

# DISHARMONY OF ISRA'S FAMILY IN ETAF RUM'S WOMAN IS NO MAN

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## ABSTRACT

This study aims to know the disharmony of family forms that occur in Isra's family using family function concept by Berns, the causes disharmony of Isra's family in Etaf Rum's A Woman is no Man through the perspective of family resilience by Walsh and the disharmony effects on Isra's daughter named Deya. The research applies qualitative descriptive method with data collection techniques, data analysis, data presentation, and conclusions and sociological literature analysis approach. A Woman is No Man (2019) is the debut novel of Etaf Rum. It tells a Palestinian girl who lives in a family that is so thick with Arabic tradition. This is why she has to get married at a young age, and it begins to appear the family's disharmony that happens to her married life. The disharmony family, then, leads to fear, violence, even murder and suicide. which ultimately also affect on Deya as a daughter in the family. The study shows that there are three main factors that cause family disharmony in accordance with the theory of family resilience; first, the lack of belief system including unable to make meaning of crisis as a challenge, unable to stay positive; second, the lack of organizational process including relational and structural support including inflexible, not well connected, and not supported by social resources; third, the lack of communication process including not facilitating meaning making, there is no mutual support, and cannot do problem solving.

**Keywords :** Family Disharmony, Family, Family Resilience

## 1. INTRODUCTION

When it comes to building a family, there will be more roles and responsibilities to bear. As stated by Day (2010;14), families are a group of individuals who have a connection to each other, such as the relationship between parents and children's funds. In addition, the family provides close contact with members that is usually included commitment, respect, trust or duty held over a long period of time.) Moreover, family groups will strive to achieve a common goal by obtaining, or dividing, and distributing resources; (such as time, money, and personal contact. When all the members of this family can carry out their duties, roles, and responsibilities well in their family's lives, it can be said that this family has the ability to face every problem, so that the family can be said to have family resilience as described by Froma Walsh (2003; 6-16). Likewise, when all members of a family are unable to fulfill their roles, duties, and responsibilities, it can also create family disharmony. As Goode (in Shankar, 2017) put it into his theory about family disharmony, he

asserts that the family disharmony can come if family members who do not live what is supposed to be. If this is consistently tolerate, it will be fatal and lead to divorce.

The topic of family disharmony seems to be important to discuss since this family disharmony to the divorce can begin to be feels in Indonesia. When the covid 19 pandemic occurs, according to the statistics in Indonesia written in databooks.com, the number of divorces in Indonesia reach 447,743 in 2021. Disagreements and quarrels are the principal factors for a divorce in 279,205 cases, and economic factors follow. According to a research by some researchers who have a background as a psychotherapist and divorce attorney as written in bbc.com, quarantine periods are a factor in arguments and quarrels. All members of a family are usually occupy with responsibility or roles taken, at the moment, they require to stay in the same room together. As time went by, they realize that there is disharmony in their family that can eventually lead to contention and divorce. So it may argue that family disharmony is one of the factors in divorce and then followed by economics.

In fact, it is not just in the real world that one can find an episode of family disharmony. It turns out that a lot of literature also talk about families with different backgrounds who end up experiencing family disharmony. It can be understood because literature closely relates to life. Literature is a product of thought or expression by an author. This conforms to the Wellek and Warren (1993: 135), who say that literature presents a life of largely social reality, although literature also imitates human nature and the subjective world. Hence, many researchers use literature as data to analyze social realities, as well as with this study.

Observing what is happening in Indonesia, the family disharmony events taking place in Indonesia. Also one of the reasons why researchers choose the novel *Woman is No Man* as the data to be examined. That is because what happens in Indonesia these months has some similarities to the novel released by Etaf Rum in 2019. This novel tells of several families from generation to generation who have bloody Palestinians and who eventually choose to move to America after a long time in refugee camps after the war in Palestine. In America, they have to endure with very unstable economic circumstances and a very different culture than the Arabic culture they hold. The disharmony in the family from generation to generation describe in the novel *Woman is No Man*, it proves that something is not right that has happen and has pass down from generation to generation.

