

**REVEALING SOCIAL CLASS INEQUALITY OF THE MAIN
CHARACTER IN SIDNEY SHELDON'S *IF TOMORROW
COMES***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2025**

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THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S).

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MALANG
2025**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Revealing Social Class Inequality Of The Main Character in Sidney Sheldon’s *If Tomorrow Comes***” is my original work. I do not include any materials previously written or published by another person, except those cited as references in written in references. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 10 Oktober 2025

The Researcher



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APPROVAL SHEET

This is certified that Moh Ismail's thesis entitled **Revealing Social Class Inequality of The Main Character in Sidney Sheldon's *If Tomorrow Comes*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Maulana Malik Ibrahim Malang, as one of requirements for the degree of Sarjana Sastra (S.S).

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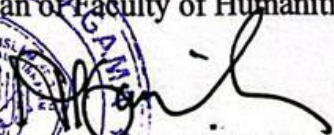



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MOTTO

“An unreflected life is a life not worth living.”

(Socrates)

DEDICATION

This thesis is specially dedicated to:

My lovely family, *Bapak* Sutari Hadi, *Ibu* Nur Hasanah, Muhammad Salim,
and Abdul Hannan, My lovely brothers, Yahya, Moh Ishaq and Abdul Makruf.

Thank you for your support and always praying for me every day.

ACKNOWLEDGEMENT

Bismillahirrahmanirrahim,

All praise be to Allah, the Most Merciful and Gracious God, the God who gives researcher the strength and confidence to be able to live life well, because of Him researcher can complete the final thesis entitled Revealing Social Class Inequality of The Main Character in *If Tomorrow Comes* by Sidney Sheldon, to fulfil the requirements for obtaining a Bachelor of Literature (S.S.) degree at UIN Maulana Malik Ibrahim Malang. Shalawat and salam may be bestowed upon the Prophet Muhammad SAW, who has brought the religion of Islam by providing a good example, for all human beings in this world. Then, I would like to express my greatest gratitude to:

1. Whida Rositama, M. Hum, as my advisor. Thank you for your patience in teaching me to complete this thesis.
2. Rina Sari, M. Pd., as my academic advisor and I thank you for all your help in guiding me during my 4 years of study at UIN Maulana Malik Ibrahim Malang.
3. All lecturers of the English Department thank you very much for teaching me many things from semester 1 to 8
4. A big thank you, and this bachelor's degree I dedicate to Ibu Nur Hasanah and all my family, for the love, affection, and prayers given to me every day tirelessly

and always supporting my studies until I get a bachelor's degree at UIN Maulana Malik Ibrahim Malang.

5. My lovely brothers, Moh Ishaq, Yahya and Abdul Makruf who always try to give me happiness in my life.

Finally, I hope this thesis can be a reference for future readers regarding the development of literary Social Inequality theory in *If Tomorrow Comes* by Sidney Sheldon and remind readers of the importance of equality in society. However, the researcher realizes that this thesis is not perfect and has weaknesses. Therefore, criticism and suggestions are highly expected to improve this thesis for the progress of future research.

Malang, 10 Oktober 2025

The Researcher



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ABSTRACT

Ismail, Moh (2025) *Revealing Social Class Inequality of the main character in Sidney Sheldon's If Tomorrow comes*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Whida Rositama, M. Hum.

Keywords: Social class inequality, Sociology of literature, Identity transformation

This study analyzes social class inequality experienced by the main character, Tracy Whitney, in Sidney Sheldon's *If Tomorrow Comes* using the perspective of sociology of literature. The research aims to answer two research questions: (1) the forms of social class inequality experienced by Tracy Whitney and (2) the effects of social class inequality on her life. This research employs a qualitative descriptive method, with data collected from narrative descriptions and dialogues in the novel. The findings show that Tracy Whitney experiences various forms of social class inequality. First, inequality in social relations is reflected through status differences, particularly in elite social circles such as the Stanhope family, where social prestige determines acceptance, as explained by Max Weber's concept of status and power. Second, inequality of power and influence is evident in the dominance of elite figures such as Anthony Orsatti and his network, which demonstrates hegemonic control over legal and social institutions, aligning with Antonio Gramsci's theory of hegemony. Third, discrimination in the world of work reveals capitalist exploitation and exclusion, where institutions such as banks function as representatives of the bourgeois class, as explained by Karl Marx. Furthermore, the study finds that social class inequality has significant effects on Tracy Whitney. These effects include psychological trauma caused by disciplinary institutions such as courts and prisons, as explained by Michel Foucault; the emergence of resistance and class consciousness, as described by Karl Marx; and identity transformation. Tracy's transformation into an impostor reflects a shift in habitus according to Pierre Bourdieu, while her fluid identity is shaped by power relations, in line with Stuart Hall's theory of identity. Overall, the novel illustrates that social class inequality not only marginalizes individuals structurally but also reshapes their psychology, identity, and survival strategies.

ABSTRAK

Ismail, Moh (2025) *Mengungkap Ketimpangan Kelas Sosial Tokoh Utama dalam If Tomorrow Comes karya Sidney Sheldon*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Whida Rositama, M. Hum.

Keywords: Ketidaksetaraan kelas sosial, Sosiologi sastra, Transformasi identitas

Penelitian ini menganalisis ketidaksetaraan kelas sosial yang dialami oleh tokoh utama, Tracy Whitney, dalam novel *If Tomorrow Comes* karya Sidney Sheldon dengan menggunakan pendekatan sosiologi sastra. Penelitian ini bertujuan untuk menjawab dua rumusan masalah, yaitu: (1) bentuk-bentuk ketidaksetaraan kelas sosial yang dialami oleh Tracy Whitney dan (2) dampak ketidaksetaraan kelas sosial terhadap kehidupan Tracy Whitney. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan data berupa kutipan narasi dan dialog dalam novel. Hasil penelitian menunjukkan bahwa Tracy Whitney mengalami berbagai bentuk ketidaksetaraan kelas sosial. Pertama, ketidaksetaraan dalam hubungan sosial terlihat melalui perbedaan status sosial, terutama dalam lingkaran sosial elit seperti keluarga Stanhope, di mana prestise sosial menentukan penerimaan seseorang. Temuan ini selaras dengan konsep status dan kekuasaan Max Weber. Kedua, ketidaksetaraan dalam kekuasaan dan pengaruh tampak melalui dominasi tokoh-tokoh elit seperti Anthony Orsatti dan jaringannya yang mengendalikan sistem hukum dan sosial, yang mencerminkan konsep hegemoni Antonio Gramsci. Ketiga, diskriminasi dalam dunia kerja menunjukkan praktik eksklusi dalam sistem kapitalisme, di mana institusi seperti bank berperan sebagai representasi kelas borjuis, sebagaimana dijelaskan oleh Karl Marx. Selain itu, penelitian ini menemukan bahwa ketidaksetaraan kelas sosial memberikan dampak signifikan terhadap Tracy Whitney. Dampak tersebut meliputi trauma psikologis akibat kekuasaan disipliner lembaga hukum dan penjara sebagaimana dikemukakan oleh Michel Foucault, munculnya kesadaran kelas dan perlawanan menurut Karl Marx, serta transformasi identitas. Perubahan Tracy menjadi seorang impostor mencerminkan pergeseran habitus menurut Pierre Bourdieu, sementara identitasnya yang cair dibentuk oleh relasi kuasa sebagaimana dijelaskan oleh Stuart Hall. Secara keseluruhan, novel ini menunjukkan bahwa ketidaksetaraan kelas sosial tidak hanya meminggirkan individu secara struktural, tetapi juga membentuk psikologi, identitas, dan strategi bertahan hidup tokohnya.

مستخلص البحث

إسماعيل، محمد (٢٠٢٥) كشف التفاوت الطبقي الاجتماعي للشخصيات الرئيسية في رواية "إذا جاء الغد" لسيدني شيلدون أطروحة. البحث الجامعي، قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: ويدا روسيتاما، الماجستير.

