

Story Characters Social Interaction in Okky Madasari Novels (Sociopragmacritics Perspective)

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Abstract:- The purpose of this research is to find and describe the existence of story characters social interaction in Okky Madasari novels. The theory used is sociopragmacritics, which is a combination of three disciplines, namely: sociology literature, pragmatic, and critical discourse analysis. This research method uses qualitative methods with objective hermeneutic and has supported by biogram chart. The data sources are words, phrases, sentences, and texts from Okky Madasari novels. All data sources are taken from interaction dialogs in the novels. Selection of data sources are based on characters, situations, and themes.

Data collection techniques are using library observation such as reading, taking notes, and recording techniques. The data analysis technique has used descriptive qualitative and has supported by hermeneutic objective techniques. The data validity testing technique used triangulation, peer debriefing, guided discussion, and external auditors.

The results of research on story characters social interaction in Okky Madasari novels show that social interaction is considered to be important roles, which follow dialog interaction between speakers and show some responses which lead understanding and turn-taking. Besides, social interactions divide the story characters into their knowledge, education backgrounds, family background, and their desires. This research also reflects speakers' power to handle interaction dialog.

Keywords:- Social, Story, Characters, Interaction, and Sociopragmacritics.

I. INTRODUCTION

Social interaction in literature is a part of authors to explore people mind and people communication in their literature work as story characters. Social interaction itself is a study to describe about social action, which relates to an individual, a group, or community that aims for achieving social environment progress such as legislation, health and welfare services. Social interaction is a process based on the awareness of the presence of others and that person needs a response to the actions of others (Broom and Selznick, p.11). Social interaction can be found in any circumstances, such as social life, literature work, arts, and other fields.

Here, social interaction in literature works are presented openly and freely reviewed and read by anyone. Literature works do not limit itself in a limited space, without boundaries, and deal with social thoughts.

Literature works used in this research are Okky Madasari novels. Her novels criticizes social life in Indonesia, which are adapted since "Masa Orde Baru" until Modern Era. Her novels are a part of communication between her to readers that give impact to different perceptions. Different perceptions refer to differ the way of understanding, which relates with brain structure, other factors such as life background, culture, upbringing, and environment (Pomerantz, p. 527–537). Besides, Okky also includes child social life and perspective in her latest novels. It is shown that Okky is a social writer, who demands to give better solutions and overviews for her readers to survive in real social life from her stories.

Story characters social interaction describes the character social action relating to situation and condition, when they have social interaction through their communication. Social interaction in this novels describes four form, namely: rational behavior, value oriented behavior, affection behavior, and traditional behavior. In Okky Madasari novels, story characters social action also influences the role and position of a character, which is clearly detected through the narrative conversation made by the author. The uniqueness of this research is that the theory used to explore is a combined theory of the three disciplines: sociology literature, pragmatics, and critical discourse analysis, which are combined into a sociopragmacritics.

II. METHODS

The type of research used in studying story characters social action is a qualitative one. Research on the words, phrase, sentences, and texts in Okky Madasari novels is used to emphasize the researcher herself as an instrument (Lincoln and Guba, p. 111). Apart from using a qualitative type, this research also uses a hermeneutic objective as research approach and has also supported with biogram chart to analyze the data more detail and series. Objective hermeneutic is a method of analysis data with sequential analysis. Objective hermeneutic searches for the structuring of the context in objective structures of meaning (Oevermann et al., p.370).

Sources of data in this study are novels of Okky Madasari as the author. The novels have certain data indicators and relate to sociopragmatics concept. The data indicators are as follows.

1. Okky Madasari novels are written since 2010 until 2019
2. The novels have many social themes and issues relating to Indonesian social life.
3. The novels ratings start in 12+ to 18+. The ratings may different in another countries.
4. The novels use Indonesian language.
5. The novels are in the top 1-10 for the reader review.
6. The data are in words, phrases, clauses, sentences, and paragraphs that indicate story characters social action in accordance with the focus of the study.

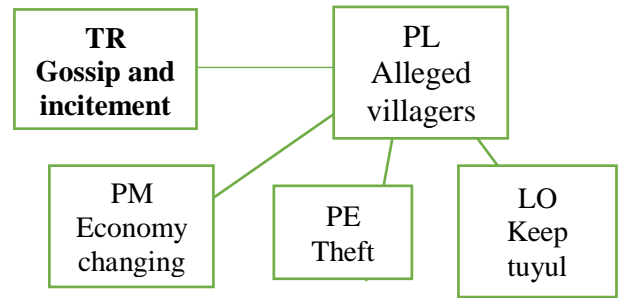
III. RESULT

Story characters social action describes rational behavior, value oriented behavior, affection behavior, and traditional behavior (Weber, p.56-58). A rational behavior is a form of mindset and act according to human logic and reasonable thought based on good judgment and for a good cause. A value oriented behavior is a form of mindset and act which is considered good, commonly, reasonable or true in society above individual purposes. An affection behavior is a form of mindset and act according to emotional feelings or reactions to a particular object or other individual. Then, a traditional behavior is a form of mindset and act which is determined by the habits that have been rooted in decline.