So this further strengthens why this novel is suitable as data on the topic of family disharmony. The distinguishes *A Woman is No Man* is evidence of family disharmony shown in a different way. The family disharmony evident in Indonesia after covid 19 is evidenced by the increase in divorce cases recorded in Indonesia's statistical data. In the novel *Woman is No Man*, it is proved by the experience of Isra's family as described in the novel. The choice of "*A Woman is No Man*" by Etaf Rum because it has an interesting plot. And it has to do with the main focus of this study of family disharmony, there are several families from generation to generation that have almost the same conflict within the family. And the family that most highlights the conflicts that cause family disharmony are couples named Adam and Isra, who are face with economic, social discord and lead to murder and suicide at the end of the story.

## 2. METHOD

The researcher uses descriptive qualitative method in this study. The novel entitled *A Woman is No Man* by Etaf Rum was read to the end first to find the disharmony of Isra's family using Family Resilience perspective. The step is followed by analyzing kinds of family disharmony occur in the Isra family using the concept of family function. Second, analyzing causes family disharmony in Isra's family using a family resilience perspective. The last step, analyzing the effects of the dishamorny in Isra's family on Deya as Isra's daughter.

### **3. RESULT AND DISCUSSION**

#### **3.1 Kinds of Family Disharmony viewed d=from Family Function Theory.**

Usually family disharmony is also refers as family disorganization. According to Goode (2007:184-185), family disorganization is a breakdown of a family or a breakdown of the family's social role structure. It is concludes that family disharmony is a condition in which the family fails to perform its function and role, leading to discord, disunity, and even divorce. From this point on, family disorganization closely relates to the family function. As Berns (2001:89) says, family function can be seen from the health of a family that can influencd by economics, health and social problems. Not only that, in the Berns theory it adds that the function of the family must be, the first the family have to perform the reproductive function. The second the family have to perform social or educational function. The third is family has to perform a social role function. The fourth is the family has to perform the function of economic support, is families can provide shelter, food, and life insurance. The fifth is a family has to perform emotional support function. Through the novel *Woman is No Man*, it can be found some dysfunctional family functions viewed by family function theory that lead to strife, violence and murder.

##### **3.1.1 Reproductive function**

Reproductive function has the sense that a family must be a plan, healthy governing of procreation so that children born to become qualified succeeding generations. According to the Berns (2001:89), the reproductive function in family function theory is a family has ability to preserve the population withinthe society.

The reproductive functions on Isra's family are clearly visible, when Isra says that she is pregnant of the first child (Rum, 2019: 76). It is portray here that Isra's family is able to fulfill the reproductive functions of the family so that it can either govern or have a population by giving birth to several children. Not only does she give birth to one child but she gives birth to several more (Rum, 2019: 97). Then follows a quotation when Isra gives birth to her third child (Rum, 2019: 128). And it goes on to say that after a year, Isra is pregnant with her fourth child (Rum, 2019: 182).

From the discussion above, it can be seen that the family of Isra's family has fulfills the reproductive function to have and maintain the population by giving birth to several children. This ongoing raising of children is required by both Isra's mother-in-law or Adam's biological mother who want to have a son. To have a son is very improtant because it represents a cultural view they believe in: to be able to bear a son is a fortune.

##### **3.1.2 Socialization Function**

The next function states by the Bern's theory of family function (2001:89) is the socialization function. Socialization function generally has the sense that families should be able to establish that children believe in, giving children a measure of acceptable behavior. As is the sense of socialization function states by the Berns in family function theory, That families should have a ability to transmit values, beliefs, attitudes, knowledge, skills, and techniques from older generations to younger generations. Here is a portray social function in Isra's family.

