly visible in the quote. The perpetrators of authoritarism in the quote are Israeli soldiers. Because the perpetrator of authoritarism is someone who has authority and authority and the like so that he has the power to give orders, directions to the group under him. In this case, the authoritarian form of ideology is a basic form of thinking that emphasizes power with the principle of freedom so that it is able to become a controlling party to the group under (Jannah & Elyazir, 2022). An authoritarism or freedom element is represented in the novel where Israeli soldiers hegemonize the colonized through a massive control over Palestinian citizens.

In line with the above argument, according to Gramsci, in the hegemony of power, a working device is needed so that power is lasting and lasting in the colonized country, there are at least two working devices, namely working devices that are able to carry out coercive acts of violence, then working devices that are able to persuade people to obey them in religion, politics, education and so on (Gramsci, 2013). The quote shows that the Israeli army is an Israeli work tool to threaten and commit acts of violence so that people obey them in all fields. As in data (1) the Israeli soldiers hegemony their power in the form of ideology through educational institutions where during a school event he beat the principal for allowing the event to sing Palestinian songs. While in data (2) the Israeli soldiers gave orders and directions to the Palestinians that they could pass through the checkpoint without carrying any luggage. Thus in the novel "Masatun" by Hani As-Salmi, the hegemony of power is clearly represented by the author through a series of behaviors or actions between Israeli soldiers and the community by involving intellectuals.

Second, capitalism is an attitude that prioritizes personal gain that refers to freedom and material wealth. Not only in an economic system, in the context of hegemony, capitalist ideology is a form of way of thinking, values and behavior that a person does to gain power consciously in order to have property or wealth to move all lines of life of the group below (Pangestu et al., 2023). Capitalist ideology is closely related to wealth and power, where the elements contained have been integrated into social practice, resulting in the ideological division of social classes such as the upper and lower classes (Latifah & Putra, 2020) .

Based on the definition above, the form of hegemony of power in the form of capitalism ideology is found in data (3) and (4) which represent the form of capitalism ideology in the colonizers and colonized. As in data (3), it can be concluded that there is a capitalist ideology represented in the quote *"... cut the almond tree, and split our garden in two."* (As-Salmi, 2015) which explains that the Israeli Zionists have exercised hegemony of power by building a large and high wall in the garden belonging to the

Masha family and then cutting down their almond trees. Of course, in this case it illustrates the Israeli Zionist capitalist ideology, which is in accordance with Gramsci's perspective that hegemony of power occurs when the main work device exercises social control over the people directly and one of them is in the form of forcibly taking things owned by the people (Nuratikah & Wiyatmi, 2021) . Whereas in the data quote (4) the form of capitalist ideology is represented through the colonized where in the quote Masha's grandfather was worried about the cabbage they harvested which would be taken to the market because the guards prohibited people from carrying any luggage to cross the checkpoint. So that it can make the cabbage wither and cannot be sold. Capitalism here illustrates how the harvest is their only source of income.

Third, consensus is one form of power hegemony found in the novel. According to Gramsci's perspective, hegemony of power is easier to occur through a consensus mechanism than an oppression of the colonized. In other words, consensus is a form of hegemony system of upper-class groups that dominate the colonized morally and intellectually with the consent or submission of the lower-class so that power can be accepted as something natural (Octavia et al., 2024) As the findings of data (5) and (6) there is an agreement or submission of the colonized to the dominance group because they consider it as something natural, as in the data quote (5) where Masha's grandfather who did not feel worried when his two sons had not returned home for a long time since passing through the checkpoint, as if losing his life or not seeing his family for a very long time due to the checkpoint became something natural. This can also be seen in the results of the data quote (6), where when people wait for hours for the door to open at the checkpoint to pass through, this reflects the subjugation of the colonized people to the ownership of their own country. Based on the results of the data findings, it shows the subjugation and perception of the colonized people of the actions of the upper class that this is something natural. This is in line with Gramsci's hegemony perspective, which is known as the construction of hegemony, which is a form of hegemony that then gives rise to an understanding in the colonized that the colonizers have the right and responsibility for their power, so it is an obligation for the colonized to obey the orders and power of the colonizers (Nuratikah & Wiyatmi, 2021).

