



Social Realities in Ahmad Tohari's Di Kaki Bukit Cibalak: An Alan Swingewood Sociological Literary Analysis

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Article Info	Abstract
Received: 2026-04-07 Revised: 2026-05-19 Accepted: 2026-08-07 Keywords: <i>Alan Swingewood; literary sociology; social reality</i> DOI: 10.24256/ideas.v14i1.11070 Corresponding Author: Eva Putri Magfirah magfirahputri208@gmail.com Prodi Pendidikan Bahasa dan Sastra Indonesia, Universitas Negeri Gorontalo	<i>This study aims to reveal the social reality of society depicted in Ahmad Tohari's novel DKBC (Di Kaki Bukit Cibalak) using the literary sociology perspective according to Alan Swingewood. Alan Swingewood's concept views literary works as socio-cultural documents, where literature is related to the author's life background and historical aspects. The research focuses on aspects of poverty, social injustice, and abuse of power depicted in the novel. The research method employed in this study is a descriptive-analytical approach using literary sociology. The primary data source is the tenth revised edition of the novel DKBC, published in 2026 by Gramedia Pustaka Utama. The research data consists of quotations related to the social realities of the community. Data collection was conducted using the read and record. Data analysis was conducted through the data reduction stage; reading, classifying, and presenting data; describing, analyzing, and interpreting; and the verification stage: drawing conclusions from the research data. The research results show that in the novel DKBC, the issue of poverty is depicted through limited access to basic necessities, inadequate housing, and the difficulty of the community in finding employment, as well as low incomes. Aspects of social injustice are evident in discriminatory treatment by village officials, social exclusion of residents involved in corruption, and the imbalance of rights between the underprivileged and those in power. As for the aspect of abuse of power, this is demonstrated through the actions of village officials and cooperative administrators who exploit their</i>

positions for personal and group gain. Based on these research findings, it can be concluded that the novel DKBC functions not only as a work of fiction but, from a historical perspective, also as a reflection of the social life of rural Indonesian communities in the 1970s.

1. Introduction

Literary works are the result of an author's creativity, born from their interaction with the social environment. Through literary works, authors represent various phenomena of life, social values, and humanitarian issues developing within society. Therefore, literary works can be understood as a medium that reflects the social reality of their time (Septriani et al., 2025:41). The social reality of each era is portrayed differently by authors. One well-known Indonesian author who lived during a particular era is Ahmad Tohari. Ahmad Tohari lived through the New Order era and observed and experienced a wide range of life experiences. Through his works, he frequently portrays the lives of the lower classes, which are marked by various social issues, such as inequality, power dynamics, and social change within rural environments (Hairunisa & Haris, 2023:2). His works, which began to emerge in the 1970s, position Ahmad Tohari as an author who documented the social dynamics of Indonesian society during a transitional period, particularly regarding changes in social structures and societal values during the New Order era.

One of Ahmad Tohari's novels that depicts and represents the social reality of rural communities is *Di Kaki Bukit Cibalak (DKBC)*, first published in 1986. The novel is set in Tanggir Village, Banyumas, during the 1970s. The novel briefly recounts the struggles of the common people in facing social injustice and corrupt practices of power within the village through the character of Pak Dirga, the village head. Village officials, particularly the village head, are portrayed as those who abuse their power and oppress the common people, thereby sparking social conflicts that reflect the conflict between the ruling class and the lower classes.

Furthermore, the representation of the poor living under economic constraints and facing injustice in accessing social institutions, such as the village cooperative, is depicted through the character Mbok Ralem. Thus, *DKBC* not only presents a fictional story but also serves as a representation of the social reality of rural Indonesian society in the 1970s. This novel is highly relevant and important to study, as it is considered to contain significant social criticism and conveys an educational message regarding the need for social change and restoration in community life, particularly the struggle and efforts to minimize poverty, social injustice, and the abuse of power.

