

SOCIAL FACTS IN PRAMOEDYA ANANTA TOER'S *THE GIRL FROM THE COAST*: SOCIOLOGY OF LITERATURE

THESIS

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MALANG
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THESIS

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MALANG**

2023

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Social Facts in Pramoedya Ananta Toer’s *The Girl from the Coast: Sociology of Literature***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 16 Juni 2023

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APPROVAL SHEET

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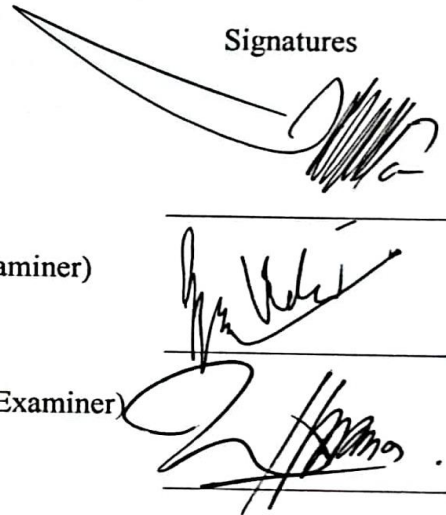
This is to state that Rizkia Yuliana's thesis entitled **Social Facts in Pramoedya Ananta Toer's *The Girl from the Coast: Sociology of Literature*** has been approved by the Board of Examiner as one of the requirements for the degree of Sarjana Sastra (S.S.) in Department of English Literature.

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MOTTO

It's does not matter how slowly you go, so long as you do not stop.

(Confucius)

DEDICATION

This thesis is dedicated to

My beloved family, my parents, my grandparents, my siblings, my aunty
and uncle, and my cousins who always supported me.

My beloved best friend who always support and accept my complaints
during the process of working on this thesis.

All my teachers from kindergarten to high school who have taught me and
motivated me.

My lecturers, who have guided me so far that I can get to this point.

Bangtan Sonyeondan, Kim Namjoon, Kim Seokjin, Min Yoongi, Jung
Hoseok, Park Jimin, Kim Taehyung, Jeon Jungkook, who always motivate
me and give me spirit.

My future partner in life.

It was myself who had wanted to fight to get to this point.

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I realize that during the process of writing this thesis, I encountered several obstacles. However, thanks to the guidance, assistance, and cooperation of several parties, the blessings of my parents, and the blessing of Allah, I was able to overcome the obstacles. Therefore, I would like to thank my parents for raising and giving me sincere affection and love, which has become my first school. Also people who always support and have given me encouragement, motivation, and prayers throughout my life. Starting from when I was small until I was in college. Also, I would like to thank my advisor Mr. Dr. Syamsudin, M. Hum. who has always guided and helped me in the process of working on this thesis.

Furthermore, I would also like to express my gratitude and appreciation to all those who have contributed and also motivated me during the process of completing this thesis.

1. All lecturers in the English Literature department, thank you for all the knowledge and also the lessons that have been given to me, so that I can complete my undergraduate studies.

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3. My friends who always support me and listen to all my complaints during the process of completing this thesis.
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6. All my classmates in the English Literature department (2018).
7. To myself who has been able to fight so far. Who never give up, and always want to keep trying.

I realize that my thesis is far from perfect. Therefore, I always expect criticism and suggestions for the achievement of good research. Hopefully this research is useful and can add to the knowledge of the readers.

The Researcher,



Rizkia Yuliana

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Abstract

Yuliana, Rizkia (2023) Social Facts in Pramoedya Ananta Toer's *The Girl from the Coast*: Sociology of Literature. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Syamsudin, M. Hum.

Keywords Social: Social Fact, Sociology of Literature, *The Girl from the Coast*

Social facts are often found in society. Although, often people do not understand and are also aware of it. Social facts are coercive. In addition, the action has existed and been carried out since ancient times and is still being carried out today. Thus, in dealing with social facts, individuals must realize that is a rule or even an obligation that must be carried out and if not carried out, then the individual will receive punishment or even social rejection. Therefore, the aims of this thesis are (1) to find out what kinds of social facts exist in the novel *The Girl from the Coast*. Then, (2) to find out how the characters in *The Girl from the Coast* face the social facts. This thesis uses the Literary Criticism method with the Sociological approach. Then, in outline, this thesis uses the theory of social facts by Emile Durkheim. Thus, the results obtained are (1) Several forms of social facts in the novel *The Girl from the Coast* by Pramoedya Ananta Toer; a) Material. From the material form, there are several forms of social facts found in the novel, such as marriage, work, Javanese culture, and Islamic sharia. b) Non-Material. For the non-material form, there is only one form found in the novel, that is egoism. (2) How the characters in *The Girl from the Coast* novel by Pramoedya Ananta Toer face the social facts by Emile Durkheim. Therefore, readers can make this novel as material for research using topics other than social facts, such as psychology of literature or other theories.

البحث مستخلص

يوليانا ، ريزكيا (٢٠٢٣) حقائق اجتماعية في برامويديا أناننا توير *The Girl from the Coast* فرضية. قسم الأدب الإنجليزي ، كلية الإنسان ، مولنا مالك إبراهيم الجامعة الإسلامية مالنح. المشرف، مزكي عفيف الدين، م. ف د.

الكلمات الرئيسية: الحقيقة الاجتماعية ، علم اجتماع الأدب ، *The Girl from the Coast*

غالبًا ما توجد الحقائق الاجتماعية في المجتمع. على الرغم من أن الناس في كثير من الأحيان لا يفهمون ويدركون ذلك أيضًا. الحقائق الاجتماعية قسرية. بالإضافة إلى ذلك ، كان العمل موجودًا ونُفذ منذ العصور القديمة وما زال يتم تنفيذه حتى اليوم. وبالتالي ، عند التعامل مع الحقائق الاجتماعية ، يجب على الأفراد أن يدركوا أن هذه قاعدة أو حتى التزام يجب تنفيذه ، وإذا لم يتم تنفيذه ، فسيُلقى الفرد عقابًا أو حتى رفضًا اجتماعيًا. لذلك ، فإن أهداف هذه الأطروحة هي (١) معرفة أنواع الحقائق الاجتماعية الموجودة في رواية *The Girl from the Coast*. ثم ، (٢) لمعرفة كيف تواجه الشخصيات في *The Girl from the Coast* الحقائق الاجتماعية. تستخدم هذه الأطروحة أسلوب النقد الأدبي مع المنهج السوسولوجي. ثم ، في الخطوط العريضة ، تستخدم هذه الأطروحة نظرية الحقائق الاجتماعية لإميل دوركهايم. وهكذا ، فإن النتائج التي تم الحصول عليها هي (١) عدة أشكال من الحقائق الاجتماعية في رواية الفتاة من الساحل بريموديا أناننا توير. أ) المواد. من الشكل المادي ، توجد عدة أشكال من الحقائق الاجتماعية الموجودة في الرواية ، مثل الزواج والعمل والثقافة الجاوية والشريعة الإسلامية. ب) غير مادي. بالنسبة للشكل غير المادي ، يوجد شكل واحد فقط في الرواية ، وهو الأنانية. (٢) كيف تواجه الشخصيات في رواية *The Girl from the Coast* للكاتب برامويديا أناننا تور الحقائق الاجتماعية لإميل دوركهايم. لذلك ، يمكن للقراء جعل هذه الرواية مادة للبحث باستخدام موضوعات أخرى غير الحقائق الاجتماعية ، مثل علم نفس الأدب أو نظريات أخرى

Abstrak

Yuliana, Rizkia (2023) Social Facts in Pramoedya Ananta Toer's *The Girl from the Coast*: Sociology of Literature. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Syamsudin, M. Hum.

Kata Kunci: Fakta Sosial, Sosiologi Sastra, *The Girl from the Coast*

Fakta sosial banyak dijumpai di masyarakat. Meskipun, seringkali orang tidak mengerti dan juga menyadarinya. Fakta sosial bersifat memaksa. Selain itu, tindakan tersebut sudah ada dan dilakukan sejak zaman dulu dan masih dilakukan hingga saat ini. Dengan demikian, dalam menghadapi fakta sosial, individu harus menyadari bahwa itu adalah aturan atau bahkan kewajiban yang harus dilakukan dan jika tidak dilakukan, maka individu tersebut akan mendapat hukuman atau bahkan penolakan sosial. Oleh karena itu, skripsi ini bertujuan untuk (1) menemukan fakta sosial apa saja yang ada dalam novel *The Girl from the Coast*. Kemudian, (2) untuk mengetahui bagaimana karakter dalam *The Girl from the Coast* menghadapi fakta sosial. Skripsi ini menggunakan metode Kritik Sastra dengan pendekatan Sosiologi. Kemudian secara garis besar tesis ini menggunakan teori fakta sosial dari Emile Durkheim. Dengan demikian, hasil yang diperoleh adalah (1) Beberapa bentuk fakta sosial dalam novel *The Girl from the Coast* karya Pramoedya Ananta Toer; a) Material. Dari bentuk material ini, terdapat beberapa bentuk fakta sosial yang ditemukan dalam novel tersebut, seperti pernikahan, bekerja, budaya Jawa, dan syariat Islam. b) Non-Material. Dari bentuk non-material, hanya ada satu bentuk yang ditemukan dalam novel, yaitu egoisme. (2) Bagaimana tokoh-tokoh dalam novel *The Girl from the Coast* karya Pramoedya Ananta Toer menghadapi fakta sosial karya Emile Durkheim. Oleh karena itu, pembaca dapat menjadikan novel ini sebagai bahan penelitian dengan menggunakan topik selain fakta sosial, seperti psikologi sastra atau teori lainnya.

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CHAPTER I

INTRODUCTION

This chapter is written to discuss the background of the study, which includes reasons for choosing the research topic and some previous studies. After that, this chapter also writes about the problems of the study, the significances of study, and the scope and limitations that are in the next section. In addition, in this chapter, the researcher also provide some definitions of key terms to make it esier for readers in understand the contents of this research.

