



THE FORM OF PROLETARIAN RESISTANCE IN THE NOVEL HAMAMAH SALAAM BY NAJIB KAILANI (A MARXIST LITERARY SOCIOLOGY APPROACH)

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ABSTRACT

Literary works often serve as mirrors reflecting the socio-political dynamics within a society, making them fertile ground for analysis through the lens of the sociology of literature. Marxist theory, in particular, offers a critical framework for examining the social structures and power relations embedded in literary texts. One prominent example is Najib Kailani, whose writings especially the novel *Hamamahus Salaam* are deeply influenced by his socio-cultural background and educational exposure, manifesting in narratives of resistance and social critique. This study adopts a descriptive-analytic approach, gathering data in the form of linguistic expressions, including words, phrases, sentences, and dialogues, to interrogate the presence of class conflict and proletarian resistance within the novel. The analysis reveals key indicators of class struggle, primarily stemming from: (1) systemic exploitation and oppression, (2) the emergence of social consciousness among the marginalized, and (3) the complicity of ideological state apparatuses or superstructures. The manifestations of resistance identified in the text include: (1) the development of proletarian class awareness, (2) collective defiance against oppressive forces, (3) acts of repressive sabotage, (4) the strategic formation of resistance groups, and (5) direct confrontational actions, including threats of violence. Through these elements, the novel articulates a potent critique of class-based injustices and advocates for collective agency among the oppressed.

Keywords: *Class conflict, proletariat, Literature, Hamamah Salaam, Marxis.*

1. INTRODUCTION

In the process of literary creation, many works draw upon depictions of social life. Literature consistently offers perspectives on values and norms while adhering to moral principles. As such, literary works often provide new knowledge or insights for their readers, serving as an important foundation for how literature can be used as a reference in navigating social life (Fitriani, 2022; Rosenblatt, 2018; Fitria, 2024). Literature may also take the form of a reimagining

of events experienced by the author during their lifetime, or be based on the author's sensory experiences and imagination. One author who uses literature as a form of resistance against social realities is Najib Kailani. He is a well-known Egyptian writer who has devoted himself to the literary world by publishing various literary works, including poetry, novels, and academic writings.

Najib bin Ibrahim bin Abdul Latif Kailani, more commonly known as Najib

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Kailani, was born on June 1, 1931, in the village of Sharsheba in Egypt's western province. His formative years coincided with a period of global instability, particularly during the outbreak of World War II when he was just eight years old. From a young age, Kailani exhibited a strong inclination toward literature and later pursued higher education. He became widely recognized for his prolific literary output and was often referred to as a *da'i* or missionary through his fiction. However, his engagement with literature particularly his commitment to justice, resistance, and humanitarian values frequently attracted state criticism, leading to periods of imprisonment.

One of his significant works, *Hamamah Salaam* (1984), was published during a political transition in Egypt, following President Anwar Sadat's assassination in 1981 and Hosni Mubarak's ascent to power. Kailani's opposition to despotism is clearly articulated in his literary narratives, which often function as vehicles for sociopolitical critique. His literature reflects the collective struggles of the marginalized and serves as a tool for resistance against social injustice and authoritarianism, consistent with what Wahyuni (2018) suggests: literature under a Marxist lens becomes a site of ideological struggle and reflection of material realities.

According to Freire (2020), systemic oppression by the ruling class generally suppresses resistance among the oppressed. However, in contrast to this tendency, the proletariat when faced with intensified exploitation and economic deterioration begins to develop a critical awareness of their conditions (Allman, 2019; Cohen et al., 2023; Jaya

et al., 2025). This class consciousness becomes the foundation for organized resistance, fostering resilience and eventual revolt. Marx emphasizes that such conflict is rooted in the antagonism between the bourgeoisie, who control the means of production, and the proletariat, who are alienated from it (Mardizal et al., 2024). This material contradiction inevitably gives rise to various social tensions, including economic, political, and even religious conflicts (Hendriwani, 2020; Oktaviani & Chan, 2023; Fadilah et al., 2023).