"why are those boys speaking to you?" Mama said. It was strange to hear words leave her mouth such force. "They're in my class., Mama". "Why are you talking to boys in your class?". They're my friends,". "Friends?". Deya nodded and lowered her eyes to the grounds. "You can't be friends with boys! Did I raise a Sharmouta?". (Rum,2019: 177)

The quotation above describes the condition when Isra is waiting for Deya to come home from school, then she notices Deya's boy friend talk to Deya. Then when Isra see it, she immediately scolds Deya. From that, it can be seen that Isra berates Deya, her daughter because of talking with a male friend. It is known that the family has fulfill the family's function of teaching her children how to behave toward others. That is to prohibit Deya from makes friends and talks to men. Not only that, in the quote above, Isra also calls Deya as the “sharmouta” that is a curse phrase in Arabic. As a warning to Deya not to do it again, it is as taught by Arab culture not to befriend with the opposite sex before marriage.

The social function of the family also discusses the ability of the family to transmit the value of confidence and attitudes from previous generations to next generations. The value of beliefs instill from the line of descent will eventually be the foundation of the belief that next generations will hold. Here is another quote that describe the socialization function in the family of Isra.

Tears came, rushing to her eyes. She shook them away. She thought about Mama. Had she felt as Isra felt now, a fool? Holding her tongue in an attempt to earn love, teaching her daughter to do the same? Did Mama live as she lived now—full of shame and guilt for not speaking up? ( Rum, 2019: 154)

From the quote above, it can be seen how Isra is wondering whether her mother also feels the same way as herself, she feels like a fool. The next sentence also states how Isra has to hold her tongue to say her feelings just to get Adam’s love. From these words it may be known that since Isra’s childhood she has instill the value of beliefs that women should only remain silent, that women are weak who cannot defend themselves. That eventually the value of the beliefs instill until Isra married and become the foundation of the beliefs used by Isra. Even until she gets married, she thinks that by being the good wife she should be as still and obedient as Isra's mother has teach her. That Isra should be a good wife to get love from her husband. At that quote, she is also wondering whether she should instill the same sense of belief in her daughter, who will be the next generation of generation.

### **3.1.3 Emotional Support Function**

The emotional support function have a sense of frequency, expressions of empathy and affection that the individual receives from the family thereby engender a sense of enthusiasm. It is just as the authorities point out on Berns theory about the function of emotional support in the family, is the family can give the child's early interaction experiences, in-depth interactions, upbringing and resilience that give the child a sense of security. Here is the emotional support function described in Isra’s family.

“Do you want to play a game?” Deya asked, touching her arm. Isra tried not to flinch. She looked at her daughter and noticed that she had gotten a liittle taller, a little tinner over the summer. She felt a pinch of guilt for not being more mentally present during their days together. ( Rum, 2019: 251)

In quotation above, it can be seen that Isra’s family does not fulfill the family's function in the form of emotional support from a mother to her child. In the quote above tell when Deya asks Isra to play, but Isra never want to play with her daughter. The quotation also show that she also feel that she is not present mentally with her child.

Other quotation also reinforce the overwhelming lack of emotional support that Isra and Adam provides for their children. In the following quote below Adam explains that he also has a desire to be present emotionally for his family. But the fact that the burden placed on him from his parents makes him further away from his family.

She could see Adam's face redden. "I'd love to help," he said, putting down his spoon. "But I barely have enough time to run Father's store. Between paying the bills and taking care of the family . . ." He stopped, looked over to Isra. "I never see my own family. I'm always working." (Rum, 2019: 115)

From the quotation above, it is known that Adam works from morning to late night everyday. He is busy with his responsibilities in both the roles of the first son and the head of the household. He even notices that he rarely see his family, since he always at work. Not only that, he is increasingly charge with another demands of his mother to open a new business for his brother, as he is the oldest son who should have an obligation to help his brother and parents, it results in the situation in which Adam does not have time to spend with his family, and will increasingly have no time because of the demands of his mother. Which means Adam is unable to provide emotional support to his family.

### **3.1.4 Social Roles Function**

In turn the function a family should have is that of social role enrollment. The general function of the social role in the family has the sense that families should be able to provide the identity of individual members such as race, ethnicity, social, and gender. The role of gender here is like a man's duty in the family is the head of the household who has the responsibility of being able to provide for the family needs by working, while the women have the task of caring for the chores. This is just like what the Berns (2001:91) put into theoretical family functions. Here is a quotation that describes the function of social roles seen in the family of Isra.