A. Background Study

Social fact have an important position in society. Social fact is a behavior carried out by someone in society (Durkheim, 1895). This social fact looks more at the conditions and also the reality that is developing in society through a series of observations and observations that have been made. In addition, this social action indicates that social facts will always influence the development of several structures such as social institutions, economy, government systems, and also religion (Sedgewick, 1999). Therefore, to influencing the institutional structure of a country, this social fact also has an influence on people's daily lives. Therefore, every action or activity carried out by individuals in a society cannot be separated from the influence of social facts. As a result, social facts will always have an important position in every society's life.

Social facts have an influence on the institutional structure in a country. As it is known that social facts are behaviors that are carried out by someone in society, who look more at conditions and reality (Durkheim, 1895). Therefore, that social facts are quite influential in the institutional structure of a country, for example, in the structure of religious institutions. In religious institutions for example, the prayer process is carried out by Muslims in Indonesia. As we know that prayer is a belief or act of worship that cannot be abandoned by Muslims. In this case, if Muslims do not do these actions, then Muslims are considered as people who do not obey God and will be punished in the hereafter. As a result, social facts have a deep influence in religious institutions.

Then social facts also have an influence on people's daily lives. In addition, to influencing the structure of institutions, social facts also affect people's daily lives. This is as found in social life in Indonesia. For example, *Gotong Royong* is an act that has long been a tradition for Indonesian people. In the application of this mutual cooperation, of course, a pattern of the need for cleanliness has been embedded. Therefore, here the influence of social facts is the development of a pattern of the need for cleanliness which gives rise to the thought that these actions need to be preserved. In addition, another example of the influence of this social fact is also found in the habit of wearing school uniforms among students in Indonesia. As we know that every school in Indonesia uses school uniforms as clothes worn when going to school. For example, like the red and white uniform worn by elementary school students every Monday. As a result, that the social facts here have an influence that gives rise to the idea that

there will be no social inequality in the school environment if the provisions of school uniforms are applied (Ritzer, 1992). Then in this study, the researcher used the object in the form of a novel entitled *The Girl from the Coast* by Pramoedya Ananta Toer. This literary novel by Pramoedya Ananta Toer or who is usually called Pram mentions that the character in this beach girl novel is a girl who comes from the village. It is said that this girl must be willing to be married by a noble or commonly called *Bendoro*. This novel has a background in the Dutch East Indies era. In this novel, the girl who is the main character is a young girl, but she must be ready to become the empress of Bendoro. This is because her family is in debt. Thus, the compulsion could not be avoided in her day. Therefore, the story of this village girl becomes very interesting to study, because there are several social facts and the affect in characters in it.

This novel is a reflection of real life as outlined in the work in the form of writing. Therefore, we can also find social facts in the novel. In this study, the researcher used the object in the form of a novel entitled *The Girl from the Coast* by Pramoedya Ananta Toer. This novel tells about the character of a village girl who is still young, but she is forced to marry a *Bendoro* in order to pay off her parents' debt. This girl comes from the village, where in her day marriage on the basis of paying off debts was a natural thing for village people. In this novel, the life journey of a girl who is the main character in the novel is told, starting with her having to marry a noble and having to leave her hometown. Then her life as *Bendoro's* wife, until when she was divorced. As a result, this novel is very interesting to study, because there are several social facts and also their influence

on the lives of the characters in the novel, especially the main character in the novel.

In this research, there are ten previous studies, for example, *Konflik Batin Tokoh Utama dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer* by Kamsah (2018), *Perbandingan Isu Gender dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer dengan Novel Perempuan Berkalung Sorban Karya Abidah El Khalieqy* by Herli Arianto (2018), *Ketidakadilan Gender dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer dan Tanah Tabu Karya Anindita S. Thayf: Kajian Sastra Bandingan* by Tita Nurajeng Miyasari (2019), and others. From the previous studies above, it can be concluded that the ten previous studies have different theories, approaches and research focuses from this research. In previous studies, several researchers used feminism theory, sociology of literature, and psychoanalysis. However, in the research, the researcher use the theory of social facts by Emile Durkheim. Emile Durkheim's theory of social facts is a theory that includes collective consciousness and collective representation related to ways of acting that come from collective elaboration explained by the existence of authoritative legal rules including religious or secular practices embodied in norms and institutions. The standard form comes from a group of practices that are carried out collectively, so that there is coercion and self-internalization carried out by individuals because collectively it has been described so as to limit the morals and behavior of each individual. The purpose of this research is to find out what are the social facts and their influence in the novel *Gadis Pantai* by Pramoedya Ananta Toer. Social facts are collective consciousness or

representations related to how an action in society. In the novel, which tells the life journey of the main character who is a young village girl who is required to marry *Bendoro* or a nobleman in order to pay off her parents' debt. In addition, there are several social facts that describe how the lives of the characters in the novel are. Therefore, that in this study the sociology of literature was chosen as the approach. Sociology of literature here raises social truths in life as described in the novel *The Girl from the Coast* by Pramoedya Ananta Toer.

The first previous study is a study written by Kamsah (2018) with the title *Konflik Batin Tokoh Utama dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer*. In this research, the researcher used the Anxiety theory by Sigmund Freud with a Literary Psychology approach. The focus of this research is to find out the inner conflict that occurs in the main character and also how the main character's attitude in responding to it. So that the results obtained in the form of inner conflict experienced by the main character caused by marriage, environment, Bendoro's power, sexual desire, changes in the attitude of the fishing community. The main character's attitude in dealing with his inner conflict is to surrender and carry out a rebellion.

The second previous study is a study written by Herli Ariyanto (2018) with the title *Perbandingan Isu Gender dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer dengan Novel Perempuan Berkalung Sorban Karya Abidah El Khalieqy*. In this study, the researcher used the theory and approach of Feminist Literary Criticism with . The focus of this research is to describe the comparison

of gender issues from the two novels. So that the results obtained in the form of 23 gender issues from the two novels on the four aspects of the study.

In the third previous study written by Asep Iskandar (2019) with the title *Ketidakadilan Gender dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer Sebagai Alternatif Bahan Ajar Sastra di SMA: Kajian Feminisme Sosialis*. The researcher explains that this research uses the theory of injustice gender by Mansor Fakhri with studies socialist feminism. In this study, the researcher discusses some of the gender injustices experienced by the main character, namely Gadis Pantai. What distinguishes previous research from my current research is the theory and also the approach used in the research. So that the results of the discussion found in this study are (1) the form of gender injustice experienced by the main character of Gadis Pantai. Then (2) the impact caused by gender injustice that occurs in the main character. The last (3) Novel as an alternative learning material.

In the fourth previous study was a study written by Tita Nurajeng Miyasari (2019) with the title *Ketidakadilan Gender dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer dan Tanah Tabu Karya Anindita S. Thayf: Kajian Sastra Bandingan*. In this study, the researcher compares two novels, one of which is the novel Gadis Pantai by Pramoedya Ananta Toer. comparison of social images and also social facts in the social values that exist in the novel. What distinguishes this research from previous research is that the previous research focused on gender inequality in the two novels. The approach used in this research is Sapardi Djoko Damono's comparative literature approach. Then for the theory used in this

research is the theory of feminist literary criticism. So this research is different from current research. In this study, the researcher only focused on social facts and their effect on the main character. So the results obtained from the research are the explanation that the female characters in the two novels are experience gender inequalities, such as marginalization, stereotypes, subordination, violence, and multiple workloads, but with slight differences due to different cultural and time-honored backgrounds different.

In the fifth previous study, research by Mariantha Hera Pratiwi Abani (2019) entitled Facts and Social Functions of the Novel *Trah Karya* on S Danusubroto. This study uses the theory of social facts and social functions with a sociology of literature approach. So that the results are obtained in the form of social facts contained in the novel, then the social function in the novel. Apart from that, the researcher also focuses on how the author's criticism of the government and people's mindset in the novel is conveyed in the form of dialogue between characters.

In the sixth previous study was a study written by Awlia Fajrina Azwar, Dini Andriani, and Syahrul Ramadhan (2020) with the title *Citra Perempuan dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer (Kajian Feminisme)*. This research uses the novel *Gadis Pantai* by Pramoedya Ananta Toer as the object of research. In this research, the researcher uses feminism theory and approach. What distinguishes my research from previous research is the focus of the research. Which in this study, researchers focus on the image of women in the novel *Gadis Pantai*. So that the results of the discussion obtained are; the position

of the *Gadis Pantai* as a Javanese woman, then the image of women from the physical and psychological aspects in the *Gadis Pantai*, then several forms of violence against women such as; physical, psychological, and sexual violence, and finally the powerlessness of lower class women in marriage to a noble.

In the seventh previous study was a study written by I Nyoman Suaka (2021) with the title *Penindasan Perempuan dalam Gadis Pantai: Analisis Wacana Kritis (AWK)*. In this study, the researcher used the Critical Discourse theory from Van Dijk and the Critical Discourse Analysis approach. The focus of this research is to describe the socio-cultural values of the Javanese aristocracy in the novel *Gadis Pantai* by Pramoedya Ananta Toer. So that the results obtained in the form of the occurrence of power that is oppressive to the weak against beach girls.

In the eighth previous study is research by Susi Susanti, Mursalim, Irma Surayya Hanum (2020) in her research entitled *Emile Durkheim's Social Facts in Tere Liye's Novel Memorizing Prayer Delisa: A Review of Literary Sociology*. This study uses the theory of Social Facts by Emile Durkheim with a sociological approach to literature. So that in this study the results were obtained in the form of three forms of social facts contained in the novel. First, collective social facts, then external social facts, and finally coercive social facts.

In the ninth previous study was research written by Devini Prahastika and Dr. Ririe Rengganis, SS, M. Hum (2021) with the title *Social Facts in the Sentence Novel by Ardian Kresna: A Study of Emile Durkheim's Sociological*

Literature. In this study, researchers used social fact theory and also the study of the sociology of literature by Emile Durkheim. Then for the object use the novel *Kalimataya* by Ardian Kresna. So that the results are (1) the social structure of government, society, and politics contained in the novel, (2) mechanical solidarity in the novel, (3) social facts in the novel *Kalimataya*.

