

A Sociological and Mimesis Studies on the Forms of Social Issues and Critique in Indonesian Novels

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ABSTRACT

This study was intended to characterize and analyze the portrait of social issues in Indonesian society depicted in Indonesian literature. This descriptive qualitative study used a grand theory of the literature sociology and a mimetic approach. The research gap of this study lies in its specific focus on social themes addressed by female writers and its exploration of how literary works contribute to a broader understanding of social dynamics. Here are the steps undertaken in data collection for this research: establishing the research objectives, selecting novels that address social issues or themes, closely reading and examining the novels, making notes, identifying units of analysis, and recording relevant quotations or dialogues pertaining to social critique. The data were then examined using content analysis, which was conducted employing five novels as the data sources. According to the analysis's findings, poverty was the most prevalent social issue in Indonesian literature because people were accused of being political prisoners by the new order regime and hence were unable to obtain quality employment. Crime, family dysfunction, the development of modern modes, transgressions of social norms, population, environment, religious issues, and social bureaucracy issues were among the social issues of the Indonesian people that were discovered. The implications of this research lie in the endeavour to provide a novel contribution to the understanding of the relationship between literature and society. In other words, literature serves as a means to critique and reflect upon existing social issues.

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1. INTRODUCTION

The significance of studying "the portrait of socioeconomic problems of Indonesian society in the Indonesian novels" is supported by a number of views. First, a social problem is one that arises in society because of the diversity of Indonesian society, which includes a wide range of cultures, religions, conventions, norms, behavioral patterns, and other factors. It is impossible to separate the participation of the Indonesian people themselves from the emergence of these issues (Ulya, 2018; 2019; 2022; Erni dan Ulya, 2021; Afrita, A., Saputra, D., Ulya, R. H., & Efrianto, 2021). Second, humans cannot live alone since they are social beings. Due to their interwoven lives, humans will always be in need of other humans. Social interaction is the term used to describe human interactions. Humans and other individuals, individuals and groups, and groupings themselves can all interact socially. Social issues will develop in people's life as a result of social interactions. Thirdly, social issues are issues that the community is having with certain social phenomena. Every change, whether significant or minor, produces challenges, according to Soekanto (2012). If community members experience a reality that is different from their expectations, a social problem will develop.

Similarly, Abdulsyani (2012:183) asserts that social problems can develop when values or cultural components are altered, making community members uncomfortable or unable to meet their needs through that culture. Social difficulties might take the form of biological demands or can be social needs. Typically, societal imbalances are what lead to the issue of social needs. Whereas, the difficulty or unfulfillment of biological needs, such as the need to eat, drink, and others, is what leads to the problem of biological needs. According to Soekanto (2012:319), there are nine social issues that frequently affect a community. These issues are: (1) poverty; (2) crime; (3) family disorganization; (4) the problem of the younger generation; (5) war; (6) the violation of societal norms; (7) the issues of population; (8) the issues of the environment; and (9) the issues of bureaucracy. However, the social issues covered in this study are those that are directly tied to social critique, specifically issues with novels. These issues can be summed up as follows: 1) the problem of poverty; 2) the problem of crime; 3) the problem of family disorganization; 4) the problem of the younger generation; 5) the problem of violating community norms; 6) the problem of population; 7) the problem of the environment; 8) the problem of religion and belief; and (9) bureaucratic issues (Watson, Boudreau, & Chen, 2010).

Fourthly, social problems are a type of issue that exists in society, issues that arise as a result of the diversity of human cultures, religions, customs, conventions, and behavioral patterns. It is impossible to isolate humans from the development of these issues (Erni, Hasanuddin, Thahar, & Asri, 2018; Erni dan Herwandi, 2018). These circumstances led to the creation of literary works as a kind of entertainment. Literary creations are the author's ideas that are inextricably linked to human life. The author will produce a literary work that addresses the local environment (Ulya, Gani, and Noveria, 2022; Gani and Ulya, 2022; Hayati, Ulya, Amazola, Hafrizal, Galuh, & El Husna, 2022; Rasyid, Ulya, Hayati, Asmawati, 2023). Most authors write about their own lives, occasionally including characters from their real-life and fictional lives.

Novels are among the most widely read literary genres. Novels are literary works of fiction which are written with both intrinsic and external features. A novel typically describes how people interact with their surroundings and one another (Boeriswati, Lustyantie, & Ulya, 2021). In Indonesia, a large number of novels use the actions performed by the characters, the events, and the language in the story to highlight social issues (Andriyani and Piliang, 2019). The same is true for post-Reformation period novels. Recently, a variety of issues that the Indonesian people faced during the colonial era, the old order, the new order, the reformation, and up until after the reformation have been depicted in literary works. These issues include not only political issues but also other issues that are just as complex. The reformation era is seen as a time of creative freedom, which inspires many authors to write and use

literature as a platform for critiquing, appreciating, and sometimes even laughing at life (Muyassaroh, 2021). Literary works created at this time are rich in the societal issues that Indonesians face today.