الكلمات الأساسية: الماركسية، التفاوت الطبقي الاجتماعي للشخصيات الرئيسية الرأسمالية

تحل هذه الدراسة عدم المساواة الطبقيّة التي تواجهها الشخصية الرئيسية، تريسي ويتني، في رواية "إذا جاء الغد" للكاتب سيدني شيلدون باستخدام منهج علم الاجتماع الأدبي. وتهدف الدراسة إلى الإجابة عن سؤالين بحثيين: (1) أشكال عدم المساواة الطبقيّة التي تواجهها تريسي ويتني، و(2) تأثيرات عدم المساواة الطبقيّة على حياة تريسي تم استخدام المنهج الوصفي النوعي، حيث تم جمع البيانات من خلال الاقتباسات السردية والحوارية في الرواية. ويتني أظهرت نتائج الدراسة أن تريسي ويتني تواجه أشكالاً متعددة من عدم المساواة الطبقيّة. أولاً، يظهر عدم المساواة في العلاقات الاجتماعية من خلال الفروق في الوضع الاجتماعي، خصوصاً ضمن الدوائر الاجتماعية النخبوية مثل عائلة ستانغوب، حيث يحدد المكانة الاجتماعية قبول الفرد، وهو ما يتوافق مع مفهوم المكانة والسلطة لماكس فيبر. ثانياً، يظهر عدم المساواة في السلطة والنفوذ من خلال سيطرة الشخصيات النخبوية مثل أنطوني أورساتي وشبكتة التي تتحكم في النظام القانوني والاجتماعي، مما يعكس مفهوم الهيمنة لأنطونيو غرامشي. ثالثاً، يظهر التمييز في عالم العمل من خلال ممارسات الإقصاء ضمن النظام الرأسمالي، حيث تمثل المؤسسات مثل البنوك الطبقة البرجوازية كما وصفها كارل ماركس علاوة على ذلك، وجدت الدراسة أن عدم المساواة الطبقيّة له تأثيرات كبيرة على تريسي ويتني، تشمل الصدمة النفسية الناتجة عن السلطة الانضباطية للمؤسسات القانونية والسجون كما شرح ميشيل فوكو، وظهور وعي طبقي ومقاومة وفقاً لكارل ماركس، وتحوّل في الهوية. إن تحوّل تريسي إلى شخصية منتحلة يعكس تحوّل الهابيتوس وفقاً لبورديو، بينما تتشكل هويتها السائلة من خلال علاقات السلطة كما شرح ستوارت بشكل عام، تُظهر هذه الرواية أن عدم المساواة الطبقيّة لا يؤدي فقط إلى تهميش الأفراد على المستوى البنيوي، هول بل يشكل أيضاً نفسيتهم وهويتهم واستراتيجياتهم للبقاء

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CHAPTER I

INTRODUCTION

The researcher discusses several significant points relevant to the research topic in this chapter. The researcher describes the specific problems encountered within the scope of this study. These are the background of the study, the problems of the study, its scope and limitations, the significance of the study, and the definition of key terms.

A. Background of the Study

The death of Affan Kurniawan, an online motorcycle taxi driver who was killed after being hit by a police tactical vehicle (armoured vehicle) during a demonstration in Jakarta, is a clear representation of the oppression of the working class in Indonesia. Affan's figure reflects the reality of social injustice that contrasts with the conditions of political elites, such as members of the House of Representatives (DPR) who enjoy various benefits, while also demonstrating structural inequality that further exacerbates public psychology due to the repressive attitude of law enforcement (BBC News, 2025).

This phenomenon shows how accumulated social anger can build up from tragic events that befall lower-class groups. Within this framework, novels serve as a form of literature that records and reflects existing social realities. Through their stories, novels offer insight into human behaviour, cultural norms, and social structures that shape life, including class discrimination, which frequently appears in real life (Nining, 2019). Thus, literary works are not merely a medium of

entertainment, but also a mirror that shows how social inequality influences the decisions, struggles, and fates of individuals, as depicted in the figure of Affan. In this regard, *If Tomorrow Comes* by Sidney Sheldon is a suitable example of how a story can reveal complex social class divides.

If Tomorrow Comes is a literary work in the form of a novel written by Sidney Sheldon about the life of Tracy Whitney, a beautiful woman whose life changes drastically after being unjustly imprisoned. Through her journey from ordinary woman to professional con artist, the novel explores various forms of social class inequality. The main character Tracy experiences show how social inequality affects access to power, justice, and opportunity.

The author uses the character of Tracy Whitney to illustrate the differences between the wealthy elite and those from lower social strata. The novel illustrates how the legal system, corruption, and societal expectations perpetuate class-based inequality. The main character Tracy Whitney's transformation from a victim of injustice to a conniving and manipulating system raises questions about survival and morality in the world to those at the top of the social ladder.

This research aims to analyse and reveal the social class inequality of the main character, Tracy Whitney, by examining key events in her life, including her encounters with the law and her emergence into the criminal underworld. This research aims to examine how the research criticized the hierarchical nature of society. Understanding this component will help readers understand the role of class in *If Tomorrow Comes* and how social inequality is portrayed in contemporary literature.

This research uses Sociology (1867) social inequality theory. He explains how Marxist analysis reveals social class inequality and the consequences of social class inequality. By focusing on the conflict between the ruling class and the oppressed, this study criticizes the values of capitalism and presents a narrative that questions the justice and honesty of capitalist society. The social class inequality in *If Tomorrow Comes* will contribute to a broader understanding of how literature criticizes the nature of class-based power and privilege.

The social class inequality referred to in *If Tomorrow Comes* is how the ruling class or rich people treat the lower class in the legal system. When hearing about social class inequality comes to mind first, namely the oppression of the ruling class towards the lower class. Unfair and unequal treatment in society. Social class inequality based on power and social class is a lasting and pervasive feature of modern society despite increasing evidence of its devastating social effects. Economic and power disparities are characteristic of today's society. In many countries whole of the world's economic inequality has increased in recent decades.

Social power is defined such as the ability to influence, control others, and administer rewards and punishments. Power and social class are also interconnected constructs. Individuals from various socio-economic backgrounds differ in their perceived ability to control outcomes. How they seek opportunities to gain influence and power (Rodríguez-Bailón et al., 2020). Furthermore, below is the previous studies by the researcher in this research.

First, the research studied by Fatimah Mujahir (2021) on the novel *Serena* by *Ron rash* concluded that the novel *Serena* represents two types of class differences. They are the bourgeoisie as owners and the proletariat as labourers or workers or workers. The social class of each character can be shown through economic class and power. The researcher found that the characters belonging to the bourgeois class are Pemberton and his wife, Serena, and their spouses, Buchanan and Wilkie. The characters belonging to the proletarian class refer to the workers.

The next article by Emil (2022) discusses how the underclass will be exacerbated by increasing economic inequality, and in particular by increasing social inequality between classes. Marxists conceptualize the fruits of our productive activities as being appropriated and transformed into capital as an abstract, dominant, and uncontrollable social force, a force in which the very possibility of a powerless society is contained.

The second article by Masood in his novel *Hosain's The Old Man* (2020) explains that society has been divided into upper and lower classes based not only on money but also on behaviour and social treatment. The person who has abundant

wealth believes that he has power over his subjects. The powerful rich man thinks that he has permission to exploit the poor for his benefit. He even exploits others just to please his ego. This exploitative behaviour leads the class to fight the system according to Marx to reduce social inequality.

The next article is written by Khokhar (2024) and explains the Dialectical Study of Class Division in *Harper Lee's novel To Kill a Mockingbird*. In short, looking at *To Kill a Mockingbird* from a Marxist point of view shows a strong connection with Marx's perspective on social class hierarchy.

The work effectively depicts the eternal conflict between social classes, demonstrated by racial divisions, socioeconomic inequality, and manipulation of the power hierarchy. The research *Marxist Philosophy in The Selected Poems of Brecht and Naz Khialvi: A Comparative Critique* by Bezar (2023) discusses that a comparative study always facilitates opening up new areas of knowledge. For the last few centuries, capitalism has penetrated countries' economic systems. It is a system of exploitation of labourers that has led to many social inequalities due to the exploitation of certain classes. The next research written by Ishfaq, F., Khan, L., & Haider, M. (2021) discusses *Class Inequalities: A Marxist Study of Uzma Aslam*

Khan's The Story of Noble Rot. This research highlights the gap between the rich and the poor. The lower classes continue to suffer because they do not get the basic necessities of life, and the rich on the other hand are getting richer by taking advantage of the poor by using their labour.

The next article written by Ningsih, T., & Prasaja, Y. (2022). about social class the novel *Red Queen* by Victoria Aveyard uses social inequality theory which discusses class relations and the differences that exist in social classes. The existence of oppression in the Reds makes them want to be free from the oppression or exploitation of the upper class through the struggle against the silver. The effort made by the Reds to avenge the inequality and oppression of the Silver is through rebellion.

The research written by Hussan (2021) on the Application of Social Inequality in the Short Story *the Moustache* by Tariq Rahman, discusses the class conflict between two economic classes. In the short story, *The Moustache*, Tariq Rahman explains that the lower class faces insurmountable difficulties in bringing itself to an equal footing with the upper class. Their belief in myths is very strong. They attribute greatness and strength to a healthy Mustache and a well-built physique, but reality does not support their claims. In reality, the Mustache and outstanding physique are overshadowed by the economic power of the upper class.

Furthermore, the article *Class, Status, and Power as Indicator of Social Stratification in William Golding's Novel the Pyramid*, written by Oğuz, A. (2022) discusses that humans can easily produce evil in this society based on inequality and injustice as a reflection of power relations among individuals of various levels,

status, social position and class in British society depicted in this novel. The final article

The research investigates Gender Inequality in *Anna Burns* by Shahid, Y. (2022), which discusses how women are exploited through capitalism. The role of powerful institutions and the absence of women in the power structure ultimately make women slaves. Social Inequality interprets gender inequality in the context of capitalism, resulting in social inequality.

