



Representation of Social Life in the Novel *Bekisar Merah* by Ahmad Tohari Literature Sociology Study

Herson Kadir^{1*}, Arsi Septianingsih Lapadang², Sri Rahayu Ibrahim³, Fitri Hudengo⁴, Nurafni Amuda⁵, Nadia Tri Jayantika Yunus⁶, Nur Stevi Amir⁷

¹²³⁴⁵⁶⁷Prodi Pendidikan Bahasa dan Sastra Indonesia, Universitas Negeri Gorontalo, Gorontalo, Indonesia

*E-mail: hersonung@gmail.com

ABSTRACT

This research stems from the close relationship between literature and social conditions in society. As a form of literature, novels not only serve as a means of entertainment but also reflect various social issues that arise in society. This research aims to explain the representation of social life in Ahmad Tohari's novel *Bekisar Merah*, by considering the author's social context, literature as a mirror of society, and the social function of literature according to Ian Watt's perspective on the sociology of literature. The approach applied in this research is a descriptive analytical approach with a focus on the sociology of literature. The data source used was obtained from the twelfth edition of the novel *Bekisar Merah*, published in 2025 by Gramedia Pustaka. The data analyzed included quotations that show the depiction of social life in the novel. The data collection method was carried out through reading and note-taking techniques, while data analysis was carried out by reading, grouping, describing, analyzing, and interpreting data based on Ian Watt's theory. The research findings show that this novel reflects the social life of village communities affected by poverty, social injustice, economic inequality, community culture, and women's issues. In addition, this novel also contains social functions in the form of social criticism, moral values, and religious values. In other words, the novel *Bekisar Merah* is not just entertainment, but also functions as a medium for reflection on the social life of society.

Keywords : social life, novel, literature sociology study

Representasi Kehidupan Sosial dalam Novel *Bekisar Merah* Karya Ahmad Tohari: Kajian Sosiologi Sastra

ABSTRAK

Penelitian ini berasal dari keterhubungan yang erat antara sastra dan kondisi sosial masyarakat. Sebagai salah satu bentuk sastra, novel tidak hanya berperan sebagai alat hiburan, melainkan juga mencerminkan beragam isu sosial yang muncul dalam kehidupan masyarakat. Penelitian ini memiliki tujuan untuk menjelaskan representasi kehidupan sosial yang terdapat dalam novel *Bekisar Merah* karya Ahmad Tohari, dengan mempertimbangkan konteks sosial pengarang, sastra sebagai cermin masyarakat, dan fungsi sosial sastra menurut perspektif sosiologi sastra Ian Watt. Pendekatan yang diterapkan dalam penelitian ini adalah pendekatan deskriptif analitis dengan fokus pada sosiologi sastra. Sumber data yang digunakan diperoleh dari novel *Bekisar Merah* edisi cetakan kedua belas tahun 2025 yang diterbitkan oleh Gramedia Pustaka. Data yang dianalisis meliputi kutipan-kutipan yang menunjukkan gambaran kehidupan sosial dalam novel tersebut. Metode pengumpulan data dilakukan melalui teknik membaca dan mencatat, sedangkan analisis data dilakukan dengan langkah membaca, mengelompokkan, mendeskripsikan, menganalisis, dan menafsirkan data berdasarkan teori Ian Watt. Temuan penelitian menunjukkan bahwa novel ini mencerminkan kehidupan sosial masyarakat desa yang dipengaruhi oleh kemiskinan, ketidakadilan sosial, kesenjangan ekonomi, budaya masyarakat, serta isu perempuan. Di samping itu, novel ini juga mengandung fungsi sosial berupa kritik sosial, nilai moral, dan nilai religius. Dengan kata lain, novel *Bekisar Merah* bukan sekadar hiburan, melainkan juga berfungsi sebagai media refleksi terhadap kehidupan sosial masyarakat.

