

POWER RELATION IN TAHMIMA ANAM'S *THE GOOD MUSLIM*
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Abstrak

Penelitian tentang relasi kekuasaan menarik untuk dibahas karena kekuasaan adalah bagian dari kehidupan. Umumnya, kekuasaan diartikan sebagai daya atau pengaruh yang dimiliki oleh individu atau lembaga untuk memaksakan kehendak kepada orang lain. Interpretasi kekuasaan tersebut telah digunakan oleh pemerhati sejarah, politik, dan sosial. Karya sastra sebagai produk sosial masyarakat dan ekspresi sosial juga dapat mengandung kekuasaan, seperti yang terlihat dalam novel berjudul *The Good Muslim*. Dalam novel tersebut relasi kekuasaan digunakan sebagai strategi kekuasaan yang menyebar dalam seluruh jalinan perhubungan sosial yang bersifat positif dan produktif dan diarahkan pada tubuh individu. Kekuasaan juga memiliki peran penting dalam mendominasi orang lain. Hal ini dimungkinkan orang yang kuat mendominasi orang tak berdaya. Dalam pelaksanaan kekuasaan dibutuhkan mekanisme disiplin agar individu menjadi patuh dan mudah diatur. Penelitian yang berjudul *Power Relation in Tahmima Anam's The Good Muslim* menggunakan teori kekuasaan Foucault dalam rangka untuk mengetahui bentuk relasi kekuasaan yang ada dalam novel antara karakter yang kuat dan yang tak berdaya. Tujuan dari penelitian ini juga menjelaskan resistensi tokoh Maya dan Zaid melawan dominasi kekuasaan. Hasil penelitian menunjukkan bahwa relasi kekuasaan antarindividu yang terjalin dalam kehidupan keluarga, agama dan masyarakat mendorong terjadinya individu-individu yang menggunakan kekuasaan dan mengalami kekuasaan. Pelaksanaan kekuasaan atas tubuh individu dapat dilihat dari bagaimana tokoh yang berkuasa mendominasi tokoh yang tak berdaya. Dominasi terjadi karena adanya ketimpangan dan ketidakseimbangan antar tokoh. Kekuasaan dihadirkan dengan aturan dan norma sosial yang bertujuan untuk membuat orang patuh dan tunduk pada aturan yang berlaku di masyarakat dan keluarga. Adanya mekanisme disipliner atas tubuh dalam keluarga dan masyarakat dihadirkan dalam bentuk agama yang berfungsi untuk mengawasi dan mengontrol perilaku individu. Hal ini memberikan dampak kekuatan yang positif dan produktif dalam rangka untuk membentuk individu yang disiplin.

Kata kunci: relasi kekuasaan, mekanisme disiplin, dominasi, resistensi

Abstract

Research on power relation is interesting to discuss because of power is part of life. Generally, power interprets as effort or influence which possessed by individual or an institution to impose its will to other people. That interpretation of power has been used by observer of history, politics, and social. Literary work as a social product of society and social expression can also contain power; it seen in novel entitled *The Good Muslim*. In the novel power relation is used as authority strategy that spread through positive and productive social connection that focuses on body of individual. Power also have important role in dominate other people. It is possible for powerful dominate the powerless people. In the implementation of power needs discipline mechanism in order individual become obedient and easy to set up. This study, entitled *Power Relation in Tahmima's Anam The Good Muslim* is using Foucault's concept of power in order to find out the form of power relations exist within relationship between powerful and powerless characters. The purpose of this study also describes the resistances of character Maya and Zaid against the domination of power. The result shows that the power relation between individuals based on family contact, religion, and society can possibly force us to use or being used by power. The exercise of power over the individual's body can seen from how powerful character dominate powerless character. Domination occurs because of the inequality and imbalance among characters. Power presented with the rules and social norm that aim to make people obey and comply with rules which applied in society and family. The existence of disciplinary mechanisms over the body in the family and society are presented in the form of religion which serves to oversee and control individual's behavior. It is give the impact of the power that is positive and productive in order to form a disciplined individual.

Keywords: power relation, discipline mechanism, domination, resistance

INTRODUCTION

Literary work is a product of society. It is inseparable from all the problems of society shelter. Although the literature is imagination products and creativity of person, but its regarded as literary works which is common with real life stories that exists in society. As a product of society, literature cannot be avoided from the state of society which produces it. This study will examine novel *The Good Muslim* by Tahmima Anam. *The Good Muslim* is the second novel authored by Tahmima Anam a Bangladeshi woman who now lives in London, England. Her first novel, entitled *A Golden Age* has won many awards. The award is among the short-listed for the Guardian first book award and the Costa First Book Award and was The Winner of Commonwealth Writer's Prize for best first work book. Tahmima Anam's *The Good Muslim* chose as subjects for the research because the novel is full of discourse on the charge power relations. This topic is very interesting to examine. This study will dig deeper and found the hidden meanings contained in the novel through discourse analysis used the relation of power and knowledge by Michel Foucault. Power relations between individuals can be constructed as a relationship (power relations). Each individual actually be in a situation to experience and perform power simultaneously in every interaction with other individuals. This assumption is consistent with Foucault's idea that the individual is always in a situation of having and implementing powers simultaneously. They are not the only targets that are not moving or power-abiding, but individuals are also always an element of disclosure power and medium power. Government institutions in society spawned power relations between individuals. Power is used to subdue individuals (society), such a president to use the power to control the people to obey and comply with government regulations. Tax payment system launched by the government is useful to regulate the economic system. Similarly, in family relationships, family members are required to obey the rules set out in the household. According to Foucault, surveillance systems are useful for disciplining individuals to become more productive and more efficient. According to Foucault (1975: 138) compliance is the goal of power. The body is a docile obedient and can be used for any purpose. The body can be changed and enhanced. Four Typical Models compliance body formation occurs in prisons, dormitories, military barracks, and a mental hospital. The model was also developed in almost all areas of life. Research about power relations between individuals (individuals, groups or institutions) in all fields of life in society are not inexhaustible appeal to review.

