

MIXED MARRIAGE BETWEEN AMERICAN AND IRANIAN IN *NOT WITHOUT MY DAUGHTER* NOVEL BY BETTY MAHMOODY AND WILLIAM HOFFER



SKRIPSI

Presented to the Faculty of Letters Bosowa University Makassar
in Partial Fulfillment of the Requirement for Sarjana
Degree at English Department

YULITA YATI
45 14 051 016

**FACULTY OF LETTERS
ENGLISH DEPARTMENT
BOSOWA UNIVERSITY
MAKASSAR
2019**

PAGE OF APPROVAL

Title : **MIXED MARRIAGE BETWEEN AMERICAN
AND IRANIAN IN *NOT WITHOUT MY
DAUGHTER* NOVEL BY BETTY MAHMOODY
AND WILLIAM HOFFER**

Name : **Yulita Yati**

Register Number : **4514 051 016**

Department : **English Department**

Faculty / Studi Program : **Faculty of Letters/ English Department**

Approved By

Supervisor I



Dr. Sudirman Maca, S.S,M.Hum

Supervisor II



Asyrafunnisa, S.S,M.Hum

Known By

Dean of faculty of letters



Dr. Sudirman Maca, S.S,M.Hum

Head of English department



Andi Tenri Abeng, S.S,M.Hum

SKRIPSI

MIXED MARRIAGE BETWEEN AMERICAN AND IRANIAN IN *NOT WITHOUT MY DAUGHTER* NOVEL BY BETTY MAHMOODY AND WILLIAM HOFFER

Arranged and Submitted by

Yulita Yati
4514 051 016

Has been defended in front Skripsi Examination Committee

On
October, 2019

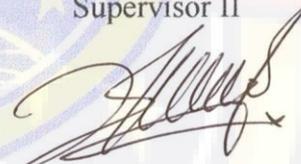
Approved By

Supervisor I



Dr. Sudirman Maca, S.S,M.Hum

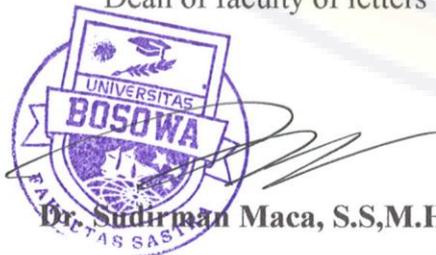
Supervisor II



Asyrafunnisa, S.S,M.Hum

Known By

Dean of faculty of letters



Dr. Sudirman Maca, S.S,M.Hum

Head of English department



Andi Tenri Abeng, S.S,M.Hum

ACKNOWLEDGMENT

Thanks to the almighty God for the blessing that He has given upon her so that the researcher could be finished. Some great people have contributed to the researcher and for that reason the researcher owes her gratitude to those people who have helped the researcher accomplished the researcher of the thesis. Furthermore, the great appreciation especially to the following people.

For the first, the researcher gives special gratitude to her parents, especially for her beloved father Basilius Wanggur and beloved mother Yustina Alut who have given their love, support, sacrifice, care, tears, and sincere pray for her safety, success and happiness during her study. The researcher feels nothing without them in her side. Then, the researcher gives thanks to her brothers kak Fen, kak Nandy, kak Edy and sisters kak Sevy, adik emy, and adik Nitha who have motivated. Thanks to her sister in laws kak Balqis, kak Marni and Kak Rety who always support her. Give Thanks to friends and her family especially uncle Silvester Sudirman and aunt Valensiana who have always give support to her.

Secondly, The researcher addresses her greatest thanks to Dr.Sudirman Maca,S.S,M.Hum as a dean of faculty of letters, and the first supervisor and to the Head of English department Andi Tenri Abeng, S.S,M.Hum. for their support, guidance and also to the second supervisor Asyrafunnisa, S.S,M.Hum, for their guidance, support, advices, and precious time during writing this thesis. Furthermore, the researcher would like to express thank to her examiners Dra. Dahlia D. Molleier S.S,M.Hum for their guidance, support and advices. Besides, the researcher did not forget to say a lot of thanks to all lecturers of English and

Literature Department Dr.H.Herman Mustafa,M.Pd , Rahmawati S.S,M.Hum and Yultriana Sumardi S.Psi for their patience in sharing knowledge and services to the writer during acadic years. Thank you also to all members of Bosowa choir for the together ness and special experiences of choir.

Finally, a lot of thanks for them who had helped the researcher that could not be mentioned one by one. The researcher hopes the critics and suggestions from all of the readers. Hopefully this thesis will be something useful for everyone.

Makassar, 2019

The Researcher

PERNYATAAN KEASLIAN SKRIPSI

Dengan penuh kesadaran, penulis yang bertanda tangan dibawah ini menyatakan bahwa skripsi yang berjudul **MIXED MARRIAGE BETAVEEN AMERICAN AND IRANIAN IN *NOT WITHOUT MY DAUGHTER* NOVEL BY BETTY MAHMOODY AND WILLIAM HOFFER**, ini benar-benar adalah hasil karya penulis sendiri, dan jika dikemudian hari terbukti merupakan duplikat, tiruan, plagiat, atau dibuat oleh orang lain saya siap menanggung resiko / sanksi apabila terayata ditemukan adanya perbuatan tercela yang melanggar etika keilmuan dalam karya saya ini, termasuk adanya klaim dari pihak lain terhadap keaslian karya saya ini.

Makassar, 2019

Yang membuat pernyataan

Yulita Yati

ABSTRACT

Yulita **Yati**. (4514051016). 2019. Mixed Marriage between American and Iranian in *Not Without My Daughter* Novel by Betty Mahmoody and William Hoffer(supervised by Herman Mustafa and Asyrafunnisa)

This research discussed about the Mixed Marriage between American Iranian in *Not Without My Daughter* Novel by Betty Mahmoody and Wilim Hoffer (1987), which aimed to find how does relationship of mixed marriage life and how does the main character struggle in mixed marriage between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer.this research used qualitative descriptive method through sociology of literature approach.

The results shows that mixed marriage between America and Iranian *In Not Without My Daughter* that happens in novel the first, conflicts between husband and wife were not open, dishonest, violence, discrimination. Second, conflict of cultural namely ethnocentrism, stereotype, and prejudice. Third, conflict of religious and the fourth conflict of country, and finally the struggle to get out of Iran, and the struggle of main character to get her daughter.

The implication of this research is to give more information, description and comprehending about mixed marriage. Moreover, it could be a reference for the student of English department who are attracted to observe the similar research.

Keywords: *Mixed Marriage, Conflicts, Struggle, Novel*

ABSTRAK

Yulita Yati. (4514051016). 2019. *Mixed Marriage between American and Iranian in Not Without My Daughter Novel by Betty Mahmoody and William Hoffer* (Dibimbing oleh Herman Mustafa dan Asyrafunnisa)

Penelitian ini membahas tentang Perkawinan Campuran antara Amerika dan Iran dalam *Novel Not Without My Daughter* oleh Betty Mahmoody dan William Hoffer (1987), yang bertujuan untuk mengetahui bagaimana hubungan kehidupan pernikahan campuran dan bagaimana perjuangan karakter utama dalam pernikahan campuran antara Amerika dan Iran dalam novel *Not Without My Daughter* karya Betty Mahmoody dan William Hoffer. Penelitian ini menggunakan metode deskriptif kualitatif melalui pendekatan sosiologi sastra.

Hasil penelitian ini menunjukkan bahwa pernikahan campuran antara Amerika dan Iran yang terjadi dalam novel *Not Without My Daughter* yang pertama, konflik antara suami dan istri yaitu tidak terbuka, tidak jujur, kekerasan, diskriminasi. Kedua, konflik budaya yaitu ethnocentrism, stereotype, prejudice. Ketiga, konflik agama dan keempat konflik negara, dan akhirnya perjuangan untuk keluar dari Iran, dan perjuangan karakter utama untuk mendapatkan putrinya.

Implikasi dari penelitian ini adalah untuk memberikan lebih banyak informasi, deskripsi dan pemahaman tentang pernikahan campuran. Selain itu, dapat menjadi referensi bagi mahasiswa fakultas Sastra yang tertarik untuk mengamati penelitian serupa..

Kata kunci: *Pernikahan Campuran, Konflik, Perjuangan, Novel*

TABLE OF CONTENTS

PAGE OF TITLE	i
PAGE OF APPROVAL	ii
ACKNOWLEDGMENT	iv
PERNYATAAN	vi
ABSTRACT	vii
ABSTRAK	viii
TABLE OF CONTENTS	ix
CHAPTER I INTRODUCTION	1
A. Background	1
B. Reason for Choosing the Title	4
C. Problems of the Research	5
D. Scope of the Research	5
E. Questions of the Research	6
F. Objectives of the Research	6
G. Significance of the Research	6
CHAPTER O REVIEW OF RELATED LITERATURE	8
A. Previous of Studies	8
B. Theory oflan Watt	9
1. The social Context of the Author	13
2. Literature as a Mirror of Society	14
3. Social Literature Function	17
C. Marriage	18

1. Social Characteristics of Marriage	19
2. The Social Function of Marriage	20
3. Different Types of Marriages	21
D. Novel	22
CHAPTER III METHODOLOGY	24
A. Type of the Research	24
B. Source of Data	24
C. Procedures of Data Collection	25
D. Technique of Data Analysis	25
CHAPTER IV FINDING AND DISCUSSION	27
A. Finding	27
1. The Relationship Of Mixed Marriage Life in <i>Not Without My Daughter</i> Novel	27
2. The Struggle of Main Character in Mixed Marriage	36
B. Discussion	39
CHAPTER V CONCLUSION AND SUGGESTION	47
A. Conclusion	47
B. Suggestion	48
BIBLIOGRAPHY	49
APPENDICES	52

CHAPTER I

INTRODUCTION

In this chapter, present seven topics related to this research. Those include background, reason for choosing the title, problems of the research, scope of the research, questions of the research, objectives of the research, and significance of the research.

