



Bahasa: Jurnal Keilmuan Pendidikan  
Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



**SOCIAL CRITICISM IN THE SHORT STORY “NYONYA DURINA MAWARNI”**

**KRITIK SOSIAL DALAM CERITA SINGKAT “NYONYA DURINA MAWARNI:**

**Suhardi**

*Program Studi Pendidikan Bahasa dan Sastra Indonesia, FKIP UMRAH*

[suhardi.tp@gmail.com](mailto:suhardi.tp@gmail.com)/[suhardi@umrah.ac.id](mailto:suhardi@umrah.ac.id)

**Abstract**

*The purpose of this research is to explore the social aspects contained in the short story. The research uses the method of content analysis. This qualitative research uses document techniques for data collection. Data analysis techniques, namely: (1) identifying data, (2) classifying data, (3) describing data, and (4) concluding data. The results of the research obtained are the short story “Nyonya Durina Mawarni” by Harris Effendi Thahar contains social aspects in the form of (1) loss of trust (wife-husband); (2) the dilemma of an aide; and (3) social aspects related to polygamy.*

**Keywords:** *social criticism, social aspect, short story*

**Abstrak**

*Tujuan penelitian ini adalah menggali aspek sosial yang terkandung dalam cerpen. Penelitian ini menggunakan metode analisis isi. Penelitian kualitatif ini menggunakan teknik dokumen untuk pengumpulan data.. Teknik analisis data, yaitu: (1) mengidentifikasi data, (2) mengklasifikasikan data, (3) mendeskripsikan data, dan (4) menyimpulkan data. Hasil penelitian yang diperoleh adalah cerpen “Nyonya Durina Mawarni” karya Harris Effendi Thahar mengandung aspek sosial berupa (1) hilangnya rasa saling percaya (istri-suami); (2) dilema seorang pembantu; dan (3) aspek sosial berkaitan dengan poligami.*

**Kata Kunci:** *kritik social, aspek social, cerpen*

**1. INTRODUCTION**

The development of Indonesia's short story world today is quite encouraging. Almost every week, month, even year several short stories appear, starting from published in newspaper media, short story journals, to short story anthology books. Some of the short stories are written by senior and junior Indonesian short story writers. One of the well-known senior short story writers is Harris Effendi Thahar. Harris Effendi Thahar's short story is not a crazy short story. Most of the short stories are pretty good. It is evident that several short stories by Harris Effendi



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



Thahar have always been the short stories of choice for Kompas newspaper and published in the newspaper's entertainment room. One of them is the short story "Nyonya Durina Mawarni". Some of Harris Effendi Thahar's short stories are titled "Tukang Kasur" and "Pembantu". The short stories have been published and consumed by Indonesian short story enthusiasts through the entertainment page and short story of *Kompas Minggu*. In addition, his short stories managed to become the short stories of choice *Kompas* newspaper, some short stories by Harris Effendi Thahar also managed to win several national short story writing competitions. His short story works are also very loaded with various social problems of society, especially today's society. Therefore, the purpose of this research is to express social criticism as expressed in that short story. Social criticism in a literary work, such as short stories is evidence the high concern of short stories to the environment. The short story managed to photograph the existing environment complete with various social problems. It is as Vladimir Jdanov (Escarpit, 2015:8) points out those problems in literary works are inseparable from the social life of existing communities and social situations that affect the author himself.

Similar to Escarpit, Nurgiyantoro (1995:71) also stated that literary works (short stories) offer a theme about life. The short story invites the reader to see, feel, and live the meaning of life by looking at the problem as he sees it. Therefore, by reading a lot of literary works, the reader will gain a wealth of experience (meaning of life) that is useful for his success in the future. This is actually what distinguishes the benefits of reading literary works by reading non-literary works. Reading literary works is more important because the reader is invited to look at the problems around them, then try to digest them according to reason and mind, after which the reader is also invited to take the wisdom of the problems experienced by each character (mandate).