Based on the four elements described above, this study's primary focus was on how Indonesian society's social problems were portrayed in Indonesian novels. In terms of Indonesian novels, sociology of literary works refers to a study of literature that considers how social issues in society are reflected in literary works (Bahardur, 2017). This sociology of literature departs from Plato's notion of mimesis, which sees literature as an imitation of reality. The intentions, themes, and other ideas conveyed in literary works that are connected to social issues are the centre of attention in the sociology of literature. The sociology of literature looks at literature as a reflection of society, as stated by Watt (through Damono, 1984). It is believed that what is conveyed in literary works reflects or redefines the reality found in society.

The existing research on social criticism in Indonesian novels remains limited in scope. The literature review indicates seven relevant studies that contribute to the current research. Firstly, Satriati and Hapsarani (2021) conducted a study focusing on social criticism in children's novels by Okky Madasari. This research analyzed Okky Madasari's critique of various social issues through children's stories, such as injustice, corruption, and marginalization, with the aim of highlighting the role of children's literature in teaching social values and providing an understanding of societal challenges. Secondly, Saragih and Simanjuntak (2022) explored the portrayal of friendship and its associated values, such as trust, support, and loyalty, in the novel "5 cm" by Donny Dhirgantoro. This study aimed to comprehend the significance of friendship in a social context and its positive contribution to society.

Thirdly, Febriani and Efendi (2022) examined the sociological aspects of the novel "Siti Nurbaya" by Marah Rusli. Their research scrutinized how the novel reflects the social conditions of the time, including forced marriage, the oppression of women, and social injustice. The objective was to gain a deeper understanding of the social context of that era and how literature serves as a reflection of social reality. Fourthly, Fajarsari, Supriyanto, Nuryatin, and Zulaeha (2022) explored the worldviews presented in Indonesian novels. Their study sought to understand how these novels reflect the authors' values, beliefs, and underlying ideologies and how literature influences societal perspectives and thinking.

Fifthly, Purwaningtyastuti (2013) focused on novels written by Indonesian women authors in the 2000s, adopting a sociological approach. The study emphasized gender analysis, social perspectives, and educational values within these literary works, aiming to elucidate how social and gender issues are reflected in literature and how it contributes to educational values. Sixthly, Purboasri, Saddhono, and Suyitno (2017) conducted research on the mapping of social problems reflected in the anthology of short stories titled "The Preman" by Tiwiek SA. The study highlighted various social issues present in the short stories, such as violence, injustice, and social inequality. It aimed to analyze how authors portray social problems in their literary works and how this enhances understanding of social conditions in Indonesia.

Seventh, Meirysa and Wardarita (2021) explored the social context and sociological functions in the novel "About You" by Tere Liye. Their research examined how this literary work reflects the social context of the community and its sociological functions in understanding social reality. The study also considered the values and messages conveyed by the novel and their contribution to societal understanding.

Collectively, these studies contribute to our understanding of how Indonesian novels reflect social issues, values, and sociological perspectives. They shed light on the role of literature in broadening perspectives, critiquing societal norms, and providing a deeper understanding of social reality. By employing a sociological approach to literary analysis, these studies offer a fresh perspective on the relationship between literature and society. Although these studies differ in focus, they revolve around the reflection of social issues in Indonesian novels. They employ a sociological approach to understand the social context, gender perspectives, social mapping, and social issues portrayed in literary works.

Based on the aforementioned studies, several research gaps can be identified. Firstly, while some studies explore the reflection of social issues in Indonesian novels, there is a lack of specific research focusing on social themes addressed by female authors. Therefore, further in-depth research is needed on novels written by Indonesian women authors and how they reflect relevant social issues. Secondly, although some studies explore the social values and critical messages within Indonesian novels, limited research exists on how Indonesian literature contributes to a broader societal understanding. Further exploration can investigate how Indonesian literary works play a role in depicting and critiquing various aspects of complex social life. Furthermore, a need for more extensive research on how Indonesian literature reflects relevant social issues in the context of the modern era is evident. With the social, political, and economic changes occurring in Indonesia, research focusing on social reflection and criticism in contemporary novels can provide a comprehensive understanding of current social conditions.

The novelty of this research lies in the adoption of a sociological and mimesis approach to analyze literary works. Within this research context, the sociological perspective provides a distinct and comprehensive way to understand and analyze the social issues reflected in Indonesian novels. By utilizing a sociological perspective, these studies view literature as a reflection of society and explore the values, social conflicts, and dynamics embedded within the novels. This contributes a new dimension to the understanding of the relationship between literature and society, revealing the role of literature as a means to critique and reflect on existing social issues.

2. METHODS

This study utilized a descriptive qualitative method carried out using the feminist method since this study aimed to describe and analyze the depiction of women's resistance to the dominance of patriarchal culture in contemporary Indonesian novels or free women from the chains of patriarchal culture. Moreover, women also want men and women to be treated equally. Feminist is defined in this context by Maggie Hum (Rokhmansyah, 2016) as "a term employed in culture and needed by feminists to describe the superior ideology of men." Women will therefore understand that they and men share the same worth and dignity. They shared the same attributes when they were produced. There are solely physical issues with the differences. It is in keeping with its character. This study is a content analysis that aims to analyze and explore the content of selected literary works. In this research context, a content analysis approach is employed to understand and interpret the important elements present in the literary works, such as themes, characters, plot, language style, and the messages conveyed by the authors. The study involves collecting textual data, followed by analyzing and identifying patterns, motifs, or symbols that emerge from the literary works. Through content analysis, the research aims to provide a deeper understanding of the selected literary works and explore the meanings encapsulated within them (Asfar and Taufan, 2019).