This study will analyze Tahmima Anam's *The Good Muslim*, this novel full of power relation inside the story. The power relation related to family. Family is a line of life which is influence each other such as between mother -her children, between brother – his sister,

between father- his children. they never same in any cases such levels, body size, and thinking up knowledge they gained. In this novel this study will reveal what kind of power relations that mutually bind each other and how the mechanisms of power work. Here this study will also explain the *Panopticon* what used to discipline each character that trying to resist the power relations. From that background, the writer was inspired to investigate the Tahmima Anam's *The Good Muslim* novel used concept of power relation by Michel Foucault. According to introduction above, the study decides to discuss two main problems in this novel, it is started below :

1. How is the form pf power relations which exist within relationship among powerful and powerless characters in Tahmima Anam's *The Good Muslim*?
2. How are Maya's and Zaid's resistances against power domination depicted in Tahmima Anam's *The Good Muslim*?

RESEARCH METHOD

This research was conducted through several steps: Firstly, Reading novel. In this step, novel becomes the object of the research. The novel is entitled *The Good Muslim*, written by Tahmima Anam. To collect the correctly data, it needs reading more than once, because to get interpretation, it needs understanding all contents completely with all possibilities both intrinsically and extrinsically. Secondly, Conduct library research to find and collect the supporting data such as journal, thesis, books and other important documents related to the concept of this study. Thirdly, identifying power relation contained in the Tahmima Anam's *The Good Muslim*; identification is done by looking for similarities statements related to the characters, settings, and events in the novel *The Good Muslim* with the concept of power relation by Michel Foucault. Then looked for the power relation reflected in the novel. Fourthly, look for the cause of characters embracing power relation and identifying the impact of the power relation for other characters. Then identifying the resistance among characters against the domination of power. The last steps, summarize and report the results.

POWER RELATION

Michael Foucault was a French philosopher; he became one of the influential thinkers in the post-modern era. His thinking is still pretty hotly debated is Genealogy, which he reveals that the meaning and physical objects are not related to each other

In conducting a positioning analysis, besides it is required descriptive data, the application of discourse analysis is very important as method to analyze the problems that have found, For instance, how a discourse is produced, who is producing, and what the effects of the production of the discourse. The concept of the contemporary discourses introduced by Michael Foucault, it needs outlined some of Foucault's main ideas

about the concept. The discourse is not understood as a series of words or propositions in the text, but the following Foucault, discourse is something else to produce (an idea, concept or effects). Discourse can be detected because, systematically an idea, opinion, or concept, and outlook on life is formed in a particular context that affects a certain way of thinking and acting.

The Interesting concept of Foucault is the thesis about the relationship between power and knowledge. Foucault defines power quite different with some experts. Power by Foucault is not interpreted in terms of "ownership", where a person has a particular power. Power is not possessed but practiced in a scope where there are many positions that are strategically related to one another. Other theorist such as Marx is focusing on the state, but Foucault examines power to individuals, small subject. He argued, as quoted by Bartens, power strategy going everywhere. Wherever there is a structure, rules, systems of regulation, anywhere there are people who have a certain relationship with each other and with the world, there the power is working. Powers never come from outside but determining the structure, rules, and relationships from the inside. For example, socio-economic relations, relationships involving family, sexuality, media communications, public health, education, and science.

According to Foucault (in Eriyanto 2001:66), power is always accumulate through knowledge, and knowledge is always has power. Organizers of power, according to Foucault always produce knowledge as the basis of its power. Almost impossible power without supported by a political economy of truth. Knowledge is not a vague expression of power relations but knowledge is power relations within itself. Power produces knowledge, and not only because of the knowledge is useful for power. There is no knowledge without power, and vice versa, there is no power without knowledge. Foucault's concept brings the consequences, to understand power, need a research about the knowledge production which is underlying the power. It is because each power arrange, settled, and realized through knowledge of discourses. Discourses produce truth and certain knowledge which raise the power effects. Truth, by Foucault is not understood as something that comes from the sky, nor an abstract concept. But it is produced, each power generating and producing his own truth which led the audience to follow the established truth. Here, any each power always potentially produces a certain regime of truth that is spread through the discourse established by the power. Knowledge is not sourced on the subject, but in conjunction with power. "Power produces knowledge". Power and knowledge are intertwined. There is no relationship of power without the formation associated with the field of knowledge and no knowledge that does not presuppose and does not form power relations "(Foucault, 1975:36). So power is the amount of strength relations inherent in the field in which it is operates; games through ceaseless struggles and clashes to transform, strengthen and reverse, power is spread and there is everywhere (Foucault 1975: 122-123).

The exercises of power are not always by force or consent, but the whole structure of the pressing action and encourage other acts through stimulation, seduction or through coercion and restrictions. Power does not work through oppression and repression, but mainly through the normalization and regulation. According to Foucault, power is not subjective. Power does not work with negative and repressive way, but with a positive and productive way. Power produces reality, producing scopes of objects and rituals of truth. Power strategy does not work through repression, but through normalization and regulation, punish and makes discipline the public. Public is not controlled by powers that be physical, but controlled, regulated, and disciplined through discourse. Power according to Foucault distributed through social relations, which produce the forms of categorization behavior as good or bad, as a form of controlling behavior. Those Social relations are produced form over subjectivity and behavior more simply described as a restriction form.

Discipline and norms become a key concept for understanding the technique of power. The technique of power aim obedience. One way to regulate or discipline the body and society are through monitoring. Foucault refers to the *panopticon*, the prison model designed by J. Bentham. The prison was built by the cells formed a circle and in the middle of a prison placed guard tower that allows the official watching all the inmates movement in the cell. Its architecture is made in such a way that the prisoners do not know who or how many officials are watching him. As effect, they are always being watched though discontinuous control. They become very docile. This surveillance technique becomes part of modern life. Supervision is not only directed to others, but also become a way of seeing our own behavior. We ourselves become a subject of scrutiny by the body, actions, and feelings.

Discipline is a concern for control internalized by every individual, referring to temporal bench-marks, bodily posture and functions, sublimation of wishes and immediate emotions. All these are effects of the disciplinary pressure, but are also actions that. Through pressure initially imposed externally. Lead to self-discipline for the individual himself as a subject "The most significant feature of Foucault's thesis in his stress on the productive nature of power's modern exercise". His main aim was to turn a negative conception upside down and attribute the production of concepts, ideas, and the structures of institutions to the circulation and exercise of power in its modern forms (Grace and McHoul 1993: p. 64)

For Foucault, the state is not a super-human agent, having will and intentions analogue to those of people. This doesn't mean we should go beyond it when analyzing power relation:"the state, for all the omnipotence of its apparatuses, is far from being able to occupy the whole field of actual power relations (Foucault1980:p.107-133). Relation between parents and children, between lovers, between employees and employers-all are power relations. In every human interaction, power is subject to negotiation, each

individual having his place in the hierarchy, no matter how flexible would it be.