Reading literary works such as short stories is not only able to provide entertainment to the reader. Readers are also invited to criticize existing realities to find the truth and offer solutions (mandates) so that readers do not repeat the same mistakes. Usually, the criticism submitted by the author (short story) is related to the incompatibility of public behavior with the prevailing norms (Suhardi, 2011:180). This view is also reinforced by Saini K.M. (1989:49) which states that literature (short story) has 3 roles concerning reality or life experience. First, literature is as a seal. Second, literature is a caricature of reality. Third, literature is the nature of life, namely what is captured by the human senses and consciousness as the party facing that life. What the short story reveals in his work is predictable it is an experience that has been experienced by the short story itself.

Received 23-05-2021, Accepted 03-06-2021

<https://doi.org/10.26499/bahasa.v3i1.49>

Published By: Perkumpulan Pengelola Jurnal Bahasa dan Sastra Indonesia (PPJB-SIP)



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



It is the view of some people that the "I" prayer by Chairil Anwar is a picture of Chairil Anwar's attitude that wants to be separated from the previous generation (New Pujangga Force). Similarly, what happened to Hamka, his novel entitled, *Sinking van der Wicjk* is said that the story contained in it is none other than the nature of the past whose love was once rejected only because of differences in custom. Regardless of whether it is true or not, there is no long-term problem. According to Damono (1999:85), indeed our literature since time immemorial until now has always made aspects of poverty a problem (the object of his study). It also proves that the portrait of social inequality is never erased from this country. Damono's view implies that welfare as mandated by the 1945 Constitution and Pancasila to this day still cannot be realized to the maximum. One of them is, the lives of the poor in this country always happen. Poverty is approaching a folly. If the people of Indonesia today are many poor then indirectly the number of our people is stupid as well as many. The country should be dissingening them.

Semi (1989:54—56) states that literature is part of the culture. While culture itself is the way a group of people or society conducts a system of values or rules that determine an object or action of high value and desired from another. The social system itself is part of the culture. That culture is the way a society governs its life. While the social function of literature itself is the involvement of literature in social life, economics, politics, ethics, beliefs, and others.

Zaimar (1991:1) states that a literary work radiates the dreamers, life, and traditions that live in a society. This view implies that what the short story reveals in the story is the thought conveyed by the short story through his work. Readers should be able to digest that thought, both through the linguistic symbols used and the cultural symbols used. Something that the short story reveals through his work is the reality that occurred at that time and the traditions that were maintained when the work was created. Zaimar's view can be proven that the problem raised by Marah Rusli in *Siti Nurbaya* Novel was indeed a life and tradition at that time, especially in Minangkabau society, a society that upholds the values of tradition (its customs).

The reader's ability to reveal and translate symbols in reading literary works also revealed Teeuw (1991:12—14) that the process of reading or giving meaning to a literary text requires the awareness of the code system contained therein. Starting from the language code, cultural code, dank ode to literature. The language code here is the language code used by the literary text itself. The cultural code means that a reader of previous literary works must know the culture of the community told in the literary work. For example, a person who will understand the literary work of the Balai Pustaka Force, at least must know Minangkabau culture. Otherwise, the process of understanding will not be perfect and precise. The literary code is a provision of



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



knowledge that must be possessed by readers of literary copyright related to the process of creating literary works themselves. An example relates to the element of reality and imagination of the author. The study of social criticism in short stories includes studies in the science of literary sociology. In connection with the study of literary sociology, Faruk (1994:4) revealed that to approach literary works can be used 3 approaches to literary sociology, namely: (1) sociology of authors, (2) sociology of literary works, and (3) sociology of literature.

