

## The Influence of Social Aspects on the Behavior of the Main Figures in the Novel “*Ser! Randha Cocak*”

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### Abstract

Literature is born, grows, and lives and develops in society. The influence of the writing for the reader can occur in past readers and today's readers. Through this research, we can learn how to behave or face certain characters in life in society. This study was conducted with the aim of describing the influence of social aspects on the behavior of the main character in the novel “*Ser! Randha Cocak*” by Suparto Brata, namely Javanese culture and western culture, social love, and economic problems of poverty. This study was conducted with qualitative descriptive, analytical methods that were sourced from the novel. The study data is in the form of discourse fragments which are thought to contain the influence of social aspects on the behavior of the main characters in the novel “*Ser! Randha Cocak*” by Suparto Brata by using library techniques, then the data was analyzed using heuristic and hermeneutic reading techniques. The results show that Javanese culture considers the lineage of boys as important and arranged marriage tends to be done so that their children get a good partner. In the social aspect, the love of siblings and spouses makes the leaders help each other, defend, and fight for their enjoyment. Poverty makes leaders, Dororini and Surahana do various ways to achieve their goals to plan a murder. The results of this study are useful for students to know the values contained in a novel, able to sort out the positive and negative sides of the book and can be used as a material for self-evaluation and attitude in social life.

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## INTRODUCTION

Literature is born, grows, and lives and develops in society. Literary works were created by the author to be enjoyed, understood and utilized by the community (Pradopo, Soeratno, Sayuti, and Wuradji, 2007). In line with Rusyana (1982) argues that literature is the result of creative human activities in expressing, understanding it by using language. Disclosure of life reality uses beautiful word so that it can touch the emotions of the reader. Literature presents a picture of life, and life itself is a social reality. Literature was born because the basic human urge to take an interest in human problems and humanity also took an interest in the world of reality that lasted all day and throughout the ages. The influence of literature on the reader can occur to the readers of the past and today's readers. Wellek, and Warren (1993) write that literary historians will not be satisfied to judge literary works with the present viewpoint. He will evaluate the past according to the needs of contemporary literary styles and movements. Perhaps the literary historian should be able to highlight literary works with a third-age perspective (which is not the age of critics and not the author's age) or look at the whole history of interpretation and criticism in literary works to obtain a more comprehensive meaning.

Among the literary works in Indonesia, the author chooses new prose literary works, namely novels. Abrams (1999) states that the term novel is to apply a good variation in writing that has completeness in fiction in the form of prose. Meanwhile, Noor (2004) describes the story as one of literary works, is a means or media that represents what is in the mind of the author. Natia (2008) explains the novel is that tells of an extraordinary event from the life of the culprit which caused a change in the fate of the culprit. In line with Natia, and Nurgiyantoro (2010) said that novels are long and free stories more detailed, detailed, and involve a variety of more complex problems.

Novel "*Ser! Randha Cocak*" by Suparto Brata was chosen as the study in this study because the first literary work is a reflection of

what is in society. So that the emergence of a literary work inspired by the reality that always has the deep meaning that the author wants to express. Damono in Faruk (2015) states that literature is a reflection of society, literature displays a picture of life between people and someone.

Christiani, Rustono, and Nuryatin (2015) in his journal "*Citra Wanita, Pengungkapannya, dan Nilai Kehidupan dalam Kumpulan Novel Seri Detektif Handaka*" by Suparto Brata the purpose is to reveal the image of women and the value of life in the novel. Still highlighting the behavior of the main character, Ahmadi (2013) in his journal "Hafez's Hermeneutic Approach Towards the formation of a Character Named Rend" describes the character of the character Rend. Rend figures who have two characters, namely positive, and negative characters.

Sociology is a scientific and objective study of humans in society, the study of social institutions and social processes. Sociology seeks to answer questions about how a community is possible, how it works and why society survives. Through rigorous research on social institutions, religion, economics, politics, and families are together forming. What is called social structure, sociology is said to obtain a picture of the ways humans adapt themselves and are determined by certain societies, a description of the mechanism of socialism, the cultural learning process, by which individuals are allocated to and accept specific roles in the social structure (Swingwood in Faruk, 2015).

