

## THE REALITY OF LIFE IN *KOSDU, ANAK KALAP* NOVEL BY RODLI TL: A SOCIOLOGY OF LITERATURE STUDY

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**ABSTRACT** This study aims to determine the reality of live in the *Kosdu, Anak Kalap* includes the first reality of social, religius, and cultural life. Data collection teachniques used are reading and note-taking. Reading and note-tasking techniques are used to find out the reality of life contained in the kosdu novel. Based on the result of this study, it is konwn that there are several froms of life reality including the reality social, religius, and cultural life. The conclusions of some of these problem include the reality of social life reflected through social interactions carried out by the characters, the reality of religious life is reflected in the behavior and actions of the figures who are always submissive and obedient to the Islamic religion, the reality of cultural life is reflected through the beliefs of the characters in myths and *kejawen* value.

**Keywords:** Reality of social life, reality of religious life, reality of cultural life

### INTRODUCTION

Human life is inseparable from the existence of a literary work, literary works play an important role in human life, especially in the socio-cultural realm. Literary work is one part of socio-cultural phenomena, in this case literary works are considered as a product of society. Sastrowardoyo (in Faruk, 2017: 44) reveals that literary works are an expression of the soul of the author. The expression of the soul in question is the result of the author's thoughts which is used as a written work and can be enjoyed by the reader. Authors can express their thoughts by using imagination and life experiences in the socio-cultural environment where they live to create works.

A novel of *Kosdu, Anak Kalap* by Rodli TL describes various life phenomena, both in terms of religion or religion, social aspects, and cultural aspects. Researchers are interested in conducting research on the Kosdu novel, Anak Kalap because the researchers consider that the novel is relevant to the realities of life that occur in the Lamongan area, especially the Central Kali area. Some of the realities of life contained in the novel *Kosdu, Anak Kalap* can be seen in the stories that are written in it, one of the stories in it tells the story of a child named Kosdu, Kosdu is an orphan who is still in fourth grade of elementary school. and is considered to have supernatural powers by the citizens. Kosdu is a child who is very persistent, brave, and devoted to his parents even though it is told in the novel that Kosdu's mother has died but he still always prays for his mother.

The research of Kosdu's novel, Anak Kalap is studied based on what aspects of the reality of life are contained in the novel, namely aspects of the reality of social life, aspects of the reality of religious life, and aspects of the reality of cultural life. Aspects in the novel will be compared with aspects in the real world but only limited to the world where the author of the Kosdu novel, Anak Kalap, lives in the Lamongan area. The study of data from the novel *Kosdu, Anak Kalap* will be carried out using a sociological study of literature, especially with a mimetic approach. The mimetic approach serves to see that the events in the novel have similarities with the events that occur in the current reality.

The phenomenon of research in the novel *Kosdu, Anak Kalap* covers all forms of reality that are depicted in the contents of the novel. Aspects of the phenomena contained in it include aspects of social reality, aspects of religious reality, and aspects of cultural reality. The reality of life contained in the novel *Kosdu, Anak Kalap* is very complex, for that the researcher will describe one by one aspect of the reality of life in the novel *Kosdu, Anak Kalap* using a mimetic approach.

The phenomenon that appears in the social reality aspect of the Kosdu novel, *Anak Kalap* can be seen through the attitude of kinship between Kosdu and friends, residents and their families. Aspects of social reality can also be seen from the social interactions carried out by the leaders in the community, including the interaction to do mutual cooperation and help each other when one of the characters experiences a disaster. Meanwhile, the phenomenon that appears in the aspect of religious reality can be seen from several Kosdu attitudes and residents who are always submissive and obedient to religious teachings. Likewise with the phenomenon of cultural reality which is described by the existence of several things that involve public trust in the myths that develop and the customs that are adhered to and whose existence is always preserved. In detail, this study will examine what aspects of the reality of life are contained in the novel including aspects of social reality, aspects of religious reality, aspects of cultural reality and the relationship between the phenomena of reality in the novel and phenomena that exist in the real world.