In the tenth previous study, is research by Mirantika and Sri Lestari (2021) with the title *Representation of Social Facts in Kuntowijoyo's Wasripin and Satinah Novels and Their Relevance to Indonesian Language Learning at Madrasah Aliyah*. This research utilizes theoretical triangulation, namely the theory of social facts by Emile Durkheim, then the theory of genetic structuralism by Goldmann, and the theory of learning literature by Rahmanto. So that the results are in the form of theocentric humanism as the author's world view, the structure of the novel which emphasizes the hero character as a medium for conveying the author's world view, and finally the social structure of the novel in the form of representation of social facts from rulers, society, and state institutions.

From the previous studies above, it can be concluded that the ten previous studies have different theories, approaches and research focuses, from this research. In previous studies, several researchers used feminism theory, psychoanalysis, and others. However, in the research, the researcher use the theory of social facts by Emile Durkheim. Emile Durkheim's theory of social facts is a theory that includes collective consciousness and collective representation related to ways of acting that come from collective elaboration explained by the

existence of authoritative legal rules including religious or secular practices embodied in norms and institutions. The standard form comes from a group of practices that are carried out collectively so that there is coercion and self-internalization carried out by individuals because collectively it has been described so as to limit the morals and behavior of each individual.

1. Problems of the Study

Based on the background study above, the researchers wants to invetigate the problem of the research, as follows :

- a. What are the forms of social facts found in Pramoedya Ananta Toer's *The Girl from the Coast*?
- b. How do the characters in the novel *The Girl from the Coast* by Premoedya Ananta Toer face the social facts?

2. Significances of The Study

This research is expected to provide benefits both theoretically and practically for the development of literary studies. Theoretically, this study aims to discuss literature and social facts in it, as well as provide additional knowledge regarding the use of social fact theory by using different objects. Then, social facts here provide analysis using literary works in the form of novels, which aim to make readers understand what forms of social facts are and how to deal with them in real terms.

Practically, this research is expected to be a reference for those who will conduct research related to forms of social facts and how to deal with them, and it is also expected to provide readers with an understanding of forms of social facts and how to deal with them. Therefore, after understanding this research, it is hoped that readers will be able to apply it to their own research in the future, especially when conducting related research.

3. Scopes and Limitations

The scopes and Limitations of the research are important. This is because, in a study, the researcher must have the scope and limitations of the research, in order to have a certain focus. This research has limitations on the study of social facts and also how to deal with these social facts. This study uses Emile Durkheim's theory of social facts, with a sociological approach by Wellek and Warren. Therefore, this study aims to find out what forms of social facts are contained in the novel *The Girl from the Coast* and also how the characters in the novel face the social facts.

4. Definition of Keyterms

a. Social Fact

Social facts are defined as a technique of acting, whether planned or not, which has external pressure used to control an individual, or a way of acting in a particular society that is general, independent and does not depend on the

individual. Therefore, it can be concluded from the thought of Emile Durkheim, this social fact is the habits, customs, and general way of life of humans contained in a political, legal, institutional, and moral ideology in society (Durkheim, 1895).

b. "The Girl from the Coast" by Pramoedya Ananta Toer

This literary novel by Pramoedya Ananta Toer or who is usually called Pram, mentions that the character in this beach girl novel is a girl who comes from the village. It is said that this girl must be willing to be married by a noble or commonly called *Bendoro*. This novel has a background in the Dutch East Indies era. In this novel, the girl who is the main character is a young girl, but she must be ready to become the empress of *Bendoro*. This is because his family is in debt. Thus, the compulsion could not be avoided in his day. This novel also tells about the girl comes from the village, where in her daymarriage on the basis of paying off debts was a natural thing for village people. In this novel, the life journey of a village girl who is the main character in the novel is told, starting with her having to marry a noble and having to leave her village. Then her life as *Bendoro's* wife, until when she was divorced.

c. Sociology of Literature

Sociology of literature is a literary approach in the form of an objective and scientific study of humans in society, the study of institutions, and social processes. Sociology of literature according to the term is a branch of

sociology that utilizes social methods and techniques applied in literature. According to Wellek and Warren (1956:84), sociological literature is an author who questions social status, social ideology, and others concerning the author as a literary producer. On the other hand, Ian Watt in *Literature and Society* (1964: 300) talks about the reciprocal relationship between writers, literature, and society, which as a whole can be seen in terms of the author's social context, sociology as a reflection of society, and the social function of literature.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides a general review and some explanations that are in accordance with the theory used in the study. As a result, the researcher hopes that the readers will easily understand the concept of this research. In this chapter, the researcher will explain sociology of literature, social fact by Emile Durkheim, The forms of social fact, and how to face the social fact.

A. Sociology of Literature

This research uses a sociology of literature approach. Sociology of literature is a literary approach in the form of an objective and scientific study of humans in society, the study of institutions, and social processes. Sociology of literature according to the term is a branch of sociology that utilizes social methods and techniques applied in literature. According to Wellek and Warren (1956: 84), sociological literature is an author who questions social status, social ideology, and others concerning the author as a literary producer. On the other hand, Ian Watt in *Literature and Society* (1964: 300) talks about the reciprocal relationship between writers, literature, and society, which as a whole can be seen in terms of the author's social context, sociology as a reflection of society, and the social function of literature.

According to Damono in Irma (2017, p. 2) that he explains that an approach to literature which is used as a consideration of aspects of society, is commonly

referred to as sociology of literature. This sociology of literature uses text analysis to find out its structure, which is then used to understand more deeply about social phenomena outside of literature. Furthermore, according to Ratna in Irma (2017, p. 2) also suggests that there are five definitions of sociology of literature that can be considered in an effort to find the objectivity of the relationship between literary works and society. The first definition concerns the understanding of literary works with consideration of social aspects. Then the second is an understanding of the totality of the work accompanied by social aspects in it. The third is an understanding of literary works and also their relationship to community backgrounds. The fourth definition is that the sociology of literature is a two-way relationship between literature and society. The fifth definition, sociology of literature seeks to find the quality of interdependence between literature and society. Therefore, the sociological approach here serves to increase the reader's understanding of the analysis of literary works used as objects that are novels, with their relations in society.

B. Social Fact

Social fact in terms of language come from two syllables, that are "Fact" and "Social". First the facts, where the word "Fact" has several different definitions from several opinions and interpretations. However, what does that fact really mean? So here it is concluded that the fact is an action that prioritizes events that often occur in an environment that surrounds humans. Then the second is the term social (social in English). The term social in English and in the social sciences has different meanings, for example the term socialism in socialism and

the term Social Department, where the two terms have very different meanings. According to Soekanto quoted from Dandang Supardan, "If the term social in social science refers to the object, namely society, socialism is an ideology that is based on the principle of general ownership of the means of production and services in the economic field. While the term social in the social department refers to social activities.

Furthermore, this social fact was introduced in the 19th century by Emile Durkheim. Emile Durkheim is a French sociologist. At that time, Emile Durkheim explained that sociology should also include social facts. According to Emile Durkheim in the book entitled *The Rules of Sociological Method* (1895), this social fact is an action that studies and discusses a general action that occurs in society. This action has a binding nature and must be obeyed and carried out from generation to generation. Therefore, Durkheim defined that social facts as a technique of acting, whether planned or not, which has external pressure used to control an individual, or a way of acting in a particular society that is general, independent and independent of an individual. Also, life in a society with a diversity of cultures and customs, which always have rules, obligations, habits, beliefs, values and norms that can regulate the way of thinking, behaving and feeling. A routine, a way of behaving, and a way of thinking can be considered as examples of something that is inherited through education and socialization in the environment in which an individual is born. Religion and a custom are real examples of an objective reality in social life. In addition, social facts relate to a

person's behavior, thoughts, and feelings, but are not considered as a type of psychic phenomenon.

According to Emile Durkheim in the book entitled *The Rules of Sociological Method* (1895), there are two forms of social facts. The first is social facts in the form of material. That is, social facts can be directly seen, listened to, observed, and can be investigated by social research that influences them. This social fact does not just appear in society. But there are factors that influence it. Examples of this form of social facts are, for example, buildings in architecture and legal norms that exist in society. Then the second is non-material social facts. This form of social fact is a form of social fact that is not real. That is, this social fact cannot be seen directly. This social fact is usually influenced by external factors. The examples are attitudes that arise in humans, such as egoism, or human actions in the form of opinions. Therefore, this social fact is considered as a binding rule in society, because it must be obeyed and implemented.

How to deal with social facts that exist in society. According to Durkheim (1895), in dealing with social facts it returns to the awareness of each individual. Because of its coercive nature, individuals will automatically perceive it as a duty. These obligations are included in the customs, language, and laws that exist in society. Where this obligation exists not because it was engineered or just created to force and adapt. Finally, individuals will feel, if these obligations are not carried out, then they will receive consequences in the form of social rejection and also punishment.

C. The forms of social fact by Emile Durkheim

Based on the opinion of Emile Durkheim in his book entitled *The Rules of Sociological Method* (1895), Durkheim explained that there are actually various forms of social facts that exist in a society. Social facts are divided into two forms, there are material and non-material.