Still in the view of literary sociology, Muslimin (2011) in a journal entitled "*Modernisasi Dalam Novel Belunggu*" by Amijn Pane: *Sebuah Kajian Sosiologi Sastra*" describes the figures who want to follow modern traditions, who are interested in traditions which conflict with national culture since old time. Singer (2011) in his journal "A Novel Approach: The Sociology of Literature, Children's Book, and Social Inequality" describes the complexity of literary analysis and the implications of using fiction as a source of sociological data. This study juxtaposes literary analysis with sociology. Quinn (1994) in a journal entitled "The Novel in Javanese:

Aspects of Social and Literary Character" describes the ideas of language and social relations of the Javanese, the relationship between mental and moral awareness of responsibility, chance, and causation, and order social and cosmological through literary texts.

Ethiyallafifah (2013) sets the background on social-cultural issues in his journal entitled "*Transformasi Budaya Jawa Dalam Novel Canting by Arswendo Atmowiloto: Sebuah Kajian Sosiologi Sastra*" examines the elements of Javanese culture and cultural transformation in Canting's novel. Setyowati, and Supriyanto (2017) saw the struggle of the leaders to realize their dreams through a massive struggle in the journal "*Proses Aktualisasi Diri Tokoh Utama Dalam Dwiologi Novel Padang Bulan dan Cinta di Dalam Gelas*" which describes the main character, fulfilling needs as the actualization process of the main character, and self-actualizing characteristics found in the main character. In line with Muslimin (2017); Sari (2017) who examined the characterization of the main figures in his journal "Representation of Balinese Women in Novel Works by Oka Rusmini" describes the description of Balinese women through the character of Balinese women.

We are still discussing the behavior of the main character, Turmuzi, Doyin, and Mulyono (2014) in his journal "*Watak dan Perilaku Tokoh Jumena Martawangsa Dalam Naskah Drama Sumur Tanpa Dasar by Arifin C. Noer*." explaining the character and behavior of Jumena characters who become conflict lighters, factors that influence Jumena character's behavior and Jumena character's function as a conflict lighter.

Setyatmoko, and Supriyanto (2017) who discussed the social problems in his journal, "*Penyimpangan Sosial Dalam Novel Neraka Dunia by Nur Sutan Iskandar*" which describes the forms of social deviations found in the novel and the factors that cause social irregularities. Still, a social problem, Murfin (2014) his journal "Flashes from The Slums': Aesthetics and Social Justice" in Arthur Morrison, describe the formal aspects of alleviating poverty in Morrison's novel and depicting slums.

This study was conducted with the aim of describing the influence of social aspects on the behavior of the main character in the novel "*Ser! Randha Cocak*" by Suparto Brata, namely Javanese culture and western culture, social love, and economic problems of poverty

The benefits results of this study for teachers, it can be used as a reference in carrying out learning about the novel. Studies related to the values contained in the Javanese story, and for students to know the benefits listed in a story, able to sort out the positive side and negative in a story and can be used as a material for self-evaluation and behavior in social life.

The social aspects of this study are social aspects in socio-cultural and economic issues.

## METHODS

The research approach used in this study is a structural approach and a sociological approach to literature. The sociological approach to literature in it has an objective approach. According to Ratna (2004), an objective approach is an approach that focuses solely on elements, known as fundamental analysis. The procedure is appropriate because the researcher analyzes the character of the story is part of the intrinsic component of a literary work. The approach used is an objective approach because it speaks text problems, not talking to others. A fair approach is an approach that rests on the text of the literary work itself. The method used in the provision of data is the heuristic method and through repeated reading of the novel "*Ser! Randha Cocak*" by Suparto Brata, while in analyzing the data using the sociological approach to literature. The results of data analysis in this study are presented through descriptive exposure.

Data presentation can be done formally and informally (Sudjiman, 1993). Formal data presentation is done using signs and symbols, while the informal presentation is done with ordinary words. The presentation of data is formed descriptively and uses technical terminology based on this, the data in this study

are presented informally. The focus of this research study is the leaders.

Data is a tool to clarify the mind which is a source of information obtained from data sources. The data source is the subject of the study from which the data was obtained (Siswanto, 2005). The data sources of this study are primary data sources and secondary data sources. (1) The primary data source in this study is the *Novel Ser! Randha Cocak* by Suparto Brata, the data used are fundamental elements of the socio-cultural background of characters the *Novel Ser! Randha Cocak* by Suparto Brata, in the form of modernization attitudes and lifestyles, (2) Secondary data sources are data relating to research conducted. Secondary data is used to support the interpretation of primary data. Secondary data were obtained from various studies of previous studies, literary books, references in the form of journal magazines, as well as scientific works, and other data from multiple sources by the reviews following the research process.

