

SOCIAL CLASS IN SHORT STORY "HARAPAN DI KOTA KECIL" BY MUSHLIH KHALWANI BASED ON KARL MARX PERSPECTIVE

Muhammad Labib Bara Ramadhan[1], Abdul Basid [2], Al Lastu Nurul Fatim [3]

200301110158@student.uin-malang.ac.id

[1], [2], [3] Maulana Malik Ibrahim State Islamic University
Malang, Indonesia

Abstract: This study aims to provide new insights to researchers about the phenomenon of social class that exists in literary work in the form of short stories. In addition, this research also aims theoretically to show the conditions of social class, the causes of social class, and the impact of the occurrence of social class in Mushlih Khalwani's short story entitled "Harapan di Kota Kecil" as well as a complement to previous studies on the topic of discussing social class in literary works. This research is a descriptive qualitative research. Descriptive qualitative research describes all types of sign systems that allow a more complete and comprehensive understanding of the subject under study. Defines qualitative research as scientific research aimed at understanding phenomena in a natural social context by prioritizing in-depth communicative interaction between the researcher and the phenomenon under investigation. The upper social class group is evidenced by (1) a group of thugs who acted arbitrarily toward the city residents and (2) the city government who closed their eyes and ears in the case of the death of the owner of the orphanage foundation because they had an interest. (3) Thugs ordered the orphanage children to pickpocket. (4) The court gave the land rights of the orphanage to the government. In addition to the upper-class groups, researchers also found the existence of lower-class groups in the short story "Harapan di Kota Kecil" by Mushlih Khalwani, as evidenced by: (1) city residents who are no longer able to follow the demands of the thugs, (2) the background of the main character in the short story which comes from the laborers and coolies, (3) the owner of the inheritance rights of the foundation's land who lost in court.

Keywords: Karl Marx, Phenomenon, Social class, Short story

INTRODUCTION

Humans, as social beings, cannot be separated from social relationships between fellow humans. Social relations between fellow humans, commonly called social interactions, are formed dynamically to realize the relationship between humans and humans, group relations with groups, and human relations with their groups and vice versa (Safitri & Suharsono, 2020). The connections, as described, trigger the existence of social class spaces in social relations. The most significant factor in the creation of social classes is the economic background of each human being. Humans with a lower-middle financial environment will interact more often with those with a lower-middle experience. Likewise, humans with upper-middle-class knowledge will interact more often with upper-middle-class locations. It certainly impacts social inequality, negatively affecting social interaction because of social class differences.

Karl Marx had tensions that determined the difference between the social and capitalist classes (Syafitri, 2019). This tension compares logical forms of difference (Go, 2020). Social class is related to wealth and honor (Subekti & Prihandini, 2022). Wealth and honor social classes can be created due to differences in power possessed (Setyarum, 2016). The basic social class concepts are economic

activity (Amri, 2020) and social injustice (Hunkler et al., 2022). Social classes occur in human life because of economic factors and power between the upper and lower classes (Fatoni & Sari, 2022). Social classes (Hendriwani, 2020) divided into three parts: the laborers (living from wages), the owners of capital (living from profits), and the last is inhabited by landlords (living from land rate) (Kusumastuti & Nugroho, 2017).

Previous researchers have carried out studies on social class in literary works, such as a research study entitled "Social class in the novel *Rahasia Negeri Osi* by Abinaya Ghina Jamela" (Apriliastutik & Rahmayanti, 2022). Likewise, research conducted has the same theory in reviewing research (Ambarsari, 2019; Nisa', 2019; Subekti & Prihandini, 2022); it is just that the object used is a novel, while this study uses a short story object. In addition, a study entitled "Depiction of Social Class in a Collection of Short Stories *Journey in Search of Chicken* by Armin Bell" (Nabur & Danu, 2019). In addition, the research conducted has similarities in theory used and short stories as objects (Arbaini, 2022; Falah, 2018; Mahendra et al., 2021; Panae & Islahuddin, 2020; Yangsen, 2021); it has differences in the aspects of social class highlighted in the study. The research conducted has similarities to the study of social class but has different objects of study that examine films (Dwijayanti & Karono, 2021; Kusumastuti & Nugroho, 2017; Prasetya, 2022; Ulhasanah, 2020), so the theory used is other from this research.