Based on the results of data findings regarding the form of hegemony in the novel "*Mashatun*" by Hani As-Salmi, of the three forms of hegemony of power, it has caused a psychological impact on the characters in it. However, in this study, researchers only focus on the impact on the main character, Masha. As a result of the findings, there is an identity construction that is built as a result of the hegemony of Israeli Zionist power. From the process of identity construction, researchers found two processes of identity construction represented through: 1.) The form of attitude or personality of the main character in ingroup and outgroup, 2.) The occurrence of character changes in the main character.

Analysis of character identity construction in literary works is a form of character development, personality and attitude through interactions and storylines played by characters in literary works, all of which are built to attract readers. Because every literary work has a hidden identity that is reflected through the character's story and characterization in the literary work (Sarasati, 2021)). The process of constructing one's identity can be assessed through the character himself and the influence of his social life (Dewojati & Nurtalia, 2023; Husein & Tanjung, 2022; Sarasati, 2021). And in the analysis of the main character's identity construction in the novel "*Mashatun*" by Hani As-Salmi, it is determined by internal (ingroup) and external (outgroup) factors from the surrounding environment. In line with Abrams and Hogg's opinion that an individual is

part of various social categories and groups. Which in Social Identity and Social Comparison says that in the category of self a person tries to fit into their social category (Abrams & Hogg, 1990).

In this regard, the construction of the main character's identity into the category of self or ingroup factors in her family environment. Masha is categorized as an ingroup, where a person is bound and has commitment and solidarity with their group(Mutmainnah et al., 2022). In line with this argument, researchers found data that represents the form of Masha's attitude or personality in her family environment in the form of a tough, cheerful, helpful, unyielding, and caring personality. This is because Masha is the oldest grandchild and among her cousins, Masha also replaces the role of her grandmother who has passed away so that she has solidarity and emotional ties with her grandfather, which is represented in the novel with Masha's tough, cheerful, helpful, unyielding, and caring attitude towards her family. She never complains and always helps her grandfather in the garden. As the eldest granddaughter, Masha is certainly a role model for her cousins, which is represented by the author in Masha's tough and unyielding figure. Therefore, the form of Masha's attitude or personality is a form of commitment that plays a stronger role in contributing to forming a positive individual identity.

The main character's identity construction in the outgroup category in her social environment, represented that Masha is an individual who is part of a social group. Social identity is obtained through the outgroup category because the environment has a strong role and influence in the formation of one's identity where the environment is able to construct each individual, so that the construction of one's identity as a whole results from social construction (Barker, 2004). Based on the findings of the researchers, it was found that Masha's attitude or personality in her social environment has a brave, caring and honest personality, clever and creative, and smart. This personality represents the form of Masha's pleasant attitude in the surrounding environment. Masha's social status, which is actually a schoolgirl and a small teenager in her environment, can certainly make Masha try to enjoy her pleasant childhood. Based on the results of five data findings regarding the form of Masha's attitude or personality, it represents that Masha's identity as an individual is not only seen from her interactions with her family, but also in her social environment, Masha has a good and positive individual identity. Thus, through the entire analysis related to the main character's identity construction process, it is strongly influenced by two factors, namely ingroup and outgroup factors that Masha gets through interactions with her family and surrounding community.

With regard to the results of the analysis or discussion of the factors of the main character's identity construction which states that identity construction is influenced by two factors, namely through ingroup and outgroup factors. In line with this, researchers found data that shows the next identity construction, namely the formation of Masha's identity both individually and socially represented by the author with a change in Masha's character or personality which is caused by experiences and events that have occurred in her life since childhood. In the findings, there are four data that clearly show the changes in Masha's personality as she grows from time to time through the narrative in the novel. In line with Carl Gustav Jung's opinion that a person's personality is formed through experience where the personality is stored in a conscious and unconscious (Fadilah et al., 2023; Putri et al., 2024; Siswadi et al., 2024).

The personality changes shown in the novel are as in data 1 to 4. The character "I" (Masha) narrates that there is a drastic personality change in her between then and

now. As narrated that Masha has now understood that sadness in life comes from the tests that God gives, which she symbolizes with the word "salt of life". Then she also now has more shame as a woman which she tells through how she now rides a donkey. Then she also narrates how she now prefers silence at night, whereas she used to love the noise that occurs in her neighborhood from the sound of commotion and gunfire. Mashapun also narrates the change in his attitude how he used to be so cheerful and talkative, now he starts to feel shy by slowing down his way of speaking.