Several previous studies have examined the novel *DKBC* from various perspectives. Hairunisa & Haris (2023:2), analyzed the novel's social-ecological

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representations through a literary ecocriticism approach. Ratnaningsih (2017:61), focused her study on the aspects of poverty depicted in the novel. However, these studies have not comprehensively examined the representation of social reality through Alan Swingewood's sociological perspective on literature, which encompasses the relationship between literary works, social reality, the author, and their historical context. Thus, there remains a research gap that needs to be filled through a study specifically analyzing the social reality of society in the novel *DKBC* based on Alan Swingewood's sociological perspective on literature.

The novelty of this study lies in the application of Alan Swingewood's three main dimensions of literary sociology: literature as social reflection, literature in relation to the author, and literature in relation to its historical context. According to Swingewood, (1972:13), literary works can be understood as social documents that represent the conditions of society at a particular time. From this perspective, literature functions not only as an imaginative work but also as a medium that records the social structures, cultural values, and dynamics of societal life that underlie the creation of the work.

Literature can also be examined through the lens of creation or authorship. In this regard, the author's life background significantly influences the literary work. Furthermore, literature can be linked to historical aspects because it functions as a cultural document that records and reflects the historical reality of society in its time. These three perspectives are used to examine the aspects of poverty, social injustice, and abuse of power in the novel *DKBC*. The concept of poverty, according to Ritonga (in Munthe, 2025:12), refers to the condition of a person who is unable to meet basic needs namely clothing, food, and shelter which are absolutely necessary to sustain life and achieve a decent standard of living. Social injustice is authoritarian action, the deprivation of rights, the absence of protection, and unequal treatment experienced by groups or individuals in social life (Sipahutar, 2019:49). Abuse of power is an act committed by using authority improperly, thereby contradicting the public interest and prioritizing the personal, group, or specific party's benefit (Shakira et al., 2025:60).

Based on the above discussion, this study is important to conduct by focusing on the social reality of society, formulated into the following research questions: (1) What is the social reality of society regarding poverty from Alan Swingewood's perspective in Ahmad Tohari's novel *DKBC*?, (2) How is the social reality of society regarding social injustice portrayed through Alan Swingewood's perspective in Ahmad Tohari's novel *DKBC*?, and (3) How is the social reality of society regarding the abuse of power portrayed through Alan Swingewood's perspective in Ahmad Tohari's novel *DKBC*?. Through these three research questions, the findings of this study not only reveal the forms of social reality in Ahmad Tohari's novel *DKBC* but also explain their connection to the conditions of rural Indonesian society in the 1970s, as well as Ahmad Tohari's position as an author who represents the lives of marginalized communities in his works.

2. Method

The method used in this study is the descriptive-analytical method. The descriptive analytical method is a research method used to describe and explain the object of study based on data or samples that have been obtained. The data is presented as it actually is, without generalization or drawing conclusions that apply broadly to a larger population Sugiono (Harun et al., 2022:469). This method is intended to describe the social reality examined from the aspects of poverty, social injustice, and abuse of power in Ahmad Tohari's novel *DKBC*. The data source is the novel titled *DKBC*, published in 2026, tenth revised edition, with 176 pages, published by Gramedia Pustaka Utama (Tohari, 2026). The research data consists of novel excerpts that depict issues of poverty, social injustice, and abuse of power. Data collection was conducted through reading and note-taking. Note-taking is the activity of documenting various events or phenomena that occur by utilizing field notes, categorization systems, or other note taking techniques as a means of recording the data obtained (Herdayati & Syahrial, 2019:4).

Data analysis in this study was conducted through several stages: data reduction, data presentation, and verification. During the data reduction stage, the researcher read Ahmad Tohari's novel *DKBC* thoroughly and repeatedly to identify data related to social realities, then classified it according to the research focus. The data presentation stage involved describing and analyzing the data based on the applied theory to ensure it was presented systematically and was easy to understand. The verification stage involved interpreting the analysis results and drawing conclusions to obtain a picture of the social reality of the community in the novel.