A. Background

Literature and society were like two sides of an inseparable coin. Through literature people could see how write it reflect society and social realities. Literature was the expression of life in the world of truth and beauty; it was the researcher record of man's spirit of the thought, emotion, and expression. Literature is traditionally described as the body of writing that exists because of inherent imaginative artistic qualities (Lukens, 2003:3). Besides, literature can be described as something written through the process of imagination which is an imitation or a reflection from real life. There are many kinds of literary works, such as poems, novels, essays, and plays. Novel is one of literary work which gives pleasure to the reader. Novel can take the readers to a certain situation, place or periods that occur in the story of novel. Through the series of events and conflicts experienced by the characters, the readers seem to enter the character's life in the novel. At the end of the novel, the readers could discover meaning, messages or values which are revealed in the novel, like what is said by Elayne Mercier (in Stanford 2005:2) Responding to Literature Stories, Poems, Plays, and

Essays Fifth Edition" We read literature to find the beauty of words of great writers. Literature teaches us the truth about our lives. We learn good values from literature like Shakespeare".

Literature is also a reflection of the socio-cultural environment is a dialectical test between the author and the social situation forming it or is an explanation of a history of dialectics developed in literary works. Therefore, both aspects of form and content literary work will be formed by the atmosphere of the environment and a social power certain period. In this case, literary texts bear witness to the times. Despite aspects imagination and manipulation remain in the literature, social aspect also cannot ignore. Aspects of social life will bounce back into the work literature. Therefore, each literary work reflects the community and his time.

In Lowenthal's view (in Endraswara 2003:88) literature as mirror values and feelings that will refer to that level of change occurs in different societies as well as the way individuals socialize self - though social structure. Changes and how individuals socialize usually will be the researcher highlight reflection of all activities of social life. That is, the authors actually reflect the state of the society through literary works, without too much imagination.

Literary works that tend to reflect the state of society will inevitably be a witness of the times. In this regard, the researcher actually wants to attempt to document the time and also as a means of communication between the author and the reader. Because society tends to be dynamic, literary works will also reflect the same thing. A literary work not only reflects closed individual phenomenon

but rather a "living process". Literature does not reflect reality around the author becomes the material in creating the literary works have a close relationship with a life of the author and the society around the author.

Novels are long stories that are written through writing in detail based on someone's life written by the author based on events that occur in the community and based on the imagination of the author in which there is a series of stories about the life of a character and people who highlight the character and character of each character there are many novels in the community, especially with the development of globalization that makes it easy for people to meet their couple because of work, education and also population movements. Among marriages there are those that last long and some end in divorce. Through the *Not without My Daughter* novel the researcher wants to reveal the lives of mixed marriage couples who experience many conflicts. Also through this work, Betty Mahmoody can say clearly how conflicts arise from mixed marriages.

Mixed marriages occur in all circles of society, be it upper and middle class. Many people want to know the twists and turns marriage between different nations. Couples who come from one nation only have a lot of uniqueness and various problems, especially different nations. The researcher is interested in knowing how married couples discuss marriage and what problems arise from marriage. Departing from this, the researcher wants to reveal the picture of life and struggle of the main character in a mixed marriage contained in the novel *Not Without My Daughter*.

The title of the novel *Not Without My Daughter* was a novel that tells the story of a married couple who mixed marriage between Americans and Iranians. Many problems that occur in their family relationships because of different opinions ranging from the case of education, culture, religion, social status, family and child custody, so that the resulting fires and relationships become in harmony. In the end the characters choose to separate. Many marital problems had occurred in the community both in Indonesia and abroad. In mixed marriages that occur in the community there are many conflicts because of differences of opinion. This non-fiction *Not Without My Daughter* novel has also been made in the form of films. By researching *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer, readers are expected to be inspired and useful for readers to be able to learn mixed marriage conflicts revealed in novels so that they will increase awareness of mixed marriages happening among the community.

B. Reason for Choosing the Title

The selection of the *Not Without My Daughter* as the research subject is motivated by the desire of researcher to find mixed marriage between American and Iranian which became many conflicts because of many differences reflected in the role of the main characters in this novel, especially the figure of Betty Mahmoody. Betty was the main character in this novel. That was, the character most often told and has more than one role in the story. In addition, in our society, people often find many conflicts related to the lives, one of which is mixed marriage. That was why the researcher chooses this title to gain further understanding about the struggle and mixed marriage life in a novel called *Not*

Without My Daughter. There many conflicts that described the phenomenon of mixed marriage injustice that occurs in society. So the researcher hopes it is a good object to analyze.

C. Problems of the Research

In the research, the researcher finds some problems when discussing about mixed marriage in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer. Thus, the problems are:

1. The relationship of mixed marriage life between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer
2. The Struggle of the main character in mixed marriage between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer

D. Scope of the Research

This research was conducted in the scope of sociology of literature. Sociology of literature is one of the branches of literature work. Particularly, it focuses on the study of mixed marriage. in this research the researcher only focused on analyzed mixed marriage used in the novel *Not Without My Daughter*. The researcher focused on analyzed the relationship of mixed marriage life in the novel *Not Without My Daughter* and the main character struggle in mixed marriage in the *novel Not Without My Daughter*

E. Questions of the Research

To broaden the inner thoughts of this research, the researcher formulated two questions:

1. How does relationship of mixed marriage life between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer?
2. How does the main character struggle in mixed marriage between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer ?

F. Objectives of the Research

The purposed of this research was to find a description of the problem through the analysis and the study that have been previously mentioned in the research problems they are:

1. To describe the relationship of mixed marriage life between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer
2. To know of the main character struggle in mixed marriage between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer

G. Significance of the Research

There are two functional for conducting the research. This research is significance to conduct due its theoretical and practical functions.

1. Theoretically, the research is aimed to enrich the theoretical bases of literary studies, especially those which are related to the mixed marriage in William Hoffer and Betty Mahmoody's Novel *Not Without My Daughter*

2. Practically, this research tries to implement one of literary theorist. The researcher can research the formulated objectives appropriately, it will give understanding and how motives can control one person's behavior in process of achieving his/her purpose and also will give the readers knowledge about the basic drive in human being's emotion based on mixed marriage.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents review of related literature, it contained some topics used to support the analyzed in the research, which was necessary source concerning the topics. Those were: previous of studies, theory of Ian Watt, marriage, novel, synopsis of the novel.

A. Previous of studies

Brunsma (2005) in his thesis discusses *Interracial Families and the Racial Identification of Mixed-Race Children: Evidence from the Early Childhood Longitudinal Study* shows that families in mixed marriages has its own identity in children, and usually children Born of mixed marriage families also had different behavior with children from families in general.

Gonzalez Ferrer et al. (2018) in this thesis about *Mixed Marriage between Immigration and Natives in Spain: The gendered effect of marriage market constraints*. This research discussed propensity to enter mixed-nativity marriages among both natives and immigrants in Spain, focusing on the roles played by both individual and marriage market characteristics.

Kartikasari (2017) in her thesis discusses *Communication Pattern of Mixed Marriage*. This research about the process of communication that took place in families with different citizenship was not just about the process of delivering opinions among family members, but also covering how this communication pattern occurs, in this case related to parenting.

Differences From the three studies above with the novel *Not Without My Daughter* research were the first, the difference was the cultural emphasis on communication patterns that occurred in mixed families, especially in educating children, the second was discussing the tendency to enter birth marriage marriages in between natives and immigrants. And the third was using a qualitative descriptive method that uses informants to obtain the data sources needed in accordance with the object under study. Informants in this case research are families whose parents were couples from mixed marriages, who already had teenagers. The researcher determined the respondent's family was a mixture of Indonesian-Malaysian, Indonesian-American, Indonesian-Japanese and Indonesian-Korean. After getting the informant, the researcher used interviews and observations as data collection techniques. The equation was to analyze mixed marriage that has an impact on family and society.

B. Theory of Ian Watt

Before revealing the theory of Ian Watt, first the researcher would explained about the meaning of the sociology of literature in general, so people were easy in understanding it. Literature is a product of society; it is in the middle community because it is formed by members of the community based on emotional or rational pressure from his community. So it is clear that literature can be learned on the basis of social disciplines as well, in this case is sociology (Sumardjo 1981:12).

Sociology of literature is research that focuses on human problems. Because literature often expresses the struggle of mankind in determine its future

based on imagination, feeling, and intuition. On in principle, according to Laurensen and Swingewood (1972:17), there are three perspectives relating to the sociology of literature, namely:(1) Research view literature as a social document in which it constitutes reflection of the situation during the time literature was created, (2) Research revealing literature as a mirror of the author's social situation, (3) Research which captures literature as a manifestation of historical events and circumstances socio-cultural.

A literary work can be analyzed not only by combining literature with psychology as mentioned in the previous point, but literature can also be combined with sociology. Although it sounds different, a combination of literature and sociology has spawned a new branch of study called Sociology of Literature. Sociology of literature means reviewing the literary work by connecting it with social aspects that exist in the society. Basically, the term sociology of literature is no different with sociological approach or sociocultural approach.

The definition above is similar with the statement of (Damono 1978: 6) which stated that the sociology of literature is an objective and scientific study of man in society, the study of social institutions, and social processes. The relationship between sociology and literature proved by (Ian Watt 1954:300), he classifies about the reciprocal relationship between literature, and this has to do with the author's social position in society with the society of the works reader's.

The third is the social function of literature. There are three main focuses according to Faruk 1994: 4), which is how far a literary work can remodel the society, how far a literary work is regarded as an entertainment, and how far the possibilities between these two.

In analyzing a literary work by using a sociological approach, many things can be gained, such as an understanding of the social structure of a system in a society and other phenomena. By studying the social aspects of a society, then we can get a description of how people adapt to the environment as a concrete unity. In a literary work, the social situation is depicted vividly, but it is not necessarily articulate what people want. Literary work cannot be separated from the environment or culture or civilization that has produced literature as a social product. And if it is separated, it is impossible to understand a literary work.