The phrases, words, and sentences that described social issues faced by the fictional characters in the study's sources served as the study's data. Five novels, *Kalathida* by Seno Gumira Adjidarma (2007), *Entrok* by Okky Madasari (2010), *Pulang* by Laila S. Chudori (2012), *Dari Puya Ke Puya* by Faisal Odang (2015), and *Hujan* by Tere Liye, were chosen as the data sources. Here are the steps carried out in data collection for this research: (1) determining the research objectives related to social critique analysis in novels; (2) selecting relevant novels that strongly address social issues or themes; (3) closely reading and observing the novels by paying attention to elements related to social critique; (4) taking notes on relevant social aspects, dialogues reflecting social injustices, characters experiencing social conflicts, or specific social situations depicted; (5) identifying specific units of analysis within the novel that are related to characters associated with social critique; and (6) collecting data by noting quotations, dialogues, or scenes that are relevant to social critique, such as themes, symbols, or narrative styles

related to the analysis of social critique. The data were analyzed using content analysis techniques, which began with identifying, classifying, comparing, and interpreting phrases, words, and sentences containing the speeches, thoughts, and actions of the story characters.

3. FINDINGS AND DISCUSSION

Poverty was the first social issue mentioned in the Indonesian novels in this study. It was found that one of the causes of the development of numerous social problems in society was poverty. Every person on earth has dreams, but poverty limits all of those dreams. In reality, poverty serves as a catalyst for social abnormalities in society. Not only does poverty exist in Indonesia, but it also has an impact on all locals in this region. We can learn that there is more poverty thanks to a number of increasingly sophisticated technologies, including television and online media.

This study revealed that the novel "Entrok" by Okky Madasari had a few issues related to poverty. Low levels of life assurance and welfare become aspects of poverty that the novel portrays. Simbok's experience of poverty is portrayed in this book. It was described that Simbok's physique and the residents in the neighbourhood where Simbok lived were both affected by poverty at the time. In the novel, Simbok and the people of his day are mentioned to be solely dressed in jute. Additionally, throughout the conflict, many went rat hunting in the countryside. The following excerpt illustrates the issue of poverty.

"Simbok just said that she was born during the war. When everyone is wearing burlap clothes and hunting field rats for frying together" (Madasari, 2010:15).

The previous quotation demonstrated how poverty hindered a person's welfare. Simbok's life was not prosperous due to poverty, which went above and beyond what was expected. Due to the difficulty in obtaining money at the time, Simbok was obliged to wear jute clothing. She had to hunt mice in the fields as well for sustenance. This occurred because she had to eat mice to survive, owing to the hardships of life. Similarly, the problem of poverty was also reflected in the novel Kalathida by Seno Umira Adjidarma, which can be seen in the following excerpt.

"...how P, the priyayi, who feel their rank is higher are trying to stay away from the lower-class settlers in M village." (Adjidarma: 2007: 10)

The above story illustrates how social and economic status in society has turned into a justification for people to disregard their existence in society. In fact, as a country that follows Pancasila, Indonesia seeks fairness and equality for all of its citizens. Similar to the aforementioned quotation, many current events, however, point to the contrary. Rich individuals tend to undervalue the poor, and educated people avoid mixing with the common folk.

Vulnerability and a decline in the economy were further signs of poverty that were shown in the novels. It was discovered in Okky Madasari's novel, Entrok, in which poverty served as the backdrop for a family or individual enduring a slump in the economy. The lack of resources limited how people could go about their daily lives. This is demonstrated in the following excerpt.

"In recent years, money has become increasingly difficult to find. Sugarcane which is usually the hope now costs the same as the cassava. The money from cutting sugarcane is now used up only to pay for the labors and to pay for plant medicine. I miscalculated. Not always sugarcane is sweet. People don't always need sugarcane, even though they still use sugar. The sugar cane is now bitter in taste" (Madasari, 2010:255).

The above sentence demonstrated how challenging it was to make money at the time. Although sugarcane is a very desirable source of income, its cost has been falling until it is comparable to the cost of cassava. The comment above makes it abundantly evident that the state of the economy is deteriorating. The price of sugarcane eventually dropped to match the price of cassava, even though, initially, it was a

source of income that the people greatly anticipated. The same thing was also reflected in the novel "Pulang" by Leila S. Chudori, which described the difficulties of life in society during the New Order era. The difficulties of life were felt by those who were accused of being members of the Indonesian Communist Party, which caused some of them to flee and live abroad. Meanwhile, life abroad, which in this novel was described in the Netherlands, they built a life from the ground up. Some opened coffee shops, some became writers, and some worked as freelancers. They did this to survive the economic downturn caused by the injustice of the New Order government at that time.