Several elements analyzed in this study include narrative, dialogue, character actions, and events that represent the social reality of society in the novel. The analysis process was conducted using coding techniques by grouping the data into three main categories: poverty, social injustice, and abuse of power. Furthermore, the data was analyzed based on Alan Swingewood's concept of literary sociology, which encompasses literature as a social document, the relationship between literary works and their authors, and the relationship between literary works and the historical context of society. To ensure the validity of the data, this study employed theoretical triangulation by comparing research findings with Alan Swingewood's literary sociology theory and relevant supporting references. Additionally, data interpretation was conducted iteratively to ensure consistency between the identified quotations and the analytical categories used.

3. Result

Realitas Sosial Masyarakat Ditinjau dari Aspek Kemiskinan dalam Novel DKBC Karya Ahmad Tohari

Social Reality Examined from the Perspective of Poverty in Ahmad Tohari's Novel

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DKBC

Data 1:

"He became a cassava pulp weigher. His pay consisted of the food he received that day plus a little money. Two of Pak Danu's daughters were taken by a broker to work as maids in Jakarta, four hundred kilometers away from Tanggir Village." (DKBC, 2026:6)

This quote illustrates the poverty experienced by Pak Danu's family. Their economic constraints are evident in their low paying jobs and the decision of his two daughters to work as domestic helpers in Jakarta to help meet the family's needs. family.

Data 2:

"There were no separate rooms in Mbok Ralem's house. In the eastern corner stood a stove and a clay pot. Several kitchen utensils a teapot, a cauldron, and a ladle rested on top of the stove. Perhaps earlier that morning, Mbok Ralem and her family had eaten roasted cassava for breakfast. The peels are scattered beneath the only bed without a mat in the house." (DKBC, 2026:31).

This quote illustrates the extremely simple and meager living conditions of Mbok Ralem's home. The lack of amenities in the house and the limited food supply reflect the family's low standard of living.

Data 3:

"He had visited three gas stations; all three stated they could not hire new staff. The same applied to several companies. A freight shipping company needed a truck escort, but Pambudi could not fill that position." (DKBC 2026:105)

This quote illustrates the difficulties Pambudi faces in securing employment. This situation highlights the limited job opportunities that impact an individual's ability to meet their basic needs.

Data 4:

"A factual example is the story of a poor farmer who felt very proud of being able to buy an automatic mosquito spray for a thousand rupiah, while his wife and children ate rice with soy sauce" (DKBC, 2026:150)

This quote illustrates the economic condition of farmers who are unable to adequately meet their families' food needs. This situation highlights the low level of well being experienced by the poor.

Data 5:

"But the poor members, even though they also pay their share, find it difficult to obtain loans. It is evident that many borrowers fail to repay their loans. If the cooperative's management can take special measures toward wealthy borrowers, why not also toward the poor, who should be given greater attention?" (DKBC, 2026:151)

This quote indicates that the poor face difficulties in gaining access to economic assistance through the cooperative, even though they have the same rights as members.

Realitas Sosial Masyarakat Ditinjau dari Aspek Ketidakadilan Sosial dalam

Novel DKBC Karya Ahmad Tohari**Social Reality Examined from the Perspective of Social Injustice in Ahmad Tohari's Novel DKBC****Data 1:**

"He collaborated with the village head, for instance by inflating the shrinkage rate to secure profits of tons of rice. Through this method alone, they would earn tens of thousands of rupiah, as they could set the selling price at their own discretion, and from the rice middlemen, they received a sort of commission." (DKBC, 2026:18).

This quote demonstrates the social injustice perpetrated by those in power within the cooperative's management. The manipulation of data and the setting of prices for personal gain prevent the community from receiving the rights they are entitled to. This situation highlights unequal treatment between the ruling class and the community.

Data 2:

"To fund your inauguration a few months ago, the emergency fund dwindled by 125,000 rupiah. Yet you refused to allocate even a single rupiah from that emergency fund to help Mbok Ralem. Now tell me frankly, what else do you plan to do with that communal money?" (DKBC, 2026:23-24).

This quote highlights social injustice in the use of communal funds, which should be utilized for the benefit of the community. The emergency fund, which could have been used to assist residents in need, was instead diverted for the village head's inauguration. Consequently, the community members who needed assistance did not receive the support they were entitled to.