Here some analysis data contain of story character social action in rational behavior from Okky Madasari novels.

People say, I keep tuyul. A bare-headed creature that can make the person who cares for it rich. Every night tuyul out of the house, stealing other people's property to give to his employer. They said, "How could Marni "Kere" be this rich if she didn't have a tuyul?" How can anyone who used to eat just not now have a stately home, four wheels, and acres of land if it wasn't for tuyul?" (TRA.LO.02)

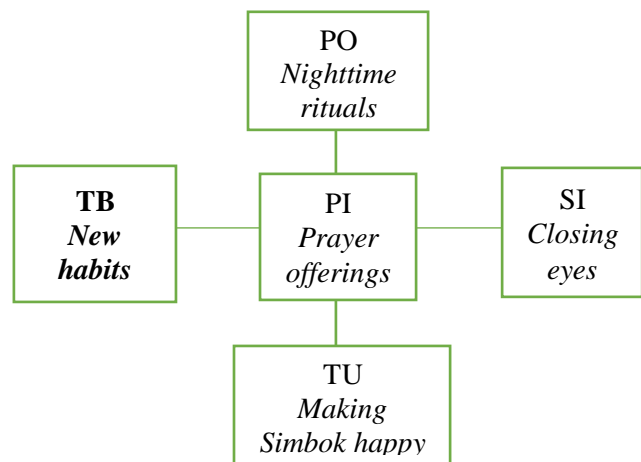
The data above explains that Singget villagers have thought rationally about Marni's family situation and condition. They have believed that Marni has poor life condition, and this situation has made Marni and her family couldn't get welfare life. Then Marni became the main topic in the Singget village environment due to have tuyul to change her family condition into rich by owning lands, houses, and merchandises. The changing situation caused social jealousy among the villagers because an instant way has used to gain lots money. It can be drawn in a biogram chart as follow:



Another data of story character social action in value oriented behavior mentions as follow:

It's not unusual for us to do something like this. Usually, every night like this, Simbok and I are asleep, getting ready to wake up when the rooster crows. "Nduk, whatever you want. Importantly, try to make it with Mbah Ibu Bumi Bapa Kuasa. All that happens is if He wants". Simbok asks me to close my eyes, and then say my wish to my heart. Simbok herself also closed her eyes. (TBN.PR.01)

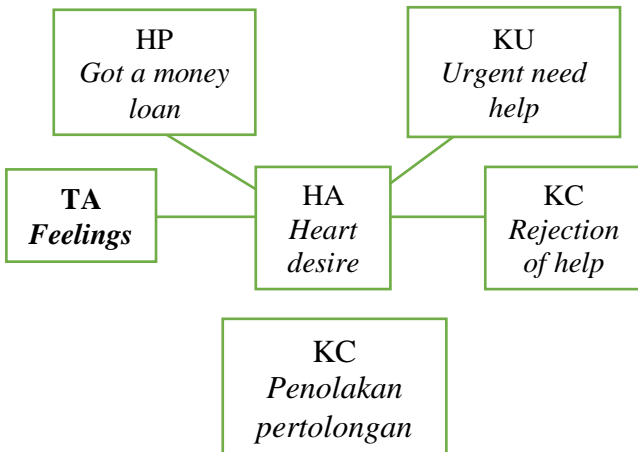
The data above explains about simbok's behavior to her daughter, Marni. She shows that human must always give thanks and pray to Mbah Ibu Bumi Bapa Kuasa. It means that Simbok is a type of Javanese woman who believed in the spiritual powers such as ancestors, Gods and Goddess, and certain objects. It is drawn into this biogram chart below.



The other data of story character social action in affection behavior mentions as follow:

We chose to go home, close our eyes briefly before morning to welcome life again. "Yu, I want to ask you a favor. My son, Yanto, had to be taken to the hospital. Vomiting won't stop, his body is hot until so stiff. Help me loan your money, Yu." "Eee lha, you want to borrow money kok from me. I don't have it toh, Yu, wong we're both having hard condition. If you borrow money ya go to the priyayi-priyayi. (TAF.HA.06)