This gap has been explored in previous research on social class in other literary works, particularly from a Sociology perspective. However, no one has analysed *If Tomorrow Comes* novel from a Sociology of literature perspective. Therefore, it is interesting to note that, despite the novel's widespread recognition for its thrilling plot and strong character development, its profound commentary on class struggle and power dynamics, as experienced by Tracy Whitney, remains underexplored in academic discourse. Existing studies often emphasize the novel's entertainment value, rather than its potential as a socio-political critique. This presents an opportunity to examine social inequality theory to understand how Sheldon critiques the capitalist system shaped by the main character, offering a new perspective for viewing the novel's exploration of social class inequality.

B. Problem of the Study

Based on the background of the study presented above, the researcher formulates several issues of this study in the following question:

- 1 What are the social class inequality forms of Tracy Whitney in *If Tomorrow Comes* by Sidney Sheldon?
- 2 What effects of Whitney's social class inequality in *If Tomorrow Comes* by Sidney Sheldon?

3 Significance of the Study

This study is expected to give benefits in theoretical and practical terms for the reader and audience. The theoretical significance of this research can provide the understanding of how literary criticism, especially in social inequality for the next researchers who use the same theory. The research expects this study will give a solutions or information about the study of the novel *If Tomorrow Comes* by Sidney Sheldon to acquire significant knowledge of the social inequality performed by the main character, Tracy Whitney, to the audience.

4 Scope and Limitation

This section contains information about certain aspects that are the focus of the research, in study of Sociology (1867), in Social Inequality theory; capitalist system, exploitations, alienation and conflict of the main character of Tracy Whitney. The research focuses on revealing the social class inequality and Effects of social inequality of the main character Tracy Whitney by Social inequality theory

n *If Tomorrow Comes*, and there has been no previous study research using social inequality theory in this novel.

Definition of Key Terms

Social Class Inequality: Social inequality results from the unequal distribution of power in society, where groups with greater power maintain and reproduce their dominance over groups with less power. This leads to social conflict and inequality in various dimensions of life Fahrendorf, R. (2019).

Sociology of Literature: Sociology of literature studies literary texts in relation to class relations, ideology, and power, viewing literature as a site where social conflicts and inequalities are represented and contested Marx, K., & Engels, F. (1973)

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses the theories which includes concept social class inequality and Previous Study. This chapter explains the Marxist theoretical approach and theory. This chapter supports Social Inequality (1867) concept of sociology of literature that is used in this research.

A. Sociology of Literature

Sociology of literature is an approach that examines literary works as products of social reality and social relations. This perspective views literature not merely as an aesthetic creation, but as a reflection, critique, or reproduction of social structures such as class, power, and inequality. In relation to this research, sociology of literature is used to understand how *If Tomorrow Comes* represents social class inequality experienced by the main character, Tracy Whitney, within a capitalist society. Through this approach, the novel is analysed as a medium that reveals how social class determines access to power, justice, and opportunity.

One of the most fundamental theories in the sociology of literature comes from Karl Marx, who argued that literature is part of the ideological superstructure shaped by the economic base of society. Marx states that “the ruling ideas are nothing but the ideal expression of the dominant material relations” (Marx, 1846). This means that literary works often reflect the interests and values of the ruling class. In the context of *If Tomorrow Comes*, this theory is relevant to explain how the legal system, social institutions, and elite groups operate in favour of the upper

class, while marginalizing individuals like Tracy Whitney who come from a lower or middle social class.

Marx's theory of social class inequality (1867) emphasizes the division between the bourgeoisie and the proletariat, where the ruling class controls economic resources and social institutions. This theory becomes the main foundation to answer the first research question regarding the forms of social class inequality experienced by Tracy Whitney. Tracy's unequal relationships with the Stanhope family, her powerlessness against wealthy criminals, and discrimination in employment illustrate how capitalist structures systematically disadvantage individuals without economic and political power. Thus, the novel reflects Marx's view that class inequality is embedded within social systems and reproduced through institutions such as law, business, and social norms.

In addition to Marx, Max Weber's concept of class, status, and power supports the sociological analysis of literature in this research. Weber argues that inequality is not only based on economic factors, but also on social prestige and authority. This perspective helps explain why Tracy's background and criminal stigma continue to exclude her from respectable social and professional spaces, even after she attempts to rebuild her life. Through a sociological literary lens, *If Tomorrow Comes* shows how status and power reinforce class boundaries, limiting social mobility for those at the bottom of the hierarchy.

Pierre Bourdieu's theory of cultural capital and habitus further strengthens the sociology of literature framework in this study. Bourdieu argues that social class is reproduced through education, lifestyle, and cultural practices (Bourdieu, 1979).

In the novel, Tracy lacks the cultural and social capital possessed by elite groups, forcing her to transform her identity in order to survive. This theoretical perspective is particularly useful in analysing the second research question, which focuses on the effects of social class inequality on Tracy, including her psychological transformation and her decision to become an impostor within the system that oppresses her.

The sociology of literature emphasizes that literary works do not emerge in a social vacuum, but are shaped by historical and institutional contexts. As Robert Escarpit (1958) argues, literature is a social fact that must be understood through its production, distribution, and reception. This perspective is relevant in analysing *If Tomorrow Comes* as a popular novel produced within a capitalist publishing industry. Although the novel belongs to popular literature, it still conveys social criticism regarding class inequality, demonstrating that even mass-produced literary works can reflect social realities and ideological tensions.

Antonio Gramsci's concept of hegemony also contributes significantly to the sociology of literature used in this research. Gramsci explains that dominant social groups maintain power not only through force, but through intellectual and moral leadership that makes inequality appear natural and acceptable (Gramsci, 1929). In *If Tomorrow Comes*, the legal system and elite institutions are portrayed as legitimate and authoritative, even though they function to oppress Tracy Whitney. This reflects how literature can expose hegemonic processes that normalize injustice and silence marginalized voices.

Furthermore, the sociology of literature recognizes the impact of power and discourse in shaping social reality, as explained by Michel Foucault. Foucault argues that discourse plays a crucial role in constructing knowledge and regulating individuals within systems of power (Foucault, 1969). In the novel, legal discourse, criminal labels, and social stigma operate as mechanisms that control Tracy's identity and limit her social mobility. Through this perspective, literature becomes a site where power relations are not only represented but also critically examined.

The sociology of literature also allows the analysis of literature as a medium of social response and transformation. Raymond Williams' cultural materialism emphasizes that literature is part of everyday social practice and reflects ongoing social struggles (Williams, 1977). Tracy's resistance and transformation can be read as a representation of class struggle within capitalist society. Her actions illustrate how individuals respond to structural inequality, reinforcing the idea that literature both reflects and negotiates social conflict.

Finally, within the framework of sociology of literature, the reader plays an important role in interpreting social meanings. Stuart Hall's concept of encoding and decoding suggests that literary texts may be interpreted differently depending on the reader's social background (Hall, 1973). This implies that *If Tomorrow Comes* can be read not only as a thriller, but also as a social critique of class inequality. Readers from different social contexts may decode Tracy Whitney's experiences as either personal tragedy or systemic injustice, further confirming literature's role in shaping social awareness.

Overall, the sociology of literature provides a comprehensive theoretical foundation for this research by connecting literary analysis with social class inequality. By integrating Marxist theory, Weberian perspectives, Bourdieu's cultural capital, and supporting concepts from Gramsci, Foucault, and Williams, this study is able to systematically analyse both the forms and the impacts of social class inequality experienced by Tracy Whitney. Therefore, sociology of literature serves as an appropriate and relevant approach to reveal how *If Tomorrow Comes* represents social class inequality within modern capitalist society.

B. Social Class Inequality

Social class inequality refers to systematic differences in access to economic resources, power, and prestige among social groups. In this chapter, we will examine the major theories explaining the origins, mechanisms, and impacts of class inequality, focusing on how social structures maintain these hierarchies. These theories help us understand that class is not just an economic category but also an interconnected cultural and political dimension.

One fundamental theory comes from Karl Marx, who saw class inequality as a result of the capitalist mode of production. Marx, in *The Communist Manifesto* (1848), stated, the history of all heretofore existing society is the history of class struggles. (Marx, 1848) This means that the conflict between the bourgeoisie (capital owners) and the proletariat (workers) drives exploitation, where wealth is concentrated in the hands of a few, widening social inequality. Max Weber expanded Marx's theory by adding the dimensions of status and power. In *Economy*

and Society (1922), Weber argued, Class, status, and party are phenomena of the distribution of power within a community (Weber, 1922). This theory emphasized that inequality is not only economic, but also involves social prestige and the ability to influence, such as through position or networks, which often reinforce each other. Pierre Bourdieu introduced the concepts of cultural capital and habitus to explain class reproduction. In *Distinction (1979)*, Bourdieu stated, Taste classifies, and it classifies the classifier (Bourdieu, 1979). This suggests that cultural preferences, such as education and lifestyle, are acquired through family and environment, making it easier for upper class children to maintain their position, while lower-class children are trapped in a cycle of poverty.