Data 3:

"We can use the cooperative's funds for now to pay compensation to the coconut tree owners. We won't pay 2,000 per tree, but just 1,000. So when the compensation promised by the government is released, we will be the ones to receive it." (DKBC, 2026:25).

This quote highlights social and economic injustice toward coconut tree owners. The community does not receive compensation in the amount they are entitled to because part of the funds is diverted for the benefit of certain parties. This situation demonstrates treatment that harms the community for the profit of the group in power.

Data 4:

"It is precisely such attitudes and treatment that Pambudi's father has consistently faced from his own village head. In fact, Pambudi's father is well aware that he is being ostracized by his fellow residents of Tanggir." (DKBC, 2026:92-93).

The quote highlights the social injustice experienced by Pambudi's father through the exclusionary actions of the village head and some members of the village community. Such treatment resulted in Pambudi's father being denied equal opportunities in the social life of the community. This situation reveals discrimination against individuals who are considered different or out of step with those in power.

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Data 5:

"As soon as Pambudi met a fellow villager, he was met with probing and suspicious glances. Even Mr. Danu merely replied without turning his head when Pambudi greeted him. After resting for a moment, Pambudi asked his mother why the people of Tanggir seemed to behave differently." (DKBC, 2026:115).

This excerpt illustrates the social injustice Pambudi faces within his community. The villagers' suspicious attitudes and poor treatment stem from accusations whose truth has not been proven. This situation demonstrates that Pambudi is subjected to unfair treatment because the community has made negative judgments without a clear basis.

Social Reality Examined from the Perspective of Abuse of Power in Ahmad Tohari's Novel DKBC

Data 1:

"The former village head had signed a letter of resignation. He had no choice because the letter was reportedly drafted and presented by the Regency Secretary." (DKBC, 2026:10).

This quote indicates an abuse of power by a higher ranking official. The former village head was forced to resign through a pre prepared letter, leaving him no freedom to make his own decision. This situation demonstrates the exercise of authority that is inconsistent with the principles of justice and democracy.

Data 2:

"He collaborated with the Village Head, for example, by inflating the shrinkage figures to gain tons of rice." (DKBC, 2026:18)

This quote indicates an abuse of power in the form of data manipulation carried out by those with authority over the management of agricultural produce. These actions were taken to gain personal profit, thereby harming the community that should have benefited from the honest and transparent management of agricultural produce.

Data 3:

"They can set the selling price however they please, and from the rice middlemen they receive a kind of commission." (DKBC, 2026:18)

This quote indicates the existence of abuse of power in the management of the community's economy. Pricing is determined unilaterally without considering the interests of the community. Furthermore, the commissions received from middlemen demonstrate that the authority held is being used to secure personal and group-specific gains.

Data 4:

"We can use the cooperative's funds first to pay compensation to the coconut tree owners." (DKBC, 2026:25)

This quote indicates an abuse of power in the management of cooperative funds. Funds that should be used in accordance with the cooperative's objectives and regulations are instead utilized without clear procedures. This action

demonstrates the misuse of authority that does not align with the interests of cooperative members as the collective owners of the funds.

Data 5:

"Without me, he can't do anything. So he has no right to refuse if I ask him to let his son be your model, understand?" (DKBC, 2026:80)

This quote illustrates the abuse of power in the form of coercing the will of a party in a weaker position. The influential character exploits their position to fulfill personal desires without considering the rights and freedoms of others. This situation reveals an unbalanced power dynamic within the social fabric of society.

Based on the analysis of the novel *DKBC*, the forms of social reality identified can be seen in the following table:

Aspects of Social Reality	Concrete Examples	Social Meaning
Poverty	Economic limitations and the difficulty of meeting basic needs.	Indicates inequality in the well-being of rural communities.
Social in the novel <i>DKBC</i>	Unequal treatment toward the underprivileged.	Reflects discrimination and social inequality.
Abuse of power in the novel <i>DKBC</i>	Manipulation and abuse of authority by village officials.	Demonstrating the dominance of the ruling group over society.
Interconnections between themes	Poverty is exacerbated by injustice and the abuse of power.	Depicts a social system that does not favor marginalized communities.

