

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Socialization refers to how we communicate with one another and others. Over time, it is certain that a social group of multiple people will grow or be created, and they will affect one another. Social groupings are essential for the transmission of culture in society. When dealing with others in a group, social beings inevitably use language and values to express our opinions, preferences, and leisure activities. (Schaefer, R. T. 2012).

Schaefer, R. T (2012) also added that there are two types of social groups in society: primary and secondary groups. Formal leaders are uncommon in primary groups, but informal leadership may exist. The major group is often composed of significant others - those who have the most impact over how we socialize. The family is thus the most pertinent example of a major group. Secondary groups have two separate leadership functions: expressive leaders, who focus on emotional well-being, and instrumental leaders, who prioritize results.

At some point, socialization can evolve into a power group developed unconsciously or narratively among members. Typically, power is wielded by a more powerful, dominating group or individual who can influence the lower classes or population through a variety of ways, including ideology, wealth, or force through violence which can be a negative effect in a social group (Schaefer, R. T. 2012). This power is able to be separated into two categories: power through

ideology and thought, which is subtly referred to as hegemony. Whereas power that tends to be violent and coercive is referred to as domination. In fact, these two terms have commonalities while still having significant variances. On the other hand, in a group, there must be those who disagree with the ruler's words or laws; this is known as counter-hegemony.

The highest level of mastery is referred to as hegemony. According to Gramsci's theory, power can be used in two different ways, one of which is hegemony. Hegemony is shown by Gramsci as the dominance of a group that takes the form of "domination" and "intellectual and moral leadership," respectively. A social group may rule over opposition groupings in order to "destroy" or control them, possibly through force; alternatively, social groups lead their groups of relatives and allies. Domination or dominance is control by a stronger party against a weaker party carried out in the fields of politics, military, economy, trade which tend to use violence. Hegemony, on the other hand, employs a sophisticated strategy; it is not a relationship of dominance via the use of force, but a relationship of agreement through the use of political and ideological leadership. (Patria and Arief, 2015:117)

Additionally, in a leadership, there must be some parties that disagree with the ruler's views, which is known as counter-hegemony. Antonio Gramsci (1995) coined the term "counter-hegemony" to describe the process by which people generate ideas and discourses to challenge prevailing assumptions, beliefs, and behavioural patterns. Counter-hegemony refers to the activities of social movements and political forces that resist and seek to reform or replace the

dominant order. According to Gramsci (in Patria, 2015: 167) people oppressed by the ruling class must raise their awareness in order to challenge the ruler's hegemony. Resistance or revolution can be realized if the hegemonic society is moved to speak out against the injustices caused by the ruling class.

Deeping down about counter-hegemony, it can be defined as the endeavour of the dominated or lower class to oppose or counteract the dominance efforts of the class that controls the keys of power that limit the dominated party. Furthermore, it contributes to opposing the prevailing hegemony by establishing a counter-hegemony in place of the former hegemonic values whose policies have been called into consideration. These types of resistance take various forms, including violent resistance, passive resistance, and humanistic resistance.

Hegemonic practices can occur in any society or nation. These practices can also be found in literary works. One example of a literary work that raises this issue is a movie called 'Dawn of the Planet of the Apes' directed by Matt Reeves. The movie was released in 2014 and is the second series of the Planet of the Apes Franchise. The first movie was released in 2011, Rise of the Planet of the Apes, then with the trilogy 'War of the Planet of the Apes (2017)' and most recently, Kingdom of the Planet of the Apes, which was released in May this year. This science fiction movie comes with intelligence and emotional resonance to match its stunning special effects; Dawn of the Planet of the Apes expands on its predecessor with an exciting and ambitious burst of sci-fi achievement. (- rottentomatoes, || 2024)

'Dawn of the Planet of the Apes' movie portrays the conflict between humans and apes. Starting from the previous movie, humans abused the ape's colony using medicines that caused the virus, the simian flu that spread in America, making the majority of humans feel distressed about it. The apes, who were once tortured, felt constrained that they stayed away from human life. In the article – rottentomatoes || (2024) the genetically enhanced chimpanzee Caesar and his growing group of followers have formed a thriving colony outside San Francisco, in Muir Woods. Meanwhile, a small group of human survivors emerge, forcing Caesar - as leader - to grapple with the dual challenge of protecting his people and rebuilding a relationship with the remaining human population that turns out to be Caesar's secret desire.

The relationship established between humans and apes is significant. Caesar, as the main character, was once raised by a human (in the first movie 'Rise of the Planet of the Apes') he knows very well the attitudes and ins and outs of humans so that he can lead the apes in the lower class. Malcolm, as a human, makes a deal with Caesar to build a mutual relationship between the human race and the ape race. However, Koba, as Caesar's best friend, does not agree with this relationship and engages in counter-hegemony, which creates inequalities for the apes themselves, leading to domination involving violence, threats and coercion.

Hence, based on the explanation above, this movie is analyzed to reveal the practice of hegemony, counter-hegemony, and the existences of domination. This research will examine the hegemony of the main character, Caesar, as the hegemonic and the power of control. Also from the human race, Malcolm, who is

involved in the practice of hegemony. Additionally, it examines the perspective of the other character, Koba, who emphasizes resistance and disagreement. Consequently, the hegemony theory by Gramsci is used for analyzing this movie.

## 1.2 Limitation of Problem

This research focuses on revealing the practice of hegemony and counter-hegemony using Gramsci's theory. The researcher also uses the issue of domination to enhance this research. The researcher limited the research to focus on the two main characters of the apes, Caesar and Koba, as well as Malcolm from the human race.

## 1.3 Research Questions

Based on the background above, the questions are:

1. How does hegemony take place in the movie?
2. How does counter-hegemony take place in the movie?
3. How does domination take place in the movie?

## 1.4 Objectives of the Research

Based on the questions above, the objectives are:

1. To uncover the types of hegemony found in the movie.
2. To find out how the antagonist undertake counter-hegemony.
3. To discover the forms of domination found in the movie.