She could see Adam's face redden. "I'd love to help," he said, putting down his spoon. "But I barely have enough time to run Father's store. Between paying the bills and taking care of the family . . ." He stopped, looked over to Isra. "I never see my own family. I'm always working." (Rum, 2019: 115)

The quotation above tells when it can be seen that Adam has do his role as the head of the family that guarantees the family's life financially. By working continuously to care for his responsibilities as a family head financially and also take on his role as the first son to help out his father's business. Although the quotation above indicate that Adam has fulfilled his role as the family head that guarantees his family's life financially. But Adam could not fulfill his role to be present emotionally to his children.

The social roles function is further amplify by another situation when Isra does not want to upset Adam, since Adam has working longer than usual since Deya is born (Rum, 2019: 107). From there, it can be seen that since Deya is born automatically the needs of the family grow, and requiring Adam to try even harder to earn more money, so that the longer Adam's duration worked, the less time Adam spent with his family. It is also can be seen that Adam not only had the duties of husband and father but also has the role of the oldest son. One who helps his parents and siblings. it can be conclude that Adam has assume his role as a father guaranteeing family life financially.

### 3.1.5 Economic Support Function

Generally economic support function in a family, has the sense that includes financial management, the use of funds to meet every need. This is about the same as the economic function expressed by Berns in theory of family function. The families should be able to provide shelter, food and life support.

This economic function in Isra's family can be seen in the situation when Isra does not want to upset Adam because Adam has worked longer since the birth of Deya (Rum, 2019: 107). From there, it is known that Deya's birth affected Adam's working hours. That will automatically happen because there is an additional member in the family, and there will also have an increase family need. This may indicate that Adam hold his responsibility as a father and husband when it come to financial stabilizing to provide for the family.

Another quotation also further illustrate the economic function of the Isra's family. At the moment when Adam said what Adam feels to Isra. The following is a passage that further describes the economic function in the Isra's family.

“Some days it feels like time is slipping through my fingers like water, as though one day I'll wake up to find it all gone.” He stopped, reaching out to touch her belly. “But it will be worth it, you know. Our children won't have to struggle like we did. We'll give them a good life.( Rum, 2019: 87)

The quotation above discusses that, Adam describes his weighty responsibility, and he works every day from morning to night. But underneath it all, Adam also see to it that in due time all his current endeavors would come to fruition. So Adam and Isra's children does not have to struggle to find a better life. Which also means that Adam is guaranteeing his daughter's future Financially

### 3.2 The Causes of Disharmony in Isra's Family through A Family Resilience Perspective

It is as stated by Day (2010: 14)., family is a group of individuals in which there is a generational connection present (i.e., a parent-child relationship is found). Additionally, family members provide close intimate contact (usually characterized by deeply held commitment, trust, respect, and a sense of longer term obligation. It is assumed that sexual intimacy is an element of the relationship between the parents and that this family group seeks to achieve goals by acquiring, allocating and distributing resources (i.e., time, money, space, and close personal contact) Which has the sense that when a family can do proper roles and responsibilities, the family may in a sense have the ability to defend the family or the so-called family resilience. On the other hand, when a family can not live up to what duty and responsibility are supposed to, it can result in family disharmony. From this, it is understood that family resilience and family disharmony are two closely related things. In the study, researchers want to analyze the causes of family disharmony using the perspective of family resilience presented by Froma Walsh (2003; 6-16). Which in Froma Walsh's theory (2003; 6-16) states that there are three important keys that the family should take care of to keep a family resilient. They are the family beliefs system, the family disorganization and the family communication. Here is a quotation that describes the cause of family disharmony in the Isra's family using family resilience perspective.

#### 3.2.1 Family Belief System

The family belief system includes three important factors. The first is to be said that a family has the resilience of the family if a family is able to consider a problem to be a challenge that will

make them grow even better, the second is that a family can sustain one another by providing the support or enthusiasm for each member of the family. And the third, a family that endures when a family is able to find the power within themselves, it speaks of the spiritual and cultural context. Some quotations describe the system of family beliefs that exist in Isra's family.

