

Literary Criticism of Cross-Class Marriage in the Novel Heart of the Night Dialectical Perspective of George Wilhelm Friedrich Hegel

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Abstract: *This study aims to analyze cross-class marriage in the novel "Heart of the Night" by Naguib Mahfouz using Hegel's dialectical perspective. The research method used is a qualitative analysis of the content of the novel and the application of Hegel's dialectical theory to understand the conflict and synthesis in the marriage relationship between the main characters, Jafar Sayyed Ar-rawi, and Marwana. The results of the study show that the novel "Heart of the Night" depicts cross-class marriage as a reflection of social imbalances and disparities in society. The conflict between tradition and modernity, as well as economic and social inequalities, became obstacles to the marriage relationship of the main characters. Using Hegel's dialectical perspective, this study finds that the conflicts that arise from this cross-class marriage are forms of thesis and antithesis that contradict each other. However, through this struggle and conflict resolution, a synthesis was created that included understanding and unity between these figures. This synthesis reflects the importance of respecting social and cultural differences in a marriage as well as the possibility of searching for deeper meaning in life in the midst of a life full of challenges.*

Keywords: *Hegel's Dialectic; High-end weddings; Heart of the Night.*

Abstrak : Penelitian ini bertujuan untuk menganalisis pernikahan lintas kelas dalam novel "Jantung Malam" karya Naguib Mahfouz dengan menggunakan perspektif dialektika Hegel. Metode penelitian yang digunakan adalah analisis kualitatif terhadap isi novel dan penerapan teori dialektika Hegel untuk memahami konflik dan sintesis dalam hubungan pernikahan antara tokoh utama, Jafar Sayyed Ar-rawi, dan Marwana. Hasil penelitian menunjukkan bahwa novel "Jantung Malam" menggambarkan pernikahan lintas kelas sebagai cerminan ketidakseimbangan dan kesenjangan sosial dalam masyarakat. Konflik antara tradisi dan modernitas, serta ketidaksetaraan ekonomi dan sosial, menjadi hambatan bagi hubungan pernikahan tokoh utama. Dengan menggunakan perspektif dialektika Hegel, penelitian ini menemukan bahwa konflik yang muncul dari pernikahan lintas kelas ini adalah bentuk tesis dan antitesis yang saling bertentangan. Namun, melalui perjuangan dan penyelesaian konflik ini, tercipta sintesis yang mencakup pemahaman dan kesatuan antara tokoh-tokoh tersebut. Sintesis ini mencerminkan pentingnya menghargai perbedaan sosial dan budaya dalam sebuah pernikahan serta kemungkinan pencarian makna hidup yang lebih mendalam di tengah-tengah kehidupan yang penuh dengan tantangan

Kata kunci : Dialektika Hagel; Pernikahan Kelas Atas; Jantung Malam



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INTRODUCTION

Interclass marriage is a theme that is often raised in literary works as a reflection of complex social and cultural dynamics in society [1]. One of the novels that raises this theme is "Heart of the Night," a literary work that depicts the love story of two people from different social backgrounds. In this article, we will explore the cross-class marriage depicted in the novel using Hegel's dialectical perspective [2].

Hegel's dialectic offers a relevant philosophical approach to understanding the conflicts and synthetics that arise in cross-class marriage relationships [3]. In this context, marriage becomes a meeting place between two different worlds, where contradictions and differences arise and seek to be resolved through a process of synthesis. Hegel's philosophy describes how opposition and harmony can be an integral part of the process of human evolution [4].

In the novel "Heart of the Night," the author explores the dynamics of relationships between the main characters who come from different social classes [5]. They have to face various challenges, stigmas, and conflicts that arise due to the differences in their backgrounds. The social constructs that govern the class of society become a barrier that must be overcome in the process of their marriage [6].

Mahfouz plays on his classic patterns in exploring the themes of cross-class marriage, spirituality and the harsh realities of precarious life.[7] This article will discuss how Hegel's dialectical perspective helps us in understanding the complexity and dynamics of the cross-class marriage relationship in the novel "Heart of the Night." Through the analysis of characters, conflicts, and the synthesis process that occurs, we will try to explore the philosophical meaning of these relationships and how they reflect the social and humanitarian aspects of real life.