1. Material

Based on the opinion of Durkheim (1895) explained that this form of social fact is a form of social fact that can be listened to, observed, and observed. The forms of social facts does not just exist in society, but has a reason behind its existence. As for examples of social facts in the form of material, namely in the form of architectural buildings and also legal rules that have long been in force in society. Therefore, the novel obtains several forms of material social facts such as work, marriage, Javanese culture, and Islamic shari'a.

a. Work

Work is an action or activity carried out with the aim of making a living. According Durkheim (1895), work is included in the section of social fact form material. This can be seen from the actions that have been carried out for generations by the community. It is also supported with the theory by Gini and Sullivan (1987). They have argued that work can shape one's identity. In addition, work also affects a person's quality of life, because a person's quality of life depends on the quality of his work. As

explained in the previous point, this social fact has several characteristics. One of the characteristics of these social facts is coercion. Forcing here means that each individual must obey or follow all forms of social facts that exist in society. One of them is working. This work is a necessity for every individual. So, if the individual wants to earn and make ends meet, then he must be willing to work.

b. Marriage

Marriage is one part of the social fact type of material. This is because the act of marriage carried out by this community can be seen by the eyes. In addition, according by Durkheim (1895), that social facts type of material are social facts that can be seen by the eye, then this marriage can also be categorized into the form of material social fact. It is also supported with the theory by Thalib, that marriage is an action taken to bind a sacred relationship between a man and a woman physically and mentally (Thalib, 1980). In Islam itself, marriage is the binding of a sacred promise and is also the longest holy and noble worship carried out by Muslims. This marriage is a law that has been applied since humans were first created on this earth. Even today, when a man wants to have a household relationship with a woman, he is required to get married first. Therefore, this marriage is a social fact. Which is a social fact in the form of material, because it can be seen and researched.

c. Javanese Culture

Javanese Culture is a characteristic or tradition that exists in Javanese society. Javanese culture is included in one part of the material social fact. Many elements of Javanese culture belong to social material facts. Not only regarding his actions, but also in terms of buildings or even traditional clothing. It can be seen from Durkheim's theory (1895), that this social fact type material is something that can be seen by the eye. In other hand, that also support by Herususanto. He says, even though culture is always undergoing modifications, it does not change its Javanese elements in the slightest and is still being continued by the Javanese people until now (Herusatoto, 2011: 1). In this novel *The Girl from the Coast*, the author of the novel uses the background of people's lives in Java. Therefore, that in the novel there are several images of culture or traditions that are usually carried out by Javanese people.

d. Islamic Shari'a

Islamic Shari'a is part of an example of a social fact. Islamic Shari'a belongs to social fact, when seen from the actions taken, can be seen by the eye. Therefore, this is in accordance with the theory of social fact by Durkheim (1895). In addition, Islamic Shari'a has existed since the time of the Prophet Muhammad SAW. That is according by Al Jurjai. He says that Islamic Shari'a has a definition, namely Islamic law, in which this law is inherent and becomes a separate law for Muslims (Al Jurjawi,

1995). Therefore, that Islamic shari'a itself is still carried out by the community to this day. Therefore, when viewed from the form of social facts according to Emile Durkheim (1895), Islamic shari'a is included in the form of social facts. Islamic shari'a has many forms, such as Prayer, Wudu, Reciting Koran, and others. The following are some examples of Islamic shari'a which include social facts in the novel, and are still practiced by Muslims today.

1) Wudu

Wudu is an act that is often performed by Muslims. Wudu is part of Islamic Shari'a, in which the action can be seen with the eyes. Therefore, according to Durkheim (1895), wudu is included in material social facts. This is usually done every time Muslims want to pray. It is supported with the theory by Maheer that wudu is an act according to Islamic sharia which is used to purify or cleanse oneself (Maheer, 2014). This wudu can be put in the form of a social fact when viewed from its nature. As already explained, social facts have coercive properties and have existed for a long time and are still being worked on today. Wudu has existed for a long time and is still being performed by Muslims. Wudu also has a coercive nature. Which wudu seems to have become a rule in Islam. Therefore, this wudu can be classified as a form of social fact.

2) Reciting Koran

Recitation has the meaning of reading the holy book Al-Qur'an. Reciting Koran is an act that is often performed by Muslims. It is also a part of Islamic Shari'a, in which the action can be seen with the eyes. Therefore, according to Durkheim (1895), wudu is included in material social facts. Koran is an action that belongs to the form of social facts. As already explained, social facts have a coercive nature and have existed since ancient times. Thus, this recitation is included in the category of forms of social facts, because this recitation has a coercive nature, especially for Muslims. In addition, recitation has also been carried out since the time of the Prophet until now. Therefore, in the novel one can find several quotations which prove that the characters in the novel carry out the Koran, as has become a rule in Islam.

1. Non Material

According to Durkheim (1895) that one form of social fact is non-material. Which, this form of non-material social fact has an unreal nature. This form of social fact is considered unreal because basically this form of social fact comes from outside or is commonly called external. Which means, this form can not be seen directly by the eye. An example of this form of social fact is egoism or action in the form of opinion.

a. Egoism

Egoism is self-centered. According to Durkheim (1895), egoism is included in the form of non-material social facts, because it is not real, cannot be seen by the eye, and also comes from outside the human self, and since ancient times every human being can feel it. It is also supported with the theory by Koeswara. He says that egoism is a trait possessed by humans. Which is a human who feels that he is the most important and main. Therefore, often when these traits appear in humans, they will ignore the feelings of other people (Koeswara, 1991). According to Durkheim (1895), egoism is included in the form of non-material social facts, because it is not real, cannot be seen by the eye, and also comes from outside the human self, and since ancient times every human being can feel it.

D. How to face the social facts

According to Durkheim (Durkheim, 1895), social facts are a way of acting that is created in a society. Which, this social fact is coercive. Usually, in the form of rules or laws that must be followed by individuals, because if not followed, then the individual will get social rejection or punishment.

1. Material

Based on the opinion of Durkheim (1895) explained that this form of social fact is a form of social fact that can be listened to, observed, and

observed. Which, this form of social fact does not just exist in society, but has a reason behind its existence. As for examples of social facts in the form of material, namely in the form of architectural buildings and also legal rules that have long been in force in society.

a. How to face the social fact form of work

Work is an action that exists in society. Working alone has the goal of earning a living, in order to survive. According to Gini and Sullivan (1987), this work can shape one's identity. In addition, work also affects a person's quality of life, because a person's quality of life depends on the quality of his work. Work also has a purpose, namely as a way out in creativity and fulfillment of personal needs. Thus, having a job can also increase one's self-esteem (Tausky, 1969). Thus, in order to deal with this form of social fact, individuals must realize that if they do not work, they will not be able to make a living or will even get rejection from society.

b. How to face the social fact form of marriage

Marriage is an action taken to bind a sacred relationship between a man and a woman physically and mentally (Thalib, 1980). In Islam itself, marriage is the binding of a sacred promise and is also the longest holy and noble worship carried out by Muslims. This marriage is a law that has been applied since humans were first created on this earth. Even today, when a man wants to have a household relationship with a woman, he is required to get married

first. Therefore, how to face with it, individuals naturally realize that marriage is a law which if violated will be subject to sanctions or will even get social rejection.

c. How to face the social fact form of Javanese culture

This Javanese culture has a coercive nature, especially for people who live in Java. The Javanese culture described in the novel is included in one form of social fact. Even though as time goes by, the Javanese culture has begun to be forgotten and it does not change its Javanese elements in the slightest (Herusatoto, 2011: 1). However, for some Javanese people, this culture is still a rule or law that exists in Javanese society and that must be followed by every individual. Therefore, awareness is needed for an individual in dealing with this form of social fact. In another sense, individuals must be aware that Javanese culture is a law which, if abandoned, will have an impact on themselves, for example social rejection.

d. How to face the social fact form of Islamic Shari'a

This Islamic Shari'a is part of an example of a social fact. This Islamic Shari'a has existed since the time of the Prophet Muhammad SAW. Where Islamic shari'a has a definition, namely Islamic law, in which this law is inherent and becomes a separate law for Muslims (Al Jurjawi, 1995). Then, Islamic shari'a has many forms, such as Prayer, Wudu, Riciting Koran, and others Therefore, this Islamic shari'a itself is still carried out by the community

to this day. Therefore, people have their own awareness in dealing with it. Which, they realize that if they don't do it, then they will get sanctioned or punished.

2. Non Material

According to Durkheim (1895) that one form of social fact is non-material. Which, this form of non-material social fact has an unreal nature. This form of social fact is considered unreal because basically this form of social fact comes from outside or is commonly called external. Which means, this form can not be seen directly by the eye. An example of this form of social fact is egoism or action in the form of opinion.

a. How to face the social fact form egoism

Egoism is self-centered. That is, egoism is a trait possessed by humans. Which is a human who feels that he is the most important and main. Therefore, often when these traits appear in humans, they will ignore the feelings of other people (Koeswara, 1991). According to Durkheim (1895), egoism is included in the form of non-material social facts, because it is not real, cannot be seen by the eye, and also comes from outside the human self, and since ancient times every human being can feel it. Therefore, how to face with it, people must be able to hold back and also be self-aware.

CHAPTER III

RESEARCH METHOD

In this chapter, the Researcher discusses the research methodology, which consists of research design, data sources, data collection, and data analysis.

A. Research Design

The method used in this research is literary criticism. Literary criticism is a branch of literature that examines literary works specifically through direct study. Literary criticism has many function. The one of the function is review literary works by analyzing, giving consideration to the merits of literary works, whether or not they are appropriate. In the other hand, In addition, literary criticism is an explanation of a certain matter, for example, to explain the interpretation of literary works, or perhaps to give an information about the author's biography to other readers. In addition, literary criticism also has many theories, such as psychoanalysis, new critics, structuralism, and others. However, the focus of this research is on the use of social facts and sociological approach (Abrams, 1981) cited in (Siswantoro, 2005). Therefore, from the functions of literary criticism, in this study, the researcher will explain the interpretation of the novel *The Girl from the Coast* in terms of forms of social facts, using a sociological approach by Wellek and Warren. After that, the researcher will also describe how to deal with social facts. This study use the theory of social facts by Emile Durkheim, because this theory is considered very appropriate to discuss the social facts in the novel *The Girl from the Coast*.

B. Data and Data Source

The object used by researcher in this study is a novel that tells about the journey of life. The novel used is entitled "*The Girl from the Coast*" by Pramoedya Ananta Toer. This novel is an English version of the novel "*Gadis Pantai*". This novel is a novel published in 1962, this is the first publication. This novel has two versions, namely the Indonesian version and the English version. Then, this novel was published in 2002 by Hyperion Books, New York with main author Pramoedya Ananta Toer and other author Willem Samuels.

C. Data Collections

The data collection for this research was obtained from analysis. The analysis were made by reading and understanding the contents of the object in the form of the novel "*The Girl from the Coast*" by Pramoedya Ananta Toer. Then, the results of the analysis are matched with data from several related sources. Finally, these data or results are reanalyzed and matched with the theory used in the study. The data collected is used to find out what social facts are in the novel and also how the characters face teh social facts on the lives of the characters in the novel.

