

Expressions of Social Criticism on Short Stories of Bromo Writing Camp Participants: Sociology of Literature Perspective

Edi Dwi Riyanto¹, Mochtar Lutfi²
Faculty of Humanities, Universitas Airlangga^{1,2}

Abstract:- This study aims to find aspects of social criticism in a collection of literary works at the Bromo Writing Camp workshop held by the magister literary and cultural studies program at Airlangga university. The research problem is to find and describe the forms of social criticism found in selected literary works at the Bromo Writing Camp workshop. The method used in analyzing the short story is a qualitative descriptive method using the sociology of literature approach. From the 20 manuscripts, we chose four manuscripts as objects of research to be analyzed for the themes and content of the manuscripts. The four manuscripts found different forms of social criticism related to the fading of cultural values as national identity, gender inequality, poverty and social exclusion, deviations of social norms and moral values norms, and moral values.

I. INTRODUCTION

Literature as a work of art cannot separate itself from the background of the author and the socio-cultural conditions in which the literary work was born. Literature is a social phenomenon related to aspects of the author, the reader, and human life. The literary work becomes the author's tool for expressing his attitude and reaction to the social conditions in which it exists (Abubakar et al., 2022). Literature is written with full appreciation and a touch of the soul which is then packaged into a deep imagination about life. Many authors are inspired by the realities of people's lives in writing literary works. According to (Wellek & Warren, 1956), the nature of literature presents the most common approach to the relation between literature and society. So it can be said that exploring a literary work is the same as exploring a social life. Thus, literary works were used initially as a medium of entertainment, but recently literary works also functioned to criticize social problems.

One of the most powerful communication media in conveying social problems is literary works. Through literary works, social problems that occur in society are described in various ways, ranging from giving satire, sarcasm, and cynicism to irony. This is what is called social criticism. Social criticism is a topic that is often discussed and analysed in literary work. It can be concluded that social criticism is a form of social sensitivity that covers several aspects of life, such as politics, economics, society, and culture. The authors are expected to be able to insert the values of life that they want to convey to their readers. By inserting social criticism into literary works, we can distribute the moral values contained so that they can be used as life lessons and social control.

Nowadays, many litterateurs use social problems as a basic theme in literature work. This problem pours into a social criticism of the realities that occur in people's lives. For instance, we can see on short story collection of workshop participants that have collected on "Bromo Writing Camp".

The short story is one of the literary works in the form of prose that presents certain aspects of life in society. The short story is an image of a society expressed in an article as a humanitarian issue, love, hope, protest, social inequality, religiosity, etc. (Asrul & Asri, 2019). The authors discuss the social problems of their people in language packages, either directly or indirectly. The indirect depiction of a phenomenon in a literary work can be understood through its intrinsic elements.

Based on the explanation above, the problem that is the focus of this research is to reveal the social criticism reflected in the short story script of the participants of the Bromo Writing Camp workshop. The problems that researchers want to explain in the short story compilation include: (1). What is the author trying to describe in his literary work? and (2). What kind of social criticism is depicted in the literary work?

The sociology of literature is a theoretical approach used to answer these questions. The sociology of literature is a specialized area of study that focuses on the relation between a literary work and the social structure in which it is created (Meyliana, 2019). A sociological approach is needed to find the phenomenon of social reality in short stories. Wellek and Werren (1956) suggest three classifications of the sociology of literature: the sociology of the author, the sociology of work, and the sociology of the reader. Concerning sociology or the science that discusses society, Swingewood (1987) formulates three concepts in the literary work approach, namely: literature as sociological documentation, literature seen from the author's process of making a literary work, and literature concerning history or public acceptance of literary works at a certain period. By observing a literary work, we will encounter various social problems that can be raised as a form of social criticism.

Based on the explanation above, the problem that is the focus of this research is to reveal the social criticism reflected in the short story script of the participants of the Bromo Writing Camp workshop. The problems that researchers want to explain in the short story compilation include: (1). What is the author trying to describe in his literary work? and (2). What kind of social criticism is depicted in the literary work?