*The social context of the author is the position of the writer in society and its relation to the reader's society. Similarly, social factors can influence the author as an individual in addition to affecting the content of his literary work. The sociology of literary works is literature as a reflection of society, namely (1) the extent to which literature reflects society at the time it was written, (2) the extent to which the author's nature influences the image of society he wants to convey, and (3) the extent to which the literary genre used by the author can be considered to represent the whole society. Literary sociology is related to the social function of literature, covering (1) the extent to which literature can serve as an overhaul of its society, (2) the extent that literature only serves as an entertainer saj, and (3) the extent of the synthesis between the possibilities (a) and (b) is.*

Damono (Faruk 1994:4) states that the sociology of literary works is a study related to literary works as a reflection of society. The extent to which literature reflects society as the work is written and the extent to which the literary genre used by the author represents the entire society. According to Segers (2000:68), one of the objects of art sociology is the study of the development and diversity of social attitudes of society. How the development of people's behavior at a time can be seen from literary works born at that time. Thus, literature can reveal the social problems of society one day (when the work was born). According to Mahayana (2007:xiii), in the process of acting Indonesian literature there are psychological, sociological, cultural, and even ideological problems that often affect the structure of the work created. Psychological, sociological, cultural, and ideological problems, especially related directly to society at that time. For example, the problem of community psychology during the revolution, as revealed by MukhtarLubis through his novel, *Jalan Tak Ada Ujung*, as seen in the figure of Guru Isa, even the psychological aspects are very strong, make Master Isa impotent. It is the sociological, cultural, and ideological problems as seen in the latest literary works until now.

This research aims to reveal the social criticism contained in the short story "Nyonya Durina Mawarni" by Harris Effendi Thahar. In addition, the purpose of this study is also to compare the results of previous research related to criticism in social literary copyright. This is as



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



research has been done by Benny SetiawanSatrio and Mukh. Doyin in 2014 entitled, "Social Criticism and Hegemony Collection of Short Stories *Emak Want to Ride Haji* By Asma Nadia". The results of the research obtained is the short story *EmakInginNaik Haji* by Asma Nadia contains social criticism in the form of social criticism and its causes as well as the practice of hegemony.YolaSastra, Harris Effendi Thahar, and Abdul Rahman in 2016 conducted a study with the title, "Social Criticism in Kompas Choice Short story 2014 and Its Implications in Learning". The results obtained are short stories Kompas Choice 2014 contains social criticisms, such as poverty, crime, family disorganization, violations of norms, environment, religion, beliefs, and criticism related to bureaucracy. Next, Suhardi (2020) through his research, entitled "Portrait of Social Criticism in Laksmita Night Short Story by S. PrasetyoUtomo." The result of the research obtained is the short story *MalamLaksmita* by S. Prasetyo Utomo.

Pangaribuan in 2019 through the title of his research, "Social Criticism on Dilan Novel: *He is Dilanku Year 1990*". The result of the research obtained is the novel *Dilan: He is Dilanku in 1990* contains social criticism, namely about juvenile delinquency in school, criminality, teacher attitudes and behavior, power and injustice of the law. Ahmad Adib Abdullah conducted a study entitled, "Social Criticism in the Collection of Short Stories *A Duck who died on the Edge of Kali* by Puthut E.A." Another relevant research is a research conducted by Arifiani Amalia in 2007 entitled, "Social Criticism in the World Short Story Collection *Sukab* by Seno Gumira Ajidarma". The result of the research obtained is a collection of short stories *Dunia Dunia Sukab* by Seno Gumira Ajidarma contains social criticism in the form of unfairness, and criminality/physical violence, modernization.

The same research was also conducted by Tri Dewita, Aruna Laila, Wahyudi Rahmat (2020), titled "Variety of Social Conflicts in Novel *Drupadi* by Seno Gumira Ajidarma". The results showed that the forms and causes of social conflict were found in the form of (1) gender conflict caused by social change, (2) intergroup conflict caused by individual differences, (3) conflict of interest caused by the conflict of interests both in terms of economic or political, (4) interpersonal conflicts caused by individual differences, (5) conflicts between social classes, (6) conflicts between countries/nations caused by conflicts of interests both economically or politically. The study of social criticism in the short story "Nyonya Durina Mawarni" is certainly very important to do. Especially to uncover the (social) values that are contained in it. In addition, it is also to enrich the study of Indonesian literary criticism, especially short story literary criticism. Thus the lethargy of the world of Indonesian literary criticism so far can be resolved.