D. Data Analysis

Data analysis is an effort made to classify a data. The research method used in this analysis is Literary Criticism method. because the researcher will research about social fact and its influence contained in the novel "*The Girl from the Coast*" by Pramoedya Ananta Toer. This method aims to describe social facts

and their effects in the novel "*The Girl from the Coast*" by Pramoedya Ananta Toer. The data that has been read and understood is then written and collected and then analyzed to answer the problem, by analyzing data by data containing social facts and how the characters face the social facts contained in the novel "*The Girl from the Coast*" by Pramoedya Ananta Toer.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the researcher discusses about the forms the social fact in the novel *The Girl from the Coast*. The researcher also discusses about how do the characters in the novel *The Girl from the Coast* face the social facts.

A. The forms of social facts in the novel *The Girl from the Coast* by Pramoedya Ananta Toer

According to Emile Durkheim, social facts have several forms, such as material and non-material (Durkheim, 1895). In this study, there are forms of social facts, such as work, marriage, Javanese culture, and Islamic shari'a which are included in the forms of material social facts. Apart from that, a form of non-material social fact that is egoism is also found.

1. Material

Material are forms of social facts that can be heard, observed, and seen from the outside with the eyes. Social facts of this type are often found in society. As for examples of material social facts contained in manyasakat, for example, such as architectural buildings and also legal rules that have long been in effect in society. So from this understanding, in the novel *The Girl from the Coast* found several forms of material social facts such as work, marriage, Javanese culture, and Islamic shari'a.

a. Work

Work is an example of a social fact. Which work is an act that is coercive. Work is done to earn income and also to make ends meet. In this case, work has a coercive nature because if someone does not work, then they cannot fulfill their daily needs, for example eating. If someone doesn't eat, they can starve, get sick, and even die. This work is one of the social facts that has been carried out by the community since ancient times until now. Therefore, when viewed from the forms of social fact, according to Emile Durkheim (1895), work is included in the form of social facts, namely material.

In this novel, several characters are described as working as fishermen. This fisherman is a job that is usually done by people who live on the coast. This work is like a custom or law that has been applied since the time of our ancestors. So it is not surprising that the majority of people who live on the coast work as fishermen.

“Each day her soul was filled with the breaking of waves and her eyes with the canoes setting out at dawn and returning at mid-day or during the afternoon, anchoring in the estuary, unloading the fish they had caught, waiting for the next day when they could sell their catch.” (Datum 1/p. 1)

Datum 1 above, explains that the quote describes the work done by the characters in the novel, namely fishermen. This is evidenced in the sentence about a boat that sails from dawn to evening which then anchors at the estuary by unloading the fish. Which, boats and fish here

are synonymous with the fishing profession. Therefore, when viewed according to Durkheim's (1895) theory of social facts, this quote illustrates is included in social facts form work. Then, apart from the quotation above, there are also quotations which show the fishermen's work done by the characters in the novel. Like the quote below.

“One day the man sent a messenger to the girl’s parents. A few days later the girl left her kitchen, her village, and the bitter stink of the village. It was time to forget the nets she mended each week, the old sails hanging in the kitchen- and the smell of her on particular piece of sea and land.”(Datum 2/p. 1)

Datum 2 above, it is explained that in the quote it is also described if the character in the novel works as a fisherman. This is evidenced by the word nets, old sails, and also sentences smelling of the sea and land. From what we know, nets are tools used by fishermen to catch fish. In addition, the sail is part of the boat. Then the smell of the sea and soil is an odor that is often smelled by fishermen. Therefore, when viewed according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form work. Because the character has the awareness to do so so as not to get social rejection. Then, other evidence is also contained in the quotation below.

“Him? Who is he? The girl from the coast closed her eyes. She could not picture him. Was he a better man than Tumpon, her brother, who had been lost at sea when a storm attacked his boat? Was better than Kantang, who had tried to free a net from

a coral reef and never surfaced again? There was only a spreading patch of red with the sea took back again once the sharks had ripped his belly open. Would this man give his life for his family, the way Kantang had?" (Datum 3/p. 3)

Datum 3 above, it is explained that the quote also describes the work carried out by residents who live in the coastal girl area, namely working as fishermen. As described in the novel, that beach girl and her family live on the coast. This is evidenced by the sentence about Tumpon who died because his boat was hit by a storm and also Kantang who died while lifting the nets that were stuck in the rocks. The two people mentioned died, both of which happened when they were at sea. Here it is very clear that they work as fishermen. Therefore, when viewed according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form work, because the work done by figures has become law, and has been done since ancient times. Then, other evidence was found, as in the quote below.

"Each person in the room smiled. But they did not touch the tea. Father could feel his body covered with sweat. But this was different kind of sweat. It was not the sweat he felt when he was out in the open, dragging a net from the belly of the ocean." (Datum 4/p. 7)

Datum 4 above, describes a situation where the characters in the novel are in a room with a tense situation. But here, there is evidence that the father figure works as a fisherman. This is evidenced by the sentence when my father felt himself sweating, but the smell of his

sweat was not the same as the smell of sweat when he lifted his net in the sea. Furthermore, there is other evidence that describes the character working as a fisherman. Therefore, when viewed according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form work. Furthermore, there are also quotes that explain that the character works, such as the following quote.

“As though she were a large doll, the servant stripped the Girl of her clothes and wrapped her in the cocoon of light blue silk. The clothing as so light that the Girl felt completely naked. She was used to carrying nets weighing twenty kilograms.”(Datum 5/p. 13)

Datum 5 above, it is explained that Girl from the Coast is like a doll and a cocoon that enters a new casing. It means that this Girl from the Coast has a new life. In addition, the quote also explains that previously she often knit and lifted nets that weighed twenty kilograms. Which means, Girl from the Coast's old life was that of a fisherman. This is evidenced by the habit of lifting nets. Which activities are very close to the activities usually carried out by fishermen. Therefore, it can be said that the quote above shows that character's work is included in part of social facts Durkheim (1895) form work. Then, other evidence is also found in the datum below.

“She was used to getting up when the roosters were crowing. She should would go to the back of herhouse and stand staring out the sea. Everyone did. They watched the tiny flickering

lamps of the boats heading out the sea. One of the many lamps belonged to her father.”(Datum 6/p.17)

Datum 6 above, describes the habits of beach girls every morning. Where she always wakes up when the rooster crows, then she stands behind the house and looks out to sea to watch the lights of the boats that are starting to sail out to sea. Which one of the boat lights belonged to her father. From this quote, it proves how the work is done by the father figure who works as a fisherman every day. Therefore, when viewed according to Durkheim's (1895) theory of social facts, this quote illustrates is included in social facts form work. Furthermore, there are also quotes that describe the character's work as a fisherman.

“I know. She usually walks with your father down to the sea, doesn't she? But it's appropriate that the first lady remain in her room alone at certain times. After all, the hens are still in their cages, Mas Nganten” (Datum 7/p. 21)

Datum 7 above, the habits of the beach girl character are described. Where in the quote it is described that the Beach Girl every morning always takes her father to the sea. So, here it is very clear that the father figure works as a fisherman. Therefore, when viewed according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form work. Because the character has the awareness to do so so as not to get social rejection. Then, evidence that the character works as a fisherman is also found in the quotation below

“A few moments before leaving, the mother was allowed to meet the Girl from the Coast in her room. The Girl offered her mother the gold jewellery. The mother pretended not to hear. Then she told her daughter that father had already returned to the village, that his nets was getting very old and need to be replaced, and that, because of the sudden rise in the price of resin, he was not renewing the caulking on the sides of his boat for a while longer” (Datum 8/p. 41)

Datum 8 above, it is described that the mother diverted Girl from the Coast's conversation, which was originally talking about gold, to a discussion about her father returning to the village first. Where in the quote the mother explained about the father who had to make new nets. Then the mother also explained about the price of sail cloth, which was going down in price, also about resin, which was going up in price, and the father who was reluctant to patch up a leaky boat hull. Therefore, from this explanation it is very clear that the father works as a fisherman. Therefore, when viewed according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form work, because the work done by figures has become law, and has been done since ancient times. Then, evidence that the character works as a fisherman is also found in the quotation below.

“I don't know,” said the Girl. Inwardly she thought of her mother, forced to grind the corn on her own now. And at night when father was home and already asleep by seven, she would have to hang his nets on the heavy drying frame by herself as well. That meant hauling on the rope, turning the pulley, and spreading the mesh, without help. She would have to grind the dried prawns, alone, for the sake of the few coins the Chinese merchant from town paid them. (Datum 9/p. 42)

Datum 9 above, it is described that Girl from the Coast is thinking about how her mother, who was pounding corn alone, also pounded dried shrimp so she could sell them and get money. Apart from that, it also describes what her father did when he did not go to sea. Where in the quote, the father's activities are described in Girl from the Coast's mind such as hanging the net on a high drying pole, pulling the rope by himself so that the pulley rotates, and raising the net with wooden branches without anyone's help. From this explanation, it can be used as evidence that the Girl from the Coast family works as fishermen to make money. Therefore, when viewed according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form work. Because the character has the awareness to do so as not to get social rejection. Then, other quotation is also found in the quotation below.

“But she knew this sort of thing would never happen in her vilage – the fishing village by the sea. She pictured the various members of her family: her father, lifthing nets and leaping onto the beach from his boat. Her mother, grinding dried prawns. Her older brothers, patching the back of the boat, while her younger brothers painted the ornamental boards..” (Datum 10/p. 82)

Datum 10 above, describes the daily situation at the beach girl's house in a fishing village. Where beach girls usually witness activities carried out by their family members. Like his father lifting the net and then jumping from the boat to go ashore. Then his brothers patched and painted the boat, and his mother pounded the dried shrimp. As a result,

in the quote it is very clear that the father figure works as a fisherman. Therefore, it can be said that the quote above shows that character's work is included in part of social facts Durkheim (1895) form work. Then, evidence that the character works as a fisherman is also found in the quotation below.