Religion is one of the institutions of power and knowledge production that cannot be separated from the mechanisms of normative power and disciplinary techniques. Religion puts itself as the guardian of moral community. Prohibits and resist certain behaviors in adherent's life is part of its duty. Religion regulates individuals and societies through better uniformity of behavior, language, dress, and ritual. With the technique will be generated identity will facilitate getting good compliance of its adherents, as well as fears of those who do not include parts. Target and object a disciplinary power of religion is sexuality. Monitoring does not always necessary be done, the adherents will implement doctrine and self control. All forms of supervision will always be the name of the good and welfare of the individual or the community itself. (Haryatmoko 2010:3).

DATA ANALYSIS

Power relations not only happen between the state and the people. Power also occurs between family members as in the novel Tahmima Anam's *The Good Muslim*. Lack of knowledge will form the power, and the power will also establish knowledge. Power relations cannot be separated from the relationships that exist in the economic process, dissemination of knowledge, sexual relationships and family relationships. Power is a direct result of the separation, inequality and imbalance. In other words, power is the difference in internal situations. In fact, this difference was formed and run in the workplace, families, institutions, various groupings, and these differences form a line of local confrontations of various resistance.

This thesis will explain the relationship patterns of power relations in a family. This novel tells the story of a family consisting of a mother, daughter, son and grandson. Incidence of domination comes from the mother who named Rehana Haque and two children Sohail and Maya Haque. This novel tells the story of the struggle of a woman named Maya to restore the soul of her brother as it once was where he has not turned into a religious fanatic. To discipline two of his children Rehana choose to overcome religious *panopticon*. Early on they had been introduced by religion and holybook. Both children Rehana this does not necessarily take orders from the power of his mother, but they rebelled, and that is where this story begins.

Power relations can be seen that the powerful characters dominate the powerless characters. It can be interpret the powerful characters such as Government, Mother, Father, and powerless characters are society, son, and daughter. The domination occur; firstly, the power relationship occur between state (Bangladesh) to its society, secondly power relation occur between Rehana and her children ,Rehana as a single parent after her husband died on his two children, namely Maya and Sohail, thirdly power relation between Sohail and her sister, Maya, and fourthly power relation between the Maya and Sohail to Zaid (Sohail's son). Here form of

power relations between powerful and powerless characters:

1. Power relation among the characters

1.1 Power Relation State (Bangladesh) to Society

Bangladesh as an independent state after a break away from Pakistan has not fully felt the freedom. Country was still ruled by dictators who impose their will on the people. The people are required to comply with all state regulations in order to discipline people. It all cannot be separated from the state that has the power. State power over the people. State institutions have more levels above the people because the state has more knowledge than the people. State creates its own truth claims of the good and bad things upon people. What has created such regulations and discourses is something which is considered correct by the state in the interests of the people, as in the novel *The Good Muslim* by Tahmima Anam, the audience or the people subjugated by discourse and mechanisms in the form of procedures, rules, procedures and so on. Not in a way that is direct and control the physical. In the novel is told, a sweltering day, Maya Haque and Nazia, her friend decided to soak the swimming pool which is intended for the public. Actually Nazia hesitate to swim because she is pregnant, there is a rule that prohibited pregnant women to swim, because of an invitation from Maya and the passionate desire that she finally decided to swim with her friend.

A beat there were rules about pregnant women, about where they could bathe, but Maya brushed them aside: no one believed those things anymore. She had been lecturing them for years now, about science and superstition and their rights. "Why not?" she said to Nazia (Anam, 2011:18).

Where there is power there is always resistance. Not in the sense of external forces or the opposite, but because of the power itself. Nazia and Maya is an example of people who resisted the rule. They are entitled to refuse or accept the power mechanism. Truth for the country does not mean true to the people. People's right to approve or reject laws made on behalf of the authority. If they say yes means they agree that truth is indeed true, but if they refuse means they assume that all is right is not always true. For Bangladesh all the knowledge of the truth has affected many people. Many people who agree that women who are pregnant are prohibited to swim. Because it has rules and goals for the good of society but the people themselves who disagree tends to disobey and resist. For people who take the fight has prepared a number of penalties that aim to discipline those who disobey. As a result of the rebellion Nazia and Maya got punishment. "The punishment was one hundred and one lashes". (Anam, 2011: 23).

Each power arranged, settled, and realized through knowledge discourses. Discourses produce certain knowledge of truth and power effects. Each rule is

always the potential to generate a certain regime of truth that is spread through the discourse established by the authority. As in the novel Tahmima Anam's *The Good Muslim*, characterized by mechanisms of power and the rule of law discourse with the imposition of discipline that ensures social cohesion. Power produces communities and individuals. In that novel that has been mentioned by Bangladesh secede from Pakistan does not want to live in the shadow of the state of Pakistan and does not want any babies born Pakistani descent. Maya Haque is a citizen of Bangladesh and also a doctor. That during the war he worked as a volunteer at the women rehabilitation center also works as a volunteer to help the women victims of the war. One day a war victim named Piya meet Maya in her workplace. Piya intends to has an abortion in Maya's office. Today was a lot of Maya's patients who want an abortion. Due to the busy and bustling patient, eventually Maya told Piya to wait her turn. Piya is confused cannot wait and eventually she went away. Maya is a surgeon and also performs abortions to women victims of war. Most pregnant women were raped by Pakistani soldiers. Because of the discourse of sovereignty and the laws of the government of Bangladesh who did not want the babies of women who had been pregnant by the Pakistani army, which eventually Sheikh Mujib Bangladesh prime minister gave orders to kill the babies, as the following quote in the novel:

"Defiled by enemy, the child in your womb is a bastard child, a vial of poison. You must not allow it to come into this world; you must not live with it for the rest of your life. You must not mother this child. Do not think of it as your child. It is seed of your enemy". (Anam, 2011 : 244).