By taking the perspective of Hegel's dialectic, it is hoped that we can more deeply understand the essence and message that the author wants to convey in raising the theme of cross-class marriage in the novel "Heart of the Night." In addition, this article also aims to contribute to the development of literary and philosophical studies, especially in the analysis of social relations and the role of dialectics in diverse societies.

Hegel's dialectic is a philosophical method developed by Georg Wilhelm Friedrich Hegel [8], a 19th-century German philosopher. Dialectics is a thought process that involves a conflict between a thesis and an antithesis, which then results in a higher synthesis or resolution of the conflict[9]. This process is repeated and leads to the development of a deeper understanding.

Here is an explanation of thesis, antithesis and synthesis in the context of the dialogue and story presented:

1. Thesis: The thesis in the context of dialogue is Jafar's belief or view of love and his decision to pursue his true love with the woman called "Gaadis it". This thesis reflects Jafar's determination and determination in facing any challenge in order to achieve his love. She is convinced that this is destiny and there is no way to avoid it, so she decides to pursue her love without hesitation.
2. Antithesis: Antithesis is the opposite view held by Jafar's grandfather. His grandfather realized that the journey to achieving the love Jafar wanted would probably be difficult and long, and he wanted to make sure that Jafar was well prepared for the challenge. His grandfather also highlighted the importance of carefully considering decisions, not just because of his teacher's academic progress. This antithesis reflects the realistic and careful consideration of Jafar's grandfather.
3. Synthesis: Synthesis in the context of dialogue is the result of a conflict between a thesis and an antithesis. Through a long and arduous journey of life, Jafar and his grandfather finally came to a deeper understanding of love, fortitude, and the meaning of life. This synthesis involves the meeting of their views, in which Jafar realizes that achieving true love is not only about determination, but also involves careful consideration of reality and possible challenges.

The result of this synthesis is that Jafar faces his decision to achieve love with maturity and courage, considering the possible consequences and challenges. He no longer relies solely on impulsive decisions, but also combines rational and conscientious considerations in dealing with difficult situations.[10] At the same time, his grandfather was also able to understand Jafar's fortitude and conviction, and respected his decision to follow his conscience.

This process of dialing Hegel reflects the development of Jafar's character and his relationship with his grandfather, in which the conflict between thesis and antithesis ends up resulting in a more complex understanding and better synthesis of life decisions.[11] It also reflects Jafar's personal growth and character evolution as a mature and courageous individual in facing his life with integrity.

The problems raised in this study are (1) How is the Thesis, Antithesis, and Synthesis of the Existence of Cross-Class Marriage in the Novel Heart of the Night by Naguib Mahfouz?, (2) What are the events surrounding the Thesis, Antithesis, and Synthesis of the Existence of Cross-Class Marriage in the Novel Heart of the Night by Naguib Mahfouz? The objectives of this study are (1) to describe the Thesis, Antithesis, and Synthesis of the Existence of Cross-Class Marriage in the Novel Heart of the Night

by Naguib Mahfouz, and (2) to describe the events surrounding the Thesis, Antithesis, and Synthesis of the Existence of the Buncing Twins in the Novel Heart of the Night by Naguib Mahfouz.

The benefits of this research are theoretically intended to expand the treasures of literary studies, especially novels structurally. This research is also expected to be used as a reference for (1) literary learning in education. (2) Adding to the analytical treasury of the works of Cross-Marriage In addition, this research can also be used as an alternative to minimize the turmoil or polemic about Cross-Class Marriage that still exists around this life. The results of this study will be able to be used as a reference or reflection by the community when acting or behaving in response to Cross-Class Marriage.[12]