That was the real reason abuse was so common, Isra thought for the first time. Not only because there was no government protection, but because women were raised to believe they were worthless, shameful creatures who deserved to get beaten, who were made to depend on the men who beat them. Isra wanted to cry at the thought. She was ashamed to be a woman, ashamed for herself and for her daughters. (Rum, 2019: 158)

From the quotation above, it can be seen that Isra has a way of seeing that women do not have the strength to defend themselves. And normalize that beating a woman is a natural act, since the woman is made to depend on the man who beats her. This belief has fostered since childhood Isra. So she grows. She is firm in that belief that women are silent.

If the previous discussion describes how the cultural value of the doctrine taught Isra affects Isra's thinking, other quotation also illustrates how the cultural value Adam's parents require Adam and Isra to master, which would have a bearing on Adam's and Isra's thinking. Here is a quotation that describes how the culture values instill require Adam and Isra.

"Didn't you want sons so badly?" Fareeda shot him a sidelong glance. "Well, this is what having sons means, paying for things. It's an investment in the future of our family. You should've known it would be expensive. Besides, you have Adam to help you out. I'm sure he'll understand." (Rum, 2019: 165)

The quotations above indicate that Adam's mother demand that Adam and Isra immediately have a son. Because according to their culture, boys are a future investment for the family. That will help the family in the future. It wants to be instilled in Adam and Isra from the beginning of their marriage.

### **3.2.2 Family Organization**

The family organization has the sense that each member carries out his or her part or roles according to the family's agreement. According to Walsh (2003; 6-16), family organizations cover a number of points. The first is flexible, is a family can be said to have the resilience of the family when a family is able to adapt to the problems that come. The second is connected, a family that survive the notice that strong bonds connected to each other the way problems came to strengthen families in the face of problems. The third is support by a social and economic source, a surviving family has a good social environment around them such as family, friends or neighbors who are always there for times of crisis. Not only is it an economic factor also affecting a family.

The following is a quotation that describes the family organization in Isra's family shown when Fareeda tell Isra about how hard the immigrants to survive in an unstable economy. so they shall work hard like dogs (Rum, 2019:68). The other quotations also illustrate how Adam works hard to provide for the family by working continuously and coming home late. So making the right time to build connections with family becomes impossible.

She hardly saw Adam most days. Every morning he left the house at six to catch the train to Manhattan, and he didn't return until midnight.... There was always some reason to explain his

absence. ... Even when he did manage to come home early, it wouldn't occur to him to take her out somewhere. Instead he spent hours idling in front of the television, a cup of chai in his hand.. while Isra worked with Fareeda in the kitchen, preparing dinner. (Rum, 2019: 65)

From the quotation above, it is seen that Isra rarely see Adam because Adam is always busy at work. Once in a while Adam will come home early, but he does not spend much time with his family. Instead he spends his own time in front of the television. So it is conclude that Adam has no emotional attachment to his family

### **3.2.3 Family Communication**

Family communication here has the sense that a family can be call as a persevered family when each family member is able to communicate what has to be said. So that there is a kinship between what is in the heart and what is spoken. Family communication also discusses how the surviving families openly express what is on their emotions, family communication discusses how surviving families can be identified by how a family is able to solve problems together as a team.

The quote above, describes the family communication that exista in the family of Isra when Isra thinks that Sarah is right that she has not read because she has not wanted to upset Adam and Fareeda, in order that it will also make Adam and Fareeda love her. But it turns out that Isra is wrong (Rum, 2019: 158). It can be seen that Isra likes to read. But she should to keep it all inside herself, because she does not want to upset Adam and Adam's mother when they find out that Isra is reading a book. She chooses not to read and be silent rather than voice her preferences by doing what she liked and angering Adam and Adam's mother. She also hope that not reading it will enhance Adam and Adam's mother's love for her. But what she thinks is wrong.