So powerful discourse posed by the Bangladesh government, the discourse ultimately justified and adhered to by citizens, the sentence that was brought by Sheikh Mujib was always so sharp and ringing in Maya memories. There are many pregnant women who feel free to kill her baby because they feel pity towards her fetus. Immediately Maya entice and seduce the women with sentences which were raised by their rulers that she would give birth to the child of Satan. They do not let them live. Finally they agree to abort their fetus. These are the words that Maya used to persuade the women. You remember what Syeikh Mujib said? That he did not want those bastard children in our country "(Anam, 2011: 243). Maya women and other victims of war always remember this even a little of the women victims were raped by Pakistan Army and held in Camps came to believe that the child is in their womb are wretched child. Eventually they want an abortion. The powerful discourse finally obeyed and adhered to by the people of Bangladesh at that time. The women victims of war regarded as dirty and despicable because they have been touched by the Pakistani army. Therefore they are discarded and eventually ostracized from their own families. And even worse, they are considered unlucky and do not deserve to live in the midst of their family.

A discourse of the government of Bangladesh has been justified and believed by the people, so that it has the effect of the power of discourse. If that makes discourse it is not the government might not be as powerful as the effect of compliance with it. So the government has a higher level above the people. They also have the effect of power over his subjects. Bangladesh government's exercise of power does not always use violence but all structures other acts through stimulation, seduction, or through coercion and restrictions.

1.2 Power Relation Rehana to Sohail

A family generally begins with the marriage of men and women. At this stage occurs married relationship. Then the next child born appears again form a parent-child relationship. When the next child born, arise other relation; the siblings relation. The third kind of relation is a fundamental relation in the form of a nuclear family. In a wider family or nuclear family members, other emerging forms of relationships, eg: grandfather / grandmother-grandchildren, in-laws, brother-in-law, and uncle / aunt and nephew. Any form of relationship happened relationships usually have different characteristics. Within a family certainly cannot be separated from power relations. Power is due to the direct result of the separation, inequality and imbalance. Dissimilarity between the status of children and mothers and vice versa, as well as an imbalance or knowledge causes power relation. Rehana is the mother of Sohail Haque. She has long been a widow since her husband died. She had to take care of her two children Sohail and Maya Haque. She has a dual role as a housewife and also as head of household. Two roles that she played since her two children were little. As the head of the household, she is entitled to arrange her family, including her son. But on the other hand as a mother she should treat her son with great affection. Rehana has power over her son. As the first, Sohail educated to become independent and responsible man. Before the outbreak of war between Pakistan and Bangladesh, Sohail is a jovial man and also open minded. His life was very pleasant and he just thought of frivolous and he never ever thought about religion at all. All Sohail's friends think that he is a delightful person and also friendly before the war and before he found his God. During the war between Bangladesh and Pakistan Sohail fought in the army. Many events experienced by Sohail during the war. He did not intentionally kill the innocence man because he considered a spy or an enemy. After the murder, after the incident that made him shocked and after the war ended, Sohail go home. For days he remembered the events that occurred during the war. He regrets the actions that occur outside his consciousness. From his mother, Rehana gave him the Qur'an in order he read and understand its contents.

This was how it began. It hurt her to remember this, because everything that happened

afterwards could be traced to Sohail's first steps towards God, beginning with the book that she gave him, that gathered dust on his bookshelf, that she prised from between Neruda and Ghalib, that she read aloud while he ate his breakfast, that he was unable to resist, that he began to memorise, then understand, then love, that finally fell into his hands as he learned to read, that wove itself into his heart (Anam, 2011: 93)

Sohail initially had refused and would not touch the Quran nor reading it. Sohail considers whether the book could change everything after the bitter events he experienced. He was not so sure with the advice and orders her mother until the time comes. Finally, he willing to open up and listen to the Qur'an verses that her mother always read to him. His mother always read the Qur'an verses in a time when her children gather. Then there is an interest in self-Sohail to learn more about the contents of the Book even though at first he refused. After persuasion and seduction from his mother and because he does not want to against the command of his mother, eventually he wants to learn, read, and in the end he became a religious man. Rehana is a very hold fast to the religion of Islam. She wants to introduce the religion to their children in order they understand about religion they profess. Rehana Islamic religious knowledge is quite extensive. Due to the high religious knowledge, Rehana trying to influence and persuade Sohail to act and say according what he knows in the Quran.

It was his mother has been ordered Sohail to read the Quran. He still refused and did not want his belief set by others, even if it was his mother. He never cared about Qur'an which given by his mother. He stacked with other books on his desk until it full of dust. Then Rehana who know that sohail not heed her orders still recite the Quran to Sohail. "She decides to read to him. You do not have to listen, she says, just sit with me" (Anam, 2011: 93). Rehana read it every day so Sohail want to hear the words of his mother to learn the contents of the Quran that was true and very important to be used as a way of life.

Rehana with religious knowledge invited Sohail to comply. Religion is a right guide to living for Muslims. A devout Muslim would understand the Holy Book as a guide to live in order he does not get lost. Rehana was considered that knowledge as truth. And the truth is finally approved by Sohail. Slowly but sure he finally listen to her mother's advice and orders. After his interest in the Qu'ran, for days and months Sohail decided to be alone on the top floor of his house. He prefers to read and understand the content of the Quran has given by his mother. Then he became an introvert. Apparently during this knowledge and his mother had given orders that he really did. From the beginning she has done a disciplinary mechanism over her children body. Religion *panopticon* as a proper way though without always being watched by his mother apparently his movements being watched. He later became a dutiful son. *Panopticon* religion is one right way to make his attitude more

discipline than before. By this way, he more focused and no longer frivolous. The purpose of his mother introduced him to the religion *panopticon* is to have the child knowing which ones are good and which are bad. He seems to be monitored and controlled in order to always be obedient and subject to doing things that are good and true. This method is applied to apparently effectively Sohail personal effects he became more disciplined and obedient. Because it was used in the field of religious matters, he often ended up doing propaganda with his late wife, Silvi. He tried to apply his knowledge to others who are willing to listen to his advice. Finally he was getting a lot of followers, and he often preached to the whole world. A fairly drastic change in attitude has experienced by Sohail. From a young man whose life is disorganized now he incarnated as a Mawlana.