Received 23-05-2021, Accepted 03-06-2021

<https://doi.org/10.26499/bahasa.v3i1.49>

Published By: Perkumpulan Pengelola Jurnal Bahasa dan Sastra Indonesia (PPJB-SIP)





## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



## 2. RESEARCH METHODS

The method is a way or strategy to understand reality, in the form of systematic steps to solve the next series of causes and effects (Ratna, 2011:34). Accordingly, this research uses content analysis method. Meanwhile, the research approach used in this study is literary functionalism. This approach was chosen with the assumption that literary works (short stories) contain a social mission. Literature in the context of functionalism contains a social message (Endraswara, 2011:153). The data was collected by using the document technique, namely the text of the short story “Nyonya Durina Mawarni” by Harris Effendi Thahar. Meanwhile, the data analysis technique was carried out using a sociology of literature approach, namely: (1) identifying the data, (2) classifying the data according to identity, (3) describing the data, and (4) analyzing the data by utilizing relevant theories.

## 3. RESULTS AND DISCUSSIONS

### A. *Result: Synopsis of Short Story*

Harris Effendi Thahar's short story entitled “Nyonya Durina Mawarni” published in *Kompas Sunday*, June 4, 2017, tells about Pak Wa's wife named Durina Mawarni came to the Department office and met Zul. Mawarni told her husband about her family's problems to Pak Zul to find a solution to the domestic problems she was facing. Pak Zul tried to be patient to hear Buk Mawarni tell him. Mawarni told of the first time she received a maid at her home. The maid's name is Ipit. At first, Bu Mawarnireally loved her maid because she was diligent, agile, and open with her. Even by Bu Mawarni, Ipit's assistant was made a duplicate key so that at any time she could enter the house to carry out her duties without being hindered because Bu Mawarniand her husband Pak Waworked..

After working at Bu Mawarni's house for a long time, Ipit asked her for permission to stop working at her house because she wanted to go to Malaysia to become a migrant worker. It is with a heavy heart that Bu Mawarni gives permission. After all this time, Ipit no longer worked at Bu Mawarni's house, suddenly Ipit came to Bu Mawarni's house, holding her 2-year-old son to beg Bu Mawarni to be accepted back to work at her house. Ipit recounted that after he worked in Malaysia, he met a lover and married, and the child was born. Now her husband is divorcing her. Ipit returned to Indonesia with her son. Hearing the story, Bu Mawarni felt her son, during this time oh Ipit worked in her house very well. Finally, Ipit was accepted back by Bu Mawarni as her maid. The problem that arose following her was the suspicion of Bu Mawarni to her husband named Pak WA. The suspicion arose when her son Ipit cried and was stopped by

Received 23-05-2021, Accepted 03-06-2021

<https://doi.org/10.26499/bahasa.v3i1.49>

Published By: *Perkumpulan Pengelola Jurnal Bahasa dan Sastra Indonesia (PPJB-SIP)*



Bahasa: Jurnal Keilmuan Pendidikan  
Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



Ms. Mawarni. But after her husband took the child, it turned out that the child was silent from her crying and fell asleep in Pak Wa's lap. I suspect Bu Mawarni is getting higher after she observes the child's eyes and chin, similar to her husband's eyes and chin (Pak Wa). Bu Mawarni increasingly suspected her husband, that her husband had done something wrong with the maid (Ipit).

It is possible that this child is the result of her husband's infidelity. This was proven when the child was carried by Pak Wa, he always stopped crying and fell asleep. Without thinking, Bu Mawarni fired the maid and threw her out of the house. Thus, Bu Mawarni shared her feelings with Mr. Zul (Head of Department). Mr. Zul certainly will not interfere because this is a family matter that the two of them have to solve. Based on the synopsis of the short story, it appears that the short story "Nyonya Durina Mawarni" contains social aspects, namely (1) loss of trust (husband and wife); (2) assistance dilemma; and (3) social aspects related to polygamy, namely: husbands remarrying.