Data collection in this study uses library techniques. According to Subroto (1992), library techniques are using written sources to obtain data. In addition to using library techniques, researchers also used note-taking techniques. The authors used the method to see and note. Library technique is a technique that uses written sources to obtain data. Data is obtained in the form of writing, which must be read, listened to, essential things are recorded then also concludes and studies the source of paper which can be used as a theoretical and reference basis about the object under study. The technique of referring and noting means that the researcher as an analytical instrument conducts careful, directed and careful listening of the data sources studied, namely the novel "*Ser! Randha Cocak*" to get the desired data. The results of the listening were recorded as data. In the recorded data, the data source code is also included to re-check the data source when needed in the context of data analysis.

The data analysis technique in this study uses heuristic and hermeneutic reading methods. Heuristic reading method is a way of working done by the reader by interpreting literary texts

referentially through linguistic signs. According to Ricoeur (Sumaryono, 1999) hermeneutics tries to understand the literary meaning that exists behind the structure. There are three steps to understanding: (1) takes place starting from the appreciation of symbols about "thinking of" the logos, (2) giving symbolic meaning and extracting the right purpose, (3) philosophical thinking, which uses symbols as their starting point. Recording afterward is done by selecting valid data and selecting less accurate data. Data will be obtained by understanding text and literature.

Heuristic readings can also be done structurally (Pradopo in Sangidu 2004). Heuristic work produces an understanding of meaning literally, meaning explicit, actual purpose (Nurgiyantoro 1991). The next step is the method of hermeneutic reading. According to Pradopo, Soeratno, Sayuti, and Wuradji (2007), hermeneutics is the understanding of literary works based on the second level system which is related to interpretation outside the literary text.

Hariyadi, and Mardikantoro (2018) in his journal entitled "Religion's Elements Social's Conflict in "*Mata yang Enak Dipandang*" by Ahmad Tohari, Research of Sociology of Literature "describes forms of religious elements, depictions of social conflict, and relations between religious elements and social conflicts in stories. The equation with the research of researchers is using the sociological approach of literature using hermeneutic studies. The difference lies in the data source. Hariyadi is a short story, while the researcher is a novel.

The first stage, the data analysis in this study is heuristic reading. Namely, the writer interprets the novel "*Ser! Randha Cocak*" through linguistic signs and finds meaning linguistically. The trick is to read carefully and thoroughly each word, sentence, or paragraph in the novel. It is used to see the structure contained in the novel for structural analysis. Also, it is also used to find out the social aspects experienced by leaders. The second stage, the author does a hermeneutic reading by interpreting the meaning of events or events contained in the novel *Ser! Randha Cocak* so that they can find the social aspects of the story.

## RESULTS AND DISCUSSION

This study will explain the influence of the social aspects of the characters in the novel *Ser! Randha Cucak* by Suparto Brata which focuses on the problems: (a) culture includes Javanese culture and western culture, (b) social aspects include love for siblings and partners, and (c) Economy that covers poverty.

Socio-cultural aspects include Javanese culture and western culture. Javanese culture includes descent *pancer wali* and matchmaking while western culture consists of dance culture and the kissing culture of the opposite sex. Most Javanese still consider boys as descendants of *pancer wali*. Likewise Mrs. Sastraraharja, Patut parents are concerned to see her son does not have a partner considering he is no longer young. Even though he already has grandchildren from his daughter. Most Javanese still regard boys as descendants of *pancer wali*. Likewise Mrs. Sastraraharja, Patut parents are concerned to see her son does not have a partner considering he is no longer young. Even though he already has grandchildren from his daughter. However, Patut mother was not satisfied because of her grandchildren from a daughter's descendant. Every time Patut returns home which is discussed when Patut is married. Mrs. Sastraraharja always urged her son to get married soon. One day Patut asked about the news about women named Wangi Lestari who danced in their childhood, only with these women are hearts Patut captivated. Knowing this, his mother immediately sought news about the existence of Wangi. After finding out Wangi Lestari has been found. Mrs. Sastra immediately asked her child to go back to Indonesia to meet Wangi Lestari. Patut met a woman named Yuni Shara. Patut falls in love at first sight. Even though, it has been paired with Wangi Lestari. Patut still chasing Yuni Shara. Finally, everything revealed by Yuni Shara is Wangi Lestari who is the original, while Wangi Lestari whose marriage is arranged by her mother is Wungu.