Good attitude change that is actually expected by Sohail's mother, Rehana. What has been his mother instructed him he had really carried out. But for some people, changes of Sohail latitudes considered more extreme because he really has been transformed into strangers. His friends no longer know him as the old Sohail. He had thrown away his worldly. Since he is close to religion and his God, he prefers to worship and teach religious knowledge than to have fun and frivolous with his old friends.

After the war, for many days Sohail spends his time reviewing and exploring the contents of the holy book on his roof. Rehana, the mother who gives the Book has always been a guideline for the life of her child. She is a mother who causes everything changed. Sohail no longer brutal he is more peaceful and more thoughtful than the first.

1.3 Power Relation Rehana to Maya

A mother took an important part of parenting her children. She is a very meritorious in her children's life. Cannot be denied in the care of her children, mother is powerful character. She has the power to dominate her children. As the character in this novel, Rehana. She is a mother of Maya Haque. As a mother she has contributed to determining the future of their children. Rehana is the protagonist in this novel. She is very fond of his children. After her husband died she was only taking care of her children She performed that role on her own. She took an important role as head of the family and also as a household. All she needs is to bear children. Before the war between Pakistan and Bangladesh, Rehana life happily with her two children Sohail and Maya but after war the situation is change. She asked her children who started growing up to continue her studies. Including Maya has a view that she would continue the doctor school for 6 years in Rajashi. Rehana was initially very happy if their children can go to school and reach their goals. Besides, Rehana expect Maya to get married before she continued her studies. Rehana gave orders to get married because she wanted the Maya could have a family and have children. Power is exercised to make

people easily ruled and arranged. Rehana has full power over Maya because she thinks Maya is her child as a child he should keep her parents words. Rehana set Maya's personal affairs in order she reach the good life. She wants Maya did not become an old maid at the age of 26 years. She did not want to regret it because time never happen again. Rehana asked Maya to marry quickly because Rehana does not wanted her lonely without family. She wanted to get grandchildren from Maya if wants to get married. It is seen in the dialogue between Maya and her mother in the novel:

'Maybe you can married, then' Ammo said,
'When will my little girl grow up, hmm? Give
me some grand children?' (Anam, 2011: 199)

From Rehana's statement above that seen she asked Maya to get married as soon as possible. She regulated her in order to comply with her desire. Rehana try to dominate Maya through her statements and thoughts. She wants Maya to do the same as she thought.

Rehana had been early studying Islam. She was a firm adherent of that religion. She was a patient woman. She introduced and taught her religious knowledge to Maya. She has created *panopticon* religion to her daughter, Maya so that she will obey and comply with the rules of her religion. Rehana hope after she knew eventually she would explore and learn of religion. Rehana exercise of powers given to Maya is not through violence, but she is carrying out power to seduce, and to persuade Maya that she is willing to learn about religion even if only slightly. Rehana did not want Maya to be a liberal. Rehana wants Maya has a grip of religion. Rehana assume only religion which can save her to guide her life. Rehana told as it was during her illness.

'You must have belief the child.' I would like
you to pray, Maya. just once a day, at Maghreb
'...' God is greater than your belief, "said Rehana.
I'm asking you because you might need
something, If I am gone. '(Ananm, 2011: 201)

From the quotation above it can be concluded that Rehana commanded Maya to pray and have faith. She wants Maya to justify her religion. Rehana did not want Maya to be a dissident to the mother and her religion. Maya is a very strong girl. Beliefs and opinions are uneasily changed by anyone. She is very independent. She does everything on her own. Apparently Rehana have guessed her attitude since she was child. She was not easy to rely on others despite her mother. She is very independent; sometimes she forgot that she still has a mother who takes great care for her. Rehana also annoyed at her behavior she tried to do everything on her own. She wanted to show to people that she was not a weak woman. However, this attitude makes Rehana sad as if Maya did not need her help. Rehana hope Maya is not too hard-hearted. She should be soft to her surrounding conditions. She often took her own decision without discuss it first with his mother.

From the quotation above means Rehana does not want Maya too independent until she does not need anyone to help her. Rehana hope Maya has something of her own. Something that can make her happy after his mother had died. Something of her own means marriage, family, God. But she had none; marriage, family and even God. After his mother died he surely would feel alone because of his hard.

Rehana manages her daughter in order she would be obedient and obey of her orders. She wants to form Maya to become an obedient child as what her parent said. Rehana wants her family to be able to handle even without her husband in her side. On the other hand, she wants to dominate Maya, as Maya as position a powerless character because she is young and has not had the experience enough about religion. If Maya received her orders and rules means the domination process is happening, but when Maya refuses, it means the domination process is fails to occur.

1.4 Power Relation between Sohail and Maya

In a family relationship, usually power relation between siblings is exist. Sohail is Maya's brother. He is the oldest male in the family after his father died. Sohail and Maya are brother and sister who initially get along and love one another. After what happened with Sohail, after the war, and after he turned into a religious, Maya no longer recognize the figure of his brother. Maya a doctor is returning home after years of being away. She finds that her brother, Sohail has become a believer in a very traditional and strict version of Islam in order to atone for his crimes during the war. She finds her beloved brother Sohail completely transformed. The ideological difference between him and his sister creates a deep seated Schism in their minds. This difference is the central conflict in *The Good Muslim* by Tahmima Anam. They have charted their own ways opposite to each other's of moving forward in the shadow of the tortuous history. Maya is a liberal minded a village doctor who helps women victims of war; she performed abortions so that the women who had conceived as a result of rape do not have to carry the stigma. Thus she witness misery all the time, everywhere. Sohail's way of being a good muslim is altogether different from his sister. He has embraced an extreme version of Islam as defined by the Tablighi Jama'at, which shuns the joyful life filled with music, friend and liberal values. Maya cannot digest ritualistic Sohail's conversion to Islam. Maya herself does not believe in religion and she resents fact that Islam is knotted among all other things. She was not ready to submit her will and become one of those people who buckle under the force of a great event and allow it to change the meter of who they are. She hits out at the religiosity that regards rituals and duties defined and dictated by it as more important than compassion and emotional attachment. On the Contrary, Sohail needs refuge in the Certitude of a faith in order to seek redemption for the savagery he has been a witness to the savagery as well as he. Too has perpetrated. Maya

realizes at last that his conversion to religious fundamentalism has been effected by the guilt of war and after her mother gave him the Holy Book.