**TABLE 01**  
**SOCIAL ASPECTS OF SHORT STORY**

No.	Indicator	Information
1.	feeling of mutual trust	v
2.	the dilemma of being an RT aide	v
3.	Polygamy	v

## ***B. Discussion***

### **(1) Feeling of Mutual Trust**

The household is actually like a house whose parts are still not united to form a house. The skill of the occupant is very determined, whether to be formed as a simple or luxurious house. In other words, the role of husband and wife is very decisive. The existence of mutual trust (husband and wife) is expected to give birth to a whole house. If not then the household collapses. Bu Mawarni always suspected to her husband, that her husband was unfaithful any more. She always assumed that her husband had committed treason, which is to tarnish the oath of a wife. Meanwhile, her husband felt that he had never done anything wrong and betrayed her. It is only his wife who feels betrayed. This is as seen through the following short story text.

Received 23-05-2021, Accepted 03-06-2021

<https://doi.org/10.26499/bahasa.v3i1.49>

Published By: *Perkumpulan Pengelola Jurnal Bahasa dan Sastra Indonesia (PPJB-SIP)*



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



"Maybe he's your only child, huh?" One time Bu Mawarni began to sow thorns in her house" (paragraph 51).

Based on the excerpt of the text, it appears that Bu Mawarni, Pak Wa's wife, suspects that Ipit's child is the result of her husband's affair with his maid. Meanwhile, Pak Wa himself did not feel he had ever done what his wife had accused him of. According to Pak Wa, it was just an expression of his wife's suspicion without any evidence. Pak Wa prefers to be silent. He didn't want to answer because that didn't calm the situation, it made it more difficult. This can be seen from Pak Wa's answer in the following quote.

*"... I'm also surprised. Ever since I retired as a bank clerk, I've seemed devastated. Not ready. Lonely..."* (paragraph 4).

The quoted text indicates that Pak Wa did not feel as his wife alleged. According to Pak Wa, his wife started behaving like any other since retiring as an employee at a bank. He who is always busy coming home in the afternoon now must always be at home. This condition makes his wife feel bored. Meanwhile, the husband is always busy from morning to evening. His wife is now plagued with negative feelings, namely fear of her husband remarrying. What happened to Bu Mawarni is a disease that always afflicts mothers who have reached old age. Moreover, the husband looks still energetic and always hangs out with young women. This condition is exacerbated if the wife always listens to the rumors of neighboring mothers. Things are bound to get worse.

The social problems expressed in this short story are the problems of today's society, especially mothers who are no longer actively working and entering old age. This is evidenced by Mahayana (2007: xiii) that in the process of acting in Indonesian literature there are psychological, sociological, cultural, and even ideological problems that often affect the structure of the work created, such as the psychological problems of Bu Mawarni with her husband and assistants. Even the problem is also a social problem, namely the behavior of people in their lives.

Bu Mawarni's high suspicious attitude towards her husband can also be seen through the following excerpt from the short story.





## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



*"Mrs. Mawar handed over Vita to Pak Wa. Vita wants to be carried by Pak Wa and silent while starting to close her eyes. ....Vita quickly falls asleep in Pak Wa's sling" (paragraph 44).*

*"When she saw her husband sleeping alone with Vita, Mrs. Mawar's feelings were volatile. He took a phone and took several snaps. The old lady rose to the photo" (paragraph 48).*

*"The compassion was only as slow as it was dissipated by a pile of Mrs. Rose's suspicions towards her husband, Mr. Wa" (paragraph 49).*

In the excerpt from paragraph 44 of the text, Pak Wa tries to solve the problem, namely Vita, his maid's daughter, doesn't want to stop crying. Even though he was carried by his wife (Bu Mawarni). Something that was unexpected by Pak Wa, it turns out that Vita is always silent from crying after he is carried. Even Vita was seen closing her eyes as a sign that she was starting to fall asleep on Pak Wa's lap. The text quote in paragraph 48 states that after Vita fell asleep on Pak Wa's lap, Pak Wa took Vita to his room and put her to sleep. So that Vita did not wake up from her sleep, Pak Wa rubbed the boy's head until Vita fell asleep. Furthermore, Pak Wa accidentally fell asleep next to Vita.