In addition to the arranged marriage between Patut and Wangi Lestari, there is also an arranged marriage between Dororini and

Martiyas. Ms. Martjanji has two children namely Martinjung and Martiyas. Martinjung has no children, even though he has been married for five years. Mrs. Marjanji hope for immediate grandchildren was directed at Martiyas. So when I first saw Dororini, Mrs. Marjanji intended to match Dororini with Martiyas. Mrs. Marjanji was interested in Dororini, because of her excellent manners and rich people's children. However, Martiyas, his heart is more suited to Citraresmi even though he is a widow and has one child. Mrs. Marjanji, trying to separate Martiyas from Citraresmi. While attending a banquet, Dororini was invited to accompany Martiyas, Mrs. Marjanji shared her opinion with Martinjung about Dororini cleverness in dancing. Mrs. Marjanji intends to match her son named Martiyas with Dororini. Dororini heart was happy to know that Mrs. Marjanji liked her. Patut and Dororini main characters try to find their true love. Dororini tried to lure Martiyas in all ways, but eventually all in vain. Lies that have been closed tightly finally revealed. Dororini is not a rich kid. She left her baby at the Karangkajen clinic to go to Surabaya to apply as a secretary by claiming she was a virgin. Citraresmi is the son of the owner of the Segara Bawera company, still a virgin.

Besides the Javanese culture, we have discussed in the novel "*Ser! Randha Cocak*" by Suparto Brata also discusses western culture. Western culture includes the tradition of dancing and kissing on the opposite sex. The culture of the west that enters is dance, every time there is a meeting there is always a dance. People who like dance include Patut, Amrik, and Dororini, whereas Wungu learns dance only to be able to keep up with Patut. They try and practice to be able to dance well. They dance to get along and adjust not to be outdated.

Fill in the story on the Novel "*Ser! Randha Cocak*" also has stories about the kiss of the opposite sex. You are kissing with the opposite sex, without any ties including behavior that is contrary to eastern culture. The different sex kiss found in the "*Novel Ser! Randha Cocak*" is a kiss between Patut and Wangi Lestari, Wungu with

Linuwih, Linuwih with members of Innamorata Dancer, and Dororini with Martiyas.

Patut first met Wangi Lestari, Patut asked for Wangi kiss as proof that he had received an application from his mother. Wangi is happy to bring her cheek closer, so Patut can freely kiss Wangi. In addition to Wangi, a character who likes kissing is American. When Amrik came to the studio, he was greeted by his coworker with a kiss as usual. Their familiarity is like family, both the same sex and the opposite sex without hesitation. So did Linuwih to Wungu who disguised Wangi Lestari, when Linuwih drove Wungu to his boarding house. Before going down, Linuwih kissed Wungu lovingly. The culture of kissing cheeks was also carried out by Dororini character with Martiyas. When Martiyas finished lunch with Dororini, Martiyas immediately kissed Dororini cheek, which was already nearby. Dororini is very happy to be kissed by Martiyas who thinks Martiyas has a heart with him. The culture of kissing the opposite sex between Patut and Wangi, Martiyas with Dororini, and Linuwih with Wungu made the characters feel comfortable and happy. They were not ashamed or reluctant despite kissing in public places. The kiss they do as proof of love as well as intimacy. They think kissing is a normal thing. So they kiss without feeling like a burden. It is behavior that deviates from eastern culture.

### **Social**

Social aspects, including brother love, and love for a partner. Love for you is depicted in character Darbe to his sister-in-law. As a manifestation of Darbe affection for his sister-in-law. Darbe invited his sister to the company where he worked. Even so, Darbe still keeps his sister-in-law's achievements from harming the company. In addition to Darbe image of love for Martiyas, on the contrary, Martiyas love picture of Darbe, Martiyas did not accept it, when her sister-in-law was accused of cheating on someone else, as well as her sister. Martiyas believes that her brother, is a man who is broad-minded, wise, love family is not possible to do things that are not appropriate. Martiyas always defends her sister-in-law.

Besides a love for the brother, also described the love for a partner that is Patut with Wangi Lestari, Linuwih with Wungu, Martiyas with Citraresmi. Patut fell in love with Wangi Lestari who changed Yuni Shara name during the first meeting on the plane. Patut tried to lure Yuni Shara heart, in various ways from starting to show off his work until his intelligence danced. Wungu disguised as Wangi Lestari intends to meet Patut secretly at the airport. Wungu did not meet with Patut instead met with Linuwih. After getting acquainted with Linuwih, he learned that Linuwih had a dance studio. Without thinking, Wungu immediately pursued Linuwih to be able to learn to dance because he needed services to be able to dance. Basics Linuwih was also captivated. Eventually, they together went to the studio intently. Their relationship is getting closer.