Other quotation also indicate how communication is carried out in Isra's family, when Isra is unable to voice what she feels for her own husband. Here is a quote:

She had been so young, less than half his age, and in the first days of their marriage she had always reminded herself of her subordinate role, submitting to his temperament for fear of being beaten. But no matter how quiet she was, how hard she tried to please, many nights ended with a beating. (Rum, 2019: 116)

Based on the quotation above, it may be known that Isra is unable to voice her feelings because she is firm in the trust about the woman's weakness. How a woman shall be submit her husband temperament if she is afraid to be beaten. From this, it may be known that the absence of openness from Isra speaks for her husband.

### **3.3 The Effects of Family Disharmony on Deya**

Family disharmony is bound to have an effect on all the members of one family. Especially in children. That child's growing up is a period of selfdiscovery or identity. The child will automatically do what they see. Not only that, a child will also adopt values that he or she receives from childhood as a foundation of his or her beliefs into adulthood. It is the automatic value of confidence that will influence the child in thinking, feeling and behaving. Deya is the first child of Adam and Isra to experience family disharmony. Deya is the first daughter of Adam and Isra who feels the disharmony taking place in her family the most. This can be verified from Deya who is born earlier than her siblings. She also has extend times stay with her parents before both parents die. Then it can be conclude that Deya is the most affected child of Adam and Isra by the disharmony that occurred in her family. Which ultimately affects Deya in



establishing her character.

### **3.3.1 The Effects of the Disharmony Family on Deya's thinking.**

There is a quote that vividly describes how Deya thinks that she is not loved by her own mother. The past events still haunt Deya's memory and strengthen her belief that Isra does not love her.

“I don't know. . . . I don't even know if my memories are real. All I know is that my mother was sad all the time. She hated marriage, and she hated being a mother.” (Rum, 2019: 149)

From the quotation above, it is known that Deya question whether her mother loves her. Because every memory she remembers makes her confused. Sometimes her mother seems very fond of her. But sometimes Isra does not seem to love Deya, judging by the way Isra treats Deya. Isra is often seen preoccupied with her activities.

Other quotation also strengthes Deya's thinking about Isra does not love her. Deya remembers when she was a child, Isra never speaks to Deya. But Deya knows that Isra always listens. Sometimes it makes Deya feel forgotten, sometimes it makes Deya think that Isra does not love her. But Deya know that Isra is her mother. Therefore she must love her (Rum, 2019: 153). Throughout this quotation it can be seen that Deya still wonder whether Isra really love her or not. Because what is seen in Isra behavior makes her uncertain, Deya is convinced that Isra loves Deya because she is her mother.

### **3.3.2 The Effects of Disharmony Family on Deya's Feelings**

Other quotation also strengthens Deya's belief not to marry because of Deya's memory of her family. This can be illustrated by the quotation when Deya says that she often hears her mother shouting and crying in the middle of the night. Which at first makes Deya feels that is just an illusion of Deya's sadness. But Deya is perfectly sure that it ia the truth that Adam always hits Isra (Rum, 2019 :126).

Another quotation below will explains how Deya feels confuse with her feelings. Here is the quotation show how Deya in a difficult time making the decision to remain unmarried.

.... “I'm afraid of everything! I'm afraid of letting down my family and culture, only to find out that they were right in the end.....“Sometimes I think I'm so scared because of my parents, but then I wonder if it's my memories of them that make me sad, or if I've been sad all along, before my brain could even make memories. And then there are days when I'm certain I've remembered everything wrong, and there's this horrible feeling inside me, ... (Rum, 2019: 148-149)

From quotations above, it makes it clear that there are many emotions she feels that confuse her. she knows perfectly well that marrying at a young age was something a young woman would do according to her culture and the demands of her family. Which, if she does not follow, would be an embarrassment to the family and to the culture she hold. But she is afraid that one day she would regret it. All the memories of her parents are enough to scare her into getting married. But on the other hand, Deya knows that if she firmly choose not to marry, she would also have to face the worst consequences. That is being alone. And Deya is also afraid to be alone. All of this makes her even more confused in her decision making.

