

Social Values in the Poem *Tak Harus Sedarah Menjadi Saudara* by Eko Saputra Poceratu (A Sociological Study of Literature)

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Abstract

This study seeks to discover and elucidate the social values embedded in the poem *Tak Harus Sedarah Untuk Menjadi Saudara* by Eko Saputra Poceratu. This research employs a literary sociology approach through qualitative methodology. The data analysis method employs descriptive techniques to elucidate the social values embedded in the poem *Tak Harus Sedarah Untuk Menjadi Saudara* by Eko Saputra Poceratu. The research indicates that there are five data points in the poem *Tak Harus Sedarah Untuk Menjadi Saudara* by Eko Saputra Poceratu, which were assessed through a sociological literary approach. The data is categorized into three types of moral values, one type of religious value, and one type of prevailing value. The predominant social value data in the poem *Tak Harus Sedarah Untuk Menjadi Saudara* by Eko Saputra Poceratu pertains to moral ideals

Keywords: *Sociology of Literature; Poetry; Social Values*



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INTRODUCTION

Literature is an integral component of civilization. It is dynamic and constantly evolving, reflecting societal norms, values, and behaviors (Semi, 1984). Literary sociology examines how social contexts influence literary works and how these works, in turn, affect society (Ratna, 2004). Literature cannot be understood in isolation; it is deeply intertwined with the socio-cultural and political environment of both author and audience (Endraswara, 2011).

Through his poems, Eko Saputra Poceratu encapsulates the socioeconomic milieu of Indonesian society from the New Order regime to the present. And secular existence in general. Furthermore, Eko Saputra Poceratu's poetry illustrates a contentious social milieu characterized by dissent from individuals opposed to advancements across various domains, including economy, education, and culture. The researcher intends to examine the poem *Tak Harus Sedarah Untuk Menjadi Saudara* through a Sociological of Literature approach due to its portrayal of prevalent social issues in Indonesia, especially in Maluku, including divergent opinions, tolerance, ethnicity, and race. The researcher aims to study and elucidate the social values embedded in the poem *Tak Harus Sedarah Untuk Menjadi Saudara* by Eko Saputra Poceratu through a sociological literary approach. The benefits of this research are expected to enrich knowledge about literary theory and the development of literary science, and to be useful in increasing the technical application of literary theories in analyzing literary works.

Literature, derived from Sanskrit meaning "writing containing guidance" or *sastra*, encompasses aesthetic, moral, religious, and didactic functions (Ratna, 2003). These functions make literature a reflection of societal values, norms, and ethical frameworks (Goldman, as cited in Endraswara, 2011). Literature comes from the Sanskrit language, which means "writing containing instructions" or "guidance." In Indonesian society, the definition of literature is still vague, and its meaning is sometimes biased. The definition of literature refers to literary works with the suffix "ke-an." "Su" means good or beautiful, and "sastra" means writing or painting. Therefore, literature means writing or painting that contains goodness or beauty (Ratna, 2003:1). the subsequent functions literature: (1) Recreational function: Literature functions as a source of enjoyment for society due to its inherent aesthetic qualities; (2) Didactic function: Literature functions as an educational instrument, as it imparts knowledge and encompasses elements of virtue and veracity; (3) Aesthetic function: Literature encompasses elements and values of beauty for its audience; (4) Moral Function: Literature encompasses ethical values that delineate good from bad and right from wrong; (5) Religious function: Literature can effectively communicate religious messages to its audience.

Literary sociology is research focused on human issues. Because it often expresses humanity's struggle in determining its future, based on imagination, feelings, and intuition. In that long struggle, according to Goldman (in Endraswara, 2011:79), it has 3 basic characteristics, namely: (1) The human tendency to adapt oneself to the environment. Thus, it can be rational and significant in its correlation with the environment; (2) The tendency toward coherence in the global structuring process; (3) The tendency to change the structure even tho humans become part of that structure. Literary sociology is an analytical framework that examines literature through the multifaceted dimensions of society, including the author, the literary work, and the reader. The authentic relationship between literature and society, which is inherently descriptive, can be categorized into three distinct types: social literature, authorial literature, and writing that interrogates literature itself as a discipline. Social literature pertains to the reader and the societal influence of literary creations.