Based on previous studies on social class, various objects and perspectives are used by each earlier researcher of the research process. This study aims to provide new insights to researchers about the phenomenon of social class in literary work in the form of short stories. In addition, this study also aims to theoretically show the forms of social class, the causes of social class, and the impact of the occurrence of social class in Mushlih Khalwani's short story entitled "Harapan di Kota Kecil" as well as a complement to previous studies on the topic of discussing social class in literary works. The researcher hopes that this study can spark further researchers to expand research on social class more broadly and innovatively.

The phenomenon of social class that occurs factually is fascinating to be discussed in a study. However, this time, the researcher tries to reveal the existence of social class in a short story by Muslih Khalwani entitled "**Harapan di Kota Kecil.**" This inspirational short story depicting a struggle has elements of colonial style in the storyline composed by the author. Where a small town is controlled by leaders who are really into wealth, throne, and honor has a terrible impact on people with middle to lower backgrounds - to the point where a group of village youths feels uneasy about the condition of the city that is no longer conducive. Try to restore the city's state as before with a prosperous and peaceful society.

Researchers assume that the existence of social classes that create social gaps between humans will trigger hostility between humans, which will later change the pattern of social life that was initially between fellow humans without any differences to be divided. The lower middle class will only socialize with the lower middle class, and the upper middle class will only associate with the upper middle class. With such arguments, the researcher examines social class in literary works through Karl Marx's social class theory.

METHOD

This research is qualitative. Qualitative research is a process for understanding human or social phenomena by creating a broad and complex picture, which is then presented with descriptions of words and reporting detailed views obtained from various sources and conducted naturally (Adlini et al., 2022). Descriptive methods are usually used in qualitative research as descriptive research determines the value of independent variables, either one or more variables, without comparing or connecting with other variables (Creswell, 2015). Descriptive qualitative research describes all types of sign systems that allow a more complete and comprehensive understanding of the subject under study. Defines qualitative research as scientific research aimed at understanding phenomena in a natural social context by prioritizing in-depth communicative interaction between the researcher and the phenomenon under investigation. In this case, the description of social class is in a short story entitled "Harapan di Kota Kecil" by Mushlih Khalwani.

The data are texts in words, sentences, and discourse, namely the description of social class in "Harapan di Kota Kecil" by Mushlih Khalwani. The research instrument is a tool for collecting data. In

this case, placing the research as a literary study, the researcher focuses on the text, namely "Harapan di Kota Kecil" by Mushlih Khalwani. Apart from that, the tools used by researchers in conducting research are pens, books, and laptops. The steps of data collection are: First, intensive reading. Second: Understanding the content of the task. Third, highlight words or phrases related to the research topic. The fourth highlighted word or phrase is the first data collected in this study.

In the first stage of data analysis techniques, researchers reduce the raw data collected in the previous steps to obtain more specific data. Second, from the data that has been reduced, the researcher represents the data by compiling the data in the form of a structured collection of information; this is done to make it easier to get conclusions from the data that has been processed. Third, the process of concluding is carried out by re-analyzing the data that has been reduced and arranged by looking for the meaning of each data, then recording with an orderly explanation pattern. As for data collection, researchers conducted documentation in the form of words, sentences, or conversations in the short story "Harapan di Kota Kecil" by Mushlih Khalwani.

In data analysis techniques, researchers do: First, data reduction. Data reduction is a selection process that focuses on simplifying, extracting, and transforming "raw data" from written field notes. Second, data representation presents information as a collection of structured information that provides opportunities to draw conclusions and take action. Third concluding, qualitative analysts begin at the beginning of data collection by looking for the meaning of things, noting regularities, patterns, explanations, possible configurations, causal processes, and propositions. The data collection technique researchers use is data documentation in the form of words, sentences, and conversations in "Harapan di Kota Kecil" by Mushlih Khalwani (Miles & Huberman, 2014)

FINDINGS AND DISCUSSION/ANALYSIS

The short story "Harapan di Kota Kecil" by Mushlih Khalwani tells the story of a group of young people who fight for their small town against a government slowly discriminating against the lower classes, utilizing an old house at the city's end to discuss and strategize against the government. The underground movement strategy used by the youth to avoid being monitored by thugs sent by the government. Slowly, the youth guerrilla in the villages invited people to realize the heinous acts committed by the government against its people. Karl Marx explained social class; Marx said every era stands on exploitative legs, especially in the economic realm between humans and other humans (Arif et al., 2020). This exploitation creates human oppression and divides conflicts into conflicting social classes, so every era is a struggle for change or a revolutionary spirit. From Marx's explanation, the short story "Harapan di Kota Kecil" by Mushlih Khalwani is very suitable for analyzing Karl Marx's social class theory.