Sociology of Literature according to (Damono, 1984:2) is an approach to literary works that take into consideration societal aspects. Sociology studies society in its entirety, not a facet special community. Sociology deals with the study of interaction and interrelation between man, his conditions and the consequences. Sociology of literature with itself learns the people of Indonesia. Learn the nature of relationship members of the literary community and thus know the causes the creation of such a relationship and all its consequences (Sumardjo, 1981: 11). Research of sociology literature more talked about relationships between authors and their social life. Both the aspect of form and content literary works will be formed by the atmosphere of the environment and a social power certain period. Sociology literature is an approach that departs from orientation to the universe, but it can also depart from the orientation to author and reader. According to this theoretical view, literary works are seen its relation to reality, to what extent the literary works reflect reality. The fact here contains a fairly broad meaning that is all something that is outside the literary work and referred to by literary works.

The sociological approach of literature views literature as reflection of community life or a reflection of reality and not as a reality or events that really occur as well as a means of criticism within social life. Despite the fact or events that occur within a literary work do not accurately reflect the events that occur in the environment the author and social function of literature are not very influential, but literary works can be interpreted as meaning the author created his work that is. Because, we all know that literary works cannot be made aimlessly. The author might create a literary work based on his ideals, his love, his social protests, or even dreams far from being achieved his hand. As Marx's statement states that humans must live first before you can think. How they think and what they think about is closely related to how they live, because of what humans express and how they are expressed depending on what and how they live (in Faruk, 1994: 5). Further said that the relationship between literature and society can be researched by: (1) External factors, symptoms of literary context, the text itself are not reviewed. This writing for example focuses on the position of the author in community, publisher, and so on. These context factors are studied by empirical literary sociology that was not studied using a scientific approach to literature. Things related to literature are given a benchmark with clear, but examined by methods from sociology. Of course literature can use the results of the sociology of literature, especially if you want to examine the perceptions of the readers. (2) Relationship between (aspects) of literary texts and the structure of society what extent the system society and its changes reflected in literature? Literature was used as a source for analyzing community systems. Researchers

not only determine how the author displays internal social networks his work, but also assess the views of the author Luxemburg (1984: 23). In conjunction with literary work and the context of the author, Ian Watt found three kinds of classifications in different literary sociologies. First, the social context of the author related to social position literary and social influences around the creation of literary works. In this case, research needs to pay attention to: how the author gets eyes the search, the extent to which the author considers his work as profession, and what society is intended by the author. Second, literature is a mirror of society. Things to note at here are: the extent to which literature reflects society at the time of literature it is written, the extent to which the personal nature of the author influences the picture the community he wants to convey, and the extent of the literary genre used by the author can be considered to represent the entire community. Third, social function of literature. In this connection there are three things that are of concern, namely: the extent to which literature can function as a community change, the degree to which literature functions as an only entertainer (Faruk, 1994: 5). In his study theory Ian Watt explained several aspects about the sociology of literature is certainly the key step in doing so research uses sociology studies, namely as follows:

1. The social context of the author

The author's social context, namely the position of writers in society and its relation to the reader, including social factors that can affect the author as an individual. Second, literature as a mirror community; the extent to which the personal nature of the author affects describe the community you want to convey.

Third, the social function of literature, in this case there is three things that must be considered, namely literature as a reformer or remodel, literature as an entertainer, and the extent to which there is a synthesis between the functions of literature as reformer and entertainer. In the first classification stated above, Ian Watt (1957: 18) reveals that an author has two main roles, namely author as a profession and author as an individual in the section society. The next thing to consider in this classification is (a) how the author gets his livelihood; does he accept assistance from protectors, or from the community directly, or from work double, (b) professionalism in authorship; the extent of the author consider his job as a profession, and (c) what community he is aiming for by the author; the relationship between the author and the community in this case is very important because it is often found that the type of society that is intended is decisive the form and content of literature. The author's social context relates to position social writers related to readers are also social factors affect the content in his literary work. The author's sociology includes the contents of literary works with social characteristics while having an impact on society also has a big influence in a literary work. This is because the author is also from the community where the literary work was created. Social writer, attitude and ideology involvement can be learned not only through their works, but also from documents biography. The author is part of a community that certainly has opinions on important political and social issues and issues that exist the era.

2. Literature as a Mirror of Society

Literature as a mirror of society, meanmg how far literature can be considered to reflect the condition of society. Understanding the "mirror" referred

to are still blurred because many are misinterpreted and misused. Things that must be considered in the classification of literature as a mirror society is (a) literature may not be said to reflect the community at the time was written, because many community characteristics were displayed in the work it is no longer valid when he is written, (b) the "other nature from others "an author often influences election and the appearance of social facts in his work, (c) literary genres often is a group's social attitudes, and not social attitudes whole society, (d) literature which seeks to display the situation society as carefully as possible may not be trusted as mirror of society. On the contrary, literature is not meant for at all describing the community may still be used as material to get information about certain communities. Therefore, the author's social views are taken into account if the literary researcher as mirror of society. Literary works are born in the midst of society as a result of imagination author and reflection on the social symptoms around him. Presence literary works are part of people's lives. Author as individual objects try to produce a world view of the object the collective. Merging individual objects with existing social realities around it shows a literary work rooted in the culture of society certain. The existence of such literature makes literature possible positioned as a document. (Pradopo in Jabrohim 2001: 59)

Literary works serve to inventory a number of events in the community. All events in literature are prototypes events that have ever been and might occur in everyday life. As cultural facts, literary works are considered as collective representations that are general functions as a means to fight for aspirations and

tendency of the community concerned. Literary position inside this tendency is very important, especially for raising dignity and human dignity in ever-changing symptoms. The author creates literary works based on the facts that occur in around it. Therefore, literary works can be interpreted as something description of everyday life in society. Existence of reality the social and environmental conditions surrounding the author become internal material creating literature so that the resulting literary work has close relationship with the lives of authors and with the community which is around the author. Literature deals with humans in society including at the depth of human effort to adapt and effort to change that society. Indeed sociology and literature share problems the same one. The connection of literary work with the community is commonly referred to as sociology of literature. Sociology can provide useful explanations about literature and even without sociology an understanding of literature yet complete (Damono, 1978: 2). Literary works are born because of a process which is passed by the author in terms of the creator literary work is the inner experience of the creator regarding the life of the community in a life certain period of time and cultural situation. Literary works are made for the community. Therefore, the author must able to influence the reader to believe the truth he stated. One effort to convince readers is to approaching the truth taken from the reality that is in society. The state of society in one place at a time of creation literary work, illustrated will be reflected in a literary work. Literary works usually contain clear paintings about a place inside a time with various human actions. Humans with variety his actions in society are objects of sociological study. As what Marx said (in Faruk 2010: 6),

the social structure of a society, also the structure of the institutions, their morality, religion, and his literature, mainly determined by the conditions of life, specifically the productive conditions of people's lives.

Literature as a mirror of society assumes that literature is an imitation of people's lives. According to Ian Watt (in Damono 1978: 3-4) literature as a reflection of people's lives is a function of literature to reflect on people's lives into literature. Literature generally strive to display the state of society as carefully as possible able to describe the original life of the people of his time.

3. The Social Function of Literature

The social function of literature means what extent the value of literature is related to social values. In this connection there are three things that must be considered:

1. The extreme viewpoint of the Romans who consider literature the same degree with the work of pastors or prophets. Therefore, literature must function as a reformer and remodeler,
2. Literature as an entertainer only, and
3. Literature must teach something by entertaining.

In his book *A Glossary of Literature* Tenn. Abrams writes that there is a literary sociology three concerns that can be done by critics or researchers, namely:

1. The author with the cultural environment in which he lives,
2. Works, with social conditions reflected in them,
3. Audience or reader

C. Marriage

The researcher will explain in advance what is meant by marriage. Marriage is a socially supported union involving two or more individuals in what is regarded as a stable, enduring arrangement based at least in part on a sexual bond of some kind. Depending on the society, marriage may require religious and/or civil sanction, although some couples may come to be considered married simply by living together for a period of time (common law marriage). Though marriage ceremonies, rules, and roles may differ from one society to another, marriage is considered a cultural universal, which means that it is present as a social institution in all cultures. Marriage serves several functions. In most societies, it serves to socially identify children by defining kinship ties to a mother, father, and extended relatives. It also serves to regulate sexual behavior, to transfer, preserve, or consolidate property, prestige, and power, and most importantly, it is the basis for the institution of the family.

"Marriage is a very important moment. A second when fraternal relationships expand and change. In Java marriage becomes a sign of the formation of a new relationship that will soon separate, both economically and residential, apart from parent groups and forming a base for a new household (Geertz 1983: 57)."

Marriage is the most important thing. Where family marriages are increasing and shifting. In Java marriage is an educated requirement for the journey to start that must be dispersed, whether seen from the economy as well as a place to live, far from the community, father and mother, family and making a place for a new environment or a new place to live.

The following explanation about marriage according to the social characteristics, the social function of marriage, and also different in types of marriages, namely:

1. Social Characteristics of Marriage

In most societies, a marriage is considered a permanent social and legal contract and relationship between two people that is based on mutual rights and obligations among the spouses. A marriage is often based on a romantic relationship, though this is not always the case. But regardless, it typically signals a sexual relationship between two people. A marriage, however, does not simply exist between the married partners, but rather, is codified as a social institution in legal, economic, social, and spiritual/religious ways.

Typically an institution of marriage begins with a period of courtship that culminates in an invitation to marry. This is followed by the marriage ceremony, during which mutual rights and responsibilities may be specifically stated and agreed to. In many places the state must sanction a marriage in order for it to be considered valid and legal, and also in many cultures, a religious authority must do the same. In many societies, including the Western world and the United States, marriage is widely considered the basis of and foundation for family. This is why a marriage is often greeted socially with immediate expectations that the couple will produce children, and why children that are born outside of marriage are often branded with the stigma of illegitimacy. Because a marriage is recognized by law, by the economy, socially, and by religious institutions, dissolution of marriage (annulment or divorce) must, in turn, involve dissolution of the marriage relationship in all of these realms.