The functionalist theory of Kingsley Davis and Wilbert Moore argued that inequality is necessary for the functioning of society. In their article *Some Principles of Stratification (1945)*, they stated, social inequality is thus an unconsciously evolved device by which societies ensure that the most important positions are conscientiously filled by the most qualified persons (Davis & Moore, 1945). Critics say this theory justifies injustice because it ignores unequal access to opportunities.

Ralf Dahrendorf's modern conflict approach emphasizes class conflict as a driver of change. Dahrendorf, in *Class and Class Conflict in Industrial Society (1959)*, argued, Authority is the basis of class formation (Dahrendorf, 1959), highlighting how the distribution of power within organizations such as corporations or states reinforces inequality, although in industrial societies, this conflict may be more institutionalized.

In a global context, Immanuel Wallerstein introduced world-systems theory to explain class inequality between countries. Wallerstein, in *The Modern World-System* (1974), stated, the world-economy has been characterized by a hierarchical division of labour (Wallerstein, 1974), in which core countries exploit the periphery, widening the gap between global classes.

Antonio Gramsci introduced the concept of hegemony to explain how the dominant class maintains power through ideological consensus. Gramsci, in his *Prison Notebooks* (1929), stated, the supremacy of a social group manifests itself in two ways: as 'domination' and as 'intellectual and moral leadership (Gramsci, 1929). This suggests that class inequality exists not only through violence but also through cultural control, such as education and the media, which forces the lower classes to accept upper-class norms as natural.

Theodor Adorno and Max Horkheimer developed the theory of the culture industry, linking capitalism to cultural inequality. In *Dialectic of Enlightenment* (1944), they argued, Culture today is infecting everything with sameness (Adorno & Horkheimer, 1944), highlighting how the mass production of culture, such as film or music, blurs class distinctions and reinforces consumerism that benefits the economic elite. Simone de Beauvoir extended class analysis with a feminist perspective, emphasizing the interaction of gender and economics. In *The Second Sex* (1949), de Beauvoir stated, one is not born, but rather becomes, a woman, which applies to how lower-class women face double exploitation, where class inequality is exacerbated by patriarchy that limits their access to resources.

Kimberlé Crenshaw introduced intersectionality to explain the intersection of class with race and gender. Crenshaw, in *Demarginalizing the Intersection of Race and Sex (1989)*, argued, Intersectionality is a lens through which you can see where power comes and collides (Crenshaw, 1989), suggesting that class inequality cannot be understood in isolation, as in the case of the Black underclass facing systematic discrimination.

Erik Olin Wright developed an analytical class model that distinguishes between owner, manager, and worker classes. Wright, in *Classes (1985)*, stated, Class structures are contradictory locations within social relations of production (Wright, 1985), helping analyse how middle positions such as managers maintain inequality while offering the illusion of social mobility. Hannah Arendt distinguished between labour and action to analyse class participation in the public sphere. Arendt in *The Human Condition (1958)* stated, Labor is the activity which corresponds to the biological process of the human body (Arendt, 1958), suggesting that the lower classes are often confined to repetitive labour, while the upper classes engage in "action" that shapes social policy, reinforcing unequal political participation.

Jean François Lyotard criticized the grand narratives of modernity that conceal class inequality. Lyotard, in *The Postmodern Condition (1979)*, argued, simplifying to the extreme, I define postmodern as incredulity toward metanarratives (Lyotard, 1979), highlighting how the ideology of social progress ignores class exploitation, prompting a critical analysis of global capitalism. Sigmund Freud, through psychoanalysis, saw sublimation as a social mechanism

that maintains inequality. Freud, in *Civilization and Its Discontents* (1930), stated, Sublimation is the process by which the energy of the sexual instinct is diverted to non-sexual aims (Freud, 1930), which applies to how class norms sublimate social frustrations, such as through religion or art, to maintain the stability of hierarchies.

Carl Jung introduced collective archetypes that can reinforce class stereotypes. Jung, in *The Archetypes and the Collective Unconscious* (1959), argued, the archetypes are the unconscious images of the instincts themselves (Jung, 1959), helping to explain cultural symbols that represent class as destiny, although his critique showed potential for change. Jacques Lacan analysed the mirror stage as the formation of class identity. Lacan in *Écrits* (1966) stated, the mirror stage is a drama whose internal thrust is precipitated from insufficiency to anticipation (Lacan, 1966), explaining how social fantasies of class mobility maintain inequality through the illusion of equality.

Terry Eagleton integrates Marxism with literary analysis to explain class ideology. Eagleton, in *Literary Theory: An Introduction* (1983), states, Literature is not a mere 'reflection' of social reality, but an active participant in its construction (Eagleton, 1983), showing how cultural works reinforce or challenge class inequality through representations that shape social consciousness. Roland Barthes dismissed the author's authority to focus on social interpretation. Barthes, in *The Death of the Author* (1967), argued, the birth of the reader must be at the cost of the death of the Author (Barthes, 1967), which applies to how readers from different classes interpret texts, so that culture can become a tool for negotiating inequality.

Julia Kristeva introduced intertextuality, linking class to cultural networks. In *Desire in Language (1977)*, Kristeva stated, any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another (Kristeva, 1977), explaining how class norms are reproduced through interconnected cultural references.

Jacques Derrida criticized logocentrism in the formation of class identities. Derrida in *Of Grammatology (1967)* argued, there is nothing outside of the text (Derrida, 1967), highlighting that class meanings are fluid, context-dependent, and can thus reveal biases that maintain hierarchies. Michel Foucault analysed power as a network that maintains class inequality.

Foucault in *Discipline and Punish (1975)* stated, Power is everywhere; not because it embraces everything, but because it comes from everywhere (Foucault, 1975), showing how institutions such as schools and prisons establish class discipline through surveillance, reinforcing social hierarchies.

Donna Haraway extends cyborg theory to digital inequality. Haraway, in *A Cyborg Manifesto (1985)*, states, A cyborg is a cybernetic organism, a hybrid of machine and organism (Haraway, 1985), explaining how access to technology widens class gaps, with the upper classes dominating the digital space. Theories in the sociology of literature from Social Inequality to contemporary approaches provide tools for uncovering the social dynamics behind literary works. By integrating these perspectives, we can more deeply understand how literature plays a role in the reproduction or transformation of society.

CHAPTER III

RESEARCH METHOD

The chapter describes the research method. The contents of this chapter include research design, data sources, data collection, and data analysis. This chapter focuses on explaining the use of research methods and data processing in research.

A. Research Design

This research analyses *If Tomorrow Comes* using Sociology of Literature theory. The purpose of this research is to reveal social class inequality of the main character in *If Tomorrow Comes*. This research aims to analyse clearly and in detail social inequality Tracy in *If Tomorrow Comes* novel using one of sociology concepts, namely; class conflict, Exploitation and Injustice, alienation and Critique of the Capitalist System. This research uses several reference sources on Sociology (1867) Social Inequality, to find out the problems of previous research and to find out the benefits of research.

B. Data Source

The data for this study comes from the Novel *If Tomorrow Comes* by Sidney Sheldon which has 405 pages. Sidney Sheldon was an American writer, first working on Broadway plays, and then in motion pictures. The book was first published in the UK 1985, by master of the game (publisher) Company and this

research uses the online version of *If Tomorrow Comes* obtained through Google Playbook.

C. Data Collection

This study collected data in several ways, namely: conducting in-depth reading of the novel carefully and repeatedly, understanding the content related to the revealing social inequality of main character and after that understanding the content of the stories related to the effect social inequality in *If Tomorrow Comes*, by highlighting and recording information related to these matters, and putting the data into appropriate categories based on the way they are classified.

D. Data Analysis

After the data is collected, it will be analysed by the researcher as follows: Processing and categorizing the data based on research problems, describing the social class inequality, and explain the effect of social inequality of the main character in *If Tomorrow Comes* by using the concept of Social Inequality (1867) Sociology and then making conclusions that answer of research problems.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter explain the research problem. This chapter also contains data on experienced of Tracy Whitney, in *If Tomorrow Comes* and the effects of Whitney's social class inequality. This chapter uses social inequality theory which focuses on the character's inequality to analyse data.

A. The form of the Main character's inequality in *If Tomorrow Comes*

To find out and answer the first research question This inequality can also be explained through Max Weber's (1922) concept of status and power. Weber stated that inequality is determined not only by economics but also by social prestige and political influence. The indirect rejection of Tracy and the Stanhope family's control over marriage decisions demonstrate the dominance of higher social status.

1. Inequality of Social Relations

The following is the first form data from the problem of the study. The Data will be analysed using Max Weber concept of classes (1922) Concept of social classes. The first form of main character inequality in novel *If Tomorrow comes* is shown as follow:

It had taken Tracy's father most of his life to build up a business that the Stanhopes would have sneered at as insignificant. The Stanhopes and the Whitneys would never mix, Tracy thought. Oil and water. And the Stanhopes are the oil. And what am I going on about like an idiot? Talk about ego. A man asks me out to dinner and I'm deciding whether I want to marry him. We'll probably never even see each other again. (p.9).