METHOD

The design chosen for this study is a qualitative descriptive design [13]. This design is used to critically describe the thesis, antithesis, and synthesis of the existence of Cross-Class Marriage in the Novel Heart of the Night by Naguib Mahfouz. The subject of this study is the Novel Heart of the Night by Naguib Mahfouz which was translated from the Novel Heart Of the Night and published by Basabasi Yokyakarta in 2022. The object of the research is the thesis, antithesis, and synthesis of the existence of Cross-Class Marriage in the Novel Heart of the Night by Naguib Mahfouz. Data collection is carried out by carefully and systematically reading the content of the story in the novel Heart of the Night.[14]

Meanwhile, the analysis is carried out by data selection steps to facilitate the work process. The selected data are data that are directly related to the problem. This study uses a literature study. The instrument used is a documentation guideline that contains outlines about the thesis, anti-thesis, and synthesis of the existence of the Night Heart for which data will be sought.[15] In qualitative research, the researcher himself is an instrument that acts as a planner, implementer, data collector, and reporter of research results. Data processing uses four stages, namely (1) Data Description Stage, (2) Data Classification Stage, (3) Interpretation Stage, and (4) Evaluation Stage.[16]

RESULTS AND DISCUSSION

A. Results

1. Thesis, Anti-Thesis, and Synthesis of Cross-class Marriage in the Novel Heart of the Night

Mahfouz plays on his classic patterns in exploring the themes of cross-class marriage, spirituality and the harsh realities of precarious life. Jafar sayyed Ar-rawi, the

main character in this newly translated novel Mahfouz, is guided by his motto —let life be filled with holy madness until the last breath. He told a friend his life story one long night in a café in old Cairo. Through a series of bad things, he has lost everything: his exit from society, and his wealth.[17]

Driven by his passion, Jafar married a beautiful Bedouin herder out of love, and as a result, paid a very high price. From a life of innocence with a promising future guaranteed by his wealthy grandfather, he descends to the simple life of a poor man, having lost his inheritance. Jafar faced his adversity with a surprising fortitude and hope underpinned by his strong conviction, spirituality, and deep desire to bring social justice to his people.[18]

In the dialogue between Jafar and his grandfather, the thesis that emerges is Jafar's struggle to achieve his love for a girl called "that Gaadis." He declared firmly, "No matter what it is, I must have that Gaadis." This shows Jafar's determination and determination in facing any challenge to get his love. She believes that this is destiny and that there is no way to avoid it, so she decides to pursue her love without hesitation.

However, Jafar's grandfather has a different view regarding the path Jafar will take to achieve his love. His grandfather realized that this journey might be long and full of difficulties, and he felt the need to ask about Jafar's studies. He wants to make sure that Jafar is well prepared for this challenge, not just because of his teachers who boast of his academic progress. His grandfather said that the road was long and winding, but Jafar enthusiastically said that a mu'min (a believer) would not be hindered by the difficult path.

In this dialogue, there is a conflict between Jafar's strong beliefs and views on achieving his love, and his grandfather's more realistic consideration of the possible difficulties Jafar faces in achieving his goals. His thesis is Jafar's courage and determination to pursue his love, while his antithesis is his grandfather's careful consideration of the possible difficulties and challenges that Jafar may face.

Jafar's thesis shows an impulsive and perhaps slightly naïve nature, as he is convinced that fate will ensure he earns his love without taking into account the consequences. Meanwhile, his grandfather reminded Jafar to consider the long and arduous journey he may face in achieving this goal.

This conflict between the thesis and the antithesis creates tension in Jafar's character and his relationship with his grandfather. It also reflects the different views of different generations in dealing with problems and life goals. Nevertheless, this dialogue also shows Jafar's commitment to his love and his strong belief in facing all obstacles that may arise in his life's journey.

And I decided to tell my grandfather about that truth, like any young man who has grown up and has completed an important part of his education. I sat by his couch in the

living room as he held a rosary in his hand, glorifying God, and his cat purring at his side. I felt an atmosphere of hope and fear settle between us, provoked by my ulterior intentions and his ability to see and know people's thoughts. He asked as usual: How are you?"

"I replied in a daze, 'I'm fine, Alhamdulillah.'

"He continued, 'Your engagement will be announced in three months, after a month Ramadhan.'