Another pair is Martiyas with Citraresmi. Martiyas first met with Citraresmi when at the Segara Bawera company there was an examination from Japan. Martiyas thought her brother Darbe had hired a flight attendant to welcome Japanese people. Martiyas always chases after Citraresmi even though her mother has tried to match herself with Dororini. In addition to having been paired with Dororini, his mother worked hard to separate Martiyas relationship with Citraresmi. Martiyas fiercely fought for her love and finally melted her mother's heart.

Evidence of love towards siblings and partners, makes the leaders help each other, defend, and fight for their love.

### **Economy**

Analysis of economic aspects in the novel "*Ser! Randha Cocak*" is poverty which is caused by the one who acts as the head of the family leave during pregnancy. Dororini who had to leave her baby to go to town looking for a decent life. Dororini became a secretary in a large company. When applying for a secretary, Dororini admitted that she was still alone. He did so, to be accepted as a secretary.

The beginning of Dororini life as a secretary felt comfortable and calm. However,

since the presence of Citraresmi, Dororini life changed completely. Initially, he thought he would become Mrs. Marjanji daughter-in-law because Marjanji mother would pair him with Martiyas. Martiyas is the sister-in-law of the managing director of the company he worked for so Martiyas also has a large stake in the company. However, Dororini hopes were destroyed after the presence of Citraresmi who was able to disturb his position. When Dororini first entered the company, he claimed to be a virgin and also claimed to be a child of the rich. However, all that was revealed when Dororini, Citraresmi, and Martiyas had an accident and were unconscious. After inspection, it is known that Citraresmi is still a virgin, whereas children who have been nurtured are Dororini children.

Another figure who is shackled by poverty is a Surahana figure. Surahana who was not very clever applied for a job in a large company led by Mr. Mawardi. Surahana uses a fake diploma when applying for a job, Mr. Mawardi does not care about it. The fake diploma case was uncovered, when there was news even though they did not go to school but got a diploma. Aside from having a fake diploma, Surahana also tried to approach Sekar. Sekar is the only daughter of Mr. Mawardi. Surahana approached Sekar, with desperate capital hoping his life could change. The opportunity was wide open when he learned that Sekar also loved him. Surahana used it as well as possible, let alone knowing that Mr. Mawardi had died. Surahana persuaded Sekar, to be invited to get married immediately in front of his father's body. This was done by Surahana, with the hope that he could immediately control the company, and Mr. Mawardi his assets. Sekar without thinking because it has been blinded by love. He just followed what Surahana said. Sekar thinks that if he is married, he does not need to think about college. After marrying Sekar, Surahana only took one week's leave. Surahana proudly led the inaugural meeting to inform his position, but Wening opposed his presence. Wening asked the Surahana, who gave the authority to become a director. Because to be a director is not easy. Many conditions must be met. Surahana heart was getting hotter because of

his status as a director. Especially when Wening showed his ID card and marriage certificate with Mr. Mawardi child, and that is true. Whereas Surahana has no evidence that Sekar is the only heir of Mr. Mawardi.

Surahana hope of mastering Mr. Mawardi wealth by marrying Sekar was in vain. Sekar is not the only heir to Mr. Mawardi. Sekar is only a child of his wife or stepson Mr. Mawardi. Surahana regretted marrying Sekar. The assets owned by Sekar are Residence Identification Card (KTP), Driver License (SIM), Honda Jazz Vehicle Registration (STNK). Besides that, money at ATMs is fifty million. However, the money was used for Mr. Mawardi funeral needs. In addition to funeral costs, the money was used by Surahana as he pleased. Everything is settled with cash. Surahana is like Cacak Nguntal Elo. Surahana pursued his position until he fell up and did everything he could to deal with the police because it proved to be the cause of Mr. Mawardi death. Poverty makes the leaders namely Dororini and Surahana do various ways to achieve their goals to the point of planning the murder.

## CONCLUSION

The influence of social aspects of the characters in the novel *Ser! Randha Cacak* by Suparto Brata focused on: (a) culture includes Javanese culture and western culture, (b) social aspects, including brother's love, and love for a partner, and (c) economy, which includes the problem of poverty. Javanese culture that considers the importance of the lineage of boys and arranged marriages is done so that their children get a good partner. The social aspects, including the love of siblings and spouses, make the leaders help each other, defend, and fight for their love. Poverty makes the leaders namely Dororini and Surahana, do various ways to achieve their goals to the point of planning a murder.

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