This quote reveals a clear form of social class inequality experienced by Tracy Whitney, particularly in terms of social status. Tracy's reflection that her father's business would be derided as unimportant by the Stanhope family demonstrates how social hierarchy operates beyond mere economic wealth. Although Tracy's family owns a business, it is not considered valuable within the Stanhope family's elite social circle. This illustrates Max Weber's concept of status, where social prestige determines one's position in society. In this context, the Stanhopes represent a higher-status group whose social recognition places them above the Whitney family.

Furthermore, Tracy's statement that the Stanhope and Whitney families would never mix, like oil and water, emphasizes the rigid social boundaries created by status differences. According to Weber (1922), status groups tend to maintain exclusivity by limiting social interactions, including marriage, to maintain social prestige and respectability. The metaphor of oil and water suggests that social mixing between different status groups is seen as unnatural or unacceptable. This reflects how social status serves as an invisible barrier that limits Tracy's access to elite social circles, regardless of her personal qualities or intentions.

Furthermore, the Stanhope family's indirect influence on marriage decisions reflects Weber's concept of power. Although there is no explicit rejection,

Tracy internalizes the belief that she is socially inappropriate for the Stanhope family. This demonstrates how power operates subtly through social norms rather than direct coercion. The Stanhope family's high social standing allows them to control relationships and marital expectations without overtly exerting authority. Consequently, Tracy experiences social inequality not only through economic deprivation, but also through the dominance of higher social status, which shapes her self-perception and social opportunities.

"Tracy and I prefer a small wedding," Charles said, "and afterward--"
"Nonsense," Mrs. Stanhope interrupted. "Our family does not have small weddings, Charles. There will be dozens of friends who will want to see you married." (p. 17)

This quote reveals another form of social class inequality experienced by Tracy Whitney, particularly regarding status-based authority within an elite family. Mrs. Stanhope's direct interruption of Charles suggests that the decision regarding marriage was not negotiated as equals. Instead, it was dictated by the norms of the Stanhope family, which held a higher social status. According to Max Weber (1922), social status determines one's ability to influence social interactions, and in this case, Tracy's preferences were trumped by the Stanhope family's prestige.

Weber further explains that elite groups maintain their social honor by upholding certain traditions that symbolize wealth and prestige. The insistence on large weddings serves as a public display of social superiority, emphasizing the gap between Tracy's values and the expectations of upper-class families. This highlights how class inequality is embedded in everyday practices and rituals.

In Louisiana. My father was a mechanic." There had been no need to add that, but Tracy was unable to resist. To hell with them. She was proud of her father. "A mechanic?" "Yes. He started a small manufacturing plant in New Orleans and built it up into a fairly large company in its field. When father died five years ago, my mother took over the business." (p. 15)

Based on data from Tracy, this quote reveals the form of social class inequality Tracy Whitney experienced through status-based assessments of occupational background. Tracy's statement that her father was a mechanic immediately marked her family as belonging to a lower social status in the eyes of the elite. Although her father later built a successful manufacturing business, the initial label of mechanic carried lower social prestige. According to Max Weber (1922), social status is closely related to social respect and occupational recognition, not just economic achievement. Furthermore, this quote demonstrates how power is embedded in social interactions, where elite status influences how personal history is valued. Despite her father's success, Tracy feels compelled to defend her background, demonstrating that higher-status groups have symbolic power to define what is considered socially respectable.

My God, if you needed money that badly, you should have discussed it with me.... And trying to kill someone.... I can't believe this.

The quote reveals a special connection to moral judgments shaped by social status. The speaker's response, if you needed money so badly, you should have talked to me about it, demonstrates a lack of understanding of Tracy's economic situation. This response reflects how individuals of higher social status often view financial difficulties as personal failings rather than structural problems. According to Max Weber (1922), social status influences not only access to resources but also moral evaluations within society.

Tracy's desperate situation is interpreted through the lens of social prejudice, where her actions are judged without considering the power imbalance and economic pressures she faces. Weber explains that status groups maintain social respectability by distancing themselves from behaviour they associate with the lower classes, reinforcing social boundaries through moral labelling. This quote demonstrates how power operates symbolically through moral authority. The speakers position themselves as morally superior, implying that Tracy should rely on them rather than act independently. This reflects Weber's concept of power, where individuals with higher status impose their values and expectations on others.

2. Inequality of Power and Influence

Next, the following is the second form of data from the first research problem of the study. It shows that figures like Joe Romano, Anthony Orsatti, and Perry Pope wield significant power within the legal and social systems. Antonio Gramsci (1929) explained that upper class domination is not only achieved through coercion, but also through hegemony the normalization of injustice.:

The old foreman shook his head. "Joe Romano works for a man named Anthony Orsatti. Orsatti runs New Orleans. (p 22)

The quote reveals a form of social class inequality through the hegemonic domination exercised by the upper class. The statement Orsatti rules New Orleans indicates that Anthony Orsatti wields extensive power over the city, not only through formal authority but also through accepted and normalized control. According to Antonio Gramsci (1929), domination by the ruling class is maintained not only through violence, but through hegemony, where power is considered

natural and unquestionable. Therefore, this data confirms that one form of social class inequality is hegemonic power, where upper class dominance is maintained through social acceptance and normalization of injustice, as explained by Gramsci:

"Then let me tell you the facts of life, Miss Whitney. This town is sewn up tight by the Orsatti Family. Nothing goes down here without Anthony Orsatti's okay. If you want a permit to put up a building, pave a highway, run girls, numbers, or dope, you see Orsatti. Joe Romano started out as his hit man. Now he's the top man in Orsatti's organization." He looked at her in wonder. "And you walked into Romano's house and pulled a gun on him." (p 36)

This quote illustrates a clear example of hegemonic domination exercised by the upper class through an organized power structure. The statement that Nothing happens here without Anthony Orsatti's consent indicates that Orsatti's authority is absolute and unchallengeable. According to Antonio Gramsci (1929), hegemony operates when the power of the ruling class becomes normalized and accepted as the natural order of society. In this context, Orsatti's control over both legal and illegal activities demonstrates how domination extends beyond formal institutions into everyday life. power.

Furthermore, the speaker's detailed explanation of Orsatti's influence demonstrates how injustice is institutionalized and considered normal. Activities such as obtaining permits or conducting illegal business are depicted as routinely requiring Orsatti's approval. Gramsci argued that hegemonic power is effective when domination is internalized by society and no longer questioned

Furthermore, this quote emphasizes how hegemonic power creates fear and reinforces social hierarchies. The speaker's astonishment that Tracy "walked into Romano's house and pointed a gun at him" highlights how resistance to hegemonic

authority is perceived as irrational or dangerous. This reaction illustrates Gramsci's concept that hegemony hinders resistance by making domination seem inevitable. Consequently, this data confirms that social class inequality is maintained through hegemonic control, where elite power is normalized, resistance is suppressed, and individuals like Tracy Whitney are positioned as powerless within an unjust social system.

Hear me out. By pleading guilty, you save the state the expense of a trial. I've persuaded the judge that you didn't steal the painting. He knows Joe Romano, and he believes me." (p.38)

This quote reveals a form of social class inequality through hegemonic manipulation of the legal system. The suggestion that Tracy plead guilty "to save the state the cost of a trial" suggests that legal procedures are not applied fairly to all individuals. According to Antonio Gramsci (1929), hegemony allows the ruling class to maintain dominance by making injustice seem rational and beneficial to all parties. In this case, Tracy was persuaded to accept an unjust outcome under the guise of efficiency and practicality. This reflects Gramsci's argument that domination is most effective when internalized by the oppressed. Therefore, this data confirms that social class inequality in *If Tomorrow Comes* is maintained through hegemonic control of legal institutions, where injustice is normalized and imposed on lower-class individuals like Tracy Whitney.

"This is your first time in the joint, huh? Well, I'm going to give you a tip, querida. Ernestine Littlechap runs this place. Be nice to her an' you got it made. (p 57)

This data illustrates the form of social class inequality through hegemonic power that operates within informal institutional structures, particularly

in prisons. The statement Ernestine Littlechap runs this place suggests that authority in prison is not solely vested in official institutions but is controlled by individuals who hold informal power. According to Antonio Gramsci (1929), hegemony functions when domination is accepted as normal and becomes part of everyday social practice. In this context, Ernestine's control is recognized and unquestioned by other inmates, reflecting the normalized inequality within the prison system.

Gramsci argued that hegemony is maintained through consent, not direct coercion. Tracy is implicitly encouraged to adapt and submit to the existing power hierarchy to avoid harm. This demonstrates how individuals under a particular power structure internalize domination and adapt their behavior to fit the oppressive structure, rather than resisting it.