Often Sohail told Maya to turn into a good Muslim. Sohail's status as a brother wants his sister, Maya to obey his orders. He taught theology to the Maya. But Maya with a strong stance continued to refuse Sohail's orders. When Sohail spoke to Maya that he had been praying, Maya does not care what Sohail said.

Maya does not like when her brother talked about religion. she also does not like see Sohail become a religious person. She was like the old Sohail. Sohail asks Maya to further improve itself and doing positive things. He asks Maya to get closer to God. Maya remained adamant, he asked Sohail to stop talking about religion. Sohail has a great obligation upon Maya. He tried to persuade and seduce his sister in order to follow his advice. Maya wants Sohail as it used to, does not always talk about religion she does not want Sohail always lecturing her to do what Sohail wants. Sohail has now turned into someone else. Not like a brother whom she recognized.

1.5 Power Relation Sohail to Zaid

Sohail and Silvi are parents of Zaid bin Muhammad Haque. He usually called Zaid. Sohail had been falling in love with Silvi since he knew Silvi. Sohail married Silvi, after she became a widow. Their relationship was not so long until they finally decide to get married and have children named Zaid. Zaid became orphaned after his mother died of jaundice. When Zaid was 6 years old, after Silvi died, Sohail whose role is to educate and bring up Zaid. Sohail brings up and educate Zaid in different ways. Because of he so busy preaching with his followers in Tablighi Jama'at, so only occasionally he watched Zaid. Zaid is too young and he does not know anything about his father religious activities. As a father Sohail should take an important role in raising his child. He is too busy with his religious activities until at last he hands over Zaid to sister Khadija to take care of when he was not at home. Only his grandmother, Rehana and sister Khadija who treat zaid after his mother died. Sohail always firm to educate his child. Though rarely in direct contact with Zaid, but Sohail was always watching his movements how it goes and what he had done. At the six years old is the time when children start school. However Sohail with his religious knowledge will not enter Zaid into public schools. He wanted Zaid enter to the Madrasa. He thinks public school is not suitable for Zaid. He wanted his son to get more religious knowledge in Madrasa. Zaid only taught general subjects in public school. He would not teach about religion in public school which teaches the right things. At the Madrasa taught which one is halal and which one is haram. Sohail embroidery was made to incorporate zaid to the madrasa. Sohail eligible because he was the father of Zaid. He better know which one is good and which is bad for his son. Zaid was not allowed to resist his father's orders.

Sohail feel calm if his son studies in the Madrasa. He can learn to recite Qu'ran. There he can also learn about kindness and more about God. Sohail wanted his son better than him. He did not want to be late. Since childhood, Zaid should know and should get religion. Sohail reflects at himself. He was conscious and repairs himself after he pay attention to his mother's advice. He was acutely aware of and get closer to God after what happened to him after the war, after the frivolous life with his friends.

Sohail is often not at home, consequently he less supervision to his son. Zaid often do not get the attention and affection of his father. That's why he became an introverted child. He likes to steal, tell lies and cheat. One day he stole his aunt's money, Maya but he does not admit it. He also always tells lies. Zaid, Sohail's son is lost and confused. He was confused by extreme changes in family circumstances and his father. For more disciplined his attitude, finally Sohail hands over an extra supervise to Sister Khadija. He told Zaid to be more obedient in faith. He also created the religious *panopticon* to Zaid, with the panoptic method, the supervision to Zaid to be more comprehensive. Discipline maintenance to zaid more comprehensive and easy. The effect is he felt conscious always under the supervision of his father despite his father is not always beside him. The existence Sister Khadija as supervisor also is the method applied by Sohail. He wants his son feels that his movements were watched. Panoptic system is a form of supervision that allows Zaid to be obedient and orderly and also to minimize the difficult actions that cannot be calculated or predicted. Monitoring conducted discontinuous but the effect is continuous.

Sohail with his religion knowledge teaches Zaid how to live simple. He forbade Zaid playing cards and playing Ludo. Zaid also never had given pocket money by her father. She never bought clothes, sandals, and shorts. Maybe he was wearing his old clothes. His father taught him that life is not wasteful and riotous. Sohail given what he considers is good and true. He has the right to set his son's lives better because there is no other way to change Zaid become a good boy, all action Sohail has done to change Zaid, but nothing the best result. Finally, Sohail decided to send Zaid to the Madrasa. Sohail hope Zaid became a dutiful son to his father's orders. He had thought what is best for his son. One way is by sending him to the Madrasa. as the following quote :

I have to do something, he has said, rising from the couch Heavily. Maybe this was a good thing. Sohail maybe a would Realize what he was doing to his son. Sohail hesitated. Then he drew a sharp, deep breath and said. I'm sending him to Madrasa (Anam, 2011: 170).

Sohail seems to really want to send his son to a Madrasa. Madrasa is very far miles and miles away from where he lived. He handed his son to Madrasa education entirely. He hopes someday when Zaid become

adolescent he could be a good boy and obey what his parents command. That is how Sohail discipline his child. He made his son always disciplined with time, the parents and family. He wanted his son to be a qualified child and useful to the nation, religion and country.

2. Resistance of Characters against Domination of Power

2.1 Resistance of Character Maya

When the power it holds, Foucault asserts that there is always a resistance that follows, 'where there is power, there is resistance and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power' (Foucault, 1978:95) which applies to a wide range of diverse forms of resistance in the context of power relations. Resistance can be in silent disapproval, or spontaneous anger, and protest. A dense web that passes through apparatus and institutions, without being exactly localized in them. The resistance does not only take the form of fragmented and not mobilized, but in certain circumstances it could be an organized force. Power cannot be conceptualized without resistance, without a strategic problematic enabling power to project itself and to 'secure' itself through its operation. This is why, for Foucault, power needed and produced 'resistance'. In the novel *The Good Muslims* by Tahmima Anam, there are characters who do not necessarily want to be dominated by another character. They also do a resistance, such as character Maya Haque. Maya is a young child of Rehana Haque. As woman, Maya is not born as mushy and pampered child. Since child she had shown behavior as a jovial and independent girl. She has been orphaned since she was 6 years old because his father had died. Maya and her brother Sohail no longer nurtured by their mother since their father died. They are nurtured by their uncle and aunt. They back nurtured by his mother after they adult. Rehana has pay attention more to Maya even she is adult. Her mother had been introduced religion to Maya. How she should behave and obey all the rules of her religion. Rehana always give good advice to Maya. Due to Maya is a little frontal woman and finally there was a little rebellious clash with her mother. Rehana reminds her to be a good Muslim and cling to religion. During these regulations and orders from her mother she never obeys it. She has always defied what his mother said. She considers religious affairs are private matters, she did not want to be regulated, and she wants to be free. She did not want overpowered even dominated by his mother. Her Brother named Sohail has become a religious because of the encouragement of his mother. Maya is feeling depressed with the situation of her family finally she decided to become a surgeon outside the city, Rajshahi. May be her decision to entered the doctor school and she left home no more people against it and ordered it to be this and that.