“The Girl began to cry. She could she her father casting his net in the dark, with the wild wind howling in the distance. The sky was pitch black and the net had caught onto a clump of cora. There was no end to the number of times he had come home telling the same story. Each time her father and brothers had jumped into the water, dived down deep, and freed their net.”(Datum 11/p. 108)

Datum 11 above, it is explained that Girl from the Coast cries while imagining what her father is doing. Where in the quote it is explained about the father who is casting nets in the dark with the wind howling from a distance, and the nets getting caught in rocks. In addition, it is described that the father once told a story about the father and his brothers who jumped into cold water, dived, and also released their nets. As a result, it can be concluded that Girl from the Coast's father and brothers work as fishermen. Therefore, when viewed according to Durkheim's (1895) theory of social facts, this quote illustrates is included in social facts form work.

From some of the datums above, it can be seen that work is a coercive social fact. Because, someone is even willing to risk their life when working so they can meet their daily needs. In addition, the novel

explains that working as a fisherman has become a characteristic of the people who live on the coast. Fishing is a job that has been around for a long time. This job as a fisherman is still being carried out by coastal communities and is very attached to coastal communities as activities carried out to provide for their lives. Therefore, when viewed according to Durkheim's (1895) theory of social facts, all the quotes illustrates is included in social facts.

b. Marriage

Marriage is an action taken to bind a sacred relationship between a man and a woman physically and mentally (Thalib, 1980). In Islam itself, marriage is the binding of a sacred promise and is also the longest holy and noble worship carried out by Muslims. This marriage is a law that has been applied since humans were first created on this earth. Even today, when a man wants to have a household relationship with a woman, he is required to get married first. Therefore, this marriage is a social fact. Which is a social fact in the form of material, because it can be seen and researched.

In the novel *The Girl from the Coast* by Pramoedya Ananta Toer, there are several quotations which describe the marriage involving two characters, namely the Girl from the Coast and *Bendoro*.

“She was taken to town. Her body was wrapped in a length of cloth. She wore a kebaya, th elike of which she had never

imagined herself owning. A thin gold necklace as placed around her neck. The necklace was drawn attractively downwards by a gold medallion shaped like a heart.” (Datum 12/ p. 1)

Datum 12 above, it is not directly explained about marriage. However, it can be seen that the beach girl is wearing a cloth and kebaya that she never imagined she could have. In addition, it is also described that he is also wearing a gold necklace in the form of a medallion. From the explanation described by the author in the novel, it is clear that the character of the Pantai Girl wants to get married. Marriage itself is synonymous with the use of beautiful clothes and accessories that have never been worn before. Therefore, from these quotes, it can be concluded that the actions taken by the characters are included in the form of social facts, marriage. Then, data evidence regarding marriage is also contained in the quotation below.

“Last night she had been married. Married to a dagger. At the moment she knew, she was no longer her father’s child. She was no longer her mother’s child. She was married to a keris, the symbol of a man she had never seen before in her life” (Datum 13/ p. 1)

Datum 13 above, it is very clear that the character of the Pantai Girl has married. In the quote, it is explained that last night, the Beach Girl was officially married to a man she had never met before. Therefore, from these quotes, it shows that the actions taken by the characters are included in the form of social facts, marriage.

Furthermore, there is also other evidence that explains the occurrence of marriage between characters in the novel.

“The bridal procession comprised two poor carriages, her mother and father, two uncles, herself, two brothers, and the village headman. The gifts they bore were a few pieces of clothing, some homemade cakes, and the eternal food the sea provides – fish and seaweed. Tears scoured thick lines through the powder on her face. Her mother continually repaired the damage to her make up.” (Datum 14/ p. 1-2)

Datum 14 above, it is described that the family and residents of the village where the Pantai Girl lives are carrying out a procession using two poor carriages. In addition, it is also described that they brought several pieces of clothing, home-made cakes, and seafood that they got while sailing as fishermen. Therefore, what the author describes in the novel proves that they are accompanying the Beach Girl wedding, because in Indonesian culture, it is not uncommon for families to get married, so their families and neighbors accompany them. This has been done since ancient times. Therefore, from these quotes, it shows that the actions taken by the characters are included in the form of social facts, marriage. Furthermore, there is also evidence of marriage in the quotation below.

“Hush, don’t cry. Don’t cry. You’ll soon be the wife of a great man” (Datum 15/ p. 2)

“Hush, don’t cry nak. From today onwards you’ll be the wife of a rich man” (Datum 16/ p.2)

In datums 15 and 16 above, marriage is explained through the mother's dialogue. Where in the dialogue the mother said that the Beach Girl would be the wife of a great man. When a woman wants to be the wife of a man, it is clear that she must marry first. As a result, from the excerpt of the mother's dialogue, there is an illustration that the Beach Girl will marry. Therefore, from these quotes, it can be concluded that the actions taken by the characters are included in the form of social facts, marriage. Then, there are other quotes that show marriage, like the quote below.

“ “From today onwards nak...” The mother could not continue. Instead she said: “You’re fortunate. You’ll be the wife of a pious man. He has made the pilgrimage to Mecca. Who knows how many portions of the Koran he can recite by heart? When a woman marries, child, she becomes bad if her man is bad, and good if he is good. What fault can find in him?”. ” (Datum 17/ p. 3)

In datum 17 above, the occurrence of marriage is also explained through the mother's dialogue. Which in the dialogue, the mother gives advice about the good future husband of a beach girl. From this it is clear that this beach girl will marry the man her mother told her about. Therefore, from these quotes, it can be concluded that the actions taken by the characters are included in the form of social facts, marriage.

From some of the datums above, in the novel, the author describes the marriage between Bendoro and Girl from the Coast. This

marriage is done to unite women and men in a sacred bond. Marriage itself is a law and action that exists in society. Therefore, this marriage has been implemented since ancient times until now. As a result, marriage is included in the form of social fact.

c. Javanese Cultures

Javanese Culture is a characteristic or tradition that exists in Javanese society. Even though culture is always undergoing modifications, it does not change its Javanese elements in the slightest and is still being continued by the Javanese people until now (Herusatoto, 2011: 1). In this novel *Pantai Girl*, the author uses the background of people's lives in Java. Therefore, that in the novel there are several images of culture or traditions that are usually carried out by Javanese people.

“She was taken to town. Her body was wrapped in a length of cloth. She wore a kebaya, th elike of which she had never imagined herself owning. A thin gold necklace as placed around her neck. The necklace was drawn attractively downwards by a gold medallion shaped like a heart.”(Datum 18/ p. 1)

In the datum 18 above, it is described that Girl from the Coast is wearing a Kebaya. In Javanese culture, kebaya is a garment that is often used in formal events such as weddings. Like in the novel, when Girl from the Coast is about to get married, she wears a cloth and a kebaya. This culture is still carried out by the Javanese people today. As

a result, that the culture of wearing kebaya is inherent in Javanese society. Therefore, when viewed according to Durkheim (1895) theory of social facts, this quote illustrates is included in social facts form Javanese culture.

“The servant repressed a laugh. She look at her new employer. She as very young. The servant stroked the Girl’s chin. It as as smooth as the head of lele fish. And finally she pointed her thumb at her companion’s chest.” (Datum 19/ p. 12)

The datum 19, depicts a young man pointing with his thumb. In Javanese society, pointing with the thumb is a body language that has become a culture. Where pointing with the thumb symbolizes politeness. This culture is usually used by people who have lower castes when talking to those with higher castes. In addition, it is usually also used by younger people to older people. Therefore, this body language is still often used today. As a result, according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form Javanese culture.

d. Islamic Shari’a

According to Durkheim (1895), Islamic Shari'a is part of an example of a social fact. This Islamic Shari'a has existed since the time of the Prophet Muhammad SAW. Where Islamic shari’a has a definition, namely Islamic law, in which this law is inherent and becomes a separate law for Muslims (Al Jurjawi, 1995). Therefore, that Islamic shari’a itself is still

carried out by the community to this day. Islamic shari'a has many forms, such as Prayer, Wudu, Reciting Koran, and others. The following are some examples of Islamic shari'a which include social facts in the novel, and are still practiced by Muslims today.

1) Wudu

Wudu is an act that is often performed by Muslims. This is usually done every time Muslims want to pray. This wudu is an act according to Islamic sharia which is used to purify or cleanse oneself (Maheer, 2014). This wudu can be put in the form of a social fact when viewed from its nature. As already explained, social facts have coercive properties and have existed for a long time and are still being worked on today. Likewise with the act of ablution. Which, this wudu has existed for a long time and is still being performed by Muslims. Wudu also has a coercive nature. Which wudu seems to have become a rule in Islam. Therefore, this wudu can be classified as a form of social fact.

*Then the servant shoed her ho to ritually purify herself.
"Use holy ater before you pray, Mas Nganten."
"But I've already used so much water," the Girl replied.
"Aren't I clean enough?"
"That's the way it has always been done, Mas Nganten." For
the first time In her life, the Girl from the Coast purified herself
with holy water. The water automatically made her ready for
prayer. (Datum 20 /p.17-18).*

In the datum 20 above, it is explained that the Girl character is asked to clean herself with holy water. The meaning of this holy water itself in Islam is ablution water, water used to purify oneself before praying. In the snippet of the novel, it is described that *the Girl from the Coast* performs ablution for the first time. Then after he performed ablution, he continued to perform the prayer. In Islam itself, ablution is a mandatory requirement that must be performed before a Muslim prays. This ablution has been done since the time of the Prophet. In Islam it is also explained, if a person's ablution is invalid, then that person's prayer will also be invalid. This indicates that this wudu is forced and included in social facts which is very important to do if you want to pray. Therefore, even today the Muslim community still has to perform ablution. As a result, according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form Islamic shari'a, namely Wudu.

From the evidence taken from the novel excerpt above, it can be concluded that wudu is an act of coercion. Therefore, this ablution is included in the form of social facts. Besides having a coercive nature, this wudu is also a rule or law in Islam that has been implemented since the time of the Prophet. Thus, the rules or laws of ablution are inherent in Muslims. Therefore, until now, Muslims still follow the rules and also still perform ablution every time they want to pray. Therefore, it

can be concluded that the actions taken by the characters are included in the form of social facts form Islamic shari'a.