The synthesis table of findings shows that poverty, social injustice, and abuse of power are dominant social realities in the novel *DKBC*. These three themes are interrelated. The poverty experienced by the community is exacerbated by social injustice and the abuse of power by village officials, thereby creating a skewed social structure. Through this depiction, the novel not only presents the story of rural life but also highlights various social issues that emerge within the fabric of community life.

4. Discussion

The Aspects of Poverty

Poverty is a condition of low living standards, where an individual is unable to meet their basic needs. According to Yusri (2022:11), poverty can be defined as a condition of low living standards, specifically the material deprivation experienced by certain individuals or groups when compared to the prevailing living standards within that society. The phenomenon of poverty is not only found

in real life but can also be represented through literary works. This aligns with the view of Kadir et al., (2025:416), who state that literature serves as a reflection and representation of real life. The reality of poverty is vividly depicted in Ahmad Tohari's novel *DKBC* through the various constrained living conditions of the village community. This is evident in the villagers' work, which consists solely of weighing cassava pulp, with wages paid in food and a small amount of money. This income indicates a low standard of living, making it difficult for the community to meet their daily needs. The conditions of poverty are also evident in the family of Mr. Danu, who was forced to allow his two daughters to be taken by a labor broker to work as maids in Jakarta. This decision demonstrates that economic pressures forced the family to seek a solution by sacrificing their children to work far from their hometown in order to help meet the family's basic needs.

In addition, poverty in the novel is also depicted through the extremely modest living conditions of the community. Mbok Ralem's house is described as having no separate rooms, containing only a few simple kitchen utensils, and featuring a single bed without a mat. Solikatun et al., (2014:75), state that poverty is the inability of an individual to meet basic needs such as clothing, food, healthcare, shelter, and education. This aligns with Astika's view (Ratnaningsih, 2017:61), who states that poverty is characterized by the inability of individuals or groups to meet basic life needs, such as food, clothing, housing, and adequate healthcare. This description matches the circumstances faced by Mbok Ralem's family. Their economic limitations are evident in the food they consume specifically, roasted cassava for breakfast as a substitute for more substantial meals. Additionally, the rarely lit stove indicates they do not always have food ingredients to cook. This scenario demonstrates that poverty impacts not only economic conditions but also the overall quality of life for the community.

The reality of poverty is also experienced by the character Pambudi, who must struggle hard to find work. Pambudi visits various places in search of temporary jobs but is consistently rejected due to the scarcity of job opportunities. In fact, he must hide his high school diploma to be more easily accepted as a construction laborer. This situation demonstrates that economic conditions force him to accept manual labor that does not align with his educational level. In addition to working, Pambudi also continues to pursue his education to sustain his livelihood. This situation reflects the social reality of the poor, who must work hard to meet their daily needs, even though the jobs they obtain do not align with their abilities or education.

Poverty in the novel is also evident in the simple and limited lifestyle of the village community. This is seen in the situation of the farmer's family, who still consume nasi oyek or nasi tiwul as a staple food substitute for rice. These foods are synonymous with the less fortunate, thus reflecting the low level of well being in the village community. On the other hand, the farmer character takes pride in being able to buy an automatic mosquito spray, even though his own family's basic needs

are not yet adequately met. This situation indicates that poverty is not merely about material deprivation but also stems from low levels of knowledge and awareness among the people due to the social and economic backwardness they experience.

Furthermore, the reality of poverty is also reflected through social injustice in community life. Poor cooperative members are depicted as struggling to obtain loans even though they also pay their dues as cooperative members. This situation reveals that the poor are in a vulnerable position and receive less attention compared to wealthier members. The cooperative, which should serve as a means to improve community welfare instead prioritize the interests of certain groups. Wealthy members receive special treatment, while poor members face difficulties in obtaining equal rights.