Literary sociology is intrinsically linked to humanity, with individuals depending on literary works as subjects of discourse (Ratna, 2003:2). The fundamental premise of literary sociological research is that literature does not emerge in a social vacuum. Social interactions catalyze the creation of literary works. Despite their distinctions, sociology and literature can elucidate the significance of literary texts, as noted by Laurenson and Swingwood (in Endraswara, 2011:78). Sociology encompasses approaches to the author, literary work, and reader as individuals within society. This indicates that the study of literary sociology should comprehensively include both social data and the social context of the text. With this study of literary sociology, literary works, which are in reality born and created within the context of societal phenomena, truly receive their intended meaning because they are not detached from the social context that gave rise to them.

Recent international studies highlight how poetry conveys social and emotional values across cultures (Johnson-Laird & Oatley, 2020; Oatley, 2021). Poetry can evoke empathy, moral reasoning, and social awareness, making it an effective medium for social critique and education. The poem *Tak Harus Sedarah Untuk Menjadi Saudara* by Eko Saputra Poceratu exemplifies social values within the framework of the reader-response sociological approach, as the author emphasizes social values in the creation of the literary work. The objective is for readers to understand the literary piece. Watt (in Sapardi, 2002:88) also found three different approaches. First, the author's social context. This is related to the social position of the writer in society and its connection to the reading public. This topic also includes social factors that can influence the author as an individual, in addition to affecting the content of their literary work. The main things to be examined in this approach are: how the author earns a living; to what extent the author considers their work a profession; and what society the author is targeting. Second, literature as a mirror of society. The main points of focus are the extent to which literature reflects society at the time the literary work was written, the extent to which the author's personal characteristics influence the portrayal of society they wish to convey, and the extent to which the literary genre used by the author can be considered representative of the entire society. The third social function of literature, in this context, there are three things of concern: to what extent literature can function as a reformer of its society, to what extent literature only functions as entertainment, and to what extent a synthesis occurs between these two possibilities.

METHODS

This research is descriptive qualitative, assessing the poetry named "Tak Harus Sedarah Untuk Menjadi Saudara" by Eko Saputra Poceratu. Literary sociology becomes an analytical instrument. Literary sociology is an approach to literary study that regards literary works as social products shaped by societal conditions, ideology, socioeconomic class, political institutions, and the culture of their time, rather than being generated in isolation. To acquire data, the researcher employed library techniques, reading, note-taking, and analysis. The data collection steps in Eko Saputra Poceratu's poem are as follows: (1) Reading library literature relevant to the research title and the problem to be studied; (2) Carefully reading the entire content of the poem repeatedly; (3) Marking and recording sentences that show the presence of social values on a note sheet or notebook; (4) The researcher collects data; (5) Analyzing social values in the poem. Literary sociology treats literary works as social products influenced by ideology, culture, class, and political institutions (Ratna, 2003; Endraswara, 2011).

RESULTS AND DISCUSSION

Social Values in the Poem *Tak Harus Sedarah Untuk Menjadi Saudara* by Eko Saputra Poceratu: A Sociological Study of Literature. The social values articulated in Eko Saputra Poceratu's poem *Tak Harus Sedarah Untuk Menjadi Saudara* as examined in the Sociology of Literature, align with Notonegoro's classification (Notonegoro, as cited in Herati, 2010) of social values into three categories: material values, vital values, and spiritual values.

Based on the above opinion, the social value found in the poem *Tak Harus Sedarah Untuk Menjadi Saudara* is spiritual value. Spiritual values encompass all that is beneficial for the human spirit. An illustration of a spiritual value is veneration. According to their source, spiritual values can be categorized into four types: truth values, aesthetic values, moral values, and religious values. Nevertheless, the social principles present in the poem *Tak Harus Sedarah Untuk Menjadi Saudara* encompass: Moral values (goodness) that originate from the element of will or volition (intention, ethics). Example: norms in society, prohibitions, rules, customs. This can be seen in the second stanza.