Kata kunci: kehidupan sosial, novel, sosiologi sastra

Submitted
04/06/2026

Accepted
02/07/2026

Published
30/07/2026

Citation	Kadir, H., Lapadang, A. S., Ibrahim, S. R., Hudengo, F., Amuda, N., Yunus, N. T. J., & Amir, N. S. (2026). Representation of Social Life in the Novel <i>Bekisar Merah</i> by Ahmad Tohari Literature Sociology Study. <i>Jurnal Pembelajaran Bahasa dan Sastra</i> , Volume 5, Nomor 4, Juli 2026, 3673-3680. DOI: https://doi.org/10.55909/jpbs.v5i4.1582
----------	---

Publisher
Raja Zulkarnain Education Foundation

INTRODUCTION

Literature is a creative work of art that uses language as a medium to convey ideas, experiences, and human life. Wellek and Warren (2016:3) state that literature is a creative activity that produces works of art. Literature also has a close relationship with social life because literary works often depict the realities of society.

One widely recognized literary work is the novel. Novels are prose works that have longer and more complex stories than short stories. Through characters, plots, settings, and conflicts, novels can depict various issues in human life. Kosasih (2008:54) explains that novels are imaginative works that depict various life problems of characters from beginning to end. Therefore, novels function not only as entertainment but also as a medium to depict social life.

The relationship between literature and social life is one of the areas of study in the sociology of literature. The sociology of literature is an approach that examines the relationship between literary works and social life. Through this approach, literary works can be understood as depictions of social conditions, culture, values, and various problems that occur in society. Faruk (2014:1) states that the sociology of literature seeks to understand the relationship between literary works and social life, including the social and cultural conditions that underlie the creation of a work.

This research uses Ian Watt's theory of literary sociology. According to Ian Watt (in Faruk, 2012:4), the study of literary sociology can be viewed through three aspects: the author's social context, literature as a reflection of society, and the social function of literature. The author's social context relates to the author's background and social environment, which can influence the resulting work. Literature as a reflection of society views literary works as depictions of social life and the various problems that arise in society. Meanwhile, the social function of literature relates to the role of literary works in providing entertainment, education, moral values, and social messages to readers.

One novel that depicts social life is Ahmad Tohari's *Bekisar Merah* (Red Bekisar). This novel tells the story of the people of Karangsoga Village, most of whom work as coconut sap tappers to make ends meet. Their lives are depicted as full of economic limitations, poverty, and injustice. Through the characters of Lasi and Darsa, Ahmad Tohari also depicts village life, the social inequality between rural and urban areas, and the changing values faced by his characters when they encounter city life.

The novel "*Bekisar Merah*" is interesting to study using Ian Watt's sociological theory of literature because it contains various depictions of social life. Issues such as poverty, economic inequality, social injustice, and changing values form a crucial part of the story. Furthermore, the novel not only depicts social life but also conveys social values and messages that readers can understand.

Previous research on Ahmad Tohari's work has focused on various focuses, such as social values, social criticism, and culture. However, studies specifically examining the representation of social life in the novel "*Bekisar Merah*" based on Ian Watt's sociological theory of literature are still limited. Therefore, this study aims to examine the representation of social life in the novel "*Bekisar Merah*" based on three aspects of Ian Watt's approach: the author's social context, literature as a reflection of society, and the social function of literature.

This research is important because "*Bekisar Merah*" not only presents a fictional story but also depicts rural life with its various social and economic issues. Through the study of literary sociology, this research is expected to provide an understanding of the relationship between literary works and social life and contribute to the development of literary sociology studies, especially in looking at the representation of social life in Indonesian literary works.

METHOD

The method applied in this study is descriptive analytical. This approach is used to describe social



reality as seen through various aspects of social life based on the author's context, literature as a reflection of society, and the social role of literature in Ahmad Tohari's novel, *Bekisar Merah*. The data source for this study is the twelfth edition of the novel, *Bekisar Merah*, published in 2025, consisting of 360 pages and published by Gramedia Pustaka. The data used in this study are excerpts from the novel that depict representations of social life.