Furthermore, this quote highlights how hegemonic power reproduces social class inequality even within marginalized spaces like prisons. Although prisons are intended as spaces of legal equality, power relations still reflect the broader societal hierarchy, where certain individuals dominate while others are subject to them. Tracy's position as a newcomer places her at the lowest level of this hierarchy. Therefore, this data confirms that social class inequality is maintained through hegemonic domination, where injustice and unequal power relations are normalized and accepted as facts of life, in line with Gramsci's theory.

the truth was simply that Ernestine could not stand the thought of Tracy back in prison at the mercy of Big Bertha. It was not only Tracy whom Ernestine was concerned about: It was herself. She had made herself Tracy's protector, and if Big Bertha got her hands on her, it would be a defeat for Ernestine (p.135).

This quote reveals how hegemonic power operates through vested interests within informal authority structures, particularly in prisons. Ernestine's concern about Tracy returning under the sway of Big Bertha suggests that power in prison is controlled not by formal rules, but by dominant individuals. According to Antonio Gramsci (1929), hegemony functions when domination is exercised through accepted leadership rather than overt coercion. Ernestine's role as Tracy's protector reflects how authority is constructed and maintained within this informal hierarchy.

This demonstrates how hegemonic power relies on maintaining symbolic victories rather than ensuring justice or protection for the oppressed. This quote illustrates how class inequality is reproduced even among marginalized individuals. Tracy becomes a symbol in the struggle for dominance between powerful inmates, rather than an autonomous individual with the capacity to act. This aligns with Gramsci's idea that hegemony creates a system in which inequality is normalized and individuals are used to reinforce power structures.

Perry Pope was the attorney to see. His power came from his connections with the Orsatti Family. He was known as The Arranger, and could fix anything from a traffic ticket to a drug-dealing charge to a murder rap. Life was good (p.136).

The quote illustrates the hegemonic dominance exercised through elite networks within the legal system. Perry Pope's power is depicted as stemming from his ties to the Orsatti family, demonstrating that authority and influence are based not only on legal professionalism but also on affiliation with the ruling class. According to Antonio Gramsci (1929), hegemony operates when dominant groups control institutions by embedding their power within seemingly legitimate social networks. Perry Pope represents how legal authority becomes an extension of upper-class domination. This reflects Gramsci's concept that domination persists through consent and acceptance, where the manipulation of law becomes a routine mechanism of control. Therefore, these data confirm that social class inequality in *If Tomorrow Comes* is maintained through hegemonic control of legal institutions, which allows elite groups to manipulate justice and maintain their dominance.

3. Discrimination in the World of Work

The following is the third form of data from the first problem of the study. Tracy's rejection of her job application demonstrates the class discrimination practices described by Marx (1867) as part of the mechanisms of capitalism. Banking institutions and corporations act as representatives of the bourgeois class, determining who is eligible for employment:

"Miss Whitney." It was no longer Tracy. "I'm sorry, but what you're asking is quite out of the question. I'm sure you can understand that our customers would not wish to deal with someone who served time in the penitentiary for armed robbery and attempted murder. That would hardly fit in with our high ethical image. I think it unlikely that given your background, any bank would hire you. I would suggest that you try to find employment more suitable to your circumstances. I hope you understand there is nothing personal in this." (p.149)

This quote reveals a clear form of social class inequality experienced by Tracy Whitney through institutional discrimination within the capitalist employment system. The refusal to call her "Tracy" and the formal use of "Miss Whitney" signal social distance and reinforce hierarchical relationships. According to Karl Marx (1867), capitalist institutions such as banks function as representatives of the bourgeoisie, controlling access to labour and determining who is considered economically valuable or socially acceptable within the system. Furthermore, the justification that Tracy's background does not fit the bank's "high ethical image" demonstrates how capitalism disguises exclusion through moral and professional rhetoric. Marx argued that the bourgeoisie uses ideology to legitimize exploitation and inequality. In this case, Tracy's imprisonment is used as an ideological tool to exclude her from employment, regardless of her ability or willingness to work. The statement that "any bank will hire you" hardly reflects how capitalist institutions collectively operate to maintain class boundaries and prevent the reintegration of marginalized individuals.

Dear Miss Whitney:

"In response to your request, Mr. Desmond has asked me to inform you that because of the morals policy in the employees' financial

plan, your share has reverted to the general fund. He wants to assure you that he bears no personal ill will toward you (p.151)

This quote reveals a form of social class inequality through institutional economic exclusion justified by capitalist ideology. The decision to deprive Tracy Whitney of her financial rights based on "moral policy" demonstrates how capitalist institutions control economic resources and determine who is entitled to material benefits. According to Karl Marx (1867), the bourgeoisie maintains its dominance by regulating access to wealth and property through seemingly neutral institutions that serve to protect elite interests. In this case, Tracy is excluded from financial rights because of her social status, not because of legal or economic justification.

Furthermore, the use of moral language—"moral policy" and "no personal ill will" illustrates how capitalism disguises class domination through ideological narratives. Marx argued that ideology serves to legitimize inequality by presenting exploitation as ethical and reasonable. By framing the confiscation of Tracy's financial share as a moral necessity rather than an act of exclusion, the institution normalizes injustice and shifts responsibility away from the system itself. This reinforces the power of the bourgeois class while silencing resistance from marginalized individuals.

Furthermore, this quote demonstrates how capitalist mechanisms perpetuate long-term marginalization by denying economic security to individuals who have been socially stigmatized. Tracy's loss of financial rights further alienates her from economic participation, reflecting Marx's concept of alienation from material resources. Therefore, this data confirms that social class inequality in *If Tomorrow*

Comes is maintained through capitalist control over economic distribution, where bourgeois institutions use moral ideology to exclude individuals like Tracy Whitney and reinforce class hierarchies.

I think it unlikely that given your background, any bank would hire you. Clarence Desmond had been right (p.157)

This quote highlights the persistence of structural exclusion within the capitalist employment system experienced by Tracy Whitney. The unlikely statement, "any bank will hire you," reflects how capitalist institutions collectively operate to exclude individuals from stigmatized backgrounds. According to Karl Marx (1867), the bourgeoisie controls the means of production and determines who is allowed to sell their labour. In this context, banks act as representatives of bourgeois interests, systematically denying Tracy access to economic participation. Furthermore, Tracy's realization that "Clarence Desmond was right" demonstrates the internalization of capitalist ideology. Marx argued that domination is most effective when accepted by the oppressed as a natural reality. Tracy no longer questions the justice of the system but recognizes her exclusion as inevitable due to her social background. This demonstrates how capitalist mechanisms not only marginalize individuals economically but also shape their consciousness, reinforcing class inequality on a psychological level

On her second day, a hysterical customer recognized her and informed the floor manager that she refused to be waited on by a murderess who had drowned a small child. Tracy was given no chance to explain. She was discharged immediately (p.158)

This quote illustrates a clear form of social class inequality through capitalist labour exploitation and stigmatized exclusion. Tracy's immediate dismissal without an opportunity to explain reflects how workers in a capitalist system are treated as disposable commodities. According to Karl Marx (1867), capitalism prioritizes profit, image, and customer satisfaction over workers' rights. In this context, the value of Tracy's work is immediately negated once she is perceived as a threat to the institution's reputation. Furthermore, Tracy's labelling as a "murderer" by customers demonstrates how ideological narratives function within capitalism to justify exclusion. Marx argued that ideology plays a central role in maintaining class domination by shaping social perceptions. The accusation, regardless of its truth, is accepted without investigation, demonstrating how capitalist institutions align themselves with dominant moral judgments to protect their interests. Tracy's identity is reduced to a stigmatizing label that disqualifies her from economic participation. structure.

Furthermore, the fact that Tracy was "dismissed outright" without due process highlights the imbalance of power between bourgeois institutions and individual workers. Marx's concept of alienation is evident as Tracy is denied control over her work, her voice, and her dignity. This quote confirms that class inequality in *If Tomorrow Comes* is reinforced through the capitalist mechanism of labour exclusion, where institutions representing the bourgeois class maintain dominance by marginalizing vulnerable individuals like Tracy Whitney.

B. The effects of Whitney's social class inequality in *If Tomorrow Comes*

To find out and answer the second research question, Sociology concept of thought is in accordance with modern socialism knowledge, as the theory and program of the workers' movement in all civilized countries in the world Michel Foucault (1975) The reason for using this concept is Sociology concept of social class inequality is suitable for analysing the formulation of the second problem in *If Tomorrow Comes*. The concept of inequality is a literary study of Social Inequality that explains how the lower class struggles in the social class problem.

1. Psychological Trauma

The following is the first form to data from the second research problem. The emotional trauma Tracy experienced was a direct consequence of social class inequality. Michel Foucault (1975) and Karl Marx (1867) explained that institutions such as prisons and courts function as disciplinary tools. Tracy was punished not only physically but also mentally, thus shaping her identity as a subject controlled by power:

"It's really very simple. Joe Romano used you as a patsy, the same way he used your mother. You walked right into a setup."(p.35)

This quote reveals how disciplinary power operates through legal discourse to construct Tracy Whitney's image as a controlled subject. The statement that Tracy was used as a scapegoat frames her not as an autonomous individual, but as an object manipulated within a larger system of power. According to Michel

Foucault (1975), institutions such as courts function as disciplinary mechanisms that define individuals through labels and narratives. In this case, Tracy is positioned as naive and powerless, reinforcing her subordination within the legal system.