2) Reciting Koran

Recitation has the meaning of reading the holy book Al-Qur'an. Koran is an action that belongs to the form of social facts. As already explained, social facts have a coercive nature and have existed since ancient times. Thus, this recitation is included in the category of forms of social facts, because this recitation has a coercive nature, especially for Muslims. In addition, recitation has also been carried out since the time of the Prophet until now. Therefore, in the novel one can find several quotations which prove that the characters in the novel carry out the Koran, as has become a rule in Islam.

She couldn't close her eyes. She had forgotten whether she was happy or not. The night grew later. In the middle room of the house someone could be heard forcefully chanting the Koran. He had a deep, strong voice, like thunder rolling from a cave hidden beneath a mountain. She had never heard such splendid chanting before. (Datum 21/p. 15)

In the datum 21 above, it is explained that the character of the Girl from the Coast hears loud voices from people who are reciting the Koran in the living room. It is explained in the novel that it was Bendor who was reciting the Koran in the living room. Recitation itself means reading the verses of the holy Qur'an. This recitation is part of a social fact because it

has the nature of coercion. In Islam itself, reciting the Koran is mandatory. This has been done since the time of the Prophet and until now all Muslims around the world are still doing it with the aim of obtaining rewards from Allah. Therefore, from these quotes, it can be concluded that the actions taken by the characters are included in the form of social facts, form Islamic shari'a, namely Reciting Koran. Then, there are also other quotes which explain that the character is carrying out the recitation. Like the quote below.

Then they heard a hub-hub from somewhere behind the house. It was the first time the girl realized how many people lived around her.

"Who are those?"

"They're Bendoro's nephews. He looks after them."

"What they do here?"

"Work. And study during the day"

"Where have they been all this time?"

"In the chapel."

"Chapel?"

"It is a small building to the left of the house. They study there. And read the Koran." (Datum 22 / p. 32)

In the datum 22 above, it is explained that there are several nephews from Bendoro who are studying the Koran in the surau. From the quotation above, we can see that the Koran has a coercive nature. So as a Muslim is required to be able to recite. Therefore, in the novel it is explained that there are several people who are studying the Koran. As a result, according to Durkheim's theory of social facts (1895), this quote illustrates is included in social facts form Islamic shari'a, namely Reciting

Koran. Then other evidence that the character carries out the recitation is also found in the following quotation.

One afternoon a religious teacher came to sho the Girl how to read the sacred letters which were printed on sacred paper. She repeated each ord several times, without understanding the meaning or purpose of any. (Datum 23/p. 36)

In the datum 23 above, it is explained that in the afternoon, the Girl from the Coast character was studying the Koran together with the religious teacher who came to the house. In the quote it is described that he learns by repeating word for word what his teacher says. Although he himself did not understand what those words meant. As a result, that in this quote it can be understood that every Muslim is required to recite the Koran. Start learning little by little, even though you don't understand what it means. Therefore, from these quotes, it can be concluded that the actions taken by the characters are included in the form of social facts form Islamic shari'a, namely Reciting Koran. Then other evidence that the character carries out the recitation is also found in the following quotation.

The girl spent little time in her room. In the afternoon, she walked in the back garden or talked with her husband's dutiful kin. In the morning, she studied. At night, she chanted the sacred scriptures, either ith the servants or, occasionally with her neighbours. (Datum 24 / p. 47)

In the datum 24 above, it is explained that the character of the Girl from the Coast spends her time traveling, talking with relatives, going

to school, and reciting the Koran. From these quotes it can be concluded that when a Muslim has free time, it is better to fill it with recitation. In addition to getting the reward, reciting can also make the heart calm. That's why in that quote, the Girl from the Coast also chooses to recite the Koran to fill her spare time. Therefore, when viewed according to Durkheim's (1895) theory of social facts, this quote illustrates is included in social facts form Islamic shari'a, namely Reciting Koran. Then the evidence that the figure recites is also found in the following quotation.

There where other questions the Girl from the Coast would have preferred to put to the old woman. Where did the Bendoro go when he was away from home for days at a time? Who did he meet? What did they talk about? What did the Bendoro think about her? Finally she decided that knowledge was a coastly commodity for someone in her circumstances. Everthing has to be learned from the very beginning(titik dua) from making batik and embroidering, to reading and the chanting of the Koran. (Datum 25 / pg. 55)

From the datum 25 above, it is explained that the character of the Girl from the Coast is thinking about her husband. However, the important part here is when he feels that in Bendoro's house knowledge is an expensive thing. In this quote, he mentioned that he had learned to make batik, embroider, read, and recite the Koran. From this it can be concluded that reciting the Koran is a valuable act for Muslims. Even though it has a coercive nature like other social facts. Thus, Muslims continue to run it from generation to generation. Therefore, when viewed according to

Durkheim's (1895) theory of social facts, this quote illustrates is included in social facts form Islamic shari'a, namely Reciting Koran.

From some of the evidence taken from the novel excerpts above, it can be concluded that recitation is included in a form of social fact. Besides having a coercive nature, especially for Muslims, reciting the Koran is also an action that has been carried out for a long time. This recitation itself has been done since the time of the Prophet and until now, Muslims are still working on it. Because reciting the Koran itself has many benefits, besides getting a reward, it can also make the heart calm. Thus, this recitation itself is like a law that must be carried out by every Muslim community.

2. Non-Material

According to Durkheim (1895) that one form of social fact is non-material. Forms of non-material social facts have unreal characteristics, because basically these forms of social facts come from outside or are commonly called external. In addition, it can be concluded that these forms of social facts cannot be observed or seen directly by the eye. The example of the form of non-material social facts that researchers have found in the novel is egoism.

a. Egoism

According to Durkheim (1895), egoism is included in the form of non-material social facts, because it is not real, cannot be seen by the eye, and also comes from outside the human self, and since ancient times every human being can feel it. Such as described in the quotation below. In addition, egoism is self-centered. That is, egoism is a trait possessed by humans. Which is a human who feels that he is the most important and main. Therefore, often when these traits appear in humans, they will ignore the feelings of other people (Koeswara, 1991).

“ “From today onwards nak...” The mother could not continue. Instead she said: “You’re fortunate. You’ll be the wife of a pious man. He has made the pilgrimage to Mecca. Who knows how many portions of the Koran he can recite by heart? When a woman marries, child, she becomes bad if her man is bad, and good if he is good. What fault can find in him?”. ” (Datum 26 / p. 3)

In the datum 26 above, it is described that the mother told the Girl from the Coast if the Girl was lucky to be the wife of a pious man. However, in this sentence, it is implied that there is a selfish attitude within the mother. Which attitude arose because he felt he had to say that so that the Girl would marry, without thinking about how the Girl from the Coast would feel pressured because she had to marry someone she didn't know. The quote illustrates that the actions of the characters in the novel are included in non-material social fact, namely egoism.

B. How the characters in *The Girl from the Coast* face the social facts

According to Durkheim (1895), social facts are a way of acting that is created in a society. The social fact is coercive, because, in the form of rules or laws that must be followed by individuals, because if not followed, then the individual will get social rejection or punishment.

1. Material

Based on Durkheim (1895) explained that this form of social fact is a form of social fact that can be listened to, observed, and observed. The form of social fact does not just exist in society, but has a reason behind its existence. As for examples of social facts in the form of material, namely in the form of architectural buildings and also legal rules that have long been in force in society. Therefore, because social facts are a way of acting that is created in a society. Which, this social fact is coercive. Usually, in the form of rules or laws that must be followed by individuals, because if not followed, then the individual will get social rejection or punishment.

a. How to face the social fact forms of work

Work is an action that exists in society. Working alone has the goal of earning a living, in order to make a living. In the novel there is some evidence that the characters work. As explained in the following quote.

“She was used to getting up when the roosters were crowing. She should would go to the back of herhouse and stand staring out the sea. Everyone did. They watched the tiny flickering lamps of the boats heading out the sea. One of the many lamps belonged to her father.”(Datum 28/ p. 17)

From the datum 28 above, it is explained how the father character in the novel faces social facts in the form of work. Apart from meeting his needs, this father figure is also aware that working is a duty for him. Thus, he voluntarily faces these social facts rather than having to face social rejection. Therefore, as explained by Durkheim (1895), the character's actions describe how to face with social fact form work.

b. How to face the social fact forms of marriage

This marriage is included in one form of social fact. The purpose of marriage itself is to unite two pairs of people into a serious and legal relationship according to Islam. In this novel, it is told that the beach girl character is forced to marry because her parents have a debt to Bendoro. So he had to carry out a marriage to unite the relationship between him and Bendoro. Because the father character will not be able to give up his daughter without marriage. So, if this were to happen, it would not only be the father who would be penalized, but several other figures as well, such as Ibu, the Girl from the Coast and also Bendoro. This is because they have violated the rules of social fact that exist in society, namely allowing relationships to occur without marriage. Thus, in several excerpts from the novel, there is evidence that the characters in the novel carry out marriages according to the rules that exist in society. The following is an excerpt from the novel which illustrates that the character of the Girl from the Coast is facing marriage. Therefore, according by Durkheim (1895), the character's actions describe how to face with social fact form marriage.

“Last night she had been married. Married to a dagger. At the moment she knew, she was no longer her father’s child. She was no longer her mother’s child. She was married to a keris, the symbol of a man she had never seen before in her life” (Datum 29/ p. 1)

From the datum 29 above, it is explained that the character of the Girl from the Coast is married. He still faced the marriage, even though he felt sad because he had to part with his parents. Even though she felt compelled to do it, on the other hand, she also realized that she had to do her duty by marrying a man she had never even met. Therefore, he still faced it. Therefore, according by Durkheim (1895), the character's actions describe how to face with social fact form marriage. Then there is also evidence from other quotes taken from the novel, such as the quote below.