2. The social function of marriage

Marriage has several social functions that are important within the societies and cultures where the marriage takes place. Marriage is a bond of marriage promises by two people in religious norms, legal norms and social norms.

American sociologist Talcott Parsons wrote on this topic and outlined a theory of roles within a marriage and household, wherein wives/mothers play the expressive role of a caregiver who takes care of socialization and emotional needs of others in the family, while the husband/father is responsible for the task role of earning money to support the family. In keeping with this thinking, the functions of marriage is to complement each other and fulfill household needs, so that husbands and wives can foster a good household with the aim of forming a happy and harmonious family.

Marriage helps cultural groups to have a measure of control over population growth by providing proscribed rules about when it is appropriate to have children. Regulating sexual behavior helps to reduce sexual competition and negative effects associate with sexual competition. This does not mean that there are no socially approved sexual unions that take place outside of marriage. Early anthropological studies documented that the Toda living in the Nilgiri Mountains of Southern India allowed married women to have intercourse with male priests with the husband's approval. In the Philippines, the Kalinda institutionalized mistresses. If a man's wife was unable to have children, he could take a mistress in order to have children. Usually his wife would help him choose a mistress. Within

the umbrella of the marriage, children begin to learn their gender roles and other cultural norms. Marriage lets everyone know who is responsible for children. It legitimizes children by socially establishing their birthrights. (<https://courses.lumenlearning.com/culturalanthropology/chapter/functions-of-marriage/>)

3. Different types of Marriages

In the Western world, monogamous, heterosexual marriage is the most common form and is considered the norm. However, homosexual marriage is increasingly common and in many places, including the U.S., has been sanctioned by law and by many religious groups. This change in practice, law, and cultural norms and expectations for what a marriage is and how can participate in it reflects the fact that marriage itself is a social construct. As such, the rules of marriage, the division of labour within a marriage, and what constitutes the roles of husbands, wives, and spouses generally are subject to change and are most often negotiated by the partners within the marriage, rather than firmly dictated by tradition.

Other forms of marriage that occur around the world include polygamy (a marriage of more than two spouses), polyandry (a marriage of a wife with more than one husband), and polygamy (the marriage of a husband with more than one wife). (Note that in common usage, polygamy is often misused to refer to polygamy.) (<https://www.thoughtco.com/marriage> by Ashley Crossman.)

According to Bachtar (2004:17), definition of marriage is a door for the meeting of two hearts in the shade of social life that lasts for a long time, in which there are various rights and obligations that must be carried out by each party to

get a decent, happy life, hannonious, and get off spring. Marriage is a strong bond that is based on a very deep feeling of love from each party to live socially to maintain the continuity of humanity on earth.

In *The History of Human Marriage* (1922: 21), Edward Westermarck defined marriage as "a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring.

According to Kartono (1992:45), the definition of marriage is a social institution that is recognized in every culture or society. Even though the meaning of marriage varies, but the practice of marriage in almost all cultures tends to be the same as marriage shows on an event when a pair of prospective husband and wife are formally met before the head of religion, witnesses, and a number of attendees then officially ratified by ceremony and ritual certain spiritual.

D. Novel

The word comes from the Italian, Novella, which means the new staff that small. The novel developed in England and America. The novel was originally developed in the region from other forms of narrative nonfiction, such as letters, biographies, and history. But with a shift in society and development time, the novel is not only based on data nonfiction, author of novel can change according to the desired imagination. (Surnardjo 1998: 29) says that novel is a story with the prose form in long shape, this long shape means the story including the complex plot, many character and various setting.

According to Santoso and Wahyuningtyas (2010: 46), which describe novel is a prose essay that is longer than a short story and tells the life of someone with more in-depth by using everyday language and discuss many aspects of human life.

Novel is a description of a very long essay of fiction compared to other literary works that describe individual activities that are very detailed by using real rules and telling various aspects of activities of living things."

(Purba, 2010: 62) Says Novel interpreted as a fictional prose story with a certain length, which depicts the character, movement and real-life scenes, that representative in a groove or a rather chaotic state or wrinkled.

Based on Siswanto (2008: 141), Novel is writing long prose, contains a senes of stories a person's life with those around him by accentuating the character and nature of the perpetrators. The problems discussed are not as complex as romance. Usually the novel tells the events in a certain period. The language used is more like everyday language. Novel or often referred to as a romance is a fictional prose story in a certain length, which depicts characters, real movements and scenes that are representative in a plot or a situation that is somewhat chaotic or tangled. Novels have characteristics that depend on characters, presenting more than one impression, presenting more than one effect, presenting more than one emotion (Tarigan, 1991: 165).

CHAPTER III

METHODOLOGY

This chapter included type of the research, source of data, procedures of data collection, and technique of data analysis.

A. Type of the Research

This research used a descriptive qualitative research. It was a research type part of qualitative method that allows the researcher to describe a phenomenon by presenting the facts in rich detail without attempting to interpret them. Moleong (2007:6) said: Qualitative research is research that aims to understand the phenomenon of what is experienced by the subject of the study such behavior, perception, motivation, action, and so on, in a holistic manner and by way of description in the form of words and language, in a specific context that is natural and with utilizing a variety of natural method. Descriptive qualitative research is a research that describes facts or real conditions of behavior that can be observed from people in the *novel Not Without My Daughter*. Based on the statement, the researcher considered that qualitative description was appropriate to support this research.

B. Source of Data

The data in this research was taking from the novel *Not Without My Daughter* in form of the problem main characters mixed marriage. Regarding to the topic of this research about mixed marriage, the researcher used the theory of sociology of literature proposed by Ian Watt to describe and analyze the main characters mixed marriage.

C. Procedures of Data Collection

Data collection procedures were the primary step in doing research as the main goal of research in gaining the data. By understanding the techniques of data collection, the researcher obtained the accurate data. There were some procedures that were used by the researcher in collecting the data, they were as follows:

1. Reading The Novel

The researcher read the novel of *Not without My Daughter* which consists of 25 chapters and 423 pages in order to get the how did relationship of mixed marriage life in the novel *Not Without My Daughter* by Betty Mahmoody and how does the main character struggle in mixed marriage in novel *Not Without My Daughter*.(1987)

2. Understand the contents of the novel.

The researcher understood the contents of the novel *Not Without My Daughter*, so the researcher could find the problem of mixed marriage in novel *Not Without My Daughter* by Betty Mahmoody that wanted to examine.

3. Noting.

It used to take a note the words or sentence each part the statement that relevant with this study especially the mixed marriage novel *Not Without My Daughter*

D. Technique of Data Analysis

The technique of Analyzing the Data was the process to find and arrange the data systematically. The researcher applied sociology literature to analyze mixed marriage. After collecting the data, the researcher began to analyze mixed

marriage *Not Without My Daughter* and applied sociology of literature to analyze mixed marriages. The researcher used the steps of data analysis in the novel by collecting references that were relevant to the analysis of novel, reading and learning all sentences from the novel text and describing the novel synopsis, and then the author concluded data analysis to answer the problem statement.



CHAPTER IV

FINDING AND DISCUSSION

This chapter presented the analysis of finding and discussion of analysis of the relationship of mixed marriage life and the struggle of main character between American and Iranian in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer analysis based on the objective of this research which was the relationship of mixed marriage life and the struggle of main character.

A. Finding

1. The relationship of mixed marriage life in *Not Without My Daughter* novel

Mixed marriages occurred in all circles of society, be it upper and middle class. Many people want to know the twists and turns marriage between different nations. Couples who come from one nation only have a lot of uniqueness and various problems, especially different nations. The researcher was interested in know how married couples discuss marriage and what problems arise from marriage.

There are various types of conflicts in mixed marriage life in the novel, namely:

a. Conflict of husband and Wife

This conflict was in the form of a conflict between a married couple between Betty and Moody in *Not without My Daughter* novel. In household their life, Betty never felt a difference between he and her husband. But after they lived in Iran Betty began to feel the difference and conflict by them. There were several differences and conflicts between Betty and Moody namely:

1) Not Open.

"I've been thinking," Moody said.

"We have to hide our American passports. If they find them, they will take them away from us."(Mahmoody 1987: 2)

From the quote above Moody explained to Betty to hide American passports, if not, then airport officials in Iran would take it. After arrived in Iran Moody said the Iranian rule not to carry passports from outside. There was no openness in relation to each other between husband and wife.

2) Dishonest

..... "You told me they knew where we were going, and they didn't." "Well, I told them," he said with a shrug. I felt a twinge of panic. Had my parents not heard him correctly? Or had I caught Moody in a lie? (Mahmoody 1987: 22)

The above quote was a fight between Betty and Moody. Betty accused her husband of lied but her husband said that he had told her parents where they were went to.

3) Discrimination

Poured into *estacons*, tiny glasses that hold no more than a quarter cup-tea was presented in strict order: first to Moody, the only male present, then to Ameh Bozorg, the ranking woman, then to me, and finally to Mahtob. (Mahmoody 1987: 20 -21)

The above quote about the procedure for provided drinks by the Moody's family starts from Moody, Arneb Bozorg, then Betty and Mahtob. Because Moody is the only man in the room so, he gets the first order. Here it is clear that men take precedence considered to have a higher position than women. In this case women, is lower or secondary to men's position. This is one form of gender discrimination.

"We promised your husband that we would never let you leave the building or use the phone." Now I realized that these women were caught in a trap just as surely as I, subject to the rules of a man's world. I looked into the eyes of each woman there. I saw nothing but deep empathy. (Mahmoody1987: 118)

After Moody made agreement with teachers in school, the teachers did not dare to violate what ordered by moody so that they did not allow Betty to use the telephone in school to communicate with other people

4) Violence

During in Iran, Betty also experienced several times of violence both physical (beating) and non-physical (threats and coercion). One of the incidents of violence was when Betty and Moody drove Mahtob to school; he exhibited a particularly foul temper. He fought and was tense when he took us down the road and then crashed us roughly into a taxi.