The next social problem found in this novel is problems related to crime. In addition to the social problems of poverty, there were also social problems related to crime, such as acts of violence or murder, sexual harassment (rape), discrimination against the lower class, and acts of corruption, collusion, and nepotism. For example, in the novel entitled *Entrok* by Okky Madasari, the act of violence and murder against the community were described to be performed by the officers (soldiers) as illustrated in the following excerpt.

"Mid-September. A big event happened in the capital city. Soldiers shot people who were studying. Many died. Many more were imprisoned. Those people were against the nation. Panzers came, then the soldiers entered the mosque with their high boots on. Everyone was raging. Those in the mosque were defending, the new arrivals kept attacking. Then the sound of the gunshots erupted" (Madasari, 2010: 135-136)

The above excerpt describes how the fate of the people in Marni's area is. The soldiers carried out attacks and murders in the mosque against people who were participating in or attending the Qur'an recitation. The soldiers shot those inside the mosque. Similarly, the excerpt below also portrays violence and murder. This can be seen as follow.

"Both officers are now using their rifles. No, he didn't shoot. Imran and Amin were beaten with gun butts in their face, back and stomach. I can't stand it anymore..." (Madasari, 2010:148).

This excerpt illustrates the characters of Imran and Amin. It tells that Imran and Amin are the characters who experience violence. They were beaten on the face, back, and stomach. The murders and robberies against community members who were thought to be members of the Indonesian Communist Party were depicted in the book *Kalathida* as acts of violence. This is evident in the burning of the homes of locals who are charged with PKI. All members of the family perished in the fire, with the exception of a young daughter. Unfortunately, the young girl's good fortune ran out when she was raped and went insane.

After that, the findings of this study revealed that the treatment of the capital's owners, who oversee the village's mines, was used to illustrate concerns of violence and murder in the novel *Dari Puya ke Puya*. It was demonstrated that they would kill if necessary to complete their tasks more quickly. Then, in the text of Okky Madasari's novel, *Entrok*, the character Ndari encountered the issue of crimes involving rape and sexual harassment. The tale described how Ndari, a character, dealt with her uncle, who had sexually assaulted her at the time. The excerpt that follows demonstrates this.

"With Kyai Hasbi and Wagimun, I took Ndari home. The boy had told him everything. This incident happened for the first time a month ago. His uncle who lived behind his house told him to come. Ndari was asked to scrape Paklik's back. His pakik has a cold. At that time, the man's hand slowly caressed Ndari's crotch. His finger went into Ndari's vaginal opening, through the thin membrane there. No pain. He cries. The man told his nephew to be quiet" (Madasari, 2010:238).

It is clear from the aforementioned excerpt that an uncle harassed his own nephew sexually. For the sake of gratifying his lust, an uncle had the guts to do this to his nephew. Furthermore, minor children are the target of the action. The issue includes social issues relating to the crime of rape.

The book *Kalathida*, *Pulang*, and *Dari Puya ke Puya* also tells a story about sexual harassment. Only in the novel *Rain* is sexual harassment not depicted at all. The following excerpt gives one illustration.

"He was washed like a horse, sprayed, his body was splashed with asepto water and rubbed with a brush. Her hair is washed with aloe vera juice – not like serving a customer in a salon, but like bathing an animal. He was pressed to squat with his feet, sprayed like an inanimate object like." (Adjidarma. 2007: 56).

Officers are essentially those who labor to assist medical professionals and patients, including both hospital staff and staff at mental hospitals. However, the mad woman in the quote above receives arbitrary treatment. They treat her like an animal solely because she is insane. Additionally, the victim was raped alternately by the officers and medics. All of them appear to have lost their sense of morality and humanity.

In addition, the novel *Kalathida* shows in an eloquent way how discrimination is practised by strong, wealthy, and powerful people. Everything in the world prioritizes this information according to power. Powerful individuals who have high prestige and fortune will find it simple to acquire everything, including rights that do not belong to them. The following excerpt describes what occurred in this book in exactly the same way:

"The land where the former building was burned has been taken over by someone who is said to be in power, although it is not clear how the ownership rights are in order." (*Kalathida*, p. 46)

The extract hints that a neighbourhood influencer now owns the madwoman's family's home. The property's ownership is unknown since the mad woman heir was still alive. It's not about social status. Powerful people can take weak people's rights, especially if psychotic, like the crazy woman. Tere Liye's *Hujan* and Faisal Odang's *Dari Puya ke Puya* describe the same event. In each of these works, the capitalist or dictator purposefully deprives the disadvantaged of their things without remorse. Entrok also handles social crime and prejudice against the poorer classes. The rich dominate the poor. The rulers can abuse them as long as they get their every wish, as shown below.

"The soldier intercepted him earlier, he said that those who are not here means that they are not obedient to the state. Yes it is to... instead of being imprisoned, we just come here. Nyoblos, continue to shop here" (Madasari, 2010:62).

This sample demonstrates how the rulers, namely the army, arbitrarily oppressed the common people. This is demonstrated when soldiers force regular citizens to cast their ballots and threaten to imprison those who disobey them. Discrimination against the social underclasses was committed by the army. The aforementioned section describes the army's acts, which stand for the arbitrary nature of its power. This is seen in the behavior of Mr. Tikno's wife and children, who were only able to give themselves up when the military stole some of their land while Mr. Tikno was imprisoned. It serves as an example of the social issue of prejudice towards lower-class people.