Data collection was conducted using reading and note-taking techniques. The researcher read the entire novel and then recorded information related to the representation of social life within the author's context, the reflection of society, and the social role of literature, in accordance with Ian Watt's sociological analysis of literature.

Data analysis in this study was conducted through several steps: reading the novel thoroughly, categorizing the data according to the focus of the study, describing the data obtained, analyzing the representation of social life within the author's context, the reflection of society, and the social function of literature. Next, interpreting the data using Ian Watt's sociological theory of literature, and finally, drawing conclusions based on the analysis.

RESULTS

1. Representation of Social Life from the Author's Social Context in Ahmad Tohari's Novel "*Bekisar Merah*"

The representation of social life in literary works can be seen from the relationship between the author and their surrounding social environment. The author's background, experiences, and social perspectives can influence the resulting work. In the study of the sociology of literature, the author's social context is important because literary works are often influenced by the social realities experienced and observed by the author. Ian Watt (in Faruk, 2012:4) explains that the author's social context includes his background, occupation, professional background, and the reading community, which can influence the form and content of literary works. Ahmad Tohari's

novel "*Bekisar Merah*" depicts the lives of rural communities experiencing poverty, social injustice, and the suffering of women. Ahmad Tohari's close relationship with the Banyumas community makes the social depiction in the novel feel real and relatable to the lives of rural Indonesians. This can be seen in the following quotes.

Data 1:

"Since childhood, Kanjat knew that his male and female friends were often forced to abandon the joy of spinning tops or marbles because they had to help their parents collect firewood. For the same reason, most of Kanjat's playmates ended up dropping out before graduating from village school." (Tohari, 2025:88)

This data depicts the social life of a village community living in poverty and with limitations. Children from coconut-tapping families must help their parents with their work, thus denying them the opportunity to receive an education. This situation reflects the social reality of lower-class communities trapped in a cycle of poverty. Social reality is a reality or social event that occurs in real life and is then re-represented by the author in literary works.

Data 2:

"Your support for the coconut-tapping community, I think, is a manifestation of your feelings of indebtedness and gratitude to those who have provided you with support for so long." (Tohari, 2025:92)

The data demonstrates a bias favoring disadvantaged communities. Yohanes Kefi (2026:45) explains that this bias is an ethical choice to prioritize groups in less empowered situations. Through the character of Kanjat, Ahmad Tohari demonstrates an intellectual awareness of the plight of the underprivileged.

Data 3:

"Las, you yourself have experience as a wife who works very hard while completely devoting yourself to your husband. But what is the result? During that time, according to your own story, you

couldn't even afford a necklace the size of a hair, and instead, your husband betrayed you. Your clothes are shabby and your body is damaged." (Tohari, 2025:143)

The data above depicts the lives of village women who experience oppression and injustice. Lasi is depicted as a poor woman who works hard but still lives in misery. Ahmad Tohari, through the character of Lasi, shows how lower-class women are often victims of social and economic circumstances. This reflects the societal realities the author has observed in rural life.

Data 4:

"However, in the lower reaches, the Kalirong is the artery that provides water for the rice fields and dry fields to the left and right." (Tohari, 2025: 75)

This data shows that village communities are highly dependent on nature, especially rivers, which serve as the primary source of irrigation for rice fields and fields. Rivers play a vital role in the lives of agrarian communities because they support various agricultural activities in the village.

Data 5:

"Some tappers like to bathe nearby and then climb up to pray after wrapping themselves only in sarongs." (Tohari, 2025: 77)

The data above illustrates the social life of village communities who work as palm sap tappers. Palm sap tapping is a common occupation in rural Banyumas, often featured by Ahmad Tohari in his works. The author depicts the lives of simple communities who remain religious despite the arduous work they undertake every day.