II. THEORETICAL FRAMEWORK

A. *Sociology of Literature*

Ritzer (1975) defines sociology as a multi-paradigm social science. He further interprets the paradigm as a whole picture of the subject matter in science. The basic description determines what should be studied, what questions should be asked, how the questions should be asked, and what rules should be followed in interpreting the answers obtained. The paradigm is the broadest unit of consensus within science and serves to distinguish one scientific community or sub-community from another. According to Ritzer (1975), the scientific paradigm has four main components: Exemplars, Image of the Subject Matter, Theories and Methods, and Instruments.

The Sociology of Literature was born with many paradigms that can be used in sociology. Sociology of Literature is a branch of sociology that is married to literature. Citing Peterson, Griswold (1981) states that the connection between the two is closely related to how the social order is reflected in literary products. This view shows that literary works are not independent entities separated from all the dynamics of social life that live within them.

Swingewood and Laurenson (1972) suggest three approaches related to the Sociology of Literature. The first approach, the most popular perspective, is defined as a "mirror to the age." This view states that literature reflects various faces of aspects of the social life of its people. That is, literary works reflect the characters and imaginary social situations of the authors with the historical climate from which they come. The second approach is about how the sociology of literature shifts from focusing only on literary works to emphasizing the author's production side and the sociological situation. Literature comes from a problem related to how the burden of production can affect the content of literary work. Then, the third approach tries to track the acceptance of a particular society towards literary works at a specific historical time.

B. *Social Criticism*

The presence of literature is intertwined with moving space and time. That is, literature cannot be separated from the historical aspects of socio-cultural phenomena that have occurred or are currently happening. Literature as a reflection of the condition of society has been widely known. Events present in society, both in the form of good and bad values, often become the basis for ideas that influence the content of literary works. Descriptions of behavior, words and people's thoughts are often contained in literary works. The problems present in society are often the subject of reflection for the author to convey his social criticism through literary works.

Social criticism is a form of communication in a society that functions as control throughout a social system (Abar, 1997). The function of social criticism is intended as a crucial preventive aspect in maintaining the social system from various deviant social and individual actions that are not following the social order and the order of moral values

in society. In this case, social criticism acts as a reference to improve the social values that exist in society. In other words, social criticism must be based on prevailing social norms and rules (Abar, 1997).

In line with this, Walzer (1985) views social criticism as best understood as a critical interpretation. As stated in the word 'social', social criticism is a social activity, which has a different meaning from the word 'self' in 'self-criticism' (Walzer, 1985). This means that social criticism represents a collective reflection on the collective problems of society. Through social critics, social criticism is conveyed. Social critics intend to "express people's deepest feelings about how they should live" (Barry, 1990). In delivering his critique, Walzer (1985) argues that social critics must meet two prerequisites: first, the critic must be free from emotional attachments, and apart from the intimacy of membership that follows the moral compass of the group, in order to produce impartial judgments. Second, the critic must be free from understanding the issue that only focuses on their own society or the partial/limited side of the larger issue context to produce an objective judgment.

Arts and performances have been used as tools to convey social criticism. This is especially important in a society where criticism is not commonly accepted such as in Javanese culture. An example of this is when young Javanese musicians used Javanese Hip Hop music to criticize their own people (Riyanto, 2019, 2020).

III. RESEARCH METHODS

The research method used is descriptive qualitative with the literary sociology approach by analyzing the data contents. According to Strauss & Corbin (1998), qualitative research is used to get complicated details about phenomena such as feelings, thinking processes, and emotions that are difficult to learn through more conventional methods (Creswell, 2012). According to Alwaqaa (2020), sociology of literature tries to investigate and study the symbiotic correlation of society and literature.

This research data was collected purposively, which was the program's output in the form of manuscripts from participants who participated in the Bromo Writing Camp program organized by the Master of Literature and Cultural Studies, Airlangga University, in August 2022. This program consisted of two days of creative writing training attended by East Java youth. The data from this research are in the form of short story text excerpts that contain elements of social criticism in the form of character dialogue or narration. From the 20 short stories collected, the researcher formulated four short stories as the subject of this research, with the object of research focusing on social criticism and social problems of the four short stories. The four data we used as the subject of the study include *Belenggu, Tanah Jawa, dan Merdeka* by Isam Firmansyah, *Larasati* by Aurelya Dinda Pratiwi, *Raja Kejam Namun Penyayang* by Mohammed Abdullah Ahmed Mereai, dan *Insan Tanpa Rem* by Eko Pristiwanto. Data present into the form of 10 quotes from short story narratives or dialogues between characters that describe aspects of social criticism.