In post-reform literature, corruption, collaboration, and nepotism are frequent occurrences. All of the books utilized as the study's primary source of literature describe this problem, including Okky Madasari's *Entrok*, which also raises the topic of corruption. The passage below illustrates this.

"Commander Sumandi is still laughing. I don't know what's funny about Mom's words. Then he said, "All right. Please continue to seek sustenance. But from now on, every fourteen days, provide a security allowance. Later I or my men will take it there. Understand?" (Madasari, 2010:77).

According to the passage, Commander Sumandi may have committed offences involving corruption. His speech to the character Marni, specifically the following sentence, shows this action: "But from now on, every fourteen days, provide security money. my crew or I will transport it there later. Understand?". Commander Sumandi requested security cash from Marni in order to improve his

financial resources. The persona of Sumandi uses his influence to extort the persona of Marni. This is also demonstrated in the quotation that follows.

"Hmm... especially if it's not that. The soldiers, whatever they do, whatever they say, the point is money. As long as we obey their requests, give whatever money is asked for, we will settle for food and trade. For years, people no longer dared to interfere with my affairs, because I had used money for the soldiers" (Madasari, 2010:111).

The three aforementioned extracts make it quite evident that Commander Sumandi and his subordinates' corrupt behavior is amply demonstrated. These warriors only behave in their own best interests when they do certain activities. They don't give a damn about what happens to the helpless people they abuse.

This study highlighted familial disorganisation as the third factor, which is difficult to cure but is managed by the individual. Those with power can fix problems, but others cannot. Family dysfunction affects everyone. Family discord disrupts harmony. Domestic arguments, family communication, and domestic violence all contribute to this family instability. Every family has conflicts. Home disputes have several causes. The next section describes one of these elements.

"I'm looking for money all day, you even enjoy the lazy time!" "Who is lazy? Don't be rude when you talk."

"What is this smell if not the smell of wine? Those are your eyes, the eyes of a cold person! Still not going to admit it, huh?" "You chatty wedokan! Shut up!" (Madasari, 2010:73-74).

The quote indicates that the argument started because of excessive drinking. While the husband like to drink, the wife is looking for work to earn money. This is the root of the family's issues. Communication is crucial for everyone, in fact. Good relationships between people are built on good communication.

"That's my husband, Ni. He wore the same kledek. It's been a long time, Ni. But I kept quiet. I'm not strong, Ni. My heart is sliced." Bu Juju burst into tears. Only the two of us were in the house (Madasari, 2010:46).

Based on the three quotes above, it can be seen that problems arise due to lack of harmony in family communication. If there is a problem, establish good communication to solve the problem. In the quote, the wife's character does not establish good communication with her husband's character. This is illustrated when Bu Juju cries with Marni's character in the house. Bu Juju does not communicate with her husband to find a way out of the problems she faces, but she tells about the problems she faces to Marni's character. The problem contains social problems about poor communication in the family, namely the wife does not come clean with her husband about the problems at hand. In addition to discussing the subject of inadequate communication, Okky Madasari's novel "Entrok" also addresses the problem of domestic abuse. The passage below illustrates this.

"He's like a mad dog who gets angry when he's hungry. Yes, he is a mad dog. Only a mad dog bites his sick wife. At that time I was very scared. Hiding behind the door while sobbing. The man left after beating his wife and never came back" (Madasari, 2010:18).

The quote above describes the issues the Simbok character was having at home. Domestic violence is a result of this issue. Simbok's husband beat him at the time because Simbok was ill and unable to go to the market to buy groceries. Simbok was the one who fell prey to her husband's abuse. After hitting his wife, Simbok's husband made the decision to leave the house. Domestic violence was a social issue that was exacerbated by economic causes.

The young generation in contemporary society was involved in the fourth social issue that was discussed in the novels. One issue specific to this young group has been identified: device addiction. This is mentioned in the text of Okky Madasari's book Entrok. In this book, it is claimed that people are too

preoccupied with online activities to care about the world around them. This is demonstrated in the following quotation.

"Television makes us all drunk, forgetting everything that happened during the day. forget debts and all needs" (Madasari, 2010: 90).

The quote shows that watching TV is a digital pastime. Reality escapes them. They dedicated their days—and time—to it. It addresses technology-addicted youth's societal difficulties. The fifth social issue was norm violations. This situation causes free sex and vigilante behaviour. Dari Puya to Puya portrays characters having free sex with different women. To show the novel's characters that love can justify everything. In Leila S. Chudori's *Pulang*, the characters use free sex. This illustrates the novel's protagonists' societal transgressions. Tere Liye's *Hujan* doesn't. Okky Madasari's novel *Entrok* similarly addresses free sex. This quote shows the issue.

"Tonight, everything is different. It started with embarrassment when he started to open the cloth covering the wrinkled and drooping body, then I laughed softly when I saw Bagong's body was not covered by a single cloth. Lalu dadaku berdebar kencang saat tangan warna coklat gosong itu menyentuh susuku yang sudah sangat kendor dan bergelantungan seperti papaya. Tiba-tiba saja ingatanaku melayang. Seandainya aku memakai entrok sejak awal, pasti saat ini susuku masih kencang dan montok" (Madasari, 2010:204).