In *Hamamah Salaam*, Kailani illustrates this dichotomy through the oppression inflicted by Abdul Wadud, a wealthy landowner who imposes unjust policies on peasant laborers. He increases plantation rental fees to compensate for declining agricultural yields, thereby exacerbating the financial burden on already impoverished workers. This scenario typifies the exploitative relationship between the bourgeoisie and proletariat, reinforcing the persistence of class conflict as theorized by Marx. The laborers' suffering and eventual resistance rooted in shared oppression become the focal points of the novel.

Hence, this study explores the manifestation of class conflict and the forms of proletarian resistance within *Hamamah Salaam*, using Marxist literary sociology as its analytical framework. The research aims to uncover how literature can serve as a medium for ideological resistance, echoing Garrard (2020) that literature has the capacity to depict total social reality and reveal class struggles embedded in everyday life.

Based on the background of the research problem as formulated as follows :

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- 1) How is class conflict portrayed in the Novel *Hamamah Salaam*?
- 2) What forms of resistance are carried out by the proletariat against the bourgeoisie in the Novel *Hamamah Salaam*?

Research Objective:

Based on the research problem, the aim of this study is to:

- 3) To identify how class conflict is portrayed in the novel *Hamamah Salaam*.
- 4) To examine the various forms of resistance carried out by the proletariat against the bourgeoisie in the novel *Hamamah Salaam*

2. LITERATURE REVIEW

In conducting this research, several previous studies have been identified that bear similarities to the present investigation. First, a study by Rike Ardila (Rike Ardila, 2024) entitled *Analisis Tokoh Dan Penokohan Dalam Novel Merpati Ladang Kapas Karya Najib El-Kailani dengan Kajian Strukturalisme Genetik* focuses on the genetic structuralist analysis of characters, offering insights into the roles and traits of the characters within the narrative. Second, a study by (Furqon, 2022) centers on the proletarian struggle depicted in the novel *Alkarnak*. This research contributes to the development and understanding of how Marxist theory can serve as an analytical framework in literary studies. Third, the study by (Syah et al., 2025) analyzes an Arabic-language novel that portrays resistance against domination. This research further demonstrates how literature can function as a form of resistance.

The distinction of this study from previous research lies in its application of Marxist sociological theory to analyze the novel *Hamamah Salaam*, which is closely tied to the struggle of the proletariat. As such, this research aims to provide a more comprehensive understanding within the framework of literary sociology, while also contributing to the intellectual richness found in literary works.

In conducting this research, there have been several previous studies that are closely related to the current research. First, a study conducted by (Rike ardila, 2024), who analyzed Characters and Characterization in the Novel *Merpati Ladang Kapas* by Najib El-Kailani using the framework of Genetic Structuralism. This study focused more on the genetic structuralism of the characters, providing an overview of the roles and traits of the characters in the novel. Second, a study by Nurul Furqon (Furqon, 2022) which focused on the struggle of the proletarian class in the novel *Alkarnak*. This research contributes to the development and understanding of how Marxist theory can serve as an analytical tool in literary studies. Third, the research conducted by (Syah et al., 2025). In this study, the author used an Arabic novel that narrates resistance against domination. The study also explains how literary works can serve as a form of resistance.

The difference between this research and previous studies lies in the use of Marxist sociological theory to analyze the novel *Hamamah Salaam*, which is closely related to the struggle of the proletarian class. Therefore, the presence of this study is expected to offer a more complex understanding in the study of

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the sociology of literature and the intellectual richness of literary works.

In applying this sociological theory, the researcher uses Marxist sociology. According to Marx, the main driver of development in society is the struggle to fulfill each individual's material needs. In the process of fulfilling these needs, individuals engage in social relationships through the production of material necessities. Marx argues that literature, from a sociological perspective, is a secondary implementation of the material activity of its author (Van, 2020; Mannheim, 2019; Jaya et al., 2025a).

From this definition, it can be said that a literary work is a material product of an individual, based on their thoughts, observations, and life experiences, or in other words, a literary work is influenced by external factors. Socially, Marxist theory understands the form, style, and social meaning of literature as being bound to particular social and historical conditions (Novenia et al., 2019; Ambrose & Lourdasamy, 2022; Arhire, 2023).