Seeing Pak Wa sleeping next to Vita, Pak Wa's wife was not happy. There were suspicions how her husband could stop Vita, the maid's daughter from crying, when she had been trying for a long time. In Bu Mawarni's heart there was a thought that this must be something. Vita must be her husband's daughter. He tried to pay close attention to Vita's facial expressions, from the forehead, eyes, nose, mouth, to the child's chin. From the results of her attention, Bu Mawarni gave an example, it seems that Vita's eyes and chin are similar to her husband's (Pak Wa) eyes and chin. The text excerpt in paragraph 49 shows that Bu Mawarni felt insulted by her husband's treatment. His attitude is now starting to change. If previously Bu Mawarni loved and pitied Vita, now it has turned into hatred. Mawarni's hatred for Vita arose because of her high suspicion of her husband (Pak Wa).

The attitude shown by Bu Mawarni was not a sporting attitude. Bu Mawarni had to check the truth of her accusation first. If it is necessary to check Vita's DNA, is there any indication that her husband is having an affair. If it is not true, it is clear that Bu Mawarni's actions are sinful. Bu Mawarni had sinned against her husband by accusing him of her husband. The problems revealed in this short story are also revealed from the results of research conducted by



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



Ahmad Adib Abdullah with the research title, "Social Criticism in the Collection of Short Stories of Dead Ducks on the Edge of the River by Puthut E.A.," which is the result of research that found that there had been several errors in our society today. Starting from the misrepresentation of the community's mindset towards the village, myths that are too exalted, to the mistake of a stressful lifestyle.

This was stated by previous researchers, namely Yola Sastra and Abdul Rahman in 2016 through the research title, "Social Criticism in the Short Short Stories of Kompas Choice 2014 and Its Implications in Learning". They revealed that the short story "Nyonya Durina Mawarni" by Harris Effendi Thahar also revealed crimes, in the form of a wife's crime against her husband, as well as Bu Mawarni's crime against her maid and child.

### (2) The Dilemma of Being An RT Aide

The job of being a housemaid does have many dilemmas, for example, it is often treated badly by the employer. Some even become victims of their master's animal lust, especially female domestic helpers. This is a portrait of the fate of our housemaids. Just look at what our migrant workers experience abroad. Some were locked up in warehouses and deprived of food for several days, some were ironed all over their bodies, some were hanged just for self-defense when their master wanted to rape them. What happened to Ipit, the housemaids of Bu Mawarni and Pak Wa, is not far from that dark portrait. Indeed, as a maid, she had done work within her authority. Just because her daughter Vita felt comfortable being cared for by Pak Wa, Mawarni immediately accused her of having an affair with her husband (Pak Wa). Without a definite investigation, she was immediately fired as a maid. How is the fate of Ipit with his son after not working anymore? Who is in charge?

What Bu Mawarni did to her maid can be classified as sin and a mistake. This can be seen in the following excerpt from the short story.

*"That's not the case," Bu Mawarni, like looking for the right words to express her feelings.  
"His son, how very similar to Pak Wa" (paragraph 28).*

The text excerpt in paragraph 28 shows that Bu Mawarni was not satisfied with what she saw so she had to ask for the opinion of her husband's friend, Mr. Zul, head of the department in her husband's office. Bu Mawarni still expresses her disappointment that Vita's face is very



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



similar to her husband's. Bu Mawarni's kucigaan continued as seen through the following text excerpt.