Apa katong harus seagama (Do we have to be of the same religion)
Baru dibilang sesama (Just told each other)

The initial line inquires if sharing the same religion is a prerequisite for being regarded as human. This poem provokes contemplation on the role of religion as a pivotal element in the formation of relationships

Apa katong musti sedarah (Do we have to be blood- related?)
Baru dibilang sedarah (Just said they're siblings)

The second sentence emphasizes the inquiry of whether brotherhood is exclusively confined to those connected by blood relations. This poem contemplates the significance of brothers and the extent to which ties are the primary determinant.

Apa katong harus sekandung (Do we have to be siblings?)
Baru dibilang gandong (Just said gandong)

The third sentence extends the prior inquiry, questioning if a direct familial relationship qualifies us as siblings. This perspective leads us to transcend familial relationships and recognize more profound emotional links and interpersonal connections.

Apakah katong mesti sesuku (Do we have to be one tribe?)
Baru bisa dibilang satu tungku (Just said one stove)

In the fourth line, the question is asked whether we need to have the same ethnic background in order to live together in harmony. This poem raises the question of whether ethnic similarity should be a determining factor in building relationships of unity and cooperation.

Overall, this second stanza invites us to reflect on the importance of transcending any differences that may exist in religion, descent, and ethnicity, and recognizing a deeper unity and commonality as human beings. This stanza emphasizes the importance of treating everyone with compassion, friendship, and mutual respect, regardless of those differences. This verse contains moral values that discuss the concept of equality among different segments of society, where differences in ethnicity, race, and religion are the points of divergence in people's views, and genetics or lineage are the measure of differences in kinship levels within society.

Moral values are also present in the poem
Tak Harus Sedarah Untuk Menjadi Saudara which can be seen in the 9th stanza.

Apa beta harus lahir di Barat (Should I have been born in the West)
Untuk bisa adil di Timur (To be fair in the East)

Here, the poem critiques societal inequality, highlighting the challenges of justice, fairness, and access to opportunities across geographical and social boundaries (Johnson-Laird & Oatley, 2020; Oatley, 2021). The initial line of the ninth verse articulates the notion that attaining equality and justice may prove challenging in the East. It is suggested that the equality he seeks may only be attainable in the West, where social and political conditions are purportedly superior.

Apa beta musti belajar di Ibu kota (Should I study in the capital?)
Baru di desa dapa jatah? (Just got my share in the village)

The second line indicates that we must learn or seek opportunities in the capital city in order to obtain the desired share or opportunity. This highlights the gap between the city center and the suburbs, where one might have to work harder or travel further to achieve their goals.

This ninth stanza of the poem examines the issue of social inequality and questions whether one should pursue justice or seek opportunities elsewhere to fulfill their desires. This prompts considerations regarding geographical inequalities and the obstacles encountered by individuals in attaining equity and justice within society. This stanza encompasses moral principles addressing demonstrations against societal issues, the equilibrium of social rules, and the controversies stemming from divergent political viewpoints in Indonesia, along with regulations pertaining to social inequality.

Moral values are also present in the poem
Tak Harus Sedarah Untuk Menjadi Saudara which can be seen in the 7th stanza.

Apa katong harus makan sawi (Should we eat mustard greens?)

Untuk jadi manusia? (To become human?)

Apa katong musti satu ras (Should we be one race?)

Untuk jadi manusia waras? (To become a sane human being?)

This poem employs rhetorical questions to examine the fundamental principles of humanity, values, and views.

Apa katong harus makan sawi (Should we eat mustard greens?)

Untuk jadi manusia? (To become human?)

In the text "Should we eat mustard greens to be humane," this refers to the importance of eating healthy foods and considering human needs to take good care of their bodies. This could be a metaphor for upholding health values, self-care, and living a good life in a healthy way.

Apa katong musti satu ras (Should we be one race?)

Untuk jadi manusia waras? (To become a sane human being?)

The second line suggests a profound inquiry on the significance of unity, equality, and the repudiation of racial prejudice. It posits that acknowledging the unity of humanity beyond racial distinctions is fundamental to being a rational human being. This trap fails to emphasize that humanity encompasses not only physical activities or features but also fundamental ideals. This verse examines mankind via inquiries that prompt contemplation of the ideals and viewpoints inherent to human existence. The stanza conveys a moral principle indicating that justice is not universally accessible, and the existing class divide results in an absence of equity within society. Religious value, which is divine value, the highest and absolute spirituality. This can be seen in the third stanza.