Form of Social Class

Elements of Social Class	Forms of Social Class
Upper class	Thugs organize people's lives.
	Thugs ordered the orphanage children to pickpocket.
	The government disregarded demolition of the orphanage.
	The court granted the land rights of the orphanage to the government.
Lower class	Residents cannot afford to rely on thugs forever.
	The youths' backgrounds are coolies, pickpockets, and fishing laborers.
	The legal owner of the orphanage lost the land title trial.

Figure 1. Forms of Social Class

Upper class

The forms of social class that researchers found in the short story "Harapan di Kota Kecil" by Mushlih Khalwani are four forms that have indications of being the upper class, namely the city thugs who are abusive to the city residents and treat the orphans to become pickpockets and hawkers to

provide income to the thugs. In addition, the city government is indifferent to the oppression of the orphanage foundation because it is interested in becoming the owner of the land rights of the orphanage, which wants to be used as a government office. The two upper classes work together to stop the activities of the orphanage so that the city thugs can get orphans to work. In contrast, the city government aims to own the orphanage's land. The data quotation shows the existence of the upper class as follows:

"Are you sure this is all going to work out, Andy?" Max asked. "I'm sure, Max. This project is desperately needed by the people of this city, they can't afford to rely on those thugs forever." Andy replied (Khalwani, 2016).

He explained that many of the thugs in the city did not like the orphanage. They were upset that the children they usually sent to work as pickpockets, scavengers, or beggars were brought to the orphanage and given proper education. The government and security forces also seemed to disregard the incident. The government has long been eyeing the land where the orphanage is located to make way for a new and magnificent government building (Khalwani, 2016).

A month later, the court awarded the land to the government, even though the middle-aged couple had a teenage son. Inevitably, all the children in the orphanage were evicted from their place, including the children of the Werner couple. Some children were forced to join the thugs to work, including Max (Khalwani, 2016).

Why are there still so many poor and unemployed people even though their small-town crime rate is the highest in the country? The answer is that leaders from the city to the village level of government have a blind eye to money and power. They sacrifice the people for their interests. They forget about the people they are supposed to serve. Moreover, this corrupt government has been going on for decades. The residents had hopes for a new mayor who was elected three years ago. But his fate was the same as his predecessor, only as a government puppet (Khalwani, 2016)

From the data presented, the researcher comes from the excerpt from the short story "Harapan di Kota Kecil" by Mushlih Khalwani, which shows the existence of one of the elements of social class, namely the upper class. In his social class theory, Karl Marx places this upper-class element as a social group inhabited by humans with power, rank, and rich people (Bourgeois). It can be attributed to the data obtained by researchers about the upper-class group in Mushlih Khalwani's "Harapan di Kota Kecil," inhabited by thugs and the city government, where both exist as a group that can organize what the group wants.

Therefore, the existence of the upper class in Mushlih Khalwani's "Harapan di Kota Kecil" is categorized as an upper-class group based on their power to take action for the benefit of the group, which has an impact in the social context of oppression on the lower class groups inhabited by the majority of the city's population and urban workers. It will continue to happen until a government comes from the lower class.

Lower class

By the data listed in the table above, in addition to the existence of upper-class groups, in the short story "Harapan di Kota Kecil" by Mushlih Khalwani, researchers also found the presence of lower-class groups originating from city residents who work as construction coolies, porters, fishing laborers, and even a pickpocket. The data that shows the presence of the lower class in the short story "Harapan di Kota Kecil" by Mushlih Khalwani are as follows:

"Are you sure this is all going to work out Andy?" Max asked. "I'm sure, Max. This project is desperately needed by the people of this city, they can't afford to rely on those thugs forever." Andy replied (Khalwani, 2016).

They all came from this city but with different social backgrounds. Andy worked as a construction worker from the age of 12. He lived with other construction workers in the west of the city. Before joining the group, Max was a petty pickpocket who used to perform his acts in public places (Khalwani, 2016).