*"Maybe he's your only child, huh?" One time Lady Mawarni began to sow thorns in her house" (paragraph 51).*

*"The compassion was only as slow as it was dissipated by a pile of Mrs. Rose's suspicions towards her husband, mr. Wa" (paragraph 49).*

*"... from yesterday I have fired the woman" (Paragraph 38)*

The text excerpt in paragraph 51 shows Bu Mawarni's high suspicion of her husband. To the end, she said directly to her husband that Vita was the child of her husband's affair with her maid named Ipit. The speech is certainly very heartbreaking for her husband because he has accused her directly. However, a husband who is always accused of things he never does has his limits. It could be that the next day he will do as his wife has alleged. If this is the case, of course, the problem becomes murky. This is not the solution Bu Mawarni took. Through this problem is a short story trying to slip a message, namely carefully the wives. Don't always accuse her of doing things she never did. It could be that in the future, the husband will do what he is accused of. What a unique moral message it contains in this short story.

### (3) Polygamy

Having children is the dream of everyone who has a family or a home. Children can become tired when mothers return from work. Therefore, often households that have not long been blessed with children get exams such as decreased harmony of husband and wife relationships. Not infrequently, there is a commotion between husbands and wives only because of trivial things. Moms don't fight because they see their kids.

What Bu Mawarni experienced was a portrait of her anxiety in case her husband had done anything wrong to another woman. His inability to present the men of his family left his inner being shaken. There is an anxiety in case her husband looks for another woman who can give happiness, namely the birth of a child. Bu Mawarni is not ready for polygamy. If Bu Mawarni did not have this attitude, she would not have been her husband. Of course, he will choose to remain silent or indifferent to all suspicions that plague him. She will show her one hundred percent confidence in her husband. If this were done, of course, Pak Wawouldn't be going home for the night. Likewise, Pak Wa will always return home every day.



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



*You didn't come home last night. You had a fight? Ah no. Just prefer to be quiet. Again lazy to talk to him alone" (Paragraphs 17, 20, 21, 22).*

Suspicion or suspicion of a husband who is too high can cause the husband to become fed up and will do as the wife suspects. Note the following text excerpts.

*"If it is, what is it?" replied Pak Wa in his heart. That's never what he said.*

From the quote, it appears that Pak Wa is fed up or upset with his wife who always does not believe what he has said. His resentment was only able to be expressed in his heart. He's afraid things are getting worse. What the short story reveals is a critique of the social condition of today's society. People who are always busy looking for money out of the house and forget about their responsibilities in the house. The wife forgot about her husband and son. The husband forgets his wife and children.

Thus, what Vladimir Jdanov (Escarpit, 2015:8) says is that literature has an inseparable relationship with people's lives and social situations that affect the author himself....". Thus it is true what Segers (2000:68) said that the study of the development and diversity of social attitudes of society is one of the objects of art sociology studies. Damono (Faruk 1994:4) states that the sociological study of literary works is a study related to literary works as a reflection of society. The short story of Bu Mawarni by Harris Effendi Thahar is very rich in social criticism. Hopefully, the connoisseur of this short story can capture the criticism delivered by his short story. Hopefully what this short story conveys can be used as a guide to life, not repeating the same mistakes in the future, and able to enrich the inner experience.

#### 4. CONCLUSION

Based on the data analysis that has been done on the short story "Nyonya Durina Mawarni" by Harris Effendi Thahar from the aspect of social criticism, it can be concluded that the short story contains social criticism in the form of. But if they fear that they will not be fullness, then there is no blame on you if you do not know. This is why Bu Mawarni's household is shaking. Even her husband is rarely at home, even rarely comes home. This attitude is certainly very damaging in the life of a household, especially in giving birth to a harmonious and peaceful household. (2) an assistant's dilemma. Being a maid was a lot of joy and sorrow. But being a maid is not an option, it is just coercion. Because there's no other choice. (3) Anxiety that



## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



the husband will remarry does not need to be maintained. Just give good service to the husband, surely the husband will not think of looking for anything else. (4) Stay away from suspecting husbands. (5) Make the helper part of our family. Treat the maid fairly. (6) Do not worry if the husband marries again. Because if it is always dice mas then the husband will marry again.