Moody grabbed Mahtob by the arm and kicked at her. I am going to kill you!" he screamed in English, glaring at me and addressed Khanum Shaheen directly. "I am going to kill her,"(Mahmoody 1987: 186)

His temperament attitude made him not feel guilty of committing acts of violence against children and also his wife. "I'm going to kill her". Even in front of many people Moody threatened his wife to kill him. From the sentence above people could see that Moody as a father and also as a husband do physical attacks and threats to the family. In this case Mahtob as his biological child was psychologically disturbed.

"Just tell me how you are going to kill me." "With a big knife. I am going to cut you up in pieces. I am going to send your nose and your ear back to your folks. I will send them the ashes of a burned American flag along with your casket.(Mahmoody 1987.187-188)

Not only physical violence, the threat was also done by moody towards Betty. The sentence above which was said in a moody manner. He spoke very rudely regardless of the feelings of a wife, even in front of many Moody people who were not reluctant to issue harsh words against his wife.

"You are here for the rest of your life. Do you understand? You are not leaving Iran. You are here until you die." (Mahmoody 1987:42)

As long as in Iran Betty has often experienced violence, was snapped by her husband and even threatened. Betty was under pressure. This also made Betty insecure and always wanted to escape from Iran

... Why didn't you help me? "All men are like this," Nasserine repeated. "No," I replied sharply. "All men are not like this." "Yes," she assured me. "Mammal does the same to me. Reza does the same to Essey." My God! I thought. What's next? (Mahmoody 1987: 102-103)

Betty asked Nasserine, Mammal's wife why no one helped him compile Moody's beat and beat him. Nasserine's answer made Betty was surprised because it was surprising that this was considered normal in Iran. All the men there used to do violence in domestic life. Men in Iran were considered to be used to violence against women who were severe legitimized by social construction.

b. Conflict of culture

From the start, however, there were ingrained problems in our marriage, and from the start we both chose to gloss them over. On the rare occasion when people did bring a disagreement to the surface, it usually stemmed from our cultural differences. These issues genuinely confused Moody. For example, when they went to a bank in Corpus Christy to open a checking account, he wrote only his own name on the application.

"What is this? I asked. "Why aren't we putting my name on the account?" He appeared surprised. "We don't put women's names on bank accounts," he said. "Iranians don't do that." (Mahmoody 1987: 213)

Although he has been in America for a long time, Moody sometimes still experiencing confusion because of differences culture between America and Iran. In Iran that adheres to patriarchal system, men played a more central role in all matters including property matters. Because felt as husband who controls all the possessions they had, then he just wrote his name in the account. A wife has no power because of that considered to have a position below men. However, after discussing the problem finally, Moody agreed to the matter of joint property ownership.

A pool of fresh, brilliant red blood lay between us and the street. This should be done before our arrival, so that we can walk across the blood as we entered the house for the first time. Now we were officially welcomed.

Differences made Betty shocked when their arrival was welcomed by the ritual of walking across the blood before they entered the house.

One day, as Moody was preparing to leave the house, he kissed me good-bye, lightly, on the cheek. Ameh Bozorg saw the exchange and flew into an immediate rage. "You cannot do that in this house," she scolded Moody. "There are children here." The fact that the youngest "child," (Mahrnoody 1987:29)

From the statement above that American culture was used to kissing their partners in front of many people, but not for Iran. They were much closed and maintain an attitude in front of children.

"I don't care a thing about Iranian customs." To my surprise and to the disgruntlement of this family, Moody agreed to a Tuesday afternoon party.(Mahmoody 1987:62)

Different of culture between Iran and America made Betty still insist on holding their daughter's birthday party on Tuesday. He did not even care about Iranian customs that birthday parties were major social occasion in Iran, always held on Fridays.

"Why is she a girl?" was the accusation he had meant to level at me. He left us on our own that night, when he should have been at our side.that was not the kind of manhood I wanted. (Mahmoody 1987:220)

The phrase "why is she a girl?" means Moody did not like girl as eldest children, she was disappointed that the birth of her oldest child was a girl.

In addition, cultural conflicts occurred as a result of misinterpretation, ethnocentrism, stereotype and prejudice. Conflicts of culture in *Not Without My Daughter* which were caused by ethnocentrism, stereotype and prejudice.

1) Ethnocentrism

Ethnocentrism is believed that culturally different means bad or wrong. As being different means bad or wrong, then an ethnocentric person thinks that anyone who is different from him/her is either bad or wrong. This problem begins with the perception of members of a certain culture that their own culture is the best and other cultures are the worst. This bad attitude involves treatment toward another culture's belief, actions, speech attitude and perceptions. Ethnocentrism blinds us so that we cannot see the good in others. Thus, as cultural identity, ethnocentrism represents the bright side of ethnocentrism, but when such cultural bias is used to support negative evaluation of the new and strange culture, it is the dark side of ethnocentrism. McAllister (1995: 14)

After being stayed in Ameh Bozorg's house for a couple of months, Betty and Moody moved to Reza's house. Reza was the fifth son of Ameh Bozorg. She admitted that his house was cleaner than Arneb Bozorg's.. (Mahmoody 1987: 8)

Betty judged hygiene based on American not Iranian standard. Betty considered Arneb Bozorg as a bad housekeeper. She knew little about the basic hygiene. On the contrary, she was a paragon of cleanliness Iranian people. Even Ameh Bozorg was a paragon of wisdom and cleanliness next to the people street of Tehran. It could be said that Betty considered American standard of hygiene was higher than Iranian. In this case, Betty included ethnocentric people who tended to see her own group, country, culture as something that was the best.

2) Stereotype

Stereotype is sometimes distorted description of group of people whether negative or positive which prevents us from viewing people as individual with distinct and unique characteristic. Often stereotypes are based on indirect experience contradictory information or no information at all. Blacks were once stereotyped simultaneously good-natured people and savages. Stereotypes are imbedded in cultures. Old folktales create and keep stereotypes a live (Stewart, 1972.202)

One evening after having dinner in one of Moody's cousins' house, Betty was involved in a conversation with them. They talked about how women were oppressed in Iran which was not true according to Iranian.

I'm sure before you came you heard a lot of things about how women are oppressed in Iran. Now that you have been here, you understand that those are all lies? "That's not what I see at all," I said (Mahmoody 1987: 34)

By reading the quotation above, people could see that Americans considered that women were oppressed in Iran. Betty as an American still considered that this was true. Even when she and Moody were back in home, they still argued about it.

"You should agree with him." "But it's not true."
Well, it's true." he said. (Mahmoody 1987:35)

Betty believed that men oppressed women in Iran. However, Moody, as an Iranian thought in the opposite way. So, in conclusion, American had an opinion about the stereotype of Iranian men that they oppressed women. There was another example of stereotype of Iranian people according to Betty. She regarded that Iranian people hated American, although they venerated American education.

The example of this was Moody who had studied in America to be a physician. What was an American woman doing flying into a country that had the most openly hostile attitude toward Americans of any nation in the world? However, not all of them hated American. Some of them like Americans such as Chamsey and Zaree who were neighbors of Moody's family in Shustar, even considered themselves as American. Both women considered themselves American. There were also some people who wanted to go out of Iran to America.

They preferred living in America to Iran. They were Hamid who was an ex-officer in the shah's army and was a menswear-shop owner and Amahl. Actually, Iranian people were divided into two groups. The first group was very fanatic to the Ayatollah Khomeini's Shiite sect of Islam such as Ameh Bozorg, Baba Hajji, Reza, Mammal. The other one seemed a bit more westernized. The

other one seemed a bit more westernized. They were more likely to speak English such as Chamsey, Zaree, Hamid, and Amahl.

3) Prejudice

Prejudice is a judgment that a particular ethnic group is inherently inferior to others. If anyone who judges another culture and not his/her own, he/she is guilty of racial prejudice (McAllister 1995: 17). Prejudice is a judgment that a particular ethnic group is inherently inferior to others. In *Not Without My Daughter*, we can also find Betty's prejudice toward Iran country which can be seen in the citation below,

Surely, I thought, in time Moody would be sickened by the filth around him. He would realize that his professional future was in America, not in a backward nation that had yet to learn the basic of hygiene and social justice (Mahmoody 1987: 87)

Here, Betty considered that Iran was a dirty country. Her husband was not worthy of lived in Iran since become a doctor; because Iran has not learned the basics of cleanliness and social justice

c. Conflict of Religion

Ameh Bozorg ran into our bedroom, threw a black chad or at me, and barked something at Moody. "Put it on quickly," Moody ordered. "We have guests. There is a turban man. 11 therefore, no opportunity to object to Moody's demand that I wear a chad or but as I donned the cumbersome robe I realized that it was filthy.(Mahmoody 1987:23)

From the incident above, Betty was forced to wear a chad even though she did not want to wear a chad.

d. Conflict of Country

"Maag barg amrika! Maag barg amrika!" There it was again drilled into the malleable mind of every student pounding into the ears of my innocent daughter, the official policy of the Islamic republic of Iran, "Death to America.(Mahmoody 1987:114)

In school students were asked to said Maag barrg Amrikalit means death to America and hatred about Amerika. Maag Barg American songs come from every classroom. Mockery about Americans was directly heard by Betty and Mahtob.

2. The struggle of main character in mixed marriage

a. Main character

Betty was optimistic in facing difficulty. She always tried to find chances or way out of her problems. She was also a brave and desperate woman. When a chance to run away came, she determined to made a desperate run for freedom. She was honest too. Unless she liked something, she would say it directly although some people would get angry to her. Moreover, she was a good and loving mother

b. Struggle to out from Iranian

Betty Mahmoody arranges a secret schedule to meet someone, Ms. Alvi to help her get out of Iran. He got her telephone number from a teacher's friend who also wanted to help Betty.

So what happened?" Miss Alavi asked. "Wh y are you here in Iran?"I told her my story as briefly as I could while covering the essentials. "I understand your problem," We must get to the airport, board the plane, fly to Zahidan, and make contact with Miss Alavi's brother-all before Moody would become suspicious enough to alert the police.(Mahrn oody 1987: 173-175)

The above conversation was a struggle of a Betty to get out of Iran, to be able to return to her country, America. Obviously from the conversation above it could be seen that she had not been able to stand in Iran anymore.