2. Representation of Social Life as Seen from the Reflection of Society in Ahmad Tohari's Novel "Bekisar Merah"

The representation of social life as viewed from the reflection of society in Ahmad Tohari's novel "Bekisar Merah" is seen through depictions of village life, poverty, social injustice, and societal views on women. This novel reflects the social life of rural communities that truly exist in Indonesian social reality. Through the story presented, Ahmad

Tohari shows various social issues experienced by the lower classes, particularly the lives of coconut tappers in Karangsoga village. The community's simple life, full of limitations, and influenced by economic circumstances, is an important part of this novel. This aligns with Ian Watt's opinion (in Faruk, 2012:4), who states that literature is a reflection of society. Through this concept, literary works are seen as capable of reflecting phenomena and various problems that occur in community life. Data 1:

"The excellent selling price of sugar during the fasting month and the easy availability of firewood during the dry season are two things that together can momentarily clarify the face of the tapper community." (Tohari, 2025: 167)

The data above reflects the economic situation of the coconut tappers, who depend on natural resources and the seasons. The lives of the villagers are depicted as very simple and full of limitations. Their happiness only emerges when sugar prices rise and their basic necessities are barely met. This demonstrates that literary works reflect the lives of the lower classes living in economic instability.

Data 2:

"They temporarily have enough to eat and perhaps can save a little money to change their children's clothes." (Tohari, 2025: 167)

This data demonstrates the social reality of the poor struggling tenaciously to meet their basic daily needs.

Data 3:

"No. Karangsoga remains calm and tranquil as usual, as if the tappers' poverty is a pre-packaged reality they must accept." (Tohari, 2025: 41)

This data illustrates the community's resigned attitude to the conditions of poverty they experience. Poverty can be understood as a condition that arises from certain cultural values held by a group of people.

Data 4:

"Karangsoga was once again busy with gossip. The story unfolded in all directions, following the whims of everyone who had a story to tell." (Tohari, 2025: 57)



The data above reflects the social life of a society still fond of gossip and interfering in the private lives of others. The village life in the novel is depicted as closely linked to the culture of gossip and talk about women. This reflects the social reality of a society that often judges people based on their personal lives.

Data 5:

"So the search for the girls left behind by the Japanese army, in some cases regardless of whether they were married, began." (Tohari, 2025: 100)

The data above reflects the social reality of a society still influenced by status, power, and materialistic desires. Women are used to satisfy the desires of the elite. This demonstrates the social inequality between the lower classes and the powerful in society.

2. Representation of Social Life from a Social Function in Ahmad Tohari's *Bekisar Merah*

The representation of social life from a social function perspective in Ahmad Tohari's novel *Bekisar Merah* is evident through literature's role as a catalyst for social change, a conveyor of moral values, a means of entertainment, and an educational medium for its readers. This novel reflects the social function of literature, providing both entertainment and education, grounded in the social reality of Indonesia. Through his narrative, Ahmad Tohari demonstrates the role of literature in conveying life values related to various social problems faced by the lower classes, particularly the lives of coconut tappers in Karangsoga village.

Data 1:

"It is said that he was the one who orchestrated the strategies and collusion, thus opening the door for the entry of petrodollars into Jakarta after Bung Karno was ousted." (Tohari, 2025: 226)

This quote demonstrates the practice of power and politics in social life. The character Bambang is depicted as a lobbyist with significant influence in the economic and governmental spheres.

Data 2:

"Darsa prostrates himself for a meeting with the Supreme Consciousness to understand the turmoil that is gripping his soul." (Tohari, 2025: 77)

This data indicates the social role of literature in communicating religious and spiritual values to readers. The author creates the character of Darsa, who strives to draw closer to the Creator during times of anxiety and stress in life.