"I decided to try my new strength without delay, and said, 'I'm sorry, Grandpa, but I've chosen another woman to be my wife.'

In this dialogue, the antithesis that emerges is Jafar's decision to tell his grandfather the truth that he has chosen another woman to be my wife, even though Jafar's engagement to another woman is already planned. Jafar expressed his decision in a daze, reflecting his doubts and anxiety in the face of the consequences of his decision.

Jafar's thesis to tell his grandfather the truth reflects his honest and responsible nature in the face of reality. Although she is already engaged and the engagement will be announced in three months, Jafar chooses not to delay and face the situation with honesty.

This antithesis shows the internal conflict within Jafar between respecting family values and established traditions, and his desire to follow his conscience and choose the woman he loves. Her decision to speak honestly with her grandfather reveals her steadfastness and fortitude in the face of possible negative reactions or rejection from her grandfather.

This conflict between the thesis and the antithesis creates tension in Jafar's relationship with his grandfather, as his grandfather may be disappointed or angry with Jafar's decision to call off the planned engagement. However, Jafar's decision also reflects the importance of following one's conscience and pursuing true happiness in one's life, even if it means violating the expectations of family or society.

By conveying his decision honestly, Jafar shows integrity and maturity in dealing with the consequences of his actions. Although she may face difficult consequences, her decision to follow her conscience reflects a commitment to the values of honesty and courage in living her life with integrity.

Jaafar: "And so do women! He then added viciously, 'real men only exist in Eshashal-Turguman.' Sadly, I asked, 'Is this your way of appreciating the man who gave you a beautifully furnished house?'"

Marwana: "I hate the smell of houses!" she shouted.

Jaafar: "We dive deeper into the arid and brutal days. Muhammad Shakroun looked at my condition sadly. He said to me, 'I'm afraid of crazy love and prefer not to overdo it.'"

Jaafar: "I replied in a condition, feeling sadder than he could have imagined, 'I'm a victim of blind desire.'"

Marwana: "Married life is bound to go through difficult times that require the wisdom of experts," she says.

Jaafar: "I've entered the zone of despair!" I said desperately.

Marwana: "Those times of deep hatred often last a long time, and peace is usually rebuilt with the intervention of children. Then the desire will rise again for a moment, remembering the memory of our dreams, but only from the very distant past."

Jaafar: "I asked him with interest, 'What really ruined your marriage?'"

Marwana: "Didn't I explain it already?" No, not as far as I know," I replied. "I still need a special reason."

Jaafar: "The madness that attached me to him. Once I got through this condition, I found myself with a woman I didn't know and had no reason to be with. My attitude must have betrayed my hidden feelings and upset her."

Jaafar: "Frankly," he said, 'it's not fair to stay together any longer.'

Jaafar: "I heard the voices of children from a distance and listened to them sadly. Then I said to him, 'All couples live together.'

Marwana: Marwana replied with a frightening calmness "But I want to go." Jaafar: "Where?" I asked stupidly.

Marwana: "Go to my family and live with them."

In the above dialogue, the antithesis that emerges is the helplessness and feelings of despair of the main character towards his marriage and life with Marwana. Jafar expressed his hatred and disappointment towards their hateful and combative household. She feels trapped in an unhappy marriage and has no hope of fixing it. Jafar feels unknown to Marwana and realizes that their marriage was built on mere passion, not on deep love and commitment.

This antithesis also highlights the character incompatibility between Jafar and Marwana, as well as their differing visions of life and marriage. Jafar dreams of escaping reality and wishes for a different life, but feels trapped because of his job and his responsibilities towards children. On the other hand, Marwana wanted to leave Jafar and live with her family, feeling unhappy with their marriage and longing for freedom.

This whole dialogue reflects the difficulties and disharmony in Jafar and Marwana's marital relationship. His antithesis is Jafar's desperation and confusion in searching for the meaning of his life after his marriage failed and he lost his children. She feels trapped in a situation with no way out, feels dissatisfied with her life, and seeks an understanding of what is actually causing the failure of her marriage.