“Hush, don’t cry. Don’t cry. You’ll soon be the wife of a great man”. She did not know what lay ahead of her. She only knew that she had lost her whole world. Sometimes her fear drove her to ask why she couldn’t stay here she would rather be among people she loved, with the bitter smell of the sea, the land and the waves.

“Hush, don’t cry. From today onwards you’ll live in a mansion, nak. Not in a hut. You won’t have to piss on the beach. You won’t have to mend nets and sails. You’ll sew silk, nak. Hush, hush. Don’t weep”. She was fourteen. Pissing on the beach didn’t worry her. Except when the moon was full. Then she was afraid of snakes.

“Hush, don’t cry nak. From today onwards you’ll be the wife of a rich man” (Datum 30/ p. 2)

From the datum 30 above, it is explained that the character of the Girl from the Coast cries because she has to be forced to marry at a very

young age, namely fourteen years. She was also sad because she had to marry a man she had never met. However, her mother convinced her to continue with the marriage. So the Girl still confronts him, even though sadly. This shows that social facts such as marriage must be faced by the characters. Because the character Emak is aware that if she violates it, not only the Girl from the Coast character, but her family will also receive social rejection. Then, the quotation below also explains how the characters deal with social facts. Therefore, as explained by Durkheim (1895), the character's actions describe how to character face with social fact form marriage. Then there is also evidence from other quotes taken from the novel, such as the quote below.

Soon father returned. He entered the Girl's room almost immedietly. With a sullen expression on his face, he went straight to the cot and kissed the baby.

"what's wrong, bapak?"

The Girl's father placed his hand gently on the child's stomach.

"What's wrong? Why don't you answer me?"

"I'm sorry. Get your clothes together"

"What is it?"

"Don't ask, nak. Don't ask. We have to go."

"Go where, bapak?"

"Home"

"Home?"

"Yes, home. Don't you like your old village?"

"Of course I do"

"Come home, nak. You don't belong here"

"Why not?"

"Because he has divorced you." (Datum 31/ p. 174-175)

From the datum 31 above, it can be seen in the novel that the character of the Girl from the Coast still faces a form of social fact in the form of

marriage. He faced it by continuing to carry out his marriage, even though he knew that his marriage was not happy. Apart from that, he also continued to carry out his marriage until he was finally divorced by Bendoro. This is proof that the character of the Girl from the Coast is aware of her obligations and she still faces these social facts. Therefore, according to Durkheim (1895), the character's actions describe how to face with social fact form marriage.

From some of the evidence taken from the excerpt from the novel, it can be seen that the character of the Girl from the Coast is aware of her duties and obligations. Although at first he found it hard to deal with it. However, he still runs it. So it can be concluded that the character of the Girl from the Coast has awareness in carrying out the forms of social facts that exist in society. The character's actions in the all quotation, describe how to face with social fact.

c. How to face the social fact form of Javanese cultures

In the novel it is explained that there is still Javanese culture. This Javanese culture has a coercive nature, especially for people who live in Java. The Javanese culture described in the novel is included in one form of social fact. Even though as time goes by, the Javanese culture in the novel has begun to be forgotten. However, for some Javanese people, this culture is still a rule or law that exists in Javanese society and that must be followed by every individual. As contained in the following quote.

“She was taken to town. Her body was wrapped in a length of cloth. She wore a kebaya, th elike of which she had never imagined herself owning. A thin gold necklace as placed around her neck. The necklace was drawn attractively dawnwards by a gold medallion shaped like a heart.”(Datum 32 / p. 1)

From the datum 32 above, it is explained that the character of the Girl from the Coast wears a kebaya. Which is evidence of how the characters deal with social facts. By wearing a kebaya at a wedding, the character is already facing a social fact. Where wearing a kebaya at a wedding is a tradition in Indonesian society, especially the Javanese people. Therefore, if you don't follow it, then society will look strange. according by Durkheim (1895), the character's actions describe how to face with social fact form Javanese Culture.

d. How to face the social fact form Islamic shari’a

In Islam, there are several customs that are included in the form of social facts. These habits have become laws or rules in Islam. As for examples of these rules or laws, one of them is ablution and recitation.

1) Wudu

First, wudu is an act that is often performed in Islam when someone wants to pray. Wudu is intended to purify oneself from uncleanness. In Islam itself, ablution is a law or rule that has existed since the time of the Prophet. Even though it has a coercive nature, individuals, especially those who are Muslim, have the awareness to always carry it out. Because they

are aware that udu is an obligation that they must carry out, because if they do not carry it out, they will be punished. As contained in the following quotation.

*Then the servant shoed her ho to ritually purify herself.
"Use holy ater before you pray, Mas Nganten."
"But I've already used so much water," the Girl replied.
"Aren't I clean enough?"
"That's the way it has always been done, Mas Nganten." For
the first time In her life, the Girl from the Coast purified herself
with holy water. The water automatically made her ready for
prayer. (Datum 33 /P. 17-18).*

The datum 33 above, explained that the Girl from the Coast was taught to have tadpoles. As already explained, wudu is a form of coercive social fact for Muslims. Therefore, in this quote it can be seen, even though he is new to wudu, he still has to face it as part of the obligations that every Muslim must carry out. As a result, according by Durkheim (1895), the character's actions describe how to face with social fact form wudu.

2) Reciting Koran

The second is studying. Reciting the Koran is an action that is also often carried out by Muslims. Reciting the Koran has the meaning of reading the holy book Al-Qur'an and also understanding its contents. This recitation is also included in one form of social fact. Which recites this is coercive and has also been practiced by Muslims since ancient times. Muslims themselves have the awareness to carry out this recitation,

because they feel that reciting the Koran is an obligation that has been regulated in Islam. Therefore, they feel that if they don't do it, they will violate the rules in their religion. The following are some excerpts from the novel *The Girl from the Coast* which illustrate that the characters are facing the social facts that surround them. Therefore, the character's actions describe how the character face with social fact form reciting Koran.

"each time she came with her broom, feather duster, and polishing rags, She looked at the book. One day my child will be able to read this book. He will be able to explain the pictures to me. And each time she faced the book, she agonizingly wondered: 'Is this all? Will I ever do anything beside carry this broom, duster, and rags? All I seem to do now is make batik, supervise the Bendoro's meals, and make sure someone washes his plates after he has finished eating. She was sorry had not learned to read and write, or even to chant the Koran.'" (Datum 34/ p. 165)

In the datum 34 above, it is explained that the character the Girl from the Coast feels sorry because previously she did not learn to read and write, as well as read the Koran, because at Bendoro's house, education is seen as very important. So, when viewed from the character's regret, it is very clear that reciting the Koran is an obligation and also a form of social fact. Therefore, to deal with it, the character of the Girl from the Coast realizes that she has to learn, because judging from the quote, she feels social rejection if she doesn't recite the Koran. Therefore, according by Durkheim (1895), the character's actions describe how the character face with social fact form reciting Koran.

2. Non Material

According to Durkheim (1895) that one form of social fact is non-material. Which, this form of non-material social fact has an unreal nature. This form of social fact is considered unreal because basically this form of social fact comes from outside or is commonly called external. Which means, this form can not be seen directly by the eye. An example of this form of social fact is egoism or action in the form of opinion. Therefore, because social facts are a way of acting that is created in a society. Which, this social fact is coercive. Usually, in the form of rules or laws that must be followed by individuals, because if not followed, then the individual will get social rejection or punishment.

a. How to face the social fact form Egoism

Egoism is self-centered. That is, egoism is a trait possessed by humans. Which is a human who feels that he is the most important and main. Therefore, often when these traits appear in humans, they will ignore the feelings of other people (Koeswara, 1991). According to Durkheim (1895), egoism is included in the form of non-material social facts, because it is not real, cannot be seen by the eye, and also comes from outside the human self, and since ancient times every human being can feel it. Therefore, how to face with it, people must be able to hold back and also be self-aware.

“You, re crying too, mak,” the Girl from the Coast said amidst her own tears. ((Datum 35/ p. 3).

From datum 35 above, it shows how the character *mak* deals with the egoism that arises in her. The attitude of the mother who was crying showed that she realized that her attitude was wrong. According to Durkheim (1895), this shows how the character *mak* face with social facts in the non-material form egoism. As a result, from some of the quotes in the novel it can be seen how the characters deal with the social facts that surround them, so that they do not get sanctions or social rejection.

CHAPTER V

CONCLUSION AND SUGGESTION

In this section, the researcher discusses suggestions and conclusions based on the data and analysis in the previous chapter.

A. Conclusion

The social facts described in the novel *The Girl from the Coast* are taken based on real life that occurs in the Javanese community. From the analysis, the researcher found two result. The first result is, there are some forms of social fact. Some forms of social facts in *the Girl from the Coast* novel include material and non-material. The material forms include work, marriage, Javanese culture, and also Islamic shari'a. While the non-material forms include egoism. Therefore, some form of social fact is always there or present in the life lived by the main character.

After that, the another research result was found in the novel is how the main character of *The Girl from the Coast* face the social facts. In the novel explains that during their life, the main character must still face some social facts that exist in their surroundings, like work, marriage, Javanese cultures, Islamic shari'a, and also egoism. In addition, the purpose of dealing with the form of social facts by the main character, is solely so that the main character does not get punishment or social rejection in society. As a characteristic of social facts that always continue from generation to generation. So that in the novel, it is described if the

main character has to face these social facts since she was a child, until she is an adult.

B. Sugestion

Novel *The Girl from the Coast* describes the life that exists in the Javanese community. This novel can be used as an illustration for the public, especially readers, about the forms of social facts.

In addition, this novel can also be used as an illustration in dealing with various forms of social facts that have a coercive nature. This can be seen from how the main character in the novel, that is *the Girl from the Coast*, deals with forms of social facts in her surroundings. In addition, it was explained, even though she felt a little forced to face it, she was still aware that she still had to face it, as it happens in social life. Then, every individual must be aware if they have to face existing social facts. Therefore, they do not get punishment or social rejection. Therefore, readers can make this novel as material for research using topics other than social facts, such as psychology of literature or other theories.

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CURRICULUM VITAE



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