Data 3:

"What I'm asking you to do is simply to cast off the resentment that clings to you, the resentment that caused you to become an old maid." (Tohari, 2025: 78)

The data above demonstrates the social function of literature as a critique of a society's mindset that still believes in myths and mystical things. This quote demonstrates the societal belief that someone can experience misfortune due to the influence of certain things considered mystical.

Data 4:

"The important thing is that your resentment is gone and you become a widow, a much better title than an old maid." (Tohari, 2025: 78)

The data above demonstrates a social critique of societal views that put pressure on women regarding their marital status. In society, women are often judged based on their status, so unmarried women are considered deficient or looked down upon.

Data 5:

"There's a conscious unwillingness to hurt Lasi. In this consciousness, Lasi is too kind to be betrayed." (Tohari, 2025: 85)

This data demonstrates the social role of literature as a tool to convey moral messages to readers. The conflict experienced by the character Darsa reflects an awareness of the importance of loyalty and responsibility in social interactions.

DISCUSSION

Representation of Social Life from the Author's Social Context in Ahmad Tohari's Novel "*Bekisar Merah*"

Based on Ian Watt's theory, an author's social context can influence the content of literary works. Ahmad Tohari, who grew up in rural Banyumas, has a close relationship with the lives of the common people or *wong cilik*. This is evident in the novel "*Bekisar Merah*," which extensively

depicts the lives and problems of rural communities.

The first quote illustrates poverty and limited education. Rati Het al. (2014: 52) explain that social reality in literature is a depiction of real life reworked by the author. Through this quote, Ahmad Tohari demonstrates that poverty can limit children's opportunities for education.

The second quote illustrates poverty and social injustice. Through the character Kanjat, Ahmad Tohari demonstrates the importance of education and concern for the underprivileged. This demonstrates that literature can depict social life while simultaneously critiquing injustice.

The third quote illustrates the injustice experienced by women through the character of Lasi. Women are depicted as being in a weak and undervalued position. This demonstrates the existence of gender inequality in village life.

The fourth quote depicts the life of an agrarian society, closely connected to nature and agricultural activities. Hafidz (2021:36) states that Indonesia is an agrarian country with many people working in the agricultural sector. This depiction demonstrates Ahmad Tohari's close relationship with rural life.

The fifth quote depicts the life of palm sap tappers, a vital part of village life. Ahmad Tohari depicts this work realistically while demonstrating that the common people retain religious values Despite their limitations.

Based on these five quotes, Ahmad Tohari's social context significantly influenced the novel *Bekisar Merah*. This is evident through depictions of poverty, limited education, social and gender inequality, agrarian life, the work of palm sap tappers, and the religious values Of the village community. Through these depictions, Ahmad Tohari demonstrates his concern for the common people and critiques various social issues.

Representation of Social Life as Seen from the Reflection of Society in Ahmad Tohari's Novel "Bekisar Merah"

Reflection of society is an aspect of the sociology of literature that views literary works as

depictions of social life. According to Ian Watt (in Faruk, 2012:4), literary works can reflect the life of society through various events, customs, values, and social problems. In the novel "*Bekisar Merah*," Ahmad Tohari depicts the life of rural communities, particularly poverty, economic limitations, social relations, and injustice.

The first quote illustrates the economic conditions of rural communities, who depend on natural resources and market prices. This situation makes their lives unstable because they lack a steady income. Through this depiction, Ahmad Tohari demonstrates the vulnerable economic conditions of rural communities.

The second quote illustrates the economic limitations of palm sap tappers in meeting family needs. Sholichah (2017:5) explains that human needs include food, clothing, shelter, education, and health. In the novel, buying new clothes for children becomes difficult. This demonstrates the struggles of the lower classes to meet basic needs. The third quote demonstrates the mindset of the community formed by long-standing poverty. Manuaba (2019:7) explains that these conditions can make people passive and easily give up. The Karangsoga community is depicted as accustomed to hardship and accepting poverty as part of life.