Then Paul, who until recently worked as a porter in the city market located right in the heart of the city, would carry the shopping of the buyers, mostly mothers, to their homes. He lives alone in a shack in the south of the town. On the other hand, Jack worked at the city's harbor in the north (Khalwani, 2016).

The three excerpts of data show how the dependence of the city dwellers on the city's prosperity is getting longer and longer. Furthermore, this triggered a group of young people to strategize to free the shackles of the city's suffering. Then, the second quote describes the various backgrounds of one of the young people who have these noble ideals. Starting from Andy, who comes from a family of construction coolies, Max who is a former market pickpocket; and also Paul, who works as a market porter who used to carry the merchandise of the buyers in the market and ask for wages for the services he has provided to these buyers.

It shows that the group of young people, namely Andy, Max, and Paul, if classified according to Karl Marx's social class theory, occupy a lower class position. According to Karl Marx's idea, this class is inhabited by workers or laborers. Thus, the grouping of the lower class that researchers found from the excerpt of the short story "Harapan di Kota Kecil" by Mushlih Khalwani is by Karl Marx's theory of social class perspective, especially the lower class inhabitants.

The existence of the lower class in the short story "Harapan di Kota Kecil" by Mushlih Khalwani shows resistance from the lower-class group to the upper-class group initiated by three young men with almost the same background and the same dream or goal, trying to ennoble and prosper the city's population from the shackles of oppression carried out by upper-class groups with their interests. It shows a disregard for the structure of social relations illustrated in a critique and action to realize personal arguments (Granovetter, 1985). An argumentative view that implies social change will expose more sensitive conflictual relationships (Siregar & Zulkarnain, 2022).

Causes of Social Class

The various social life is a separate value in the social environment. However, the many kinds of human social life can sometimes lead to natural social groups. What is most evident from the short story "Harapan di Kota Kecil" by Mushlih Khalwani about social classes is the different power and economic backgrounds. Researchers have also found some data that shows the causes of social class in the short story "Harapan di Kota Kecil" by Mushlih Khalwani as follows:

He explained that many of the thugs in the city did not like the orphanage. They were upset that the children they usually sent to work as pickpockets, scavengers, or beggars were brought to the orphanage and given proper education. The government and security forces also seemed to disregard the incident. The government has long been eyeing the land where the orphanage is located to make way for a new and magnificent government building (Khalwani, 2016).

Why are there still so many poor and unemployed people, and even their small-town crime rate is the highest in the country? The answer is that leaders from the city to the village level of government have a blind eye to money and power. They sacrifice the people for their interests. They forget about the people they are supposed to serve. Furthermore, this corrupt government has been going on for decades. Residents had hopes for a new mayor who was elected three years ago. However, his fate was the same as his predecessor, only as a government puppet (Khalwani, 2016).

In the data found by researchers about the causes of social class in the short story "Harapan di Kota Kecil" by Mushlih Khalwani, as the two short story excerpts described above, there is a group of

thugs who do not like the existence of an orphanage in the city because the orphans who are usually exploited by thugs already have a place to live with people who protect them and get a proper education. In addition, the city government also disregarded the case of the death of the owner of the orphanage foundation because the city government has long been eyeing the land that the orphanage has occupied to be used as a government office. The existence of a government system that was considered dilapidated prompted the population to take action. So, a statement emerged that the culture of the government would hurt the residents.

The social class theory of Karl Marx's perspective explains that social life will create new social spaces with each social space that will be inhabited based on the same background. In this case, Karl Marx's social class theory has mentioned that there will be upper-class and lower-class groups. The upper-class group, as the owner of power, rank, or wealth, will continue to do the things they want and unknowingly harm the lower class or workers, where class identification and measurement are also often expressed based on the idea of categories in political behavior (Harris, 2020).

It can be taken from the data that researchers have found that the cause of the occurrence of social class in the short story "Harapan di Kota Kecil" by Mushlih Khalwani is the data, namely, the existence of two upper-class groups with an interest in doing what the group needs alone, from the group of thugs needing orphans and from the government group eyeing the land of the orphanage foundation. The two upper-class groups do whatever it takes to achieve the group's goals without considering social values. In addition, the value of harmony in life, such as obligation, tolerance, and cooperation, should be created in every interaction between humans (Faidis et al., 2021).

