

SOCIAL CRITICISM AND MORALITY IN "SUBVERSIF!" DRAMA BY FAIZA MARDZOEKI AS LITERATURE TEACHING MATERIALS

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Article Info	Abstract
Article History Received: October 2023 Revised: November 2023 Published: January 2024	<i>The overarching goal of education extends beyond the mere attainment of competencies and academic standards; it encompasses a broader responsibility to cultivate students' awareness of their societal roles, obligations, and rights. This research, undertaken with the specific focus on the drama script "Subversive!" by Faiza Mardzoeki, aims to elucidate the manifestations of social criticism and morality within this literary work. Employing a qualitative research approach, this study hinges on document analysis as its primary methodological framework. Qualitative research, distinguished by its departure from statistical procedures and quantitative calculations, relies on the exploration of assumptions, broad perspectives, theoretical lenses, and a thorough examination of research problems. The research findings primarily unveil instances of social criticism embedded in political contexts and discernible moral dynamics between individuals. Notably, these insights derived from the drama script "Subversive!" serve as valuable material for the pedagogical realm, contributing to the understanding of literary texts in educational settings. This research contends that the implications of its findings extend to the realm of high school literature education, providing a foundation for educators to consider various aspects, types, and impacts of literary works. By delving into the social and moral criticisms encapsulated within these texts, educators can enhance the learning experience, prompting thoughtful reflection on societal constructs and the multifaceted roles literature plays. Additionally, the research underscores the pivotal role of teachers in facilitating this process, thereby emphasizing the broader educational significance of integrating critical perspectives into the study of literature.</i>
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INTRODUCTION

Education is an inherently goal-oriented system, with the ultimate aim of enhancing learners' abilities and meeting expected competency standards. It should prioritize the well-being of children, avoiding coercion and promoting their awareness of societal obligations and rights (Ningsih, 2015). To ensure long-lasting and impactful learning experiences that shape desirable character traits, teachers must create enhanced, creative, effective, efficient, and enjoyable learning processes. This approach contributes to the development of intelligent, competitive, and highly capable young individuals in Indonesia, aligning their attitudes with core values and enhancing the nation's dignity. Additionally, education plays a role in social life, although its specific role may vary across countries and societies (Karlson, 2022).

In literary work, the author realizes the importance of the values conveyed directly or indirectly that can be accepted by readers (Irma, 2018). Morality is one of the values that should be taught to prepare students to enter society, because morals and norms are aspects that cannot be separated from the socio-cultural environment, including in the character of students, so that students can face social problems that arise. exist in society, especially in the current

multicultural society and generation (Welpinghus, 2018; Olo, et al, 2021). Therefore, it is necessary to build good character which includes three moral elements, namely moral feelings, moral knowledge, and moral actions (Lickona, 2013).

The diverse cultural and religious backgrounds of students significantly influence education, especially within Indonesia's heterogeneous education system, leading to variations in social backgrounds. That's why we need to prioritize equality and diversity for academic integrity (Asmuni, 2021; Sukmayadi & Yahya, 2020; Eaton, 2022). Embracing this notion equips individuals with wisdom to navigate challenges in the digital era. Unfortunately, as society progresses, numerous social issues emerge, posing challenges for the moral development of children. The Indonesian nation faces various problems, such as corruption, intolerance, violence, and declining moral values among teenagers, which do not reflect the nation's culture and character (Widyastono, 2010). Therefore, nurturing students' character becomes vital to contribute to the nation's betterment.

In the present era, moral degradation is evident, observable through diminishing discipline among students and instances of academic dishonesty (Loyensya, 2019). Alarming moral degradation is further demonstrated by incidents like the one in Madura, where students resort to violence against their teachers (Putra, 2019). This degradation leads to an increase in social problems, encompassing criminality, population issues, poverty, prostitution, and environmental problems (Abdulsyani, 2012). Social problems arise when values and cultural elements undergo changes, causing disturbances in society (Abdulsyani, 2012). Social criticism becomes necessary to address these problems. Social criticism serves as a communication form within society, functioning as a control mechanism for the social system (Abar, 1997).

When analyzing social and community issues and their relationship to literary works, one cannot escape the sociology of literature. These two things also face human studies in the context of society as individual efforts to adapt and change the social order. Therefore, literary works can be seen as an attempt to re-represent social life, which is the focus of sociology. (Turner, 2014; Hidayat, 2017). Sociology has the power to help us understand the effects of major changes on people in societies characterized by change and stability (Andersen, et al, 2017). Sociology and literature are related to social and cultural conditions that exist in society. Literature produces descriptions of social settings, social types, and social situations, which, although without the precision in presenting reality expected from sociology, are still useful as an initial access to human and social relations (Longo, 2015). In its application, the sociology of literature can be divided into the sociology of authors and the sociology of literary works (Wellek & Warren, 2016).