Furthermore, the phrase “You’re caught in a trap” reflects how disciplinary power shifts blame onto the individual, rather than the system. Foucault argued that modern power operates by internalizing discipline, making individuals accept responsibility for outcomes shaped by structural injustice. Tracy is made to feel guilty for her own victimization, which serves to normalize institutional abuse and discourage resistance. This mental punishment is as important as physical confinement, shaping her self-perception.

Furthermore, this quote demonstrates how disciplinary power contributes to identity formation. By repeatedly framing Tracy as a victim of manipulation, the legal system constructs her identity as someone weak and easily controlled. Foucault explains that discipline produces "docile bodies" by regulating behaviour and thoughts. Therefore, this data confirms that social class inequality in *If Tomorrow Comes* is reinforced through disciplinary institutions, where Tracy is psychologically punished and constructed as a subject controlled by power, in line with Foucault's theory.

*Judge Henry Lawrence said to Tracy, "The court has been informed that the defendant wishes to change her plea from not guilty to guilty. Is that correct?"
"Yes, Your Honor." (p.39)*

This quote illustrates how disciplinary power operates through judicial institutions to control individual behaviour. Tracy's change in plea from "not guilty" to "guilty" does not occur in a neutral context, but rather in a legal system dominated by power relations. According to Michel Foucault (1975), courts function as disciplinary institutions that regulate individuals through procedure, language, and authority. Tracy's curt response, "Yes, Your Honor," reflects obedience to institutional power rather than an expression of free choice. Furthermore, the formality of the courtroom exchange demonstrates how discipline works through normalization and compliance. Foucault argued that modern power relies not on physical force but on procedures that compel individuals to comply. Tracy's acceptance of guilt demonstrates that she has been psychologically conditioned to comply with the system, even when the outcome is unjust. This suggests that punishment begins before imprisonment, as the legal process itself disciplines individuals' thoughts and actions.

"I'm--- I'm in a jail in New Orleans. Charles, they're going to send me to prison for something I didn't do." To her horror, she was weeping (p.41).

The data shows that as Tracy faces the horrifying reality of her unjust imprisonment, the grief of being falsely accused overwhelms her, leading to a sense of hopelessness and helplessness. This scene marks a turning point for Tracy pushing herself to find justice and improve her life. It shows how social injustice affected her psyche to transform her from a victim to be a smart and resilient fighter.

From a Sociology perspective, Tracy's situation illustrates the conflict between the ruling class and the oppressed, showing the natural inequality within the capitalist structure. His unjust imprisonment reflects how people in power can manipulate justice to maintain their power, displaying the alienation and exploitation faced by individuals like Tracy. Marx demonstrates the theory of class conflict (1867). This transformation shows the possibility of class consciousness and resistance, revealing how people are forced to confront and subvert the forces that hinder them in their struggle for liberation.

Neither can my parents. You're the headline in this morning's Philadelphia Daily News. This is the first time a breath of scandal has ever touched the Stanhope family (p.41).

This quote illustrates how disciplinary power operates through public exposure and social surveillance. Tracy's case, which made newspaper headlines, demonstrates that punishment is not limited to courts or prisons but extends into the public sphere. According to Michel Foucault (1975), modern power functions through visibility, where individuals are controlled by constant observation and judgment. The media acts as an extension of these disciplinary institutions, subjecting Tracy to public scrutiny and reinforcing her position as a criminal subject. Foucault explains that power operates unequally, protecting those with high status while exposing those who are vulnerable. The Tracy scandal is treated as a threat to the Stanhope family's reputation, emphasizing that the concern lies not with justice, but with preserving the honor of the elite. This reflects how

disciplinary power serves the social hierarchy by prioritizing the image of the upper class. pushing herself to find justice and improve her life. It shows how social injustice affected her psyche to transform her from a victim to be a smart and resilient fighter.

Her thoughts burned and blazed until her mind was empty of every emotion but one: vengeance. It was not a vengeance directed against her three cell mates. They were victims as much as she. No; she was after the men who had done this to her, who had destroyed her life (p.62).

The quote illustrates the psychological and ideological impact of class inequality on Tracy Whitney, particularly the emergence of revenge as a form of resistance. Tracy's realization that her cellmates are "victims just like herself" demonstrates a growing awareness that her suffering is caused not by individual failure but by a larger system of injustice. According to Karl Marx (1867), such awareness marks the beginning of class consciousness, when individuals realize that oppression is structural and not personal. Marx explained that capitalism alienates individuals to the point where resistance becomes a means of regaining control over their lives. Tracy's desire for revenge represents the psychological consequences of systematic marginalization and the collapse of faith in justice.

I will survive, Tracy thought. I face mine enemies naked, and my courage is my shield (p.63).

The quote illustrates the psychological impact of social class inequality in the form of resilience and self-determination. Tracy's statement, "I will endure," reflects a shift from victimhood to personal independence after experiencing prolonged injustice. According to Karl Marx (1867), persistent oppression within an unequal social structure can produce not only suffering but also resistance.

Tracy's determination represents the result of structural injustice that forces individuals to rely on inner strength when social institutions fail to protect them. Capitalist.

2. The Urge to Fight and Revenge

The following is the second form to data from the second research problem. Tracy's transformation from victim to resistance reflects Marx's concept of class consciousness. Tracy begins to realize that her suffering is not her personal fault, but rather the result of an unequal social system:

When Tracy returned from her encounter with Lester, she took off the black wig, ran her fingers through her own luxuriant hair, removed the soft contact lenses, and creamed off her dark makeup. She sat down on the single straight chair in the room and breathed deeply. It was going well. It had been easy to learn where Joe Romano kept his bank account. Tracy had looked up the cancelled check from her mother's estate, issued by Romano (p.113).

This quote illustrates Tracy Whitney's transformation from a passive victim to an active agent of resistance. Tracy's deliberate actions—going undercover, gathering information, and strategically accessing Joe Romano's financial records demonstrate that she is no longer reacting emotionally to injustice, but rather responding consciously and systematically. According to Karl Marx (1867), this shift reflects the development of class consciousness, where individuals recognize that their suffering is rooted in structural inequality rather than personal failure. Tracy uses the knowledge and resources she has accumulated to turn the tables on those who have wronged her.

Marx explained that once oppressed individuals understand the mechanisms of domination, they begin to act strategically against the ruling class. Tracy's ability to trace Romano's bank account through cancelled checks demonstrates her understanding of how power operates through the economic system. This awareness allows her to challenge those who represent the bourgeoisie and control social and legal institutions.

"I don't know how your kin nail the judge," Ernestine said. "He's rich a' powerful an' untouchable."

"He's rich and powerful," Tracy corrected her, "but he's not untouchable." (p.140)

The quotation illustrates a clear development of **class consciousness** in Tracy Whitney, marking her transformation from a powerless victim into an individual who actively challenges the ruling class. Marx explains that class consciousness emerges when oppressed individuals recognize that the authority of the ruling class is socially constructed rather than inherently legitimate. Tracy's statement shows that she now understands power as something that can be confronted and dismantled, rather than passively endured. Marx argues that once individuals stop internalizing oppression, they begin to act against the system that marginalizes them.

Tracy moved toward the exit, head held high, dying inside. I can't let them do this to me. My pride is all I have left, and no one is going to take that away from me (p.150)

The quote illustrates the psychological impact of class inequality on Tracy Whitney, particularly the tension between inner suffering and outer dignity. Although Tracy is “dying within,” she walks with “her head held high,” demonstrating how prolonged oppression forces individuals from lower social classes to maintain self-respect in the absence of institutional justice. According to Karl Marx (1867), capitalism alienates individuals not only from economic resources but also from social recognition and dignity. Tracy’s emotional pain reflects this alienation, as she is repeatedly rejected and humiliated by bourgeois institutions Marx argues that resistance often begins at the level of consciousness before taking material form.

Tracy could not believe it. They were stealing her money, and doing it under the pretext of protecting the morals of the bank! She was outraged. I'm not going to let them cheat me, she vowed. No one is ever going to cheat me again (p.151)

This quote illustrates the emotional and ideological impact of capitalist injustice experienced by Tracy Whitney. Tracy's realization that the bank "stole her money" under the guise of morality reveals how capitalist institutions justify exploitation through ethical discourse. According to Karl Marx (1867), the bourgeoisie uses ideology to disguise economic exploitation as legitimate or moral. In this case, the bank's "moral policy" serves as an ideological tool to legitimize Tracy's financial seizure. Furthermore, Tracy's anger reflects a shift from passive suffering to conscious resistance. Marx explained that alienation under capitalism can lead to consciousness when individuals realize that injustice is systemic and not accidental.

Furthermore, Tracy's vow "No one will ever cheat me again" demonstrates the emergence of class consciousness and resistance. She no longer accepts capitalist authority as unquestionable. Marx argued that resistance begins when the oppressed reject the legitimacy of exploitation and reclaim control over their lives.