According to Marx and Engels, social society is formed into two structures, namely the infrastructure or basic structure and the superstructure. The infrastructure society focuses on basic needs such as food, sleep, and sex, whereas the superstructure society performs higher functions such as ideology, and possesses power or class domination in terms of economic means of production (Hendriwani, 2020). Marx re-emphasized that the history of society is a history of struggle, resistance, and class conflict. The concept of class struggle becomes the core discussion in the material and production relations that overlap within society. The ownership of

capital or means of production by one person leads to control over many others who do not possess capital or means of production.

It is in this sense that class conflict arises due to the domination of the means of production by a minority, which causes overlapping disadvantages to the majority who do not own the means of production the bourgeoisie as the owners of capital or means of production, and the proletariat as laborers or workers who do not possess capital (Namaziandost et al., 2019; De Wilde et al., 2020).

According to Marx, a new class is considered a true class when it is not only objectively a social group with individual interests, but also subjectively when individuals become aware of themselves as a class, as a distinct group in society that possesses specific interests and is willing to fight for them. The changes that occur are not driven by certain individuals but by social classes that are conscious and willing to struggle. A distinctive feature of the capitalist is the division into the upper class or owners of capital or means of production, and the lower class, those without capital or laborers. The lower class is a class that must submit to the power of the upper class. The upper class benefits from this social stratification in that they do not need to work like the lower class, while the lower class must continuously work and is forced to work due to limited access to the means of production and because they are employed (Hendriwani, 2020).

Resistance will not emerge on its own. The proletariat must develop "class consciousness," that is, a collective awareness that they are an oppressed class and share common interests in

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resisting exploitation. This consciousness is essential for transforming individual dissatisfaction into collective action. Marxist forms of resistance can vary, ranging from organized to spontaneous, and evolve in accordance with the level of consciousness and the objective conditions of society. Some forms of resistance that can be carried out include: Economic Struggles, among them strikes and sabotage.

Strikes are the most fundamental form of resistance in which workers collectively refuse to work in order to demand higher wages, better working conditions, or other rights (Taqwim & Alfianti, 2019). Sabotage: Acts of damaging the means of production or work processes to hinder production and pressure the capitalists. This is often carried out as a form of silent or underground resistance. Ideological/Cultural Struggle: Spreading Class Consciousness: Educating workers about their position in the capitalist system, the exploitation they experience, and the potential of their collective power. This can be done through publications, discussions, or educational organizations (Archintya & Mediawati, 2024; Al Awlaqi & Ghozali, 2023; Anjani, 2023).

Critique of Dominant Ideology: Revealing and dismantling the illusions created by the ruling class (e.g., meritocracy, extreme individualism) that serve to maintain the status quo and justify inequality (Ahnaz, 2023). Political Struggle can be carried out through demonstrations and Mass Protests. Direct Action: Demonstrations are collective actions on the streets to show mass power and demand policy or system changes. Direct Action: Actions that may involve factory occupations, road blockades, or

other forms aimed at disrupting the capitalist system. Social Revolution: The peak of political resistance, in which the proletariat collectively overthrows bourgeois power and establishes a new societal order (Patty & Noiija, 2023; Ntumba et al., 2023).

3. METHODS

The method employed in this study is a descriptive-analytical method, which involves interpretation and analysis of the object under study and presenting the findings in a descriptive form (Ratna, 2011). Qualitative research refers to research whose findings are not obtained through statistical procedures or other forms of quantification (Gunawan, 2013). This study falls under the category of library research and is presented descriptively, focusing on the analysis of forms of proletarian resistance in the novel *Hamamah Salaam* by Najib Kailani through a Marxist sociological literary approach. It discusses how class conflict and proletarian resistance are reflected in social reality. The data presented consists of words, phrases, sentences, or paragraphs, including dialogues found in the novel *Hamamah Salaam* by Najib Kailani.