After 6 years graduate of school to become a doctor, she finally came home return to Dhaka. Besides, because she is already graduated, her return is due to

Silvi, Sohail's wife had died. Actually, she missed the good times with her family. They live a happy life before the war between Pakistan and Bangladesh. Maya has a liberal-minded. She does anything based on reality. Before she went on the medical school, her mother asked Maya how long he will attend Rajshahi. Maya replied she was going to school for 6 years there. Her mother told her to get married before she continues her school which spent quite a long time. Maya immediately dismissed the suggestion that her mother told to get married first before she went on her school. She has not thinking about married. She protested to his mother whether she would be able become a doctor if she marry. Maya is a very hard-hearted to be a doctor. With the advice and order from her mother she more and more rebel that she will not marry. As the following quote in the novel:

How long does it take? Ammo asked. 'Stitcher of arteries.' Six years. 'Maybe you'll be Married then'. 'Maya bristled. "So? I can't be a doctor if I'm married? (Anam, 2011: 29)

According to her mother, it was not a good for woman if they are unmarried when she was adult. Rehana wants Maya to get married in order to complete her life. But Maya is one of the free woman and do not want to be tied to the wedding affair. Rehana ordered such that Maya had their own families and Rehana could have grandchildren from Maya. Rehana often reminded Maya in order to quickly find a partner and get married. She just wants her little girl immediately married. But Maya remained adamant not to get married because she thought that she could be at the root of every problem.

"Men can be so horrible." She was thinking about Nazia now, the baby that came out with narrow eyes and a foreign cast, and Saima and Chottu, and all the cruelties that might be inflicted on her if she agreed to be someone's wife. "That's true, Rehana said, stretching her legs slowly and leaning back on her pillow. 'But to Whom will you utter your Sorrows, my little girl?' (Anam, 2011: 199-200).

From the statement above it can be infer that Maya thought to be someone's wife never make her free and unfettered by the bonds of marriage. She will be fine even though she was not married. Maya does not necessarily accept what her maid said. She remained firm in her stance.

Rehana so often invites Maya to pray. She always taught her daughter to be religious and never forget to pray. But Maya think this all is not fair. She does not want to do even though her mother had forced her to pray. As the following quote in the novel:

'I would like you to pray, Maya. Just once a day, at the Maghreb.' Maya shook her head. 'You know I cannot do that, Ma, it would not be fair.

"(Anam, 2011: 201)

Rehana always give direction to the Maya to let her know that she needs to get closer to God. Due to Maya's knowledge about religion is extremely shallow, her mother is still always engage and seduce Maya to want to listen to her words. But Maya would never do every word told by her mother. She did not want and would not want to do pray. Her mother also wanted her to have a handle of faith before her mother died. But Maya still did not budge. She remained adamant, and she was not at all moved to obey her mother. Maya also blames her mother for the conversion of her brother, Sohail. He becomes very obedient to the faith. Rehana break up a fight When Maya and Sohail arguing about Sohail's Conversion. She does not believe why Maya could be so hate on why Sohail being a believer. Rehana tried to mediate the conflict between her children. As the following quote in the novel:

'Why, child, why do you have to be so intolerant? She puts her face to her daughter's and whisper, tender ', 'He's going to pray. 'He's going to go to the mosque on Fridays. Do not Be Frightened of it so it's only religion (Anam, 2011: 129).

Maya wants her mother support her opinion. She wants Sohail is not too much caught up in religious beliefs. She wanted her mother to stop what Sohail doing worship in the mosque. But Rehana precisely scolded her because she could not tolerate Sohail profess belief. Rehana asked that Maya was not too afraid of the Sohail's conversion. She did not take it too seriously toward Sohail's attitude. Maya resistance is also addressed to Sohail. He often advised his sister Maya so pious, being a good woman. Maya was so angry to Sohail when he talks about religion. For her religion is nonsense. She never ignores what Sohail said. She also did not accept the change of Sohail's attitude became a believer. Maya does not always justify what Sohail said. Maya never want to be dominated by anyone, including her brother. She does not want to follow his brother's mind to become a believer. Maya would not be affected at all by Sohail invitation to become the Good Muslim. As parenting Zaid, though Sohail has been repeatedly banned and warned Maya in order not to interfere in educating zaid, she did not ever care of what Sohail order. She remained strong opinion. Still, She was against the decision of her brother by the issuing Zaid to Madrasa in Chandpur. She was angry at her brother's attitude to Zaid who wishes to enter him into Madrasa without listening to her opinions to enter Zaid into public school. Maya was angry due to arrogant attitude of Sohail. He did not care to Zaid if he put him into Madrasa. From the beginning Maya was never agree with Sohail decision. Thus she fought against the power relation of her brother. They are never agreed and never consistent due to the difference between the thought and attitudes.