Synthesis in the context of dialogue is the result of the conflict between the thesis and the antithesis. Through a long and arduous journey of life, Jafar and his grandfather finally came to a deeper understanding of love, fortitude, and the meaning of life. This synthesis involves the meeting of their views, in which Jafar realizes that achieving true love is not only about determination, but also involves careful consideration of reality and possible challenges.

The result of this synthesis is that Jafar faces his decision to achieve love with maturity and courage, considering the possible consequences and challenges. He no longer relies solely on impulsive decisions, but also combines rational and conscientious considerations in dealing with difficult situations. At the same time, his grandfather was also able to understand Jafar's fortitude and conviction, and respect his decision to follow his conscience.

B. Discussion

Dialectic (Dialectic) is derived from the word dialogue which means two-way communication, this term has existed since ancient Greece when it was introduced the understanding that everything changes (*panta rei*) [19].

Then Hegel perfected the concept of dialectics and simplified it by interpreting dialectics into a trilogy of theses, anti-theses and synthesis. According to Hegel, there is no absolute truth because dialectical law applies, the absolute is only its revolutionary spirit [20] (the change of the thesis by the antithesis into synthesis).

"Hegel's dialectic" refers to a specific method of dialectical argument used by the 19th-century German philosopher G.W.F. Hegel, which, like other "dialectical" methods, relies on conflicting processes between opposing parties. As for the "opposite" according to Plato it depends on the person (Socrates and his interlocutor), however, what is on the "opposite" in Hegel's work depends on the subject matter he discusses. Theoretically, Hegel, a structural figure, perfected the concept of dialectics and simplified it by understanding dialectics into a dialectical trilogy, namely thesis, antithesis, and synthesis. Hegel argued that there is no absolute truth as a result of dialectical law [21]. The absolute lies only in the spirit of revolution (the change or opposition to a thesis by the antithesis into a synthesis). said that Hegel essentially negates absolutes. This means that there are changes due to antithesis (opposing events) to the thesis to become synthesis (new events that arise later due to the opposition of the thesis and the antithesis).

The thought (idealism) that Hegel made was absolute idealism [22], [23]. This is the form of Hegel's dialectical method, which is thesis-antithesis-synthesis. Synthesis is essentially a new thesis that will give rise to a new antithesis. Next, a new synthesis is formed. This will happen in a repetitive and continuous way.

In his work on logic, for example, "opposite sides" are different definitions of logical concepts that are in conflict with each other. In *Spirit Phenomenology*, which presents the Hegelian epistemology or philosophy of knowledge, the "opposite" is the definition of a different consciousness and an object that the conscious consciousness or claims to know. As in Plato's dialogues, the conflicting processes between the "opposing sides" in Hegel's dialectic lead to a linear evolution or development from a less advanced definition or view to a more advanced one later.

The dialectical process is thus Hegel's method of arguing against previous, less advanced definitions or views and for later ones. Hegel considered this dialectical method or "speculative mode of cognition" (PR §10) to be the hallmark of his philosophy, and used the same method in *Spirit Phenomenology* [PhG], as well as in all the adult works he published later—the entire *Encyclopedia of Philosophy* (including, as his first part, "Low Logic" or *Logic of Encyclopedia* [EL]), *Logic Science* [SL], and *Philosophy of Rights* [PR].

Relational dialectic theory is a concept in communication theory [24]. This concept can be interpreted as "a knot of contradiction in a personal relationship or interconnected interaction- connecting the opposite or tendency to oppose." 3 This theory, first proposed by Leslie Baxter⁴ and W.K. Rawlins, respectively, in 1988, provides a definition of the communication pattern of relationship partners to the impact of endemic dialectical tensions. Which states that life of communication is characterized by tensions or conflicts between individuals. Such conflicts occur when a person tries to impose their desires on the other.

Relational Dialectic is an elaboration of Mikhail Bakhtin's idea that life is an opening monologue [25] and that human beings experience a collision of intervals against desires and interests in relational communication. Baxter is a member of the dialectical Tension that reminds us that relationships are constantly changing, and that successful and satisfying relationships require constant attention. Although Baxter's description of Relational Dialectics is comprehensive, it does not mean that it is precise or all-inclusive because we all experience different tensions with different procedures.