Data collection techniques are carried out by interpreting all data, looking for parts of the short story that symbolize social criticism from the selected manuscript, identifying events, and marking data containing social criticism. In addition, the researcher also held discussions with the parties concerned in implementing the program to obtain more accurate information.

In data analysis, researchers used interactive analysis techniques formulated by Miles et al (2019), which included data collection, data reduction, and concluding. In this regard, this interactive analytical technique is used to analyze aspects of social criticism contained in a collection of short stories. Next, researchers tested the validity of the data using the theory triangulation technique. Theory triangulation is based on the assumption that one or more theories cannot verify facts (Moelong, 2004).

In this case, if the analysis has described patterns and relationships and includes explanations that emerged from the study, it is crucial to look for a theme, comparison, or rival description. It can be done by having efforts to find other ways to organize the data that may lead to further research findings efforts. Logically, this is done by thinking about other logical possibilities and then seeing whether data can support those possibilities.

IV. RESULT AND DISCUSSION

This study examines short stories by the participants of the Bromo Writing Camp 2022 workshop using a structural and sociological approach to literature. In this context, the authors convey several phenomena of social criticism often encountered in people's lives. After interpreting the 20 manuscripts, four manuscripts have elements of social criticism. These scripts include *Belenggu, Tanah Jawa, dan Merdeka* by Isam Firmansyah, *Larasati* by Aurelya Dinda Pratiwi, *Raja KejamNamunPenyayang* by Mohammed Abdullah Ahmed Mereai, dan *InsanTanpa Rem* by Eko Pristiwanto.

The authors of these short stories describe social phenomena that occur in people's lives as a form of social criticism expressed through literary works. The basic themes of social criticism depicted in the writings of the workshop participants are divided into four major themes, namely 1). The fading of Cultural Values such as National Identity, 2). Gender Inequality, 3). Poverty and Social Exclusion, and 4). Deviation of Social Norms and Moral Values.

The expressions of social criticism raised in the short stories of the participants will be described in the discussion below:

No	Title of The Short Story and Author	Excerpts / Short stories	Aspects of Social Criticism Revealed
1	<i>Belenggu, Tanah Jawa, dan Merdeka</i> by Isam Firmansyah	“Jakarya, why is Java like this? How is your leadership in protecting the country? Why have Javanese people forgotten their own Java, I see that many Javanese now do not understand manners?”	The Fading of Cultural Values as National Identity
2	<i>Larasati</i> by Aurelya Dinda Pratiwi	“Indeed, most women only know how to lean their shoulders. Therefore, men are destined to have more power. I don't know what will happen to my wife if she still lives with her family.”	Patriarchal Culture in Society
		“At that time, he was only able to swallow the words of his parents who said that this was the right time for a child to dedicate yourself. You were born in this world because of your father and mother. (This Javanese proverb means that a child must honor his parents)”	
		“What is the function of a woman if she cannot give birth to offspring. A woman's life will be meaningful when she knows what it's like to be a mother.”	
3	<i>Raja KejamNamunPenyayang</i> by Mohammed Abdullah Ahmed Mereai	“Who allowed you here? do you think this is a place for people like you? Get out of here”	Poverty and Social Exclusion
		“He hit the woman among the people who were in the celebration. However, no one stood up for this poor woman, cared about her, or looked sad. Instead, everyone around him just laughed as if they had no heart.”	
		“When Laksmanakumara lived with the farmers, he saw the lives of the peasants and their sufferers to get only food. Not only saw, but he also tried their life. He thought deeply during his work about his and his father's mistake.”	
		“The laws that were changed primarily gave the poor all the rights they were entitled to. Therefore, the general conditions for all poor people are getting better. In addition, all people are treated as equal degrees because King Laksmanakumara eliminates all class distinctions. He works to apply the principles of equality and justice. The principle that KingLaksmanakumara established ten years ago became the main belief in the Kuru Kingdom.”	
4	<i>InsanTanpa Rem</i> by Eko Pristiwanto	“The best woman is a woman who takes care of her mind, regulates her lust, and maintains her chastity, everything is already done, let's take the lesson, as a lesson to ourselves and others. (It is a translation from Javanese proverb)”	Deviations of Social Norms and Moral Values
		“Dik Pramudya, one of the hardest things in the world is to have a child, because a child is the mirror of two parents, if it's good, you'll see it's beautiful, if it's ugly, you'll see it (It is a translation from Javanese proverb)”	