The primary data source in this study is a novel by Najib Kailani entitled *Hamamahus Salaam*. The supporting or secondary data source that complements this research is the translated version of the novel *Hamamahus Salaam*, titled *Merpati Ladang Kapas*, translated by Nurul Huda SA and M. Faisal Fatawi. The data collection technique used in this study is the observation method (SIMAK), which involves observing words, phrases, sentences, paragraphs, as well as dialogues found in the novel

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Hamamahus Salaam by Najib Kailani. Following the observation, a note-taking technique is applied to record the data identified in the data source. Based on the observations, the researcher selects parts that are relevant to the research topic. The next step involves categorizing the selected parts that interpret forms of social conflict presented in the novel. These categorized sections are then analyzed using the theory of the sociology of literature, with a focus on the concept of social conflict. Subsequently, the researcher interprets the results of the analysis based on theoretical concepts related to forms of social conflict, including both individual and social facts. In the final stage, the researcher draws conclusions from the analysis. This phase involves interpreting the presented data by linking it to the theoretical framework and the research questions in order to test the findings and derive conclusions that are valid and relevant to the research objectives (Rohanda, 2016;).

4. RESULTS AND DISCUSSION

The concept of resistance in Marxism is rooted in class conflict. Karl Marx and Friedrich Engels, the primary thinkers of Marxism, argue that the history of society has always been marked by struggles between opposing social classes. In capitalist societies, the main conflict occurs between the bourgeoisie (owners of the means of production) and the proletariat (the working class/laborers). In this study, data were obtained that represent class conflict and forms of resistance as follows:

No	Class Conflict
1	<p>1. Exploitation</p> <p>Page 4 Paragraph 1</p> <p>كانت الأمور تسير سيراً هيناً حسبما رسم الحاج عبد الودود رضوان، وخاصة بعد أن كتب العقود مع الفلاحين المستأجرين لأرضه، وانتزع منهم التوقيعات على بياض» حتى يستطيع في أي وقت من الأوقات أن يقرر إيجار الفدان حسبما يشاء . . وفقراء الفلاحين مضطرون دائماً للرضوخ لاشتراطاته القاسية، لحاجتهم الملحة الأرض يزرعونها، ومن يتخلف منهم عن التوقيع فإن عشرات غيره على نجيب الكيلاني - (استعداد لقبول اشتراطات الحاج الجائرة (نجيب الكيلاني - 2015)(2015)</p>
2	<p>2. Class Consciousness</p> <p>Page 61 Paragraph 1</p> <p>وساد اللغظ والضجيج، ووقف الجالسون، وهول حضرة العمدة نحو المنبر ، يحيط به مشايخ القرية، وشيخ الخفراء والخفراء (نجيب الكيلاني - 2015)</p> <p>(<i>نجيب الكيلاني - حمامة سلام (MERPATI LADANG KAPAS)</i> (1), n.d.)</p>
3	<p>3. the alignment of the superstructure with the bourgeoisie</p> <p>Page 20 Paragraph 2</p> <p>وقبل أن ينصرفوا كان المسجد محاصراً بعدد كبير من رجال الشرطة وقدوا من المركز وعلى رأسهم المأمور والحاج عبد الودود والعمدة، والخفراء يسبرون منزعين في ذيل الموكب .. وهم المصلون بترك المسجد .. كان الحاج عبد الودود يقف بالباب ويشير بأصبعه إلى أي رجل .. فينقض عليه العساكر ويضعون الحديد في يديه، وسرعان ما يساق إلى عربة الشرطة ويغيب في داخلها، وانصرف باقي الناس واجمين (نجيب الكيلاني - 2015)</p> <p>Page 24 Paragraph ke 3</p> <p>ولم يبلغ الضيق بقرينتنا مده إلا عندما علمت أن رجال الشرطة قد قبضوا على الخطيب الشاب جلال الدين في مدينة طنطا، في صحن المسجد الأحمدي، وساقوه مغلا - وبأمر وزير الداخلية - إلى المعتقل تمهيداً لمحاكمته بتهمة إثارة الفوضى والشغب ومخالفة الأحكام العرفية .. ويومها جلس الحاج عبد الودود أمام دواره الواقع بين البيت والحديقة .. وأخذ صوته يلعلع، ويطلق النكات والفحش، ثم يعود ويتحدث حديث الحكيم البصير بأمور الدنيا، ويرمى الفلاحين المتمردين بالتفاهة، والبطر بالنعمة، ويعقر اليد التي تقدم إليهم الإحسان ، ولم يحاول مرة واحدة أن يناقش القضايا الخطيرة التي أثارها الشاب الضحية</p>