In relation to Jung's opinion on personality, he stated that personality is a whole of thinking, feeling and behavior both consciously and unconsciously (Faidzin, 2022; Gramsci, 2013; Siswadi et al., 2024). With regard to this opinion, the four forms of data findings that represent Masha's personality change are a reflection of a thought, feeling and behavior that she is aware of or not. In addition, the thing that motivates the main character's character change is the form of experience or repeated events that she and her family experience. Based on Carl Gustav Jung's Archetype theory, Archetype is a form of personality formed from past events originating from the collective unconscious. Archetypes are also biologically related but come from an experience or repetitive events experienced from ancestors (Siswadi et al., 2024).

This can be proven through the overall findings of the researcher's data, the problems she experienced and witnessed as a child mostly occurred in terms of checkpoints and gardens. The checkpoint made a bad experience for Masha as her teacher who died in the checkpoint queue, then her father and uncle who did not return since passing through the checkpoint, and the sound of Israeli army aerial gunfire at the checkpoint because of the restrictions and rules that occur at the checkpoint. Even in the garden, it was a painful experience and event for Masha and her family. Starting from the large and high wall that divides their garden that made her grandmother died as a result of the incident, the almond trees in the garden that were cut down by Israeli soldiers, then how their garden is constantly monitored by Israeli soldiers.

Regarding the recurring experiences experienced by his ancestors, this can certainly be ascertained even though it is not clearly described by the author in the novel. As we know, the Palestinian-Israeli conflict has occurred more than 100 years ago, where the war broke out in 1948 and continues to this day (Maulani, 2002; Saputra et al., 2023). Although novels are merely imaginative stories, literary works with the background of the Palestinian-Israeli conflict are a medium to voice the ideas, ideas and feelings of Palestinian writers about the ongoing war. Through literary works, authors describe the social, economic, political and natural conditions around them. Therefore, until now the writers are not tired of voicing their resistance by competing to publish their literary works (Ismatullah, 2022).

After describing the overall results of the analysis of the main character's identity construction obtained through the novel "Masatun" by Hani As-Salmi, that the hegemony of Israeli Zionist power has a psychological impact on the main character which then forms a process of constructing the main character's identity which is influenced by two factors, namely ingroup and outgroup factors. Which of the two factors formed an identity construction with the main character's personality change. So it can be concluded that identity is formed not as a fixed or static form, but as a form that continues to develop, is not fixed and can change (Fadilah et al., 2023; Kumbara & Suka, 2012)

Conclusion

Based on the results of the above research, it can be concluded that the main character's identity construction is built through a process in the form of experiences and events he experiences. The hegemony of Israeli Zionist power has a psychological impact on the main character. Thus, the hegemony of power becomes a factor in the formation of a personality and even character changes in the colonized. In the novel "Masatun" by Hani As-Salmi, there are 6 data of Gramsci's perspective of power hegemony, as divided into three forms of power hegemony with details of 2 data in the form of authoritarian, 2 data in the form of capitalism, 2 data in the form of consensus. Meanwhile, the impact of hegemony of power on the main character is divided into two forms which are represented through the form of attitude or personality and character changes in the main character. In the form of attitude or personality of the main character, 9 data were found, with details of 5 data on the form of attitude or personality of the ingroup category in the family environment, and 4 data on the form of attitude or personality of the outgroup category in the social environment.

Identity construction in the main character occurs through the hegemony of power in the Palestinian-Israeli conflict which then becomes one of the things that psychologically influences the formation of identity in the main character. The results of the analysis in this study, researchers found that the process of constructing one's identity is influenced by ideology, conditions and situations of the surrounding environment. Of course this indicates that the Palestinian-Israeli conflict is a form of hegemony of power that affects the Palestinian population both physically and psychologically.

This research has limitations on the focus of the study, which is related to the hegemony of power from Antonio Gramsci's perspective and its psychological impact from Carl Gustav Jung's perspective contained in the novel "Masatun" by Hani As-Salmi. Thus, this research requires further research that can examine this novel using the hegemony of power from the perspective of other figures. In addition, this novel can be studied with other theories because there are still many elements that can be explored more in the novel "Masatun" by Hani As-Salmi using the background of the Palestinian-Israeli conflict, such as studying the economic conditions or natural conditions of Palestine, defining the symbols used by the author in the story, the representation of the Palestinian people over the hegemony that occurs, and so on.

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