## **LITERATURE REVIEW**

### **Sociology of Literature**

The word sociology of literature comes from the words sociology and literature. Sociology can be interpreted as a form of science that deals with the origins in the growth of society, such as the relationship between humans in society, and is general, rational, and empirical. Ratna (2013:1) argues that literature from the root of *sas* literature (Sanskrit) means directing, teaching, giving instructions and instructions. While the suffix *tra* can be interpreted as a tool or a means. So the word literature is a collection of tools for teaching, such as a manual or a good teaching book. C. Literature as a Mirror of Society Literature as a mirror of society is the extent to which literature is regarded as reflecting the state of its society.

The word "mirror" here can give rise to a blurry picture, and therefore is often misunderstood and misused. In this connection, it is especially important to pay attention to: 1) Literature may be said to reflect the society at the time it was written, because many of the characteristics of society displayed in the literary work were no longer valid at the time it was written. 2) The nature of "different from the others" of a writer often affects the selection and appearance of social facts in his work. 3) Literary genre is often the social attitude of a particular group, and not the social attitude of the whole society. 4) Literature that tries to present the condition of society as carefully as possible may not be trusted or accepted as a mirror of society (Damono, 1984: 4). D. Sociocultural Context The basic assumption of the study of sociocultural context comes from Grebstein, Damono (in Endraswara 2011: 92-93) states that a literary work cannot be fully understood if it is separated from the environment or culture that has produced it. It must be studied in the broadest context, and not only in itself. Every literary work is the result of a complex interplay of social and cultural factors, and the work itself is a complex cultural object. However, literature is not a symptom in itself.

### **Life Reality**

To be able to live normally, humans struggle to meet their basic needs. These basic needs are biological, social, and integrative needs. Needs Biology includes food, clothing, and shelter. Social needs include the needs of interact, cooperate, and compete. Integrative needs include values, so that collaborating and competing activities are based on the corridor of legal values and norms fair. To be able to meet these basic needs, ideally (ideal culture) Human society needs guidelines that are considered right and good. leads to five references, namely: constitutive, cognitive, evaluative, ethical, and expressive (Thohir, 2020). Even though there's already guidelines, but in real culture, namely at the level of life practice, these guidelines are often violated. This is where the values and legal norms come from almost always a place of debate, as illustrated by the concept of fair play in soccer game.

## **Social Reality**

Social reality is a social reality or social event that occurs in a literary work. Social reality in literary works shows an event that occurs in the real world which is re-imagined by the author in a work. In literary works, there are many interactions between individuals that make up an event. These events between individuals cause social phenomena in literary works. These symptoms are the result of the author's fiction resulting from the imaginatively constructed reality. The relationship between the author's fiction and the reality that shows the reality in literary works.

## **RESEARCH METHODS**

This study uses a qualitative method that aims to obtain the reality of social life, the reality of cultural life, and the reality of religious life. The type of case study in this study used the subject of the novel *Kosdu, Anak Kalap* by Rodli TL. This study uses reading and note-taking techniques.

## **RESULTS AND DISCUSSION**

The results of this study are to determine the reality depicted in the novel *Kosdu, Anak Kalap* by Rodli TL covering the realities of social, religious, and cultural life. The reality of social life includes mutual help, care, cooperation and mutual assistance carried out by the figures. The reality of religious life includes the attitude of characters who are obedient to God's commands and always remember God in times of trouble and disaster. The reality of cultural life includes the character's belief in metaphysical things.

### **Reality of Social Life**

In the reality of social life, there are several data obtained. The data is in the form of the reality of social life that occurs in the novel *Kosdu, Anak Kalap* by Rodli TL. The types of data include mutual assistance, mutual assistance, care, and cooperation carried out by the characters in the novel *Kosdu, Anak Kalap* by Rodli TL.