The two quotes above describe free sex by the perpetrators. This is illustrated by the figures of Marni and Marijo figures. These two characters in the novel *Entrok* are not husband and wife. However, they still have free sex without any legal ties between the two. It contains social problems about free sex. In addition to free sex, in the text of the novel *Kalathida*, the habit of vigilantism is described. This can be seen from the incident when the community burned the houses of other members of the community who were accused of being PKI, as can be seen in the following quote.

"People who are hunting come into class with clubs, machetes and sickles." "That person was spitting and cursing." "They were screaming and cursing. All the taboo words spoken at home and at school we heard all that day." (Adjidarma.2007: 19)

Schools are made to educate children to become virtuous and productive individuals, but the quote above shows the wrong behavior of the community. The events above can affect the personality of the individual. The beatings carried out by anarchist individuals and groups have a negative impact on children. That those who witnessed the incident thought it was a natural thing in the adult world, so that when they grew up they would do the same thing. Today's society is a society that is easy to provoke, they take actions that violate norms. Something went wrong that shouldn't have happened. The people's habit of taking the law into their own hands is also mentioned in the novel *Entrok* by Okky Madasari. Even though the people they judge did not necessarily make the mistakes they were accused of. This can be seen in the following quote.

"We didn't make any assumptions, Mr. Kyai. This person must be killed. He wants to get out of this village, this house, has sworn not to leave. We have sworn to death together here. We have sworn that if someone betrays him, he will die at the hands of his own neighbour" (Madasari, 2010:246).

The quote shows how community leaders take the law into their own hands. They also swore and threatened to kill anyone who was guilty. This can be seen in the following sentence "We have sworn that if anyone betrays, he will die at the hands of his own neighbors". The sentence describes very clearly about vigilantism. If there is a problem, it should be resolved by deliberation. The problem illustrates the social problem of vigilantism that sometimes causes innocent people to become victims of violence.

The sixth problem is related to problems of population. The social problem found related to the population is the lack of job opportunities. Chudori, the novel *Pulang*, for example, it is found that the problem of providing employment opportunities is described as unfair. Those accused of being PKI did not have the same opportunities as members of the public who were not PKI in terms of getting a job. Those who were accused of being the PKI were not allowed to become civil servants, regardless that they were smart and had good intellectuals. The same is also found in novels *Entrok* by Okky Madasari. The lack of employment opportunities will also have an impact on increasing the unemployment rate. This can be seen in the following quote.

"Do you have work, Yu?" Simbok asked a woman selling cassava. The fat woman who seemed to be Simbok's age was busy counting the money she received.

"Well, nothing, Yu. Just look for something else," he said to Simbok (Madasari, 2010:23).

Based on the quote, it can be seen how difficult it is to get a job. This is due to the lack of employment opportunities by the government, resulting in a large number of unemployed. The available job opportunities are inadequate with a large population and increasing with birth rate. In the novel, it can be seen that Simbok is looking for a job. He asks a woman selling cassava for a job. However, Simbok was rejected because he did not need Simbok's power at that time. These problems illustrate the social problem of the lack of job opportunities.

The next problem was related to environmental problems. In the novel *Dari Puya ke Puya*, it is very clearly illustrated that humans with living environments are caused by human greed and want to dominate nature without limits. So that nature that is exploited in such a way becomes uncontrollable, resulting in floods and landslides. In the novel *Rain* by Tere Liye also describes that humans tend to have problems with nature. In this novel, it is described as rain that does not fall so that humans experience difficulties. It takes knowledge and high technology to bring down rain so that the problems faced by humans can be solved. Conflicts between individuals or groups of people in the environment are also discussed in *Entro* Okky Madasari's

"Yu Yem's emotions peaked when he saw his wares being ransacked. He pulled Yu Parti's hair into a bun. Yu Parti screamed, this time screaming in pain. But he still didn't want to lose, Yu Yem's hair that fell down to his waist was pulled violently so the two women grabbed each other.

Shouts and curses alternated from the mouths of the two women" (Madasari, 2010:26).

The quote above describes a social critique of the conflict between individuals in which the characters Yu Yem and Yu Parti fight. Their fight was motivated by Yu Yem, who took Yu Parti's husband. This is what triggers the conflict between the two of them. The second quote describes the conflict between the four characters in the novel "*Entrok*" by Okky Madasari. The clash occurred when Amri's figure was beaten by the army. The figure of Iman did not just remain silent, and he returned the blows of the soldiers. These problems contain social problems concerning disputes between individuals or groups of humans in the environment.

Based on the quotations above, it can be seen that conflicts occur between individuals. Disputes that occur between characters are caused by verbal arguments between characters, besides that the conflict is also motivated by acts of violence in the form of beatings by the characters involved. The problems that occur contain social problems regarding disputes between individuals or groups of humans in the environment. The next issue is religion and belief. In the novel *Entrok* by Okky Madasari, indirectly alludes to the issue of distrust in God. This problem is illustrated in the following quote.

"What, yo iyo, whose name is Gusti Allah, wants to throw sustenance from the sky?" (Madasari, 2010:100).