Apa katong musti seiman (Do we have to be of the same faith?)

Baru bisa saling cinta? (Just said they love each other?)

Untuk saling mangarti perasaan (To understand each other's feelings)

The stanza reflects on the role of shared beliefs in fostering understanding and connection, while acknowledging cultural and individual diversity in interpreting relationships (Smith et al., 2022). In the first and second lines, "what we must be of the same faith to be able to love each other," this statement displays the perspective that having the same believe or religion is crucial in a love connection. In language more common in a certain context, this poem fragment argues that two individuals must have the same ideas in order to sincerely love each other. And in the third and fourth lines, "what we must learn to understand each other's feelings," the substance of this poem highlights the necessity of trust in religion teachings for mutual understanding. However, it's vital to recognize that perspectives and approaches to love and relationships vary among individuals and cultures. Not everyone regards belief or religion as the key determining element in love relationships.

The dominant value is the value regarded more important than other values. Many elements make that value prominent, such as the quantity of adherents. Example: Most people of society demand improved changes in all domains such as politics, economics, and law. This can be observed in the 10th stanza.

Apa beta harus berpolitik? (Should I get into politics?)

Baru distrik dapa listrik? (district for getting electricity?)

Apa beta harus punya investasi? (Should I invest?) Baru dianggap punya kontribusi (Only considered to be contributing)

Apa beta musti punya tambang? (Do I need to have a mine?)

Baru dibilang bisa menyumbang (To be said to be able to contribute)

On the first line

Apa beta harus berpolitik? Baru distrik dapa listrik?

Proposing that 'beta' might need to get active in politics to obtain progress or the needed infrastructural improvements in their district. This underlines the importance of political engagement in attaining desired change. This suggests that political and economic engagement often define perceived societal contribution, reflecting prevailing social values concerning status, influence, and opportunity (Brown & Lee, 2021). Second line

Apa beta harus punya investasi? Baru dianggap punya kontribusi

This suggests that 'beta' might need economic resources or investments to be considered a meaningful contributor to society. This highlights the perception that social contributions are often measured thru economic parameters.

Third line

Apa beta musti punya tambang? Baru dibilang bisa menyumbang

Describing the expectation that 'beta' must possess valuable natural resources, such as mines, to be considered capable of making a significant contribution, this highlights the view that social contributions are often linked to the ownership or control of natural resources. This poem displays a skeptical view on societal and economic conditions that may need individuals to achieve specific prerequisites in order to be recognized or deemed significant contributors. The poem explores themes concerning political influence, as well as the relationship between economic resources and the appreciation of achievements in society. Recent research indicates that poetry can serve as a mirror to society, raising awareness of inequality, social justice, and moral dilemmas (Harris, 2023; Li & Chen, 2024).

CONCLUSION

The study results suggest that there are 5 data points in the poem "Tak Harus Sedarah Untuk Menjadi Saudara" by Eko Saputra Poceratu (A Sociological Study of Literature). The social values found in the poem are as follows: four data points based on their source and one data point based on their feature. The social values based on their source contain three data points for moral values and one data point for religious values. The social value based on its characteristic is one data point for dominating value. From the research results in the poem by Eko Saputra Poceratu (A Sociological Study of Literature), it can be concluded that the author of this poem frequently uses various types of social values based on their source and characteristics to perfect their work.

Based on the research results that have been obtained, the researcher gives the following suggestions:

- (1) It is hoped that students can learn about social values based on their types, nature, and characteristics in the poem "Tak Harus Sedarah Untuk Menjadi Saudara" by Eko Saputra Poceratu (Literary Sociology Study);
- (2) It is hoped that readers of literary works can take moral and cultural values contained in this analysis, and that readers can understand the analysis of social value types based on their types, nature, and characteristics in the poem "Tak Harus Sedarah Untuk Menjadi Saudara" by Eko Saputra Poceratu (Literary Sociology Study);
- (3) It is hoped that future research can use the results of this study to increase understanding and knowledge.

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