#### ***Mutual Help***

The realities of social life depicted in the novel *Kosdu, Anak Kalap* by Rodli TL include (1) the existence of mutual assistance between characters which can be proven from the following quote

*Penduduk kampung Kalijero sangat mengerti dengan keberadaan bocah penunggu langgar tersebut. Walau Kosdu tidak memiliki hubungan darah dengan satupun warga yang ada dikampung tersebut, Kosdu masih merasa bahwa semua penduduk kampung adalah keluarga. Mereka tidak pernah membiarkan Kosdu kelaparan, apalagi sampai sakit. Andai kata mau, Kosdu bisa tinggal serumah bersama mereka. (Kosdu, Anak Kalap, 2020:3)*

In the quote above, it is stated that the people who live in Kalijero Village have similarities with the people who live in the Lamongan area, this similarity can be seen in the mutual help in the novel, especially the villagers. The residents helped an orphan named Kosdu, the residents sincerely wanted to help Kosdu even though Kosdu were not relatives or family but they still wanted to help him by providing Kosdu assistance in the form of food and clothing.

#### ***Care***

The next reality of social life lies in the attitude of citizens who care about Kosdu. In the novel *Kosdu, Anak Kalap*, this is evidenced by the following dialogue quote:

## Peduli

*Warga mulai ada yang peduli maka dibelikan lampu lampu badai yang biasa digunakan para warga mencari ikan malam hari. Beberapa sudut diberinya. Awalnya tiap sore para warga yang menyalakan, namun lama-lama Kosdu sendiri menyalakan lampu-lampu yang bahan bakarnya dari minyak tanah. Bila minyaknya habis meminta pada warga dengan membawa lampunya. Warga pasti memberinya dan bila tidak punya warga langsung berusaha untuk membelikannya. (Kosdu, Anak Kalap, 2020:109)*

In the quote above, according to the data that has been found by the researcher, it is stated that there is a sense of concern for the residents towards Kosdu the main character, in the novel it is told that Kosdu likes to be in the cemetery at night to pray to Mother and Mak Ninya but at night The grave was so dark that with great concern the residents of Kalijero village rushed to install oil lamps around the grave where the main character used to spend most of his time, especially at midnight.

### **Cooperation**

Henceforth, the reality of social life in the novel Kosdu, Anak, Kalap is in the attitude of the residents of Kalijero village and the residents of neighboring villages who work together to find the missing Kosdu. In the novel *Kosdu, Anak Kalap*, this is evidenced by the following dialogue quote.

*Warga kampung Lor ikut membantu mencari anak tersebut. Seperti yang dilakukan warga Kampung Kalijero, warga tersebut juga membawa kantong untuk mencarinya. (Kosdu, Anak Kalap, 2020:115)*

In this quote, based on data that has been found by researchers, it is stated that in rural communities this is often found in real life because rural communities will usually cooperate with each other when looking for missing people, looking for people who drifted in rivers or burying people who have died.

### **Mutual cooperation**

The next reality of life is found in the attitude of the Kali Jero residents who make the stage for the kentrung performance by working together and helping each other to prepare for the kentrung event. In the novel *Kosdu, Anak Kalap*, this is illustrated in the following dialogue quote.

*Warga spontan tidak bekerja hari ini. mereka ingin membantu anak-anaknya untuk membuatkan panggung di atas air dari bambu. (Kosdu, Anak Kalap, 2020:127)*

In the quote, according to the data that has been found by the researcher, it is stated that we often encounter this in rural areas, when there is a village event or celebration, the residents work together to establish a tarup or stage for performing arts performances in East Java.

## **The Reality of Religious Life**

### **Attitude of Characters Obeying God's Command**

In the reality of real life, humans cannot be separated from the existence of religious reality in the form of interaction between humans and their creators or God. This is based on the fact that humans are creatures created by God so that when they experience difficulties or find happiness, humans will worship God. In the novel *Kosdu, Anak Kalap* there are also realities of religious life, including the following.