Tracy found that the computer had suddenly become her enemy. Her life was no longer private. The computer banks held her life's story, and readily told it to everyone who pressed the right buttons. The moment Tracy's criminal record was revealed, her application was automatically rejected (p.157)

The quote illustrates the structural impact of the capitalist system on Tracy Whitney's life through technological control and exclusion. The statement that "the computer suddenly became her enemy" demonstrates how modern capitalist institutions use technology to regulate access to jobs and opportunities. According to Karl Marx (1867), capitalism develops mechanisms to maintain class domination, and in this case, computerized systems serve as tools that automatically exclude individuals who do not conform to bourgeois standards. Tracy is denied employment not by human judgment, but through an impersonal system designed to protect institutional interests. Furthermore, the loss of privacy depicted in the quote reflects alienation under capitalism. Tracy's "life story" is reduced to a digital record stored in a "computer bank," robbing her of her individuality and humanity. Marx argued that capitalism dehumanizes individuals by turning them into objects valued solely by their usefulness within the system. Once Tracy's criminal record emerges, her identity is defined and simplified into a label that justifies exclusion, regardless of her personal transformation or intentions.

Furthermore, this quote demonstrates how capitalist mechanisms exacerbate class inequality by eliminating second chances. Tracy's automatic rejection of her application demonstrates that technology reinforces structural injustice rather than neutrality. Marx explained that such systems serve the ruling class by ensuring that marginalized individuals remain excluded from economic participation.

3. Identity Transformation

The following is the third form to data from the second research problem. Tracy's transformation into an impostor demonstrates the shift in habitus as described by Bourdieu. To survive, Tracy learns and imitates the lifestyle of the upper class. According to Stuart Hall (1973), identity is fluid and shaped through power relations. Tracy constructs a new identity in response to the social exclusion she experiences.:

They had stuck a label on her, and they expected her to live up to it. Or down to it, Tracy thought bitterly (p.164)

The quote illustrates the impact of social labelling on Tracy Whitney's identity, revealing how class inequality forces her to redefine herself in order to survive. The statement "They have labelled her" suggests that Tracy's identity is no longer self-determined but imposed by social institutions and dominant groups. According to Pierre Bourdieu, habitus is shaped by social structures and power relations, and in Tracy's case, the imposed labels limit her access to legitimate social and economic spaces. This labelling reflects the symbolic violence perpetrated by the dominant class, forcing individuals to accept identities that justify their exclusion. Furthermore, Stuart Hall's identity theory supports this analysis by

Tracy's bitterness reflects her understanding that identity is not fixed but shaped by how society defines and treats individuals. By rejecting imposed labels and rebuilding her identity, Tracy challenges the dominant power structures that attempt to limit her.

*This was the moment to say no, to get up and walk out. Walk out to where?
"I'll need a blond wig," Tracy said slowly (p. 166)*

This quote represents a crucial turning point in Tracy Whitney's transformation, where social class inequality leaves her with no viable alternatives within legitimate social structures. Tracy realizes that simply leaving is not a real option, as demonstrated by her internal question, "Where to go?" This moment reflects how structural inequality limits the choices of individuals from marginalized positions. According to Pierre Bourdieu, social space is structured by unequal access to economic, social, and cultural capital, and Tracy's lack of legitimate access forces her to seek survival outside conventional norms. Furthermore, Stuart Hall's theory of identity as fluid and constructed through power relations reinforces this interpretation. Tracy's identity is no longer rooted in authenticity but becomes strategic and performative. The blonde wig symbolizes her rejection of imposed social labels and her willingness to rebuild herself for survival.

Tracy reached in her pocket, took out a pair of gloves, and put them on. Oh, God, I'm doing it, she thought. I'm really going ahead with it. Her heart was pounding so loudly she could no longer hear any other sounds (p.169).

This quote captures the moment of transition from awareness to action, marking Tracy Whitney's full entry into a new social role shaped by inequality. Tracy's.

Often physical act of putting on gloves symbolizes the crossing of moral and social boundaries. According to Pierre Bourdieu, habitus is not static but evolves through repeated practice within specific social conditions. Tracy's doubts and fears reveal her awareness that this action contradicts her previously held values, yet circumstances force her to adapt in order to survive within an unequal social structure oppression.

The manner in which Tracy Whitney had outwitted them at the airport was the most ingenious con he had ever witnessed. A scam on top of a scam. Conrad Morgan had told them the woman was an amateur (p.180)

This quote culminates Tracy Whitney's transformation from marginalized victim to master con artist, a change driven directly by class inequality. Tracy's success in outsmarting the airport authorities demonstrates that her intelligence and abilities were never lacking; rather, they were previously excluded from legitimate social spaces. The fact that she was considered an "amateur" reflects how individuals from lower or stigmatized social positions are consistently belittled by those in power. This belittlement is itself a product of class prejudice embedded in unequal social structures. From the perspective of Pierre Bourdieu's habitus theory, Tracy's actions reveal how prolonged exclusion forces individuals to develop alternative forms of cultural capital. Denied access to legitimate economic opportunities due to her class position and criminal label, Tracy adapts by mastering deception, performance, and strategic thinking—skills valued among elites but inaccessible through legitimate means to someone of her background. Her successful deception illustrates how social inequality diverts talent from formal institutions to informal or illegal practices.

"I'm afraid a mistake has been made. A big mistake. You're a very clever young lady, Miss Whitney. You've earned your twenty-five thousand dollars." He smiled admiringly (p.206)

The quote reflects the ironic recognition of Tracy Whitney's intelligence only after she has successfully entered elite-controlled spaces through deception. Tracy is ultimately recognized as a "very intelligent young woman" and financially rewarded, not because the system has become fair, but because she has proven herself useful within the logic of capitalist exchange. This moment exposes class inequality by demonstrating that ability alone is insufficient to gain recognition unless it aligns with the interests of those in power. Furthermore, through Bourdieu's concept of habitus, this moment marks Tracy's full assimilation into a new social role shaped by inequality. She has mastered the codes, self-confidence, and cultural performances associated with the upper class, allowing her to negotiate power on equal terms—albeit outside the law. The admiration she receives underscores the hypocrisy of the system that previously excluded her. Therefore, these data confirm that one of the primary impacts of social class inequality.

The little bastard had done it again! And he had made it seem so simple. Reynolds tried not to sound grudging (p.209).

The quote demonstrates the final consolidation of Tracy Whitney's position within an unequal social structure, where her intelligence is recognized only after she repeatedly proves her superiority through deception. Reynolds' reaction—a mixture of admiration and resentment—reveals how class boundaries are challenged when someone from a marginalized background manages to penetrate a system controlled by elites. The phrase "has done it again" emphasizes that Tracy's

success is no longer a fluke but the result of learned strategies shaped by social inequality.

From Pierre Bourdieu's habitus perspective, Tracy has fully internalized the practices and dispositions necessary for survival in a stratified social world. Her actions demonstrate that habitus is not fixed; it adapts under pressure. With legitimate avenues closed to her by class stigma, Tracy develops alternative cultural capital—confidence, calculation, and appearance—that allows her to outmanoeuvre those who initially underestimate her. Reynolds's reluctant tone reflects the discomfort of the dominant group when their perceived superiority is undermined.

CHAPTER V

CONCLUSION AND SUGGESTION

After reading and analysing the object of research study through *If Tomorrow Comes* by Sidney Sheldon using sociological approach, Sociology's theory of social class inequality (Macionis,2012). The research can finally answer the research problem discussed in this study, by providing a conclusion, in this chapter, suggestion is also written for future research related to social inequality in the Book.

A. Conclusion

Based on the analysis, it can be concluded that the character Tracy Whitney in Sidney Sheldon's novel *If Tomorrow Comes* experiences social class inequality in various aspects of life. This inequality is evident in social relations, power, and the workplace, all of which are dominated by the elite class. The unequal social system causes Tracy to be treated unfairly by legal institutions, the workplace, and high-status social groups. Using a sociological approach to literature, this study proves that an unbalanced social structure plays a major role in shaping the main character's conflict and suffering. This social class inequality has a significant impact on Tracy Whitney's life, both psychologically and socially. Experiences of oppression and injustice trigger trauma, class consciousness, and encourage resistance to the oppressive system.

B. Suggestion

To expand the research by using the object of *If Tomorrow Comes* by Sidney Sheldon Novel, based on these findings, the author suggests that further research examine this novel using other approaches or theories, such as feminism or literary psychology, to broaden the analytical perspective. Furthermore, readers are expected to be more critical in understanding the representation of social inequality in literary works as a reflection of societal realities. Literary works serve not only as entertainment but also as a medium for reflection and social critique of inequalities that persist in real life.

Finally, the researcher realizes that this Sociology research still has many short comings. Therefore, suggestion and criticisms are highly expected to conduct better literary criticism research. The researcher hopes that reader can utilize this research for the provision of living better in the world.

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