In a condition confined in the room Betty thinks and looks for ways to be able to contact her nephew so that she could get out of the house with her daughter. Betty asked her husband to leave the room on the grounds that he was checking the heating device was dead.

"The heat is off," I grumbled to Moody.

"Is it broken or are we out of oil?"

He wondered. "I'm going to check with Maliheh, to see what's wrong with the furnace," I said, hoping the comment sounded casual. "Okay. (Mahrnoody 1987:335)

Here people could see that Betty struggled to get out of Iran in various ways. He quietly called she was nephew for help to get out of Iran

.... "I can't go. I can't get out of the house. "It would not work anyway," he said, "I just spoke with the people in Zahidan. They had the heaviest snowfall in one hundred years. It is impossible to cross the mountains."(Mahmoody 1987:336)

Betty spoke to Mammal by telephone that Betty could not get out of the house because she was always Moody watched Betty's movements. Betty asked mammal help to find a way to get out of Iran.

"Don't get on that airplane. I can see what is happening. As soon as you go, he will take Mahtob to his sister and he will be all involved with his family once again. Don't go." "I don't want to," I said. "Not without Mahtob."(Mahmoody 1987:336)

"Don't go," Chamsey said that evening when she caught Betty alone in the kitchen for a moment. Chamsey knew of Betty's plan to get out of Iran but Chamsey prevented her from staying in Iran for Mathob's sake.

"I have been working all night, talking to different," he said.
"The plan is that you will be going to Turkey." (Mahmoody 1987:366)

With the help of Mammal, nephew of Moody, Betty was able to leave her husband's family home with the aim of returning to America. Mammal had made a plan so that Betty's husband would not know the departure of his wife and daughter.

"Now that you are missing, you cannot go out through the airport," he explained. "You must leave Tehran by car. It is a long drive to the Turkish border, but it is still the closest." we would be smuggled across the border in a Red Cross ambulance. (Mahmoody 1987:366)

Mammal explained to Betty their tactics to help Betty get out of Iran. The sentence above illustrated how the struggle of a woman to get out of Iran by traveling far from the northwest of Iran to smuggle across the border used a Red Cross ambulance.

After passing through valleys, mountains and snow it very cold made Betty felt desperate not to continue the journey. They stumbled frequently under their helpless burden; they tumbled into the snow several times. But they would not relent. Finally their journey arrived in Turkey this building was cold and damp. Mahtob and I snuggled together under the blankets.

"We're in Turkey. We're in Turkey." I repeated the litany to Mahtob. "Can you believe it?" (Mahmoody 1987:404)

The happiness of Betty and Mathob after arrived in Turkey made them not believe that they could travel that far.

c. The struggle to get her daughter

"I think I have to wait and see what happens. Maybe we can get out of the country like that." You're crazy, "Helen said kindly." Go to the police. Get out of the country like that. Leave Mahtob here. "Never," I snapped, once again surprised by Helen's arrogant attitude. (Mahmoody 1987:179)

Many opposed Betty's decision to leave Iran with the Mathob. But he still struggled to get out of her husband's affection with her daughter. Betty remains hard and firm to resist from her inner pressure and discomfort in Iran.

"If he takes you away, you have to go with him," I said to Mahtob "You have to be nice to Daddy, even if he takes you away from me and doesn't bring you back. Even if they beat you, don't tell. Because if you tell, we'll never get to go. Just keep it our secret. "(Mahmoody 1987: 198)

Betty was still wise in educating her daughter. As in the above clause, she conveyed to her daughter that whatever happened her daughter had to remain nice to her father. Betty still wanted to win her daughter's heart to be with her.

B. Discussion

In the discussion, the researcher used sociology of literature as an approach from Ian Watt to discuss the data analysis that had been found in in *Not Without My Daughter* novel by Betty Mahmoody and William Hoffer.

Literary sociology in addition to analyze the elements of sociology contained in the structure of the novel, it also showed how it related to human characteristics in a real life, which could reflect to society. The relationship did not have a tendency to occupying literary truth in the truth that exists in living reality. The relationship of the results of the analysis of the sociology of literature with reality was only limited to see what was in the novel *"Not Without My Daughter* by Betty Mahmoody and William Hoffer.

The researcher wanted to analyze this novel, about the conflict resulted from their mixed marriages and also described the treatment of husbands against wives, men commit violence against women, the state of hell created by Moody so that his wife experiences trauma and struggles for Betty who managed to escape with her daughter. In this novel the researcher found several problems that had an impact on mixed marriages between America and Iranian, also described the terrible experiences that occurred with Betty. Many problems arise when Betty and her husband move to Iran. Relationship of husband and wife is no longer honest, lied to each other and not open to each other. As already discussed earlier in the novel about relationship of mixed marriage life between American and Iranian, namely the conflict between husband and wife. Conflict occurred because it was based on differences in views between America and Iran. An example was from the data found the researcher found some data, namely:

1) Not open.

After arrived in Iran Moody said the Iranian rule not to carry passports from outside. There was no openness in relation to each other between husband and wife.

2) Dishonest.

Betty did not want her parents to worry about their whereabouts, but Moody said that she had told them that they were going to Iran. This was where fighting broke out between husband and wife because there was no openness and they lied and accused each other.

3) Discrimination.

Discrimination is an unbalanced treatment of individuals, or groups, based on something, usually categorical, or distinctive attributes, such as based on race, nationality, religion, or membership of social classes. Heodorson & Theodorson (1979: 115)

Because Moody is the only man in the room so, he gets the first order. Here it is clear that men take precedence considered to have a higher position than women. This is one form of gender discrimination.

Another conversation about discrimination is a conversation about the moody agreement to the Mathob school teacher to not allow Betty to use the telephone. In this case, Betty feels that women in Iran, like he was trapped in the rules of the world of men. Within other words, men are considered to have a higher position than women so women must submit and follow the rules of men.

4) Violence.

Violence is a deviant treatment which results in injuries and hurt other people. Acts of violence were the same as well the understanding of persecution, which is the act done with intentionally to cause pain or injury to another person's body. (Chawazi 2001 :25)

We could form opinions through the incident described in the novel that women were victims of society. They were afraid of being abandoned by the family. They deny their desires and the right to life they chooses themselves and as individuals, they had no meaning. And that made them accept the cruelty of their husbands silently. In fact, they considered this to be a common thing, so they

did not mind if their husbands commit violence against their wives, and no one protests against their husbands.

Moody very temperament attitude made him not feel guilty of committing acts of violence against children and also his wife. Moody as a father and also as a husband does physical attacks and threats to the family. In this case Mahtob as his biological child was psychologically disturbed.

Not only physical violence, the threat was also done by moody towards Betty. The sentence above which was said in a moody manner he spoke very rudely regardless of the feelings of a wife, even in front of many people moody who were not reluctant to issue harsh words against his wife. Not only did Betty who experienced violence in another wife's household also experience it. Betty asked Nasserine, Mammal's wife why no one helped him compile Moody's beat and beat him. Nasserine's answer made Betty was surprised because it was surprised that this was considered normal in Iran. All the men there used to do violence in domestic life. Men in Iran are considered to be used to violence against women who are severe legitimized by social construction. (Mahmoody 1987:102-103) Even in public, any injury or violence against Betty and Mahtob was ratified. Iran's law gave Moody absolute authority over his wife and daughter.

In this novel the role of culture is also very prominent. Culture is a system of ideas and concepts. Culture forms as a series of actions patterned with activities and humans. Culture was a set of beliefs and ideologies that humans practice in life. There was diversity in culture; there was a difference between beliefs, customs, and the ideology of a culture (A.L. Kroeber 1958: 582) It is not easy to

accept a foreign culture that was different from one's culture and that leads to cultural conflict. Culture played an important role in shaping one's personality. American culture had its own characteristics; one of the main features is freedom of choice. They like the private space around them and make sure to respect other people's spaces. Betty was born and cared for in American culture, freedom, Equality was the basis of American culture. He was held captive in Iran. He compared Iran's culture to America and found extreme differences in American and Iranian culture. Culture and Cultural Conflict in *Not Without My Daughter*. But in Iran, the picture is very different. Women's rights are severely restricted in Iran so even married women could not leave the country without their husband's permission

The example was Once Betty and Moddy were invited to the place of his cousin for dinner and he was asked there - "Before you came, you heard a lot of things about how women were oppressed in Iran. That you have been here while you understand that is not true. It is all a lie?"(Mahmoody 1987:34) they wished Betty would give a positive answered to their delight, but she firmly said -" That was not what I saw at all. He has observed how Iranian women become slaves to their husbands, how their religion and the government, which made them concerned at every opportunity, the practice exemplified by their arrogance.

American culture was used to kissing their partners in front of many people, but not for Iran. They were much closed and maintained an attitude in front of children.

Although he has been in America for a long time, Moody sometimes still experiencing confusion because of differences culture between America and Iran.

In Iran that adhered to patriarchal system, men play a more central role in all matters including property matters. Because felt as husband who controls all the possessions they had, then he just wrote his name in the account. A wife has no power because of that considered to have a position below men. However, after discussing and discussing the problem finally, Moody agreed to the matter of joint property ownership.

On birthday Mahtob, Betty had plan to party her daughter, but Moody did not agree because that was a major social occasion in Iran always held on a Friday, when the guests were off work.

The view of baby boy. The Importance of a Boy it was observed that generally men married to women should give baby boys as firstborn children for the security of their property as inheritance. Women are treated as property or sources who will provide the heir and that must be a man. And it is the duty of a wife to give the child to the family; otherwise he was a bad wife. Moody also expects a baby boy from Betty and he also said why Betty was born a daughter as the eldest child.

Conflict of Country. Betty has a bitter experience as an American. He must listen to people's comments that were different from him. Americans might not openly made negative comments about one's religion, family background, but on the contrary in Iran Betty hears negative comments about her country. And Betty realized that Iranians had negative interpretations of America.

In addition, cultural conflicts occurred as a result of misinterpretation, ethnocentrism, stereotype and prejudice. Conflicts of culture in Not Without My Daughter which were caused by ethnocentrism, stereotype and prejudice.