The fourth quote illustrates the close social relationships of the village community, yet they possess strong social control. A person's life easily becomes the subject of discussion and can cause stress, especially for women. Ahmad Tohari shows that social closeness does not always provide comfort but can also lead to judgments about individuals.

The fifth quote illustrates the gender injustice experienced by women. Ahmad Tohari points out that power and economic inequality can place women at a disadvantage. This critiques unfair treatment and abuse of power.

Based on these five quotes, the novel *Bekisar Merah* reflects rural life through economic issues, poverty, social control, and gender inequality. Thus, this novel is not merely a work of fiction but also depicts the realities of rural social life.



Representation of Social Life Reviewed from the Social Function in Ahmad Tohari's *Bekisar Merah*

The social function of literature is the role of literary works in community life, such as conveying moral values, education, and social criticism. According to Ian Watt (in Faruk, 2012:4; Elmustian & Razak, 20121), literature serves not only as entertainment but also provides benefits through the messages, values, and criticisms conveyed by the author. In the novel "*Bekisar Merah*," Ahmad Tohari not only depicts the life of rural communities but also conveys various critiques and messages to readers.

The first quote demonstrates a critique of the abuse of power. The word "*kongkalikong*" (collusion) describes hidden collaboration for certain interests. Through this quote, Ahmad Tohari criticizes the use of power by certain groups who prioritize personal interests over the common good.

The second quote demonstrates the function of literature in conveying religious values. Ahmad Tohari illustrates that humans have limitations in dealing with problems, thus requiring spiritual strength. The message conveyed is the importance of drawing closer to God when facing various life challenges. Thus, literature can be a medium for moral and spiritual learning.

The third quote critiques traditional beliefs that can be detrimental to individuals. Belief in mystical things is depicted as influencing society's perception of individuals, especially women. Through this quote, Ahmad Tohari demonstrates that irrational beliefs can create social pressure and reinforce views that are detrimental to individuals.

The fourth quote critiques discrimination against women based on marital status. Women are often judged based on their social status, resulting in unfair treatment. Ahmad Tohari demonstrates that women should not be judged solely by their marital status but should also be

respected as human beings with rights and dignity.

The fifth quote demonstrates the function of literature as a medium for moral education. The conflict experienced by Darsa illustrates the importance of loyalty and responsibility in life. Through this character, readers are encouraged to understand that every action has consequences and the importance of honesty, loyalty, and mutual respect. Based on these five quotes, the social function of the novel *Bekisar Merah* is evident through its critique of abuse of power, its conveyance of religious values, its critique of harmful beliefs, its injustice towards women, and its moral message of responsibility and loyalty. Thus, this novel serves not only as entertainment but also as a medium for education, social reflection, and criticism of various societal issues.

CONCLUSION

Ahmad Tohari's novel *Bekisar Merah* reflects the social life of rural communities through three aspects of Ian Watt's sociology of literature, namely the author's social context, literature as a reflection of society, and the social function of literature. The author's social context is seen from Ahmad Tohari's closeness to the lives of rural communities, which are depicted through issues of poverty, education, the lives of palm oil tappers, and injustice towards women. As a reflection of society, this novel depicts economic limitations, resignation, social inequality, and pressure in social life. Meanwhile, the social function of literature is seen through the delivery of moral, religious, educational values, and social criticism. Thus, *Bekisar Merah* not only depicts the lives of society realistically, but also provides lessons and social messages to readers.

REFERENCES

- Ainiyah, M., & Parmin, P. (2023). Refleksi Sosial dan Nilai Pendidikan Karakter dalam Novel Kita Pergi Hari Ini Karya Ziggy Zezsyazeoviennazabrizkie: Kajian Sosiologi Sastra Ian Watt. *Bapala*, 10(3, 49-62).