### 5. REFERENCE

- Abdullah, Ahmad Adib. 2018. "Kritik Sosial dalam Kumpulan Cerpen Seekor Bebek Yang Mati di Pinggir Kali Karya Puthut EA." *diglossia* 9(2): 59–70. [journal.unipdu.ac.id](http://journal.unipdu.ac.id) > diglossia > article > download.
- Akbar, Syekhfani Ali. 2019. "Kritik Sosial Atas Rezim Orde Baru Dalam Kumpulan Cerpen Penembak Misterius Karya Seno Gumira Ajidarma." *Jurnal Online FONEMA* 2(2): 114–31. [ejournal.unitomo.ac.id](http://ejournal.unitomo.ac.id) > pbs > article > download.
- Burhan Nrgyantoro. 1995. *Teori Pengkajian Fiksi*. jogjakarta Indonesia: Gajah Mada University Press.
- Endraswara, Suwardi. 2011. *Metodologi Penelitian Sosiologi Sastra*. Indonesia: jogjakarta: CAPS.
- Faruk. 1994. *Pengantar Sosiologi Sastra*. Yogyakarta Indonesia: Pustaka Pelajar.
- KM, Saini. 1989. *Protes Sosial Dalam Sastra*. Bandung Indonesia: Angkasa.
- M Atar Semi. 1989. *Kritik Sastra*. Bandung Indonesia: Angkasa.
- Mahayana, Maman S. 2007. *Ekstrinsikalitas Sastra Indonesia*. Jakarta Indonesia: PT Raja Grafindo Persada.
- Naomi Natalia Pangaribuan. 2019. "Kritik Sosial Pada Novel Dilan: Dia Adalah Dilanku Tahun 1990 Kara Pidi Baiq." *Genre* 1(1): 108. [https://www.researchgate.net/publication/338968139\\_KRITIK\\_SOSIAL\\_PADA\\_NOVEL\\_Dilan\\_dia\\_adalah\\_Dilanku\\_Tahun\\_1990\\_KARYA\\_PIDI\\_BAIQ](https://www.researchgate.net/publication/338968139_KRITIK_SOSIAL_PADA_NOVEL_Dilan_dia_adalah_Dilanku_Tahun_1990_KARYA_PIDI_BAIQ).
- Nyoman Kutha Ratna. 2011. *Teori, Metode, Dan Teknik Penelitian Sastra*. jogjakarta Indonesia: Pustaka Pelajar.
- Rien T. Segers. 2000. *Evaluasi Teks Sastra (Terjemahan Suminto A Sayuti)*. jogjakarta Indonesia: Adicita Karya Nusa.
- Robert, Escarpit. 2008. *Sosiologi Sastra*. Indonesia: Yayasan Obor Indonesia.
- Suhardi. 2011. *Sastra Kita, Kritik dan Lokalitas*. 1st ed. Jakarta Indonesia: PT Komodo Books.
- Suhardi. 2020. "Potret Kritik Sosial dalam Cerpen *Malam Laksmi* Karya S Prasetyo Utomo".

Received 23-05-2021, Accepted 03-06-2021

<https://doi.org/10.26499/bahasa.v3i1.49>

Published By: Perkumpulan Pengelola Jurnal Bahasa dan Sastra Indonesia (PPJB-SIP)





## Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia

Journal Homepage:

<https://jurnal.ppjb-sip.org/index.php/bahasa/index>

E-ISSN: 2685-4147



---

<https://sasando.upstegal.ac.id/index.php/sasando/article/view/128>

Tri Dewita, Aruna Laila, Wahyudi Rahmat. 2020. With the title, "Variety of Social Conflicts in Novel Drupadi By Seno Gumira Ajidarma.

<https://jurnal.ppjb-sip.org/index.php/bahasa/article/view/44>

Yola Sastra, Harris Effendi Thahar, dan Abdul Rahman. 2016. "Kritik Sosial Dalam Cerpen Pilihan Kompas 2014 Dan Implikasinya Dalam Pembelajaran." *Jurnal Pendidikan Bahasa dan Sastra Indonesia* 5(2): 529–34. file:///C:/Users/USER/Downloads/10029-20331-1-SM.pdf.