- 1) Ethnocentrism. Betty judged hygiene based on American not Iranian standard. She considered Ameh Bozorg as a bad housekeeper. She knew little about the basic hygiene. On the contrary, she was a paragon of cleanliness to Iranian people. Even Ameh Bozorg was a paragon of wisdom and cleanliness next to the people street of Tehran. It can be said that Betty considered American standard of hygiene was higher than Iranian. In this case, Betty included ethnocentric people who tended to see her own group, country, culture as something that was the best.
- 2) Stereotype. Americans considered that women were oppressed in Iran. Betty as an American still considered that this was true. Even when she and Moody were back in home, they still argued about it.
- 3) Prejudice. Betty considered that Iran was a filthy country because Iranian did not know the basics of hygiene. She thought that Moody, his husband was not proper staying in Iran since a doctor; Moody must know the value of hygiene. Betty also regarded Iran as a backward nation that indirectly means that she was of the opinion that Iran was inferior to her country. In short, Betty has negative judgment toward Iran country.

The obligation to accept religion. An example is Ameh Bozorg ran into our bedroom, threw a black chad or at me, and barked something at Moody. "Put it on quickly," Moody ordered. "We have guests. There is a turban man." A turban man is the leader of a masjid - a mosque. (Mahmoody 1987:23). There was, therefore, no opportunity to object to Moody's demand that I wear a chad or but as I donned the cumbersome robe I realized that it was filthy. Betty was forced to wear a chad

even though she did not want to wear a chad. In Iran, the wife must adopt the religion her husband adheres to and is obligatory. If a woman from another country marries an Iranian by default, she become Islamic. He was not permitted to choose religion. When Betty and Mahtob traveled to the Swiss Embassy and talked to Helen, Helen told them that, because Betty's husband was an Iranian, Iranian law stated that he too had become an Iranian citizen.

Prejudice about Americans country Illustrated in the novel, at school students were asked to said the Maag Barg Amrika!. Betty has a bitter experience as an American. She must listen to the comments of different people her. Americans might not openly make negative comments about one was religion, family background, but on the contrary in Iran Betty heard negative comments about her country. And does Betty realize that Iranians has negative interpretations of America.

Betty's struggle to get out of Iran with her daughter was not easy. Betty must be careful and quietly leave the house to seek help. He asked for help from people who were trusted by Betty to get out of Iran. Not only that, Hellen who is one of betty's friends who helped her out of Iran forbids betty to get out of Iran because it was very dangerous but the courage of betty she fought and continued to fight to get out of Iran with her daughter. The act of a mother who cannot allow her child with an angry father is clearly seen in the figure of a Betty who loves her daughter. Finally, Betty managed to bring her daughter Mathob back to America

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the researcher provided the conclusion of the research and suggestion for research.

A. Conclusion

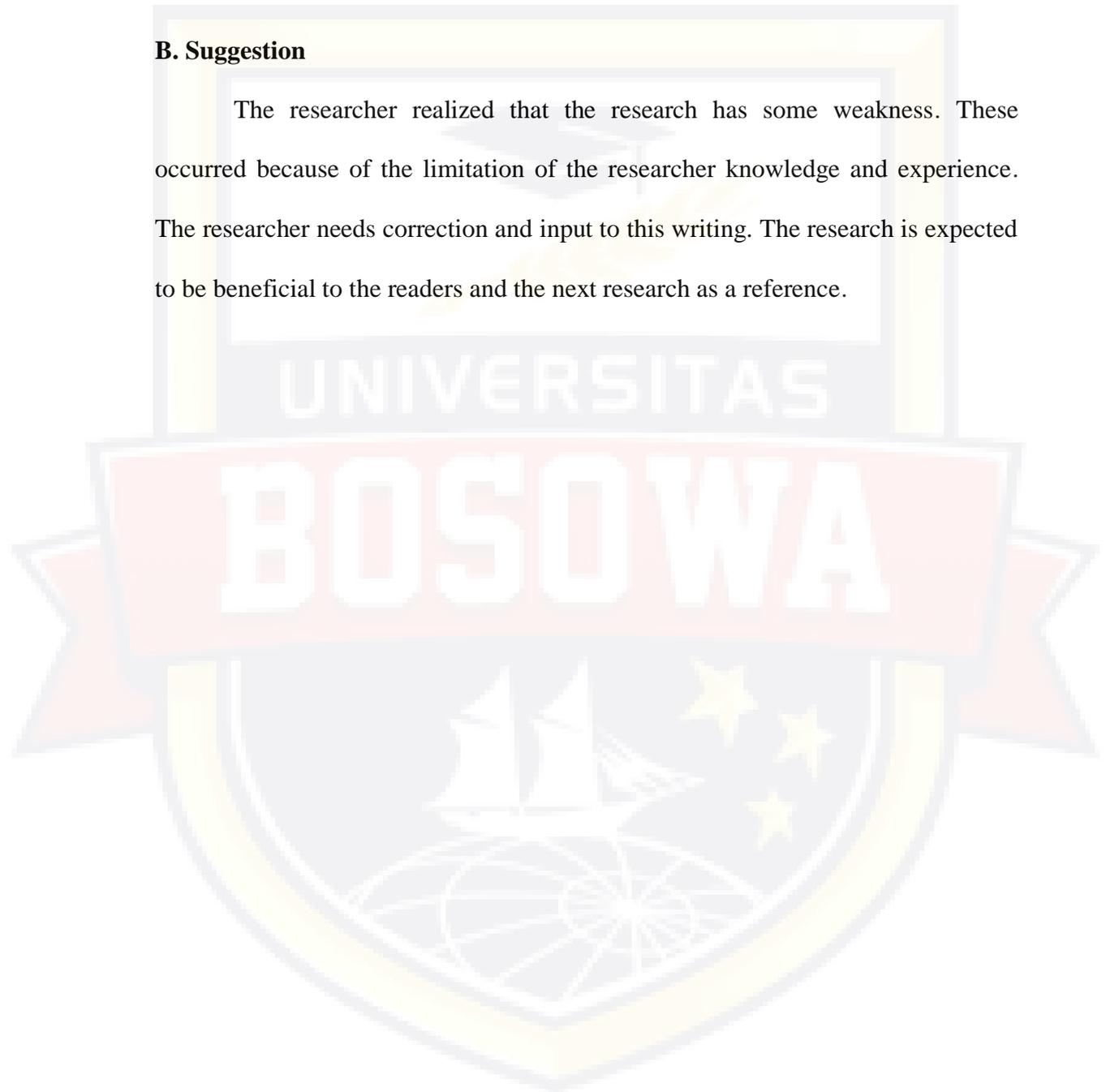
Mixed marriages still often occur, especially in the community, causing many differences and causing many conflicts. In the research, the researcher finds some problems in mixed marriage in the novel *Not Without My Daughter* namely 19 data of conflict of husband and wife, conflict of culture, and conflict of religion. Not only that, the novel character of this story experiences discrimination, violence, and domestic disharmony. Violence from a husband makes his wife away from her husband's place of origin. Their household relations were built with lies and dishonest. Betty has experienced a real difference between American and American Iranian culture and she felt depressed and traumatized. Cultural conflicts forced him to rebel, but circumstances and strength became obstacles and made him struggle to escape. The phenomenon experienced by Betty even though in this novel takes place in parts of the world including Indonesia.

The second problems this research, the researcher finds some struggle namely 9 of the data the struggle of the main character in mixed marriage between American and Iranian in *Not Without My Daughter*. Betty's struggle to get out of Iran with her daughter was not easy. Betty must be careful and quietly leave the

house to seek help. He asked for help from people who were trusted by Betty to get out of Iran.

B. Suggestion

The researcher realized that the research has some weakness. These occurred because of the limitation of the researcher knowledge and experience. The researcher needs correction and input to this writing. The research is expected to be beneficial to the readers and the next research as a reference.