- Arezha, S., Huda, A., & Susanto, D. (2024). Cermin Eksploitasi Ekososial Pertambangan dalam Novel Teruslah Bodoh Jangan Pintar Karya Tere Liye: Kajian Sosiologi Sastra Ian Watt. *JENTERA: Jurnal Kajian Sastra*, 13(2), 368-383.
- Atune, E., Maruapey, A., & Maipauw, N. J. (2025). Penyesuaian Tradisional Nira Aren (Arenga Pinnata Merr.) dan Analisis Usahanya oleh Masyarakat di Kampung Namro Kabupaten Sorong Selatan. *Agriva Journal (Journal of Agriculture and Sylva)*, 3(2), 1-12.
- AyuningTyas, Ikana Sunita Diah. (2023). Representasi Masyarakat Dalam Naskah Drama Sandek Pemuda Pekerja Karya Arifib C. Noer (Kajian Sosiologi Sastra Ian Watt). *Sapala*, 10(2), 108-118
- Elmustian, E., & Razak, A. (2021). Pembelajaran Teori Sastra. Pekanbaru: Yayasan Pendidikan Raja Zulkarnain.
- Erlina, E., Julyanto, J., Francisco, L., Beckam, O., Hardiwinata, W. H., & Tan, W. (2023). Kampanye tentang Bullying dan Hate Speech di SMK Kartini Batam. *Jurnal PkM (Pengabdian kepada Masyarakat)*, 6(1), 8-16.
- Fajri, R. (2014). Kritik dan Potret Realitas Sosial dalam Album Kamar Gelap Karya Efek Rumah Kaca. Jakarta. Skripsi
- Faruk, F. (2012). Metode Penelitian Sastra: Sebuah Penjelajahan Awal. Yogyakarta: Pustaka Pelajar.
- Faruk, F. (2012). Pengantar Sosiologi Sastra. Yogyakarta: Pustaka Pelajar.
- Hafidz, A. (2021): 36 Dampak Perubahan Masyarakat Agraris (Studi Perubahan Sikap dan Nilai Sosial Petani di Kecamatan Kalipuro). *JPPKn (Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan)*, 5(2), 33-42.
- Humaira, A. N. A., & Satriani, I. (2024). Cerminan Masyarakat dalam Cerpen Bila Semua Wanita Cantik Karya Tere Liye: Kajian Sosiologi Sastra Ian Watt. *Variable Research Journal*, 1(02), 325-330.
- Manuaba, I. M. P. (2019). Kemiskinan Kultural dalam Kehidupan Warga Miskin Beragama Hindu di Kabupaten Karangasem (Doctoral Dissertation, Unhi Press).
- Ratih, K., Novi, A., & Titik, M. (2014). Realitas Sosial dan Representasi Fiksimini dalam Tinjauan Sosiologi Sastra. *Publika Budaya*, 2(1), 50-57.
- Saragih, Dkk2021. "Hubunga Majinasi dengan Karya Sastra Novel." *Sastra* 10(2).
- Sholichah, N. (2017). Apresiasi Masyarakat Miskin Terhadap Layanan Sosial Dasar Pemerintah. *Apresiasi Masyarakat Miskin Terhadap Layanan Sosial Dasar Pemerintah*, 1(1), 1-21
- Tohari, Ahmad. (2025). *Bekisar Merah*. Jakarta : Gramedia Pustaka Utama: penerbit Gramedia Pustaka.
- Wachyudin, W., & Deliani, A. O. (2023). Aspek Sosial dalam Naskah Drama RT Nol RW Nol Berdasarkan Sosiologi Sastra Ian Watt: Social Aspects in the Drama Manuscript RT Nol RW Nol Based on Ian Watt's Literary Sociology. *Wacana: Jurnal Bahasa, Seni, dan Pengajaran*, 7(2), 104-111.
- Wellek, R. dan Warren., A (2014). *Teori kesusasteraan (Cetakan Kelima) Terjemahan Melani Budianto*. Jakarta: Gramedia.