*Mereka mengantar anak-anak menuju langgar, tempat ngaji di kampung yang sering kali tenggelam, namun tenang, airnya menjadi dzikir di malam hari, jauh dari kekawatiran-kekawatiran. Terbenamnya matahari ke ujung barat sebagai tanda*

*memanggil orang-orang kampung menemui gusti pangeran untuk bersimpuh memasrahkan sujudnya. (Kosdu, Anak Kalap, 2020:1)*

The quote above explains that the residents of Kalijero village are residents who always obey God's commands, even their children from childhood have been accustomed to reading the Koran and praying together five times a day. If we look at the reality that occurs in the real world, we also often encounter this, especially in rural areas in Lamongan, when it is late afternoon or evening, the children will recite the Koran and worship like singing praises.

***Always remember God in times of difficulty or experiencing calamity***

A religious man means a man who is conscientious, pious, and has a strong bond with his Lord.

*Sebelum melakukan pencarian, malamnya mereka melakukan doa bersama dengan dipimpin cak maksum. Usai sembahyang magrib mereka berbondong-bondong membawa tumpeng dengan lauk apa adanya. Mereka sangat berharap Gusti Pangeran Allah ta'ala mengabulkan semua doa-doanya. Mereka berharap bisa menemukan Kosdu dalam keadaan baik. (Kosdu, Anak Kalap, 2020:16)*

In the quote it is explained that the residents of Kalijero village are residents who always remember the creator in times of trouble or disaster, this is evidenced by the sentence explaining that the residents will hold an event to pray together when a problem is hit, namely when the residents lose their children. his son, the residents then held a prayer together before searching for their child who disappeared without news. In the real world, we can also find this in rural areas of Lamongan because the residents in Lamongan will hold prayer events together when they are hit by difficulties or when they are going to hold activities in the village.

**Cultural Reality**

***Character Belief in Metaphysical Things***

In real life, humans cannot be separated from the existence of a culture or community habit that is carried out from generation to generation and is conventional. In the novel *Kosdu, Anak Kalap* by Rodli TL, the reality of cultural life is described in the following quote.

*Warga yakin bahwa Kosdu punya kesaktian yang tidak dimiliki banyak orang. Bahkan ada warga yang berusaha membujuk meminta bantuan Kosdu untuk mengobati sanak keluarga yang sedang sakit dengan air ludahnya yang dicampur dengan air. Ada juga yang meminta petunjuk apa yang harus dilakukan agar anaknya cepat mendapat jodoh atau agar dagangannya laris. Berbagai macam keinginan warga kampung yang menepatkan Kosdu sebagai dukun cilik yang sakti mandraguna. (Kosdu, Anak Kalap, 2020:4)*

The quote explains that the residents of Kalijero village are residents who still believe in things that are metaphysical or mystical, this is evidenced by the attitude of residents who believe that Kosdu has supernatural powers that other people don't have so that residents will ask Kosdu for help when they need it. assistance such as curing illness, asking for his merchandise to be sold, or to find a mate for his son or daughter. In the real world, we can find this in the story of Ponari the little shaman from Jombang. Because the culture of the people in Indonesia is identical with things that are magical and metaphysical, in the real world we often encounter things like what is told in the novel *Kosdu, Anak Kalap* by Rodli TL.

**CONCLUSION**

The results obtained by the researchers are the reality of life in the novel *Kosdu Anak Kalap* by Rodli TL covering the realities of social, religious, and cultural life. The reality of social life includes mutual assistance, mutual assistance, care, and cooperation carried out by

the characters in the novel *Kosdu, Anak Kalap* by Rodli TL. The reality of religious life includes the attitude of the characters who are obedient to God's commands and the attitude of the characters who always remember God in difficult times. The reality of cultural life includes the character's belief in metaphysical things.

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