Table 1. Result of Conflict Class

No	Form of resistance
1	<p>1. . Class consiuness</p> <p>Page 10 Paragraph 2</p> <p>ولا يقف الأمر عند هذا الحد، بل يفاجأ الحاج عبد الودود رضوان بإشاعات أزعجته أيما إزعاج . . إن إنقاذ القطن من الإصابة أمر عسير، ولهذا أخذ الفلاحون المستأجرون يتكلمون عن قيمة الإيجار .. هم يعرفون أن الحاج يضع الإيجار الذي يروق له في العقود الموقع عليها منهم. وهم يعرفون أنه لا يرحم . .</p>

<p>ولهذا ساورتهم الشكوك وأرقهم الخوف والقلق .. مستحيل أن يقسو عليهم في تقدير الإجراءات، وكيف يدفعون ما يطلب منهم وقد تلف محصولهم الرئيسي؟</p> <p>Page18 Paragraph 3</p> <p>وشحب وجه الحاج وارتجفت أطرافه، وقال وهو يصر على أسنانه : من؟ سرحان؟ عبد الفتاح؟ يا أوياش ! أنتم يا من تزرعون أرضى وتعيشون على إحساناتي؟ .. لا أصدق عيني .. صحيح .. اتق شر من أحسنت إليه(نجيب الكيلاني - 2015)</p>	<p>ايضا. وبدا انه ليس في القرية بيت إلا وقدم أحد ابنائه للقيام بنصيب في المعركة الدائرة</p>
<p>2. ideology</p> <p>Page16 Paragraph 2</p> <p>الحاج عنه ي قول هكذا - (هل فوت) ت لم يذ الدين جلال ل عذر الإمام غاب عندما الك ب ير المسجد من بر صعد - الودود ع بد قهري</p> <p>المنزبر، فوق ويد جول ي صول الشاب الطلاب وأخذ الأخلاق على ويد نعي بال ف قراء، ي برون لا الذين ويد يهاجم العالم وقع ح تى والأرض السماء ملاً الذي الظلم وعلى الفاسدة، ه ت ل ر أ سها على حرب .. مداها الله إلا ي عالم لا طاحنة حرب في . الله اسم ي تردد مما أكرثر الألسن على ي تردد اسمه أصد بح الذي أصابت التي الأفات عن الحديث إلى الأزهري الطلاب عاد ثم الأرض أصحاب وعن القطن،</p> <p>Page42 Paragraph 1</p> <p>وصاح الشيخ عبد الباقي شيخ الطريقة الصوفية يصرخ بأعلى صوته : من سن سنة سيئة فله وزرها ووزر من عمل بها إلى يوم القيامة، هكذا يقول معنى الحديث النبوي الشريف، والحاج عبد الودود قد سلك طريق الظلم والإضرار بمصالح العباد، ولا بد أن يرعى .. لا بد أن يرعى</p>	<p>6. direct action</p> <p>Page73 Paragraph 2</p> <p>. لا يسمح الدم إلا الدم : وقال آخر . العين بالعين - : وقال ثالث . من قتل يقتل ولو بعد حين : وقال رابع . إن سكوتنا معناه الاستسلام .. معناه سقوط الضحايا واحداً تلو الآخر - : وقال خامس الحاج سرطان لا شفاء منه إلا باستئصاله</p>
<p>3. Collective rejection</p> <p>Page366 Paragraph 1</p> <p>3 واحتجوا في إصرار، إذ كيف يدفعون تلك المبالغ الباهظة وقد تلف المحصول، والحرب قد جرت على الناس الويلات والفقر وأزمة الرغيف تأخذ بخناقهم. وكان الفلاحون</p>	<p>Table 2. Result of Form resistance</p>
<p>4. Repressive sabotage</p> <p>Page58 Paragraph 3</p> <p>وفي ظلام اليأس انطلقت شرارات مشابهة كثيرة، لعل شرارة واحدة لم تكن تؤثر في ذلك الظلام المدلهم، لكن تجمع الشرارات سببت ذبالة من الضوء هزيلة، ومهما كانت هزيلة فقد رآها الناس .. صادفت هوى في نفوسهم، فطربوا لها وفوجئ الناس بحادث كان من الممكن أن يكون بسيطاً، وأن يمر مرور الكرام، لولا تعنت الحاج</p> <p>Page61 Paragraph 1</p> <p>الحوادث تزداد . بهائم الحاج تسرق منه حظائرها، مساحات أخرى من الأرض المزروعة يتلفها مجهولون، بعض الجسورين يكتبون على باب بيت الحاج الموت لك»، رصاصات طائشة تطلق في جوف الظلام في الهواء دون هدف)</p>	<p>4.1 Conflict Class</p> <p>1. Exploitation</p> <p>Table 1 presents a form of exploitation and oppression carried out by Abdul Wadud, who represents the landlord or bourgeois class. He imposes coercion and extracts excessive profit by raising the rental fees, which the tenant farmers are unable to afford due to the significant decline in agricultural yields at the time. Abdul Wadud also makes unilateral decisions, resulting in social inequality and injustice. These actions contribute to poverty by weakening the economic power of the tenant farmers.</p>
<p>5. Group formation</p> <p>Page68 Paragraph 2</p> <p>. وأصبح دور كل واحد منهم غير مجهول لعامة الشعب . لقد تكونت أكثر من فرقة للانتقام من الحاج، ولم تكن كل الفرق من المستأجرين المساكين بل انضم إليهم طائفة من الملاك الصغار .. بل من ذوى اليسار المتوسط</p>	<p>2. Class Consiusness</p> <p>Table 1 number 2 illustrates the reaction of the tenant farmers to the rent increase policy imposed by Abdul Wadud, who represents the bourgeois class. This policy led to social and economic inequality, prompting the tenant farmers to become aware of the oppression carried out by Abdul Wadud. This awareness emerged and began to spread during Friday prayers, where the mosque was filled with murmurs and whispers among the farmers expressing their discontent with Abdul Wadud's policy.</p>