BIBLIOGRAPHY

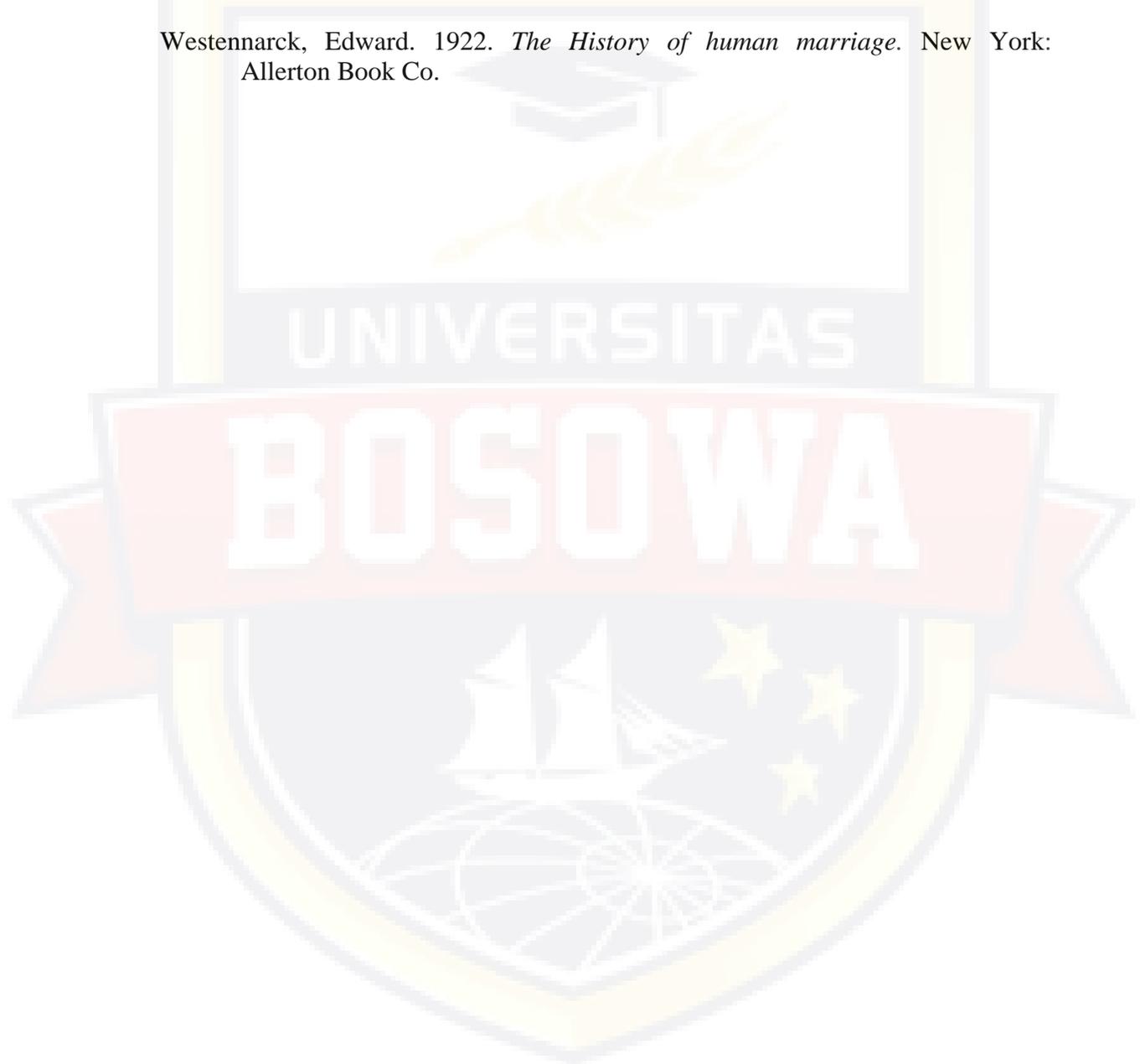
- AL. Kroeber and Talcott Parsons.1958. *The Concepts of Culture and of Social System: From The American Sociological Review*. sociological. uniroma 1.it
- Bachtiar, A 2004. *Menikahlah, Maka Engkau Akan Bahagia!*. Yogyakarta: Saujana
- Brunsma, David L.2005.*Interracial Families and the Racial Identification of Mixed Race children: Evidence from the Early Childhood Longitudinal Study*, Social Forces vol.2: 1131-1157
- Chazawi. 2001. *Pelajaran Hukum Pidana I*. Jakarta: PT Raja. Grafindo Persada.
- Crossman, Ashley.2018. *Marriage*.Retrieved From: <https://www.thoughtco.com/>. Accessed on 7 July,14:15
- Damono, Sapardi Djoko. 1978. *Sosiologi Sastra: Sebuah Pengantar*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
- _____.1984. *Ringkasan Sosiologi Sastra: Sebuah Pengantar*. Jakarta: Proyek Pembinaan dan Pengembangan Bahasa dan sastra Indonesia dan daerah Depdikbud.
- De Hart, 2001. *The European Journal of Women's Studies:London: Thousand Oaks and New Delhi*
- Endaswara, Suwardi. 2003. *Metodologi Kajian Sastra Epistemologi, Model, teori, dan aplikasi*. Yogyakarta: Pustaka Widyatama.
- Faruk, 1994. *Pengantar Sosiologi Sastra*. Yogyakarta: Pustaka Belajar (Anggota IKAPI).
2010. *Pengantar Sosio/ogi Sastra*. Yogyakarta: pustaka pelajar. Post moedemisme. Yogyakarta: Pustaka Pelajar.
- Geertz, Hildred. 1983. *Keluarga Jawa*. Jakarta: Grafiti Pers
- Gonzales, Ferrer. 2018. *Mixed Marriage Between Immigration and Natives in Spain: The gendered effect ofmarriage market constraints*. No139/1/DOI: 10.4054/DemRes.2018.39.1
- Jabrohim. 200 I. *Metodelogi Penelitian Satra: Pengantar teori Sastra*. Jakarta: Hanindita Graha Widya.

- Kartikasari,R. Gita. 2017. *Communication Pattern of Mixed Marriage*. Universitas Muhammadiyah Surakarta.
- Kartono, K. 1992. *Psikologi Wanita: Gadis Remaja dan Wanita Dewasa*. Bandung : Mandar Madu.
- Koesnosoebroto, S.B. 1988. *The Anatomy Of Prose Fiction*. Jakarta: Depdikbud PLPPTK
- Laurenson,Diana and Alan Swingewood. 1972. *The Sociology of Literature*. London: Paladin.
- Lukens, Rebecca J.2003. *A Critical Handbook of children's Literature*. New York: Longman
- Luxemburg, Jan Van et.al. 1984. *Pengantar Ilmu Sastra (Terjemahan Dick Hartoko)*. Jakarta: Gramedia
- Lumen Learning.2018.*Functions of Marriage*. Retrieved From <https://courses.lumenlearning.com/culturalanthropology/chapter/>.Accessed on 13 March 2019.09:12
- Mahmoody, Betty and William Hoffer.1987. *Not Without My Daughter*. Great Britain: Martin's Press.
- McAllister, Lawrence W. 1995. Unpublished. *Culture: The Seen and The Unseen*
- Moleong, Lexy J. 2007 *Metodologi Penelitian Kualitatif*, Penerbit PT Remaja RosdakaryaOffset, Bandung
- Purba, Antilan. 20 *IO Sastra Indonesia Kontemporer*. Yogyakarta: Graha Ilmu
- Santoso,Wijaya Hern and Wahyuningtyas. 2010. *Pengantar Apresiasi Prosa*. Surakarta: Yuma Pustaka.
- Siswanto, Wahyudi. 2008. *Pengantar Teori Sastra*. Jakarta: Grasindo.
- Stanford, Judith A.2005. *Responding to Literature*.5th ed. NewYork, McGraw. Stewart, Edward. C. 1972. *American Culture Patterns: A Cross Cultural Perspective*. Maine: Intercultural Press.
- Sumardjo, Jakob. 1981. *Segi Sosiologis Novel*. Bandung: Pustaka Prima and Saini K.M. 1998. *Apresiasi Kesusastraan*. Jakarta: PT. Gramedia
- Tarigan, Henry Guntur. 1991. *Prinsip-Prinsip Dasar Sastra*. Bandung: Angkasa Bandung.

Theodorson, George A, and Achilles G. Theodorson. 1979. *A Modern Dictionary of Sociology*. New York, Hagerstown, San Francisco, London: Barnes & Noble Books.

Watt, I. P. 1957. *The rise of the novel: Studies in Defoe, Richardson, and Fielding*. London: Chatto & Windus.

Westennarck, Edward. 1922. *The History of human marriage*. New York: Allerton Book Co.





UNIVERSITAS



APPENDICES

1. Synopsis in the Novel *Not Without My Daughter*

Not Without My Daughter is a non-fiction novel where the author presents real figures and events (Koesnosoebroto, 1988: 26). Betty Mah.moody and her husband, Dr Sayyed Bozorg Mahmoody (Moody), came to Iran from the USA to meet Moody's family, with them was there for year-old daughter, Mahtob. Appalled by the squalor of their living conditions, horrified by what she saw of a country where woman are merely chattels and westerners are despised, Betty soon became desperate to return to the states. But Moody, and his often vicious family, had other plans. Mother and daughter prisoners of an alien culture, hostages of an increasingly tyrannical and violent man.

Betty runs to the U.S. Embassy for help and finds that although she has the legal right to leave the country, she cannot take her daughter because, in Iran, the father has legal custody. She refuses to leave without her daughter and returns to the home that she must now share with relatives. Trapped and unhappy, she is mistreated by both her husband and his family. She is beat and locked inside her rooms for days. She must learn to prepare insect infected food. And even worse, she must watch as her daughter is constantly scolded and punished at the school that she is required to attend. Betty and Mahtob must learn to survive in a country where she knows nothing of the language, customs, or laws. Betty is watched at all times and there are few opportunities for her to make contact with anyone outside of the house. She is rarely allowed to even call home where her older two sons are living with her parents awaiting her return. Soon, though, Betty begins to find ways to search for help. Betty began to try to arrange an escape. Evadin

Moody's sinister spy network, she secretly met sympathisers opposed to khomeini's savage regime. But every scheme that was suggested to her meant leaving Mahtob behind forever. Eventually, Betty was given the name of a man who would plan their perilous route out of Iran, a journey that few women or children had ever made. Their nightmare attempt to return home began in a bewildering snowstorm. (Not Without My Daughter 1987).

2. The Biography of Author of Novel Not Without My Daughter

Betty Mahmoody (born 9, 1945) is an American author and public speaker best known for her book, Not Without My Daughter, which was subsequently made into a film of the same name. She is the president and founder of one WoirdFor Children an organization that promotes unbderstanding between cultures and strives to offer security and protection to children of cultural marriage. Betty Mahmoody compiled stories of other parents whose foreign spouses estranged them from their children in the book "For the Love of a Chield".

In 1987 the book Not Without My Daubghter by Betty Mahmoody with William Hoffer became a worldwide best-seller. in the line of Mahmoody's book 13 similar true stories followed between 1978 and 1989.

In 1990 Betty Mahmoody was elected 'Women of the Year'e and Most Courageous Pecrson of the Year in Germany. A Dutch newspaper called her Mother of all Mothers. In 1992 Not Without My Daughter won the Dutch readers prize for the best book.

BIOGRAPHY



Yulita Yati. She was born in Flores Manggarai ,NTT on Agustus 18" 1993. She was the fifth child of Basilius Wanggur and Yustina Alut, She has three brothers: Fen,Nandy,Edy and Three Sisters named: Sefy, Erni, Nitha. Her father is a farmer and her mother is a housewife.

Cooking and reading were her hobbies.

She started her education in SDI Manges Flores Manggarai, NTT from 2000 until 2006. After that she continued to study in junior high school in SMP Swasta Welak Orong in Manggarai. She then continued at SMAN 2 Ruteng in Manggarai 2009 until 2012. she went to Makassar and continued her study at Bosowa university as a student of Faculty of Letters, English Department.