Table 1: Finding of Research

A. *The Fading of Cultural Values as National Identity*

The short story entitled *'Belunggu, Tanah Jawa, dan Merdeka'* tells the point of view of Kanjeng Semar, who monitors the situation and condition of the Tanah Jawa today. Seeing the glory of the Majapahit Kingdom during the reign of Maharaja Hayam Wuruk, Kanjeng Semar finally chose to teleport to the future to monitor the sustainability of the Tanah Jawa. Because he saw the disappearance of the Majapahit Palace, he finally revived the souls of the four leaders of the Majapahit Palace from time to time to be questioned and held responsible, namely Raden Wijaya, Sultan Agung, Soekarno, and Jakarya Widada. Finally, this meeting resulted in a discussion about how to keep the Tanah Jawa from losing its original identity. They then entrusted the responsibility to Jakarya Widada as the present leader.

Through the characterization of Kanjeng Semar, this story explicitly conveys the message that a cultural shift has made the original attitude of today's Javanese society increasingly erode and slowly lose its identity. It can be seen in the quote that contains the words of Kanjeng Semar to Jakarya,

"Jakarya, kenapatanah Jawa sepertiini? Bagaimanakepemimpinmudalammengayomi negara, mengapa orang-orang Jawa sudahlupadenganjawanyasendiri, kulihatbanyak orang-orang Jawa kinitidakmengerti tata krama?" (Firmansyah, 2022)

"Jakarya, why is Java like this? How is your leadership in protecting the country? Why have Javanese people forgotten their own Java, I see that many Javanese now do not understand manners?"

In this quote, Kanjeng Semar seems to be asking Jakarya why the people of Java seem increasingly distant from the attitudes that reflect the uniqueness of the Javanese people. He saw many people who did not understand manners. Manners are an essential aspect that Javanese people highly respect in their daily activities. Manners in Javanese ethics are commonly known as *unggah-ungguh*. *Unggahungguh* is a polite code that contains rules related to how Javanese people talk and behave (Puteri, 2019). With this, they are expected to be able to position themselves, maintain their dignity, and adjust their behavior when dealing with other people while still paying attention to the degree and position of that person.

The story then continues with the achievement of one decision, namely by letting Jakarya carry out his duties as leader of the Tanah Jawa. Each of the previous leaders of Majapahit then gave each other advice and aspirations to maintain the original cultural identity of the Tanah Jawa. This form of association aimed at helping each other is one way of implementing *gotong royong*. Javanese cultural identity highly upholds harmony and a sense of togetherness, which is reflected in the culture of *gotong royong* (Priwati, et al, 2021). *Gotong royong* is a form of social solidarity, where a relationship between individuals

and groups is based on the factor of moral similarity. The implications of this mutual cooperation are not only seen in early education teaching but its implementation is also reflected in the daily activities of the community as a whole.

B. *Patriarchal Culture in Society*

The short story entitled *'Larasati'* tells about a woman who experiences a nasty fate in her life. Through this short story, the author tries to convey socio-cultural conditions, namely patriarchal cultural practices, that still occur in the community. The main character of this story is Larasati, who is described as a helpless woman who must be forced to marry an honorable person as a form of redemption for family debts. Then she finds her husband cheating on her with another woman, so she decides she does not want to be touched by her husband, which is why she cannot be given offspring. Many residents think she is barren because her husband spreads slander that she is barren and pretends as if he accepts his wife sincerely. Her mother-in-law also constantly mistreats Larasati because she has been unable to give her a grandchild. So, Social criticism in this story is conveyed implicitly where women do not have the right to speak up and determine their life choices.