3. Superstructure bias

Table 1 number 3 and number 4 depicts the government's alignment with the bourgeois class, as evidenced by the arrest of tenant farmers who had become aware of their oppression and began to resist Abdul Wadud. At that time, the tenant farmers held little power, whereas Abdul Wadud possessed the authority to issue directives to the government and its apparatus. The police, acting under this influence, responded repressively toward the farmers through acts of torture, starvation, and other forms of oppression without justifiable cause. Clearly, these actions were carried out under the orders of Abdul Wadud, the landlord.

4.2 Forms of Resistance

1. Class consciousness

Table 2 number 1 presents a form of exploitation and oppression carried out by Abdul Wadud, who represents the landlord or bourgeois class. He imposes coercion and extracts excessive profit by raising the rental fees, which the tenant farmers are unable to afford due to the significant decline in agricultural yields at the time. Abdul Wadud also makes unilateral decisions, resulting in social inequality and injustice. These actions contribute to poverty by weakening the economic power of the tenant farmers.

Data No. 2 in the same table reinforces the proletariat's growing consciousness through the actions of Sarhan and Abdul Fattah, who actively resisted during the turmoil that occurred in the mosque during Jalaluddin's Friday sermon. As a result of this upheaval, Jalaluddin was arrested by the police.

2. Ideology

In Table 2, number 3 under the category of forms of resistance describes an ideological resistance carried out by the tenant farmers, initiated by an Islamic preacher named Jalaluddin. He condemned all forms of injustice committed for personal gain, using religious teachings to frame Abdul Wadud's actions as acts of oppression and moral wrongdoing. Through his sermons, Jalaluddin offered the community a new understanding of the exploitation they were facing.

Ideological resistance was also demonstrated by Abdul Baqi, as noted in the data. Known as a Sufi who typically remained silent and engaged in solitary meditation, he eventually took a stand by confronting Abdul Wadud. He sought to awaken Abdul Wadud's conscience while also educating the tenant farmers, asserting that exploitation and coercion are forms of unjust treatment and must be resisted. Acts of oppression and exploitation are not teachings of Islam and, therefore, will ultimately receive appropriate retribution.