Impact of Social Class

Social classes have a natural process in the formation of social classes; of course, there are causes and impacts of the occurrence of social classes. It seems impossible if a group initially in the same group became divided into several new groups without any differences or conflicts as the cause. It is also what the researcher felt after analyzing the short story "Harapan di Kota Kecil" by Mushlih Khalwani, which significantly emphasizes the existing social class. Therefore, researchers found the impacts that occur due to social types in an environment or city. The small town was originally one of the developed cities in the country, which then shifted into a terrifying city, especially for residents who are classified as middle to lower class. Originating from the residents' discomfort with the arbitrary behavior of city thugs and the government that seems to close its eyes and ears to its residents. It also identifies the formation of social mobility in an environment motivated by socio-economics (Hunkler et al., 2022)

So, there is a social class division, namely, the upper class and the lower class. It is apparent who is the upper class and who is the lower class. The visibility of social classes is done by eliminating class and ethnicity to ensure social mobility (Roberts, 2021). However, the formation of social classes allows the emergence of resistance from the lower class to the upper class; of course, this is an impact of the greed of the upper class that can harm the lower class. The small town that was initially the most advanced city is left with the hopes proclaimed to the lower-class youth who dreamed of solving the greed of the upper-class groups. By the title, Harapan di Kota Kecil.

CONCLUSION

Looking at the results that researchers in this study have presented, the researchers concluded that there are several forms of social class contained in the short story "Harapan di Kota Kecil" by Mushlih Khalwani in the form of the existence of upper social class groups and lower social classes along with acts of oppression and resistance as well as the causes and effects of the fact of social classes in the short story "Harapan di Kota Kecil" by Mushlih Khalwani. The upper social class group is evidenced by (1) a group of thugs who act arbitrarily toward the townspeople and (2) the city government that turns a blind eye and ear to the death of the owner of the orphanage foundation because it has an interest. (3) Thugs ordered the orphanage children to pickpocket. (4) The court gave the land rights of the orphanage to the government. In addition to the upper-class groups, researchers also found the existence of lower-class groups in the short story "Harapan di Kota Kecil" by Mushlih Khalwani, as evidenced by: (1) city residents who are no longer able to follow the demands of the thug group, (2) the background of the main character in the short story which comes from the laborers and coolies, (3) the owner of the

foundation's land inheritance rights who lost in court. Not only that, in the short story "Harapan di Kota Kecil" by Mushlih Khalwani, there are also forms of oppression from the upper-class groups as well as records of resistance from the lower-class groups.

Thus, the existence of social class in the short story "Harapan di Kota Kecil" by Mushlih Khalwani is a picture we can feel in real life. However, the author tries to narrate in the form of a short story that is very interesting to read by admirers of Karl Marx. Reading the work will show how Karl Marx's theories feel natural, especially with his social class theory. In the short story, the differences in social class that occur, even the two camps from the story's beginning to the end, are always involved in paragraph after paragraph. Thus, readers who analyze Karl Marx's social class theory will feel a particular dish from the short story.