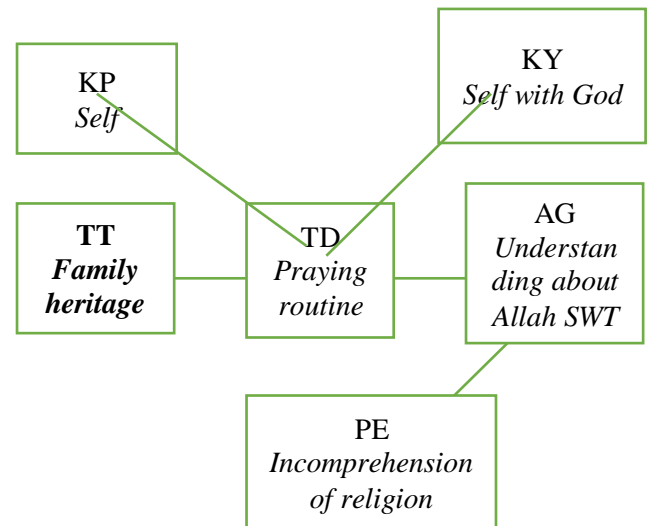
The explanation of the data above shows forming an affective act of desire shown in Yuk Minah's speech because of her desire to get a loan of money immediately. In order to send her son Yanto getting treatment in th hospital. However, Yuk Minah's wish was rejected by Marni. In addition, Marni refused to help Yuk Minah, because Yuk Minah had been indebted to Marni before. The chart would be drawn below.



The last data of story character social action in traditional behaviour mentions as follow:

I said, "I pray five times a day. That's the right way, not the sinful way." Mother was angry, "I ask to Mbah Ibu Bumi Bapa Kuasa since young, I do not disturb others. What sin am I doing?" "The almighty is God, Mother. Not Mbah Ibu Bumi", I said aloud, replying to my mother's screams. "Until this old age, until I had a child as big as you, Nduk, I never knew Gusti Allah. Ibu Bumi always helped me. Ibu Bumi gave me all this. What's wrong?" (TTR.TR.04)

Data above explains about a part of traditional action which refers to the tradition or custom of Marni in believing Mbah Ibu Bumi Bapa Kuasa as God and has known with Kejawen belief. Kejawen belief is a kind of tradition which is known as Javanese belief in God. This tradition becomes a Javanese hereditary in Singget villagers too. Therefore Marni doesn't know about God the Almighty, Allah, which is mentioned by Rahayu, Marni's daughter. Rahayu got knowledge about God from her teacher in her school. She learned a lot about religion which has not taught in her home, because her mother didn't believe with religion. This action can be drawn into a chart as follow.



Based on the data explanation above, social action shows some variations about behavior that mentions in the dialog between characters in Okky Madasari novels. The variations are starting rational, value oriented, affection, and traditional behaviors. Thus variations are delivered from words, phrases, sentences, and paragraphs. They are also supported by a biogram chart to describe the importance of social interaction utterances for giving the best response and understanding between the novel characters.

IV. DISCUSSION

Story characters social interaction is a mindset and an act showing behavior through utterances interaction between characters. In this study, it was found that there were four types of social interactions: rational behavior, value oriented behavior, affection behavior, and traditional behavior. Rational behavior reflects characters mindset in responding the utterance interaction with logic and conscious answers. It is based on the situation and condition which is supporting the interaction. Value oriented behavior cannot be separated with social environment, because it is shown many values that relate with Indonesia culture and society. Therefore story characters still used many values to consider their utterances and their responds after following interaction with their neighbor, which is reflected in Singget village. They still believed with Javanese custom about tuyul, which can hel someone becoming more wealthier in an instant way without working.

Then, affections behavior mentioned about the story characters feeling, when they tried to get loan some money from their neighbor. The neighbor didn't help any. Thus situation made the character of Yuk Minah felt so disappointed and sad because of Marni's utterance. It means that affection always follows in any utterance circumstances to show the speaker and the responder feeling. Last is traditional behavior. It shows about life tradition of the Singget villager, which has mentioned in their utterances. Life tradition here is about Javanese belief and custom. It is known as Kejawen. Kejawen is a kind of belief to praise and pray to Mother Earth as a symbol of God itself. That is why

Singget villager still believe with supernatural things and superstition about gaining wealth instantly.

The story characters itself have different mindset and different background, that make different understanding in receiving message from their interaction, especially their utterance. Therefore social life, environment, family background, knowledge, and culture are relating to each other in Indonesia. They cannot be separated to one another. If one field is ignored by the character, the other character would be misled and build misunderstanding to create gossip and give bad effects to others. The more bad effects increase slowly in the society, it leads destructive action against neighbor. Thus situation has happened in the old era based on the Okky Madasari novel, since 2010 until 2015.

Yet, in Modern era, starting 2016 till 2019, society thinks more develop because they have already gained more knowledge to deliver more critics and arguments to others. Even though there are still some women doing gossips and even influence others, but they are not believe with the gossips so easily. That means some people occupy new information and knowledge to think more before showing their actions.

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