3. Collective rejection

Table 2, Entry No. 3 illustrates how resistance progressed from mere awareness to the courage to openly reject oppression. This is reflected in the moment when Abdul Wadud attempted to force the tenant farmers to agree to an increased rent for their farmland. The farmers firmly refused the proposal, despite being fully aware of the potential consequences, including the wrath of Abdul Wadud, the landlord.

4. Repressive Sabotage

Table 2, number 4 presents an intensified and escalated form of resistance. The proletarian class engaged in repressive sabotage against the

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plantation owned by Abdul Wadud by destroying several hectares of farmland and stealing livestock belonging to him.

5. Formation of a Group

Table 2, Number 5 illustrates how the resistance carried out by the tenant farmers became increasingly massive and intense with the formation of a resistance group consisting of civil society members, left leaning individuals, and the village youth who had become aware of and committed to the cause. As the resistance gained momentum and strength, Abdul Wadud and his family began to feel anxious and unsettled by the growing opposition.

6. Direct Action

Table 2, number 6 depicts the relentless resistance against Abdul Wadud, who remained adamant in enforcing the increased rental fees, severely impacting the tenant farmers. The resistance escalated to the level of death threats, as reflected in the attack on Abdul Wadud's house, which was pelted with stones, along with covert threats of assassination.

Discussion

The findings of this study demonstrate that Hamamahus Salaam by Najib Kailani serves as a powerful literary representation of class struggle, aligning closely with Marxist theory. Coedes and Damais (2019) argued that the history of society is marked by continuous conflict between opposing social classes, particularly between the bourgeoisie, who control the means of production, and the proletariat, who are exploited for their labor. In the novel, Abdul Wadud symbolizes the bourgeois class, exploiting tenant farmers through oppressive rent practices and unilateral decisions, thereby deepening poverty and social injustice. This mirrors Marx's concept of exploitation and alienation within capitalist systems (Allman, 2019).

The novel also highlights the role of the state as part of the superstructure, reinforcing bourgeois power. This is evident through the repressive actions of police and government officials, who arrest and intimidate tenant farmers and dissenting voices like Jalaluddin. Such alignment reflects Sember et al. (2020) view of state apparatuses functioning ideologically and repressively to preserve class dominance. Resistance within the novel evolves from growing class consciousness to organized collective actions. Initially, farmers begin to question their conditions during religious gatherings, illustrating idea of ideological struggle and counter-hegemony (Wijaya et al., 2025; Sabbila, 2022; Khusniyah, 2025).

Jalaluddin and Sheikh Abdul Baqi lead ideological resistance by using religious discourse to expose injustice and awaken critical awareness among the oppressed, reflecting Freire (2020) concept of conscientization. As resistance intensifies, acts of sabotage, group formation, and direct threats emerge, culminating in a radical response to prolonged oppression. This escalation aligns with the Marxist notion that systemic exploitation inevitably breeds revolutionary action.

Ultimately, the novel portrays literature not only as a reflection of social reality but also as a medium of resistance and transformation. Umiyati (2020) assertion that literature is both a mirror of society and a force capable of influencing it. The narrative of Hamamahus Salaam thus underscores the socio-political role of literature in confronting injustice and advocating for change.

5. CONCLUSION

Based on the study entitled Forms of Proletarian Resistance in the Novel Hamamah Salaam by Najib El-Kailani, a total of 13 data points were identified and categorized into two major aspects: class conflict (comprising 4 data points) and various forms of resistance (comprising 9 data points). The analysis revealed that class

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conflict in the novel stems from three primary factors: (1) systemic exploitation, (2) the emergence of class awareness among the working class, and (3) the superstructure's alignment in favor of the bourgeoisie. These conditions collectively sparked resistance from the proletariat. The research also identified six distinct forms of proletarian resistance, namely: (1) the development of class consciousness, (2) ideological opposition, (3) organized collective dissent, (4) acts of sabotage, (5) the establishment of resistance groups, and (6) direct repressive actions.

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