The attachment and relationship between each other is in a frame called marriage. Sutarno sees that living together in a marriage is a form of bond and a forum for togetherness between humans that has a deep, most complete and most complete meaning. If the togetherness of man with his neighbor outside marriage is limited and only concerns certain matters or interests, then in marriage, the togetherness of men and women are total.

1. Gender Relations in the Family

Gender relations in this context are the concept of social relations between men and women based on quality, skills, roles and functions in social conventions that are

dynamic following social conditions that are always evolving [26]. Meanwhile, the family institution is a basic social institution that is united by marriage and which has components with their respective social roles and functions [27]. These social roles are interconnected and interdependent to form a household unit to achieve certain goals. Interaction between components in accordance with their roles and functions is very necessary so that the system can run.

2. Views of Feminist Theory

Feminist groups argue that the family is a source of exploitation, especially for women. The division of labor and roles in the family according to the view of this group occurs unfairly and disproportionately, so that gender relations become uneven. The division of labor is generally based on the ideology of the party. Through a long and biased process — interests of men, the division of labor and roles in the family, tends to have an unbalanced burden. Women are usually placed in positions that must carry out roles and responsibilities related to domestic work and men in the public sector.

This division of labor may seem light at first glance, but in practice it causes women to work longer hours compared to men. Furthermore, what happens is not the division of labor and roles between men and women, but develops and continues to be constructed socioculturally is the difference between men and women. The most prominent and cornering implications of these differences are the disconnection of women's access to key resources (economic, cultural and political) and the impact on the assessment of where women work and how much such work is valued.[28]

According to this theory, the goal of marriage will be achieved if the family is built on the basis of equal and fair gender relations, where men and women both have rights, obligations, roles and opportunities based on mutual respect, appreciation and help in various sectors of life. There are several schools in this theory, but in this study we will only use two feminist schools, namely: liberal feminists and socialists. The reason the author only mentions the two schools is because both schools still support the existence of family institutions.

In the Great Dictionary of the Indonesian Language, the term marriage is interpreted as an event or the result of an event [29]. An event where two people make a promise to live together. From a sociological perspective, marriage, which is a physical and mental bond between a man and a woman in a conjugal relationship, is given the power of social sanctions [30]. Why are they given social sanctions? Because both people (read: married ones) have become part of society and the union of their relationship in a marriage has been socially approved.

As a social institution, marriage is an integral part of society. And in society, of course, there are various rules. One of them is the rules that regulate marriage which all have a purpose so that marriage which is part of the community can play a role, actively contribute to creating a comfortable and conducive atmosphere in a social togetherness.

CONCLUSION

Naguib Mahfouz's novel "Heart of the Night" is a story full of the complexities of cross-class marriage and deep social conflicts. Through the life journey of the main character, Jafar Sayyed Ar-rawi, readers are invited to witness how struggle and persistence in the face of suffering and loss can shape a person's character. The cross-class marriage between Jafar and Marwana is an important background in this novel. The social and cultural conflicts that arise from marriage are a reflection of the imbalances and gaps that exist in society. However, in the midst of the challenges he faces, Jafar remains steadfast in maintaining his faith and his passion to bring social justice to his people. This shows how strong a person's determination is in the face of difficult realities. Hegel's dialectical perspective is used to analyze the conflict in this novel. The clashes between tradition and modernity, rich and poor, and hope and reality illustrate the complex dynamics in cross-class marriage.

This conflict illustrates the importance of understanding social and cultural differences in a marriage, as well as unity in dealing with them. In conclusion, "Heart of the Night" is not only a story of a cross-class marriage, but also a story of fortitude, passion, and courage in the face of life's difficulties. Through the story of Jafar Sayyed Ar-rawi, Naguib Mahfouz provides an in-depth picture of the complexity of humans and society. The novel teaches readers about the importance of appreciating differences, resolving conflicts, and finding a deeper meaning in life in the midst of a life full of challenges.

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