The quote above informs us that Marni doubted God. His heart wondered if God could provide sustenance. It illustrates that Marni does not believe in God. The issue contains a social problem about distrust of God.

"Really, thanks to the help of Mbah Mother Earth, Father, I have all the power that I get at this time. Indeed, I got the leaves of Dewandaru from Pasarean Gunung Kawi. But the leaf only wants to fall if Mbah Mother Earth, Father has the power to drop it" (Madasari, 2010:99).

The quotes above explain occultism. The first quote shows Marni trusts Mbah Mother Earth more. Marni thinks Mother Earth is her only support. I never knew Gusti Allah. Mother Earth constantly supports me". The second quote describes supernatural belief in mountains that bring riches. The above quotes demonstrate the supernatural beliefs of "Entrok" characters. Occultism is a social concern.

The last problem depicted in these novels was the problem of bureaucracy. There are two indicators found with this bureaucratic problem, namely: (1) disappointment with the government, and (2) the arbitrariness of the apparatus. The problem of disappointment with the government, for example, is found in the novel *Pulang*. In this novel, it is told how the people's disappointment with the government triggered demonstrations by students and the community that led to the turn of the New Order government in 1998. In the novel *Kalathida* also describes how the people's disappointment with the government turned a blind eye to the suffering of the people who were accused of being PKI and received unfair treatment from the government. Furthermore, the novel *Entrok* by Okky Madasari also contains the problem of disappointment with the government. This can be seen in the following quote.

"In three days, when the machines move into this village and start dredging the soil, we will all be standing in front of the house. Everyone will hold up the protest writings. Even if that day we all die buried under the ground, let our words be broadcast in newspapers to all corners of the world" (Madasari, 2010:245).

The quote above illustrates the people's disappointment with the government, which the government dredges up community land. Seeing the government's actions, the people protested by threatening the government. They will make protest signs and stand in front of the house holding up the writing. The issue contains a social problem of disappointment with the government.

Then, the problem of the arbitrariness of the security forces is described in all the novels that are the object of research. An example can be seen in the novel *Kalathida* by Seno Gumira Adjidarma below. Human rights violations also occurred in 4 people who were arrested. They were tortured by the parties who took them, as illustrated in the following quote:

"Every day my back is dripped with melted bicycle tires that are burned." (Kalathida, p. 62)

In the above quote the torture experienced by the palace guard. He didn't know anything about Gestapu, but people who only wanted pleasure over suffering, they continued to torture the man. Not until there, they also commit violence against women who are pregnant. Women are meant to be protected. But that didn't happen, just because the woman was considered Gerwani, people tortured her all day so that the man would confess. The novel *Entrok* by Okky Madasari also contains the problem of arbitrariness by the security forces. This can be seen in the quote below.

"Soldiers are increasingly roaming Singget. Come to the stalls, ask for a security deposit. If not, just watch out, all the people who play cards will be scratched. Those who own stalls will go bankrupt because people won't want to go there anymore. If they don't go to the shop, the soldiers will come to my house" (Madasari, 2010:168).

The three quotes above show that security forces act arbitrarily. The quote implies army arbitrariness. Soldiers demanded security money and took Marni's goods. The army overpowered Marni. He yielded to sight and did nothing. Security force arbitrariness is a social issue.

The following quote addresses security force arbitrariness.

"In this village, people have found answers to nature's riddles. Suddenly now they were so alienated in their own realm. Forced to leave the land where their clan is buried and their flesh and blood fetus is born. People who have power and weapons just come, peg their land and say, "Go immediately or you will drown with your ancestors who have been buried in this land" (Madasari, 2010:214-215).

Based on the quote above, it can be seen that the authorities forced the villagers who had been living in their ancestral lands for a long time to immediately move to another place. They threatened that if they didn't move immediately, the risk of that person's life would die and be buried with their long-dead ancestors. The issue contains a social problem regarding the arbitrariness of the security forces.

The analysis of Indonesian novels provides an in-depth understanding of various social issues faced by society. These findings are consistent with the diverse, dynamic, and challenging social landscape of Indonesia. In the context of sociological literary analysis, these findings shed light on the relationship between literature and society. Literature serves as a mirror of social reality, shaping perceptions and actions within the community. The novels examined in this study highlight a range of social problems that require attention and offer potential solutions for implementation. This is in line with the findings of Satriati and Hapsarani (2021), who discovered that Indonesian literary works address social issues through children's stories, such as injustice, corruption, and marginalization.

Interpreting these findings in the context of existing research studies enhances the validity and reliability of the analysis. The identification of social problems such as poverty, crime, family disorganization, the challenges faced by the young generation, violations of societal norms, population issues, environmental concerns, religion and belief conflicts, and bureaucratic problems aligns with previous sociological studies. This convergence of findings strengthens the understanding of these social issues, emphasizing their significance and the need for comprehensive interventions. This supports the viewpoint of Saragih and Simanjuntak (2022), who examined the values of friendship depicted in Indonesian novels, highlighting the importance of trust, support, and loyalty in fostering positive contributions to society.