REFERENCE

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/https://doi.org/10.33487/edumaspul.v6i1.3394>
- Ambarsari, T. A. B. (2019). Pertentangan Kelas Sosial dalam Novel Puya ke Puya Karya Faisal Oddang: Kajian Teori Marxisme. *SENASBASA: Seminar Nasional Bahasa Dan Sastra*, 1000–1008. <http://research-report.umm.ac.id/index.php/SENASBASA/article/viewFile/3274/2960>
- Amri, T. Z. (2020). Relasi Struktur Kelas Sosial Marx dalam Naskah Drama "Kocak-Kacik" dan "Kapai-Kapai" Karya Arifin C. Noer. *DEIKSIS*, 12, 307–318. <https://doi.org/https://doi.org/10.30998/deiksis.v12i03.6514>
- Apriliastutik, & Rahmayanti, R. (2022). Kelas Sosial Dalam Novel Rahasia Negeri Osip Karya Abinaya Ghina Jamela (Kajian Sosiologi Sastra Karl Marx). *SAPALA*, 9(3), 1–10.
- Arbaini, H. R. (2022). Stratifikasi Sosial dalam Antologi Cerpen "Lapar" Karya Abdurrahim Nashar (Tinjauan Sosiolinguistik). *JIIP: Jurnal Ilmiah Ilmu Pendidikan*, 5(4), 1157–1165. <https://doi.org/https://doi.org/10.54371/jiip.v4i5.540>
- Arif, S., Prataman, R. A., & Perdana, Y. (2020). Gerak Laju Sejarah dalam Pandangan Filsafat Karl Marx. *Jurnal Artefak*, 7(2), 1–12. <https://doi.org/https://doi.org/10.25157/ja.v7i2.3203>
- Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset Memilih di antara Lima Pendekatan*. Pustaka Pelajar.
- Dwijayanti, R. I., & Karono, R. A. (2021). Representasi Kelas Sosial dalam Iklan Meikartaversi "Aku Ingin Pindah ke Meikarta" di Media Youtube (Analisis Semiotika John Fiske). *WARNAPURA (Journal of Visual Communication Design)*, 1(2). <https://jurnal.umt.ac.id/index.php/WARNARUPA/article/view/8348/4173>
- Faidis, J., Missriani, & Fitriani, Y. (2021). Stylistic Analysis and Social Value in Andrea Hirata's Novel Ordinary People (Review Through a Literature Sociology Approach). *Jurnal Penelitian Guru Indonesia*, 6(2). <https://doi.org/https://doi.org/10.29210/021060jjpgi0005>
- Falah, F. (2018). Pertentangan dan Kesadaran Kelas Sosial dalam cerpen "Tikus Raskin" Karya Kartika Catur Pelita (Kajian Sastra Marxis). *Pertemuan Ilmiah Bahasa Dan Sastra Indonesia*, 487–496. <https://proceeding.unikal.ac.id/index.php/pibsi40/article/view/55/26>
- Fatoni, S. H., & Sari, R. H. (2022). Analisis Hegemoni Karl Marx terhadap Novel Sekali Peristiwa di Banten Selatan Karya Pramoedya Ananta Toer. *Jurnal DISASTRI: Pendidikan Bahasa Dan Sastra Indonesia*, 4(2), 185–196.
- Go, J. (2020). Three Tensions in the Theory of Racial Capitalism. *Sociological Theory*, 39(1), 38–47. <https://doi.org/https://doi.org/10.1177/0735275120979822>
- Granovetter, M. (1985). Economic Action and Social Structure: The Problem of Embeddedness. *American Journal of Sociology*, 91(3), 481–510. <https://www.jstor.org/stable/2780199>
- Harris, K. (2020). Unraveling the Middle Classes in Postrevolutionary Iran. *Rethinking Class and Social Difference (Political Power and Social Theory)*, pp. 103–134. <https://doi.org/https://doi.org/10.1108/S0198-871920200000037006>
- Hendriwani, S. (2020). Teori Kelas Sosial dan Marxisme Karl Marx. *Paradigma: Jurnal Kalam Dan Filsafat*, 2(01), 13–28. <https://doi.org/https://doi.org/10.15408/paradigma.v2i01.26617>