### 3.3.3 The Effects of Disharmony Family on Deya's Behaviors.

Other quotation further explains how Deya afraid to marry because of what happens in the past. When Deya says that her grandmother knows that Deya chooses not to get marry because of her memory of how bad it is with Deya's parents (Rum, 2019: 124). The quote makes it very clear that Deya's choice not to marry, she does not want what happen to Isra, to be experienced by Deya again. Sometimes she thinks that the bad memories she remember is diseases she has. But Deya very sure that it is the fact that Adam often beats Isra. Because of the dark memories that still plague her mind. It makes Deya afraid to marry.

The reason why Deya is afraid to marry is finally reveal and when she learn what really happen to her parents. The lie that Fareeda, Deya's grandmother, who always says that both Isra and Adam has died in a car accident, is finally revealed. Here is a quote that describes how Deya's reaction when she discovers the truth about what has happened to her parents.

How could that same man have killed her mother? ... "No," Deya said aloud when the train stopped at Bay Ridge Avenue. As soon as the metal doors slid open, she ran. "No!" she screamed. It would not happen again. Not to her. Not to her sisters. Isra's story would not become theirs. She ran until she reached the bus stop, telling herself again and again: I will not repeat my mother's life. (Rum, 2019 :197)

With this quote, Deya seems disappointed with Adam, as to know how Adam could have kill his mother, Isra and suicide. The quote also says how Deya often reminds herself of the beautiful memories she has left with her father to calm down before she finally learn the truth. At that quote, Deya also wonders how Fareeda keeps telling Deya to get married at a young age. At the end of the quote Deya firmly decides that Deya does not want what happen to Isra, happen again to Deya or her siblings. From here it is very clear how the family disharmony affects to Deya decision not to get married.

## 4 CONCLUSION

In this study researchers studied the disharmony of the family that occurred in the Isra's family in the novel *Woman is No Man* using a family's resilience perspective. This topic is concerned with what occurred in some countries at the time of the pandemic, particularly in Indonesia. Whereas the use of this novel *Woman is No Man* is also because it is a new novel and also has a number of points to do with what is happening in Indonesia. In this study, researcher find that the main point of the cause of disharmony in Isra's family lies in the belief system of Isra's family which is influenced by the culture. In this study, researchers will answer three questions regarding the disharmony of the family that occurred in Isra's family. Researchers found that the family functions of Isra's family has four functions that work perfectly, while one function failed to function properly. These four functions include reproductive functions, which discuss how Isra's family is able to have healthy governing of procreation so that children born to become qualified succeeding generations. Then the second is the social function, it discusses how the Isra's family is able to become a means of transmitting belief values from one generation to the next generations. The third is the social role, which discusses how both Isra and Adam are able to fulfill their gender roles as good mothers, that a mother has the task to do chores and heads of the household has the task to work. Fourth is an economic function, which discusses how the role of father and family head Adam could ensure the economic or financial needs of his wife and child. And there's one function that does not work out so well. Which is an emotional function, which discusses how both Isra and Adam are unable to present emotionally for the child and their mate. In the study, researchers found that the Isra's family does not have a system of good beliefs that had to do with culture. That

in the end that cultural beliefs they hold gives a limitation to all the women in novels woman is no man. Not only that, the cultural beliefs they hold are also a burden to every married couple told in the novel. The researchers also found that the family communication in Isra's family does not work well, because every Isra and Adam can not openly express what is on their emotions. And they are also unable to solve problems together as a team. Isra's family also has a lack support by social. researchers found that the family disharmony that occurred in the Isra's family affected Isra's daughter named Deya. In this study, researchers categorized the effect that Deya formation could have on three forms. The first affected Deya's thinking, the second affected Deya's feelings, and the third affected on Deya's behaviors. In which the three forms makes Deya think that her parents do not love Deya, deya often feels sad for no apparent reason, Deya feels many emotions that confuse her and Deya decided not to repeat what Isra has experienced, by not getting married

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