2.2 Resistance of Character Zaid

Zaid is a Sohail's son. He is a 6 years old. He is a character who became a power struggle between aunt and his father. Some people may think that a small child is a person of the most easily dominated and controlled. It is not surprising because a child is a weak figure who can be asked to simply obey his family. But unlike Zaid character is the kind of stubborn and rebellious child. Previously he had nearly burned down his house because he did not want to get yelled or advised from his family. His attitude changed rapidly once he will turn into a temperamental when people scold him. One day when Maya came back to Dhaka. She surprised the first time he met a little boy who had a bad habit. She was surprised with mischief of her nephew. He often stole, lied and even cheated. One day Zaid took Maya's money. Actually Maya does not realize that her money has been lost. When she wanted to buy something she counts her money. She wondered why the money lose, it could be there are people who have stolen her money. Many people said that Zaid is a child who likes to steal. Maya did not immediately believe it. She was not sure if her nephew was having a bad habit like stealing. Eventually she realized someone who stole her money was Zaid. Rehana has also been suspected that Zaid was stealing Maya's money. He cannot advise by other. He did as he pleased. Rehana wonder why Zaid become a naughty child. She did not know what to do for her grandson. She awry because if she would have scolded him feared he more naughty than before. He was also quick to get angry if he got advice. When Maya knew that the thief is Zaid directly Maya was angry and upset with him. Her mother, Rehana asked Maya if she hit Zaid. But Maya did not have heart to hit her nephew. Rehana did not want Maya to be rude to Zaid because he is s a rebel and get angry quickly. As the the following quote in novels:

'He steals, he lies. I don't know what to do.' Maya remembered the Ludo board, suspiciously new, 'His mother has just died, he's trying to cope.' Ammoo shook her head. 'He has a temper. A few months ago he set the curtains on fire. I thought the whole house would burn down'. (Anam :61)

From the quote above, it was obvious that Zaid is a brat. He often fights if advised by other. When he was angry he could vent his emotions by doing negative things tend to even extreme. Because he did not accept advised to comply the orders, Zaid almost burned the whole house. Therefore Rehana very carefully treat Zaid. He has a bad temper that at times can harm other people even himself. Although he was little, he did not want to be regulated and obedient to the commands of his father or grandmother. Temperamental attitude of Zaid not only shown when his mother had died but also he has become a rebel when his mother was still alive. It is clear that Zaid would not dominated by people who have the power.

Maya are looking forward Zaid to be good and obedient to her, to his grandmother and also to his father. Maya wants Zaid be acquainted with education world. Maya often invited Zaid to learn the alphabet. Zaid initially wanted to learn with Maya but after Maya taught him the Alphabet he walked away leaving Maya. Zaid may feel bored if he has to learn and memorize the letters. He prefers to go to play. It's really hard to make Zaid obey her invitation.

Maya was persuaded and directed Zaid in order he wanted to study with her. She did not want Zaid become uneducated child. She wants her nephew has little known although only a few numbers. At least she has directed Zaid to the right path. The purpose of power is to make people who controlled want to receive the invitation and command. Through that way expected people can be arranged based on their will. Zaid often reject anything that Maya taught him. He did not want to learn, not to be directed to be a smart kid. He prefers to choose his own way. Sohail does not ever send Zaid to school although he is already 6 years old. Maya is concerned with her nephew. She tried hard to teach him in order he can learn alphabet, although he is not study in a formal school. Maya teaches Zaid in her spare time. She tried to take the time to teach Zaid about number or recognize letters. Zaid was used did not learn in school finally he refused to learn and prefer to play.

Zaid's family has done a variety of ways in order to make Zaid become an obedient child. However, Zaid remained unchanged his attitude. Every day he shows more and more bizarre behavior. He does not show any signs of change, but instead he increasingly rebellious. The only way to make Zaid turn into a submissive is put him into Madrasa. Zaid could not refuse because suddenly his father took him to Madrasa. There he cannot be free to play because he had to learn and memorize the Koran. There is no time for him to play. He felt uncomfortable there. He did not want to put in Madrasa finally he against his father because of his decision. By stealth he came home alone. At that time his grandmother, Rehana was sick so he decided to go to the hospital. Maya was very surprised at the arrival of Zaid. She did not think Sohail would quickly put his son out of Madrasa. Maya saw Zaid under the table. She asked Zaid how he could come to the hospital. He replied that he go to there by bus. It was all done on his own. When Maya asked him about the reason why he was able to get out of the Madrasa, Zaid replied that Huzoor let him come home because of it is a holiday. Maya tried to believe what Zaid said. Maya had long expected return of Zaid and that day Zaid back home and meet Maya. Maya is very sad to see the body Zaid is dirty. He Looks like was not groomed when in Madrasa. Maya has been a long wait for the return of Zaid. She is very grateful Zaid returned home. There is a feeling of a lump in Maya's mind. It was unreasonable Huzoor allow him to come home. As Maya knew Huzoor will not allow the students to return home without notification beforehand. Finally she met sister Khadija. After she asked Sister Khadija about Zaid's arrival actually she revealed that Zaid was

not home for the holidays but he came home because he runs off the Madrasa. The reason he told Maya that Huzoor allow him to go home because the school holiday is his alibi. The real reason he was made to lie Maya that he had received permission to go home not because of flee. Maya jerked instantly hear the words of Sister Khadija. She did not think that Zaid would act in such desperate to escape from Madrasa beside Madrasa is a distant place. How did her nephew could it escape from there. From this case Maya believed that her nephew was a rebel child. He would not dominated by the major powers beyond his powers. Strong power exercised by his father over Zaid's body. As much as he might put up a resistance because he does not want to obey his father's orders besides he also does not stand in Madrasa. There is no interesting to do, he just study of religion. According to Zaid he better come home in order to play ludo board and watered the plants than he must live in Madrasa. Zaid really did not want his father's power of binding and dominating him then he put up a fight against domination of his father.

CONCLUSION

Tahmima Anam's *The Good Muslim* is still relatively new novel. It is few people who analyzed this novel. The writer tries to analyze this novel use the theory of discourse and power relation by Michel Foucault. This novel is quite new and published in 2011. In the very beginning the writer interested to analyze this novel uses the theory of Michel Foucault because a lot of power relations that exist in this novel.

The Good Muslim being an interesting story if related to the complexity of power relations. In this study can conclude the important and precious events from the data analysis. Unimportant points were classified then this study got the important points from the data analysis. In the data analysis, this study found that at least there are five points that can be taken related to the discourse or power. The points are; firstly, rule does not only occur on the horizontal but can occur in parallel. Secondly, the strategy of discipline internalized through institution. Thirdly, religion as a *panopticon* is a power technique that normative and disciplinary. Fourthly, a proof that there is power there is resistance. The last, power cannot be separated from regime of discourse and each discourse has any truth claims.

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