Aspects of Social Injustice

Social injustice refers to arbitrary actions, such as the deprivation of rights, the absence of protection, and the unequal treatment of individuals or groups in social life. According to Sarjono (2013:26), injustice is an act carried out arbitrarily and constitutes part of the social problems in community life. The novel *DKBC* depicts the reality of social injustice. This is illustrated by the following data. The quote indicates that the cooperative's management misused cooperative funds for personal gain by reducing the compensation amounts that the community should have received.

They inflated the shrinkage figures and colluded with middlemen to secure substantial profits, while the community, as cooperative members, suffered losses. These actions demonstrate that power is used to enrich oneself without regard for the community's well being (Harjon & Wijanarko, 2024:224). Through this depiction, Ahmad Tohari highlights the social reality of inequality and injustice faced by the underprivileged due to the behavior of those in power. Such actions contradict the principle of justice as outlined by John Rawls (Ardiono et al., 2019:94), who states that social and economic inequalities must benefit the least advantaged. This quote illustrates how the underprivileged, who are the owners of the coconut trees, are actually harmed by those in power, reflecting an abuse of authority and unfair treatment of the vulnerable.

Meanwhile, when Mbok Ralem, a poor resident, needed assistance for medical treatment, the village head refused to use the funds to help her. This situation reveals unfair treatment of the underprivileged, as personal interests and official positions are prioritized over the needs of citizens facing hardship. Furthermore, this ostracism occurs due to differing attitudes or views from those in power. This situation indicates that people who do not align with the authorities may face discrimination and lose their social standing within their community. Such acts of ostracism reflect unfair treatment of the underprivileged.

Pambudi loses the right to be treated well and equally within his social

Herson Kadir, Eva Putri Magfirah, Novita Abas, Anesa Dwinarti Tute, Jein Latif, Marwah Ali, Yunitasari A. Umar Social Realities in Ahmad Tohari's Social Realities in Ahmad Tohari's Di Kaki Bukit Cibalak: An Alan Swingewood Sociological Literary Analysis

environment. Furthermore, the community immediately believed the accusations without giving Pambudi a chance to explain or defend himself, causing him to face arbitrary treatment and social exclusion. This incident highlights the existence of social injustice that still frequently occurs in society, particularly against groups in vulnerable positions within the social structure. This aligns with Faruk (2014:1), perspective, who states that literary sociology seeks to understand the mechanisms of socialization and cultural learning processes that influence an individual's role within the social structure.

The Aspect of Abuse of Power

Abuse of power refers to the act of using authority, position, or power held by an individual particularly public officials in an unlawful or improper manner, deviating from the intended purpose of such authority, for the benefit of a group, an individual, or a specific party, thereby harming others, society, or the state, and violating the law and principles of justice (SY & Nurwina, 2024:17). According to Max Weber (Sentra & Andri, 2022:120), power is the opportunity possessed by an individual or a group to impose their own will upon society, while remaining capable of exercising it even in the face of resistance or opposition from other individuals or groups.

The novel *DKBC* depicts the reality of the abuse of power. Such actions demonstrate that power is used to force someone to resign outside the proper official mechanisms, so that the decision does not arise from fair and objective procedures. This reflects a form of occupational pressure that harms certain parties because the loss of position is not based on performance evaluation but rather on coercion from those holding higher authority. This abuse of power leads to the type of coercive power. According to Tosi et al. (Paramita, 2011:8), coercive power is power derived from an individual's ability to impose punishment or sanctions on others. This power operates through the threat of negative consequences, such as burdensome tasks, unpleasant treatment, or administrative sanctions like salary deductions or removal from office. The compliance that arises is not driven by awareness but by fear of punishment.

Furthermore, the shrinkage figures, which should reflect actual conditions, are manipulated to unlawfully inflate profits. This action not only harms others but also reflects the use of one's position for personal or group economic gain, thereby constituting a form of fraud in the management of production output and a deviation from the principles of honesty and accountability. This aligns with the view of Tosi et al., (Paramita, 2011:9), namely the concept of legitimate power, which is considered valid because it is granted through rules, agreements, or organizational structures. This power is inherent to a specific position or rank, thereby granting an individual the right to regulate and direct others.