"Memangkebanyakanperempuanhanyatahucaramenyenderkan bahu. Oleh sebabitu, laki-lakimemanditakdirkandengankekuatan yang lebih. Entahbagaimanasibistrikujikaiamasihinggal bersamakeluarganya." (Pratiwi, 2022)

"Indeed, most women only know how to lean their shoulders. Therefore, men are destined to have more power. I don't know what will happen to my wife if she still lives with her family."

The sentence emphasizes that women are weak and men are more potent than women. It is explicitly that the author wants to convey a social criticism of gender inequality between women and men which still often occurs in society, namely patriarchy. Quotes definition of patriarchy from Lerner (1986) affirms that this implies that men detain power in every institution of society. At the same time, women remain peripheral to it, even though it does not necessarily mean that women lack rights, power, and influence entirely.

"Ketika ituiahanyamampumenelanmentahmentahucapankedua orang tua yang mengatakanbahwainisaat yang tepatbagiseoranganakuntukmembaktikandiri. Dumadiningsiraikulantaranananebapabiyungira" (Pratiwi, 2022)

"At that time, he was only able to swallow the words of his parents who said that this was the right time for a child to dedicate yourself. You were born in this world because of your father and mother. (This Javanese proverb means that a child must honor his parents)"

In this quote, the author describes Larasati's condition, who has no choice but to accept her parents' request to marry a man with quite an age gap. Larasati, who was only 18 years old, had to marry Suman, who was more than a quarter of a century old. Larasati has to marry Suman because her family cannot repay Suman's father's debt. So, indirectly Larasati's parents have exchanged a woman's value for money.

“Apagunanyajadiperempuankalautidakbisame lahirkaneturunan. Hidup perempuanitubaruterasaartinyakalausudah tau rasanyajadiseorangibu” (Pratiwi, 2022)

“What is the function of a woman if she cannot give birth to offspring. A woman's life will be meaningful when she knows what it's like to be a mother.”

As the village head's wife, Larasati must feel like she is living in a golden cage. She lives with wealth and at the same time with misery, which makes her life between heaven and hell. In the quote above, Larasati gets insulted by the community and her mother-in-law because she has not been able to give offspring. It is obvious if this story wants to convey an implied message that many women still often experience demands that they must be able to bear children, and they will get the title of a perfect woman if they can become a mother. It aligns with the theory of sexism, which reinforces a gender hierarchy that disadvantages women, and sexism remains the most pervasive of all prejudices. The definition of sexism also by United Nations Development Programme (2005) affirms that all societies make social distinctions between men and women, to a greater or lesser extent, women worldwide have lower status, fewer resources, and less power than men.

C. Poverty and Social Exclusion

The short story *Raja Kejam* by *Namun Penyayang* tells about a government system carrying out the poor's oppression. King Duryodhana and his kingdom's crown prince (Prince Laksmanakumara) hated the poor, while the other prince (Prince Lesmana) had a humble nature and always defended the poor. His kindness to the poor made his father put him in prison. One day, Prince Laksmanakumara had an accident and was helped by a poor farmer. Since living with the farmer, he realized that the kingdom's policies had made the people suffer, and he promised to change the royal regulatory system. When King Laksmanakumara was crowned king, he treated all his people fairly. A few years later, the kingdom became prosperous.

One of the forms of unpleasant treatment received by the poor from the elite is reflected in the following quote:

“Siapa yang memperbolehkanmu di sini? Kamupikirinitempatuntuk orang-orang sepertimu? Pergilahdarisini.”

“Who allowed you here? do you think this is a place for people like you? Get out of here”

That sentence came from one of the elites who was at the big celebration of National Harvest Day held by the

Kuru Kingdom to a farmer who came. He considered that the plain-clothed farmer did not deserve to be at the celebration. Then, seeing the farmer fight back against his words, he ended up physically abusing her.

“Diamemukuliwanitaitu di antara orang-orang yang ada di dalamperayaan. Namun, tidakadaseseorang yang membelawanita miskin iniataubahkanpedulidengannyaatau pun terlihatsedih. Sebaliknya, semua orang di sekitarnyahanyatertawaseakanmerekatidak punya hati.” (Mereai, 2022)

“He hit the woman among the people who were in the celebration. However, no one stood up for this poor woman, cared about her, or looked sad. Instead, everyone around him just laughed as if they had no heart.”