Literary works are unique creations, blending the author's imagination with their experiences or observations of social life (Santosa & Wahyuningtyas, 2011). Alan Swingewood's sociological study of literature, situating literary works within society, holds true, contributing to understanding literature's functions and benefits for the producing social structures (Wahyudi, 2013). Literary works not only entertain but also convey educational, moral, social, and religious values (Saputra, 2020). Engaging with literary works helps students observe social and cultural realities portrayed within them (Siswanto, 2015). Literature serves as a medium for social criticism and building students' morals and character. Soekanto (2009) highlights how literary works with social criticism act as a means of social control, emphasizing guiding efforts. Drama, a genre commonly used for social criticism, allows writers to express their criticisms and protests regarding social issues (Wahyuni, 2019).

The drama script "Subversif!" by Faiza Mardzoeki, adapted from Henrik Ibsen's "An Enemy of the People," explores morality and the voice of the majority in society. Several studies have analyzed social criticism in various drama scripts, but none have specifically focused on morality within them or on "Subversif!" by Faiza Mardzoeki. Therefore, this study is unique, offering insights into the forms of social criticism, morality, and the utilization of social

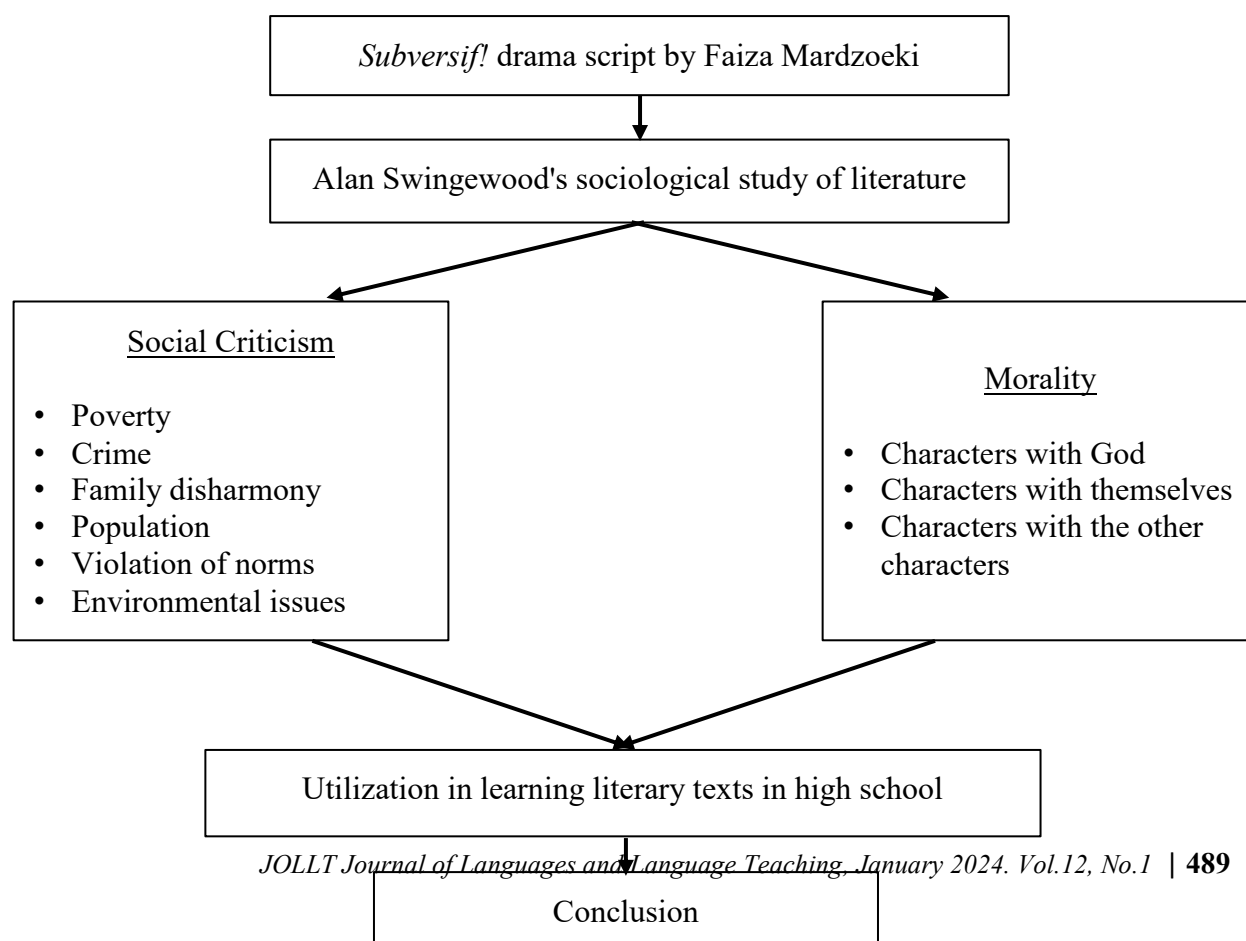
criticism and morality studies found in "Subversif!" as learning materials for high school literary texts.

It is known that education aims to improve students and meet competency standards while still prioritizing the welfare of children and their awareness of the obligations and rights of society. Morality plays an important role in preparing students to integrate into society, addressing social problems in a multicultural context. Cultural and religious diversity influences education, emphasizing the need for equality and diversity. However, moral degradation brings its own challenges so it is necessary to develop student character. Social criticism helps overcome social problems by acting as a control mechanism in society.

Sociological studies of literature explore the relationship between social and literary