Legitimate power is accepted because it is supported by social systems and cultural values such as seniority, position, and formal authority. Actors use their

influence or position to set prices outside of fair mechanisms, thereby creating injustice within the trading system. Additionally, the existence of commissions from middlemen indicates the presence of unofficial additional profits, meaning power is used not to serve the public interest but to secure personal or group gains. This also aligns with the type of legitimate power described by Tosi et al., (Paramita, 2011:9), which is power that is legitimate because it stems from a position within an organizational structure, enabling an individual to regulate others' behavior based on established rules.

Although its use was intended to resolve compensation issues, the action still constitutes a deviation because cooperative funds should be managed transparently and in accordance with regulations. This reflects weak accountability in financial management as well as the misuse of shared resources for specific interests. The character exploits others' dependence on him to impose personal interests unrelated to his duties or the public good. This situation reveals a power imbalance exploited to coerce others into complying with his demands, thereby violating principles of ethics, justice, and respect for individual rights. These conditions indicate that the abuse of power in the novel serves not only as a plot device but also represents the social realities occurring within society. This aligns with Albanjari (2025:145), view that literary works can be understood as a medium that represents the complexity of human relationships, the dynamics of power, and the social conflicts occurring within the context of societal life.

The findings of this study indicate that all three dimensions of Alan Swingewood's sociology of literature can be found in the novel *DKBC*. First, literature as a social reflection is evident in the depiction of poverty, social injustice, and abuse of power, which represent the reality of life in rural Indonesian communities. Second, literature in relation to the author is reflected in Ahmad Tohari's consistent tendency to highlight the lives of the common people and marginalized groups in his works. The author's social experiences and cultural background influence the selection of themes and the conflicts presented in the novel. Third, literature in relation to history is evident in the social setting of the novel, which depicts the conditions of rural Indonesia in the 1970s, when social inequality, the dominance of the village elite, and the public's limited access to economic resources remained pressing issues.

In addition to its historical relevance, the issues raised in the novel remain relevant to contemporary Indonesia. The abuse of power, unequal access to economic resources, and the marginalization of certain social groups are still social issues frequently encountered in society. Therefore, the novel *DKBC* not only documents the social realities of the past but also offers a critical reflection on social issues that persist to this day.

5. Conclusion

Based on the research findings on Ahmad Tohari's novel *DKBC* using Alan

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Swingewood's sociological approach to literature, it can be concluded that the novel represents various forms of social reality in rural Indonesian society during the 1970s. This social reality is depicted through issues of poverty, social injustice, and the abuse of power within the rural community.

The aspect of poverty in Ahmad Tohari's novel *DKBC* is depicted through the living conditions of the underprivileged, such as economic constraints, difficulty in finding employment, poor housing quality, and the inability to meet basic living needs. Poverty in this novel not only reflects material deprivation but also illustrates the community's limited access to social welfare.

The aspect of social injustice in Ahmad Tohari's novel *DKBC* is depicted through the unfair treatment of the underprivileged by those in power. Cooperative officials and village authorities exploit their positions for personal gain, while the poor are disadvantaged and denied their rightful entitlements. Furthermore, those who attempt to uncover the truth, such as Pambudi, face ostracism and discriminatory treatment. This highlights social inequality and the lack of protection for the underprivileged.

The aspect of abuse of power in Ahmad Tohari's novel *DKBC* is illustrated by the actions of village officials and certain parties who misuse their positions and authority for personal or group interests. Forms of this abuse of power include manipulating cooperative data, misusing public funds, imposing their will, and using their power to pressure others. These conditions indicate that power in the novel is used more to uphold the interests of certain groups than to improve the welfare of the community.

Through this depiction of social reality, the novel *DKBC* serves as a reflection of the social life of rural Indonesian communities. Thus, Alan Swingewood's sociological approach to literature is relevant for uncovering the relationship between literary works and the social reality that underlies them.

Theoretically, this study reinforces Alan Swingewood's view that literary works can function as social documents that record the conditions of society during a specific period. This study also demonstrates that literary analysis does not merely focus on the intrinsic elements of a work but can be used to understand the social structure, power relations, and the dynamics of societal life that underpin the creation of a literary work.

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