The implications of this study for current theory lie in its contribution to the sociological understanding of literature as a social phenomenon. The analysis reveals the intricate relationship between literature and society, highlighting the role of literary works in reflecting and critiquing social structures and dynamics. It underscores the potential of literature to raise awareness, provoke critical thinking, and catalyze social change. These implications expand the theoretical frameworks within which literature is studied, enriching sociological theories with insights derived from literary analysis.

A careful examination of findings that do not fully support the hypotheses outlined in the study offers opportunities for further investigation. It prompts researchers to delve deeper into the complexities of social problems depicted in the novels. Exploring the nuances of these findings can lead to a deeper understanding of the underlying mechanisms and contributing factors. It also encourages researchers to consider alternative perspectives and engage in ongoing dialogue to refine existing theories and generate new hypotheses. This corresponds to the study conducted by Purwaningtyastuti (2013), which explored novels written by Indonesian female authors in the 2000s, focusing on gender analysis, social perspectives, and educational values embedded within their works.

Acknowledging the limitations of the study is crucial for assessing the validity and generalizability of the results. The analysis focused on selected novels as the primary source of data, limiting its scope to contemporary Indonesian literature. Consequently, the findings may not directly apply to other novels or social contexts. Additionally, the study does not examine the actual impact or tangible effects of implementing literary works as a means of instilling humanistic values in the younger generation.

Therefore, further research is recommended to expand understanding of the benefits and broader societal implications of utilizing literature in a social context. This aligns with the research conducted by Febriani and Efendi (2022), which emphasized that Indonesian novels reflect social conditions such as forced marriages, oppression against women, and social injustices, thereby serving as mirrors of social reality.

Based on the research findings, recommendations for further research can be made. Future studies could explore the impact of literature-based interventions on social attitudes, behavior, and community dynamics. Comparative analyses across different literary genres, historical periods, and cultural contexts can provide a more comprehensive understanding of the relationship between literature and social issues. Additionally, interdisciplinary collaborations between sociologists, literary scholars, and practitioners from related fields can enrich the research by incorporating multiple perspectives and methodologies. It is consistent with the research conducted by Purboasri, Saddhono, and Suyitno (2017) that shed light on various social issues present in Indonesian short stories, including violence, injustice, and social inequalities.

The implications of this study extend beyond academia and have practical relevance for professional practice or applied settings. Stakeholders, including educational institutions, cultural organizations, and community-based organizations, can integrate literature into their programs and initiatives. Workshops, seminars, and public discussions can be organized to facilitate dialogue and raise awareness of social issues addressed in the literature. Furthermore, publishers can play a vital role by promoting and distributing literature that addresses social problems, particularly targeting younger readers. These efforts can harness the potential of literature to inspire critical thinking, empathy, and social engagement among individuals and communities. It supports the findings of Meirysa and Wardarita (2021) that state how literary works reflect the social context of society and serve a sociological function in understanding social reality. The values and messages conveyed by novels contribute to the societal understanding of social issues.

The sociological analysis of Indonesian novels provides a comprehensive understanding of various social issues prevalent in society. It illuminates the potential of literature as a medium for social critique, reflection, and change. By considering the findings in relation to existing research, exploring implications for current theory, examining inconsistencies, acknowledging limitations, offering recommendations for further research, and identifying implications for professional practice, this study contributes to the sociological understanding of literature's role in addressing social challenges. Collaborative efforts among different stakeholders are vital for implementing the findings of this research and fostering positive and sustainable social transformation.

4. CONCLUSION

The novel depicts nine social issues of Indonesian society: poverty, crime, family disorganisation, young people in modern life, violation of societal norms, population, environment, religion and belief issues, and bureaucratic issues. Thus, the researcher advises government and private groups to use literature to teach humanist values to children. Novels reveal Indonesian society's complex difficulties. The researcher shows how literature can enhance awareness and knowledge of these social challenges by researching and analysing them. The researcher suggests that government and private organisations use literature to teach humanist ideas to children. Literature promotes empathy, critical thinking, and societal awareness. Literary works in educational programmes, workshops, and initiatives can increase social awareness and engagement in problem-solving.

The research findings call for a collective effort to empower literary works as a valuable resource for social transformation and the cultivation of humanist values among the younger generation. Some of the implementations that can be carried out include (1) integration into the education curriculum. Literary

works can be incorporated into the formal education curriculum as part of the subjects such as Indonesian Language or Language and Literature. Through literature learning, students can gain knowledge about social issues existing in society and the humanistic values encapsulated within them; (2) publishers can release more literary books that address social issues, particularly those targeted towards young readers. Additionally, efforts can be made to enhance the distribution of these books to ensure wider access for the public; and (3) encourage the formation and support of literary communities actively engaged in discussing and examining literature from a social critique perspective. Through community discussions and activities, members can share their understanding and deepen insights into the social issues portrayed in literary works.

There are limitations to be considered in this research. The focus of this study is on specific novels chosen as the data sources. The research is limited to the analysis of social critique within the context of contemporary Indonesian literature. Therefore, the findings of this study may not be directly applicable to different novels or social contexts. Furthermore, the research does not encompass the actual influence or impact of implementing literary works as a means of instilling humanistic values in the younger generation. Thus, further and complementary research may be needed to expand our understanding of the benefits and effects of utilizing literature within a broader social context.

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