- Hunkler, C., Scharrer, T., Suerbaum, M., & Yanasmayan, Z. (2022). Spatial and Social Im/Mobility in Forced Migration: Revisiting Class. *Journal of Ethnic and Migration Studies*, 48(20), 4829–4846. <https://doi.org/https://doi.org/10.1080/1369183X.2022.2123431>
- Khalwani, M. (2016). *Harapan di Kota Kecil*. Cerpenmu.Com. <http://cerpenmu.com/cerpen-inspiratif/harapan-di-kota-kecil.html>
- Kusumastuti, A. N., & Nugroho, C. (2017). Representasi Marxisme dalam Film Sejarah (Kajian Semiotika John Fiske Pertentangan Kelas Sosial pada Film Guru Bangsa Tjokroaminoto). *SEMIOTIKA: Jurnal Komunikasi*, 11(1), 799–814. <https://doi.org/http://dx.doi.org/10.30813/s:jk.v11i1.947>
- Mahendra, D. Y., Sidiq, A. P., & Santosa, B. T. (2021). Analisis Kelas Sosial dan Masyarakat dalam Cerpen Wash Karya Willian Faulkner. *Seminar Nasional Publikasi Hasil-Hasil Penelitian Dan Pengabdian Masyarakat UNIMUS*, 820–828. <https://prosiding.unimus.ac.id/index.php/semnas/article/view/854>
- Miles, M. B., & A. Michel Huberman, J. S. (2014). *Qualitative Data Analysis A Methods Sourcebook Edition 3*. Sage.
- Nabur, Y. J., & Danu, A. K. (2019). Penggambaran Kelas Sosial dalam Kumpulan Cerpen Perjalanan Mencari Ayam Karya Armin Bell Kajian Sosiologi Sastra Marxis. *Politera: Jurnal Penelitian Pendidikan Bahasa, Sastra, Dan Budaya*, 2(2), 113–122. <https://jurnal.unikastpaulus.ac.id/index.php/jp/article/view/1652>
- Nisa', I. N. (2019). Perbedaan Kelas Sosial pada Novel Bumi Manusia Karya Pramoedya Ananta Toer. *SENASBASA: Seminar Nasional Bahasa Dan Sastra*, 398–408. <https://doi.org/https://doi.org/10.22219/v3i2.3192>
- Panae, A., & Islahuddin. (2020). Pertentangan Kelas dalam cerpen Kuda Itu Seperti Manusia Juga Karya Kuntowijoyo: Analisis Sosiologi Sastra Marxis. *SENASBASA: Seminar Nasional Bahasa Dan Sastra*, 249–258. <https://doi.org/https://doi.org/10.22219/v4i1.3686>
- Prasetya, L. T. (2022). Representasi Kelas Sosial Dalam Film Gundala (Analisis Semiotika Roland Barthes). *Jurnal Audiens*, 3(3), 91–105. <https://doi.org/https://doi.org/10.18196/jas.v3i3.12697>
- Roberts, P. (2021). Class Dismissed: International Mobility, Doctoral Researchers, and (Roma) Ethnicity as a Proxy for Social Class? *Discourse: Studies in the Cultural Politics of Education*, 42(1), 142–154. <https://doi.org/https://doi.org/10.1080/01596306.2020.1855569>
- Safitri, A., & Suharsono. (2020). Budaya Siri' Na Pacce dan Sipakatau dalam Interaksi Sosial Masyarakat Sulawesi Selatan. *Jantra Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 102–111. <https://doi.org/https://doi.org/10.25077/jantro.v22.n1.p102-111.2020>
- Setyarum, A. (2016). Stratifikasi Sosial dalam Novel Orang Miskin Dilarang Sekolah Karya Wiwid Prasetyo. *Pena Jurnal Ilmu Pengetahuan Dan Teknologi*, 30(2), 49–56. <https://doi.org/http://dx.doi.org/10.31941/jurnalpena.v30i2.496>
- Siregar, I., & Zulkarnain. (2022). The Relationship between Conflict and Social Change in the Perspective of Expert Theory: A Literature Review. *International Journal of Arts and Humanities Studies*, 2(1), 9–16. <https://doi.org/https://doi.org/10.32996/bjahs.2022.2.1.2>
- Subekti, F. M., & Prihandini, A. (2022). Kelas Sosial di Novel The Great Gatsby. *Mahadaya: Jurnal Bahasa, Sastra, Dan Budaya*, 2(2), 187–195. <https://doi.org/10.34010/MHD.V2I2.7679>
- Syafitri, R. (2019). No Title Gerakan Buruh Di Indonesia Dalam Analisis Teori Perjuangan Kelas Karl Mark. *JMM: Jurnal Masyarakat Maritim*, 3(2), 36–49. <https://doi.org/https://doi.org/10.31629/jmm.v3i2.1719>
- Ulhasanah, L. (2020). Pemaknaan Stereotip Gender dan Kelas Sosial pada Film "Little Woman." *Sense: Journal of Film and Television Studies*, 3(1), 69–75. <https://doi.org/https://doi.org/10.24821/sense.v3i1.5100>
- Yangsen, B. R. (2021). Tanda Kelas Sebagai Kritik Sosial dalam Kumpulan Cerpen Mata Yang Enak Didandang Karya Ahmad Tohari: Analisis Semiotika. *Jurnal Ilmiah Mandala Education*, 9(2), 1077–1082. <https://doi.org/10.58258/jime.v9i1.4993>
- olubinski, D. C., Marino, C., Nikčević, A. V., & Spada, M. M. (2019). A metacognitive model of self-esteem. *Journal of Affective Disorders*, 256, 42–53.

Tyas, A., & Tunga, T. (2022). Tahlīl Syi ' ir Ta ' widzāt li Madāini al - Ghazali fī Mausū ' ah Syi ' r al - Masrah wa al- Marāyā li Adonis (Dirāsah Tahlīliyah Simiyāiyah ' inda Michael Riffaterre). 3(2), 109-125.