That quote showed how a poor woman depicted the poor's conditions. The people present at the event did not appear to be helping the woman who had just gotten a beating and they, instead, chose to laugh at her. This is a form of social exclusion commonly experienced by poor people. Social exclusion is defined as the process by which individuals or groups are excluded or separated from existence, either partially or wholly, from participating in the society in which they live (Hickey & Toit, 2013). The concept of social exclusion is often discussed in discussions related to poverty and injustice. Kabeer (2000) refers to the concept of social exclusion in problem groups, problematic conditions, and problematic processes. Problematic here is defined as a group of groups, conditions, and processes that describe the condition of marginalized people.

The story is then continued with a situation where Prince Laksmanakumara has an incident where he is saved by a farming family. There his mind began to open to give sympathy and empathy for what was felt by the poor. The incident is illustrated in the following quote:

“Saat Laksmanakumaratinggalbersamapetani, diamelihathidup para orang petani dan penderitamerekauntukmendapatkanyamakanan. Tidak hanyamelihat, tapidia juga mencobahidupmerek. Diamemikirsecaramendalamselamapekerjaannyatenta ngkesalahannya dan ayahnya”

“When Laksmanakumara lived with the farmers, he saw the lives of the peasants and their sufferers to get only food. Not only saw, but he also tried their life. He thought deeply during his work about his and his father's mistake.”

After the incident experienced by Laksmanakumara, he returned to the kingdom with a new mission to bring new policies that could prosper all his people, regardless of his status inherent in him he has the principle that all people should have compassion, respect and love for each other.

“Hukum-hukum yang digantiterutamanyamemberi orang miskin semuahak yang merekaharusdiberi. Oleh karenaitu, kondisiumumuntuksemua orang

miskin menjadilebihbaik. Selain itu, semuamasyarakatdiperlakukansebagaideraajats amakarena Raja Laksmanakumaramenghilangkansemuaperbed aankelas.

Diabekerjauntukmenerapkanprinsipkesetaraan dan keadilan. Prinsip yang Raja Laksmanakumara yang ditetapkansepuluhthahunlalumenjadikepercaya anutamadalam Kerajaan Kuru.”

“The laws that were changed primarily gave the poor all the rights they were entitled to. Therefore, the general conditions for all poor people are getting better. In addition, all people are treated as equal degrees because King Laksmanakumara eliminates all class distinctions. He works to apply the principles of equality and justice. The principle that KingLaksmanakumara established ten years ago became the main belief in the Kuru Kingdom.”

From there, it can be concluded that Laksmanakumara's role as king is very influential on the welfare of the people. The author shows that a government's success depends on how its people's welfare gets justice. This is in line with studies that say that institutions play an important role in the process of inhibiting the process of social exclusion because it is institutions that can orchestrate macro and microeconomic changes that help bring about a better life for the community (Kabeer, 2000). It can be said that justice is a fundamental factor in a system of government related to equality of treatment for differences in people's groups and economic levels.

D. Deviations of Social Norms and Moral Values

The short story entitled *Insan without brakes* is about parents' disappointment with their daughters because they were pregnant before marriage. The main character of this story is Asparini, who becomes pregnant due to having pre-marital sex with her boyfriend. Her boyfriend promised to be responsible for the consequences that would occur in the future. The author tries to convey social criticism of the deviations of social norms in the form of free sex among teenagers.

According to Bettenhausen and Murningham (1985: 350) regard social norms in general as among the least visible and most powerful forms of social control over human action. Meanwhile, Ummah et al. (2020) argue that moral value is the relation of each individual's belief, behavior and attitude. From the story, researchers can find that author provides an explicit moral message on how teenagers can protect themselves from actions that balance both term norms and moral values, such as by providing an overview of the consequences that will be obtained from their actions following quote bellow:

”Rini, Sak becik-becik e wanito, yoikuwanito kang jagoononefikir,napsulanjagoononesuci, Nangingkabehweskedaden, becik e di unduhwohingpakerti” (Pristiwanto, 2022)

“Rini,The best woman is a woman who takes care of her mind, regulates her lust, and maintains her chastity, everything is already done, let's take the lesson, as a lesson to ourselves and others. (It is a translation from Javanese proverb)”

The quote above is a fragment of Krishna's dialogue that advises Rini to keep herself pure from lust. In this case, the author wants to give a moral message to the readers to reconsider not doing actions that harm other parties, such as sex before getting married, that have gone too far. The author also conveys a moral message to humans to get closer to God to avoid actions prohibited in religion. One way to avoid adultery in Islam is to maintain views. Thus, religion functions to create a more organized life for its adherents.

”Dik Pramudya, salah sijiabotwong kang ono dunyoiku, jogoananeanak, amergianakikukacaneuwongtuwoloro, yen apikyoketok ayu, yen cidroyoketokolo” (Pristiwanto, 2022)

“Dik Pramudya, one of the hardest things in the world is to have a child, because a child is the mirror of two parents, if it's good, you'll see it's beautiful, if it's ugly, you'll see it (It is a translation from Javanese proverb)”

In the quote above, there is an implied message that parents have an essential role in guiding and keeping their children from falling into free sex. One of the moral support parents can provide is education on the dangers of free sex and provide religious understanding. As we know, many children fall apart because they are separated from their parents, so it is hoped that parents will be able to establish good communication with their children, especially if they start their teens.

V. CONCLUSION

Based on the results of the analysis that has been carried out through a sociological approach, the study found expressions of social criticism reflected through social problems in four selected short stories: 1) *Belenggu, Tanah Jawa, and Merdeka* by Isam Firmansyah, there is a social critique of cultural values that have undergone a cultural shift so that the original attitudes of the Javanese people are currently increasingly eroding and slowly losing their identity; 2) *Larasati* by Aurelya Dinda Pratiwi contains social criticism of the patriarchal culture that is still widespread among the people; 3) *Raja KejamNamunPenyayang* by Mohammed Abdullah Ahmed Mereai, which discusses how the government and the elite marginalize the poor; and 4) *InsanTanpa Rem* by Eko Pristiwanto there is criticism of social deviation among teenagers, namely sex before marriage, here there is a moral message conveyed to readers in order to avoid things that can harm themselves and others. The story presented in the short story above relates to several phenomena and social conditions in the community. Reflected social conditions are cultural values starting to be abandoned, gender inequality, government systems, and social deviations teenagers commit. Based on social conditions, it was found that

several problems had changed for the better, and some were still unsolved until now. It can be concluded that the group of participants of the Bromo Writing Camp workshop is a symbol of the reality of several aspects of the problems of social conditions in people's lives.

REFERENCES

- [1.] Abar, A. Z. (1997). Kritik Sosial, Pers dan Politik Indonesia. *UNISIA: Jurnal Ilmu-Ilmu Sosial*, 32(17), 44-51.
<https://journal.uui.ac.id/Unisia/article/view/5857/5283>
- [2.] Abubakar, M., Muthi'ah, & Tsuraya, A. S. (2022). Social criticism in Oliver Goldsmith's *She Stoops to Conquer*. *Rainbow: Journal of Literature, Linguistics and Culture Studies*, 11(1), 27-33.
<https://doi.org/10.15294/rainbow.v11i1.52804>
- [3.] Alwaqaa, M. A. (2020). Sociology and Literature: An Interdisciplinary Approach. *Journal of Liberal Arts and Humanities (JLAH)*, 1(10), 34-38.
- [4.] Asrul, M. R., & Asri, Y. (2019, November 19). Social criticism in the short stories anthology "Saksi Mata" by Seno Gumira Ajidarma. *Journal Proceedings of the 2nd International Conference on Language, Literature and Education*.
<http://dx.doi.org/10.4108/eai.19-7-2019.2289516>
- [5.] Barry, B. (1990). Social Criticism and Political Philosophy [Review of Interpretation and Social Criticism.; The Company of Critics: Social Criticism and Political Commitment in the Twentieth Century., by M. Walzer]. *Philosophy & Public Affairs*, 19(4), 360-373.
<http://www.jstor.org/stable/2265318>
- [6.] Bettenhausen, K., & Murningham, J. K. (1985). The emergence of norms in competitive decision-making groups. *Administrative Science Quarterly*, 30(3), 350-372. <https://doi.org/10.2307/2392667>
- [7.] Corbin, J. M., & Strauss, A. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (J. Corbin, Ed.; 3rd ed.). New York: SAGE Publications.
- [8.] Creswell, J. W. (2012). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. New York: Pearson.
- [9.] Griswold, W. (1981). American Character and the American Novel: An Expansion of Reflection Theory in the Sociology of Literature. *American Journal of Sociology*, 86(4).
<https://doi.org/10.1086/227315>
- [10.] Hall, J. A. (1979). *The sociology of literature*. United Kingdom: Longman.
- [11.] Hickey, S., & Toit, A. d. (2013). Adverse Incorporation, Social Exclusion, and Chronic Poverty. In *Chronic Poverty* (pp. 134-135). London: Palgrave Macmillan.
doi.org/10.1057/9781137316707_77316707_7
- [12.] Kabeer, N. (2000). Social Exclusion, Poverty and Discrimination Towards an Analytical Framework. *IDS Bulletin*, 31(4), 83-97.
<https://doi.org/10.1111/j.1759-5436.2000.mp31004009.x>
- [13.] Lerner, G. (1986). *Women and history*. United Kingdom: Oxford University Press.
- [14.] Meiliana, S. (2019). *Sociology of Literature*. Tangerang: PT Pustaka Mandiri.
- [15.] Miles, M. B., Huberman, A. M., & Saldana, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook*. London: SAGE Publications.
- [16.] Moleong, L. J. (1989). *Metodologi penelitian kualitatif*. Bandung: Remadja Karya.
- [17.] Nurgiyantoro, B. (1995). *Teori pengkajian fiksi*. Yogyakarta: Gadjah Mada University Press.
- [18.] Priwati, A. R., Putri, A. K., Puri, V. G. S., Ayuningtya, A. A., & Minza, W. M. (2021). Multiculturalism as a Mediator of Ethnic Identity and National Identity among Javanese Adolescents. *Makara Human Behavior Studies in Asia*, 25(1), 108-115. doi.org/10.7454/hubs.asia.1030521
- [19.] Puteri, B.D.Y. (2018). Javanese Unggah-Ungguh level used in some rubrics of the Jaya Baya and Panjekar Semangat magazines. In T. Kerr, J. Van der Putten, B. Ndimande, D. F. Johnson-Mardones, D. A. Arimbi, & Y. S. Amalia (Eds.), *Urban Studies: Border and Mobility* (pp. 126-129). London: Routledge.
<https://doi.org/10.1201/9780429507410>
- [20.] Riyanto, E.D. (2019). *Remixed Javaneseness: Lyrics Of Levelling Adiluhung Non-Adiluhung*. Taylor & Francis Group, London
- [21.] Riyanto, E.D. (2020). Via Vallen Phenomenon: The Emergence of the Queen of Indonesian Dangdut Koplo. *Popular Entertainment Studies*, 11(1-2) 66-80. 2020
- [22.] Ritzer, G. (1975). Sociology: A Multiple Paradigm Science. *The American Sociologist*, 10(3), 156-167.
<http://www.jstor.org/stable/27702185>
- [23.] Swingewood, A. (1987). *Sociological Poetics and Aesthetic Theory*. New York: St. Martin's Press.
- [24.] Swingewood, A., & Laurenson, D. (1972). *The Sociology of Literature*. United States: Paladin.
- [25.] Ummah, S. N., Eripuddin, & Rahayu, P. (2020). Syahada Nurul Ummah. *Journal of English Education*, 6(1), 50-61.
<https://media.neliti.com/media/publications/329500-an-analysis-of-moral-value-in-short-stor-219f5a8f.pdf>
- [26.] United Nations Development Programme. (2005). *Human Development Report*. New York: Oxford University Press.
- [27.] Walzer, M. (1993). *Interpretation and Social Criticism*. Cambridge: Harvard University Press.
- [28.] Wellek, R., & Warren, A. (1956). *Theory of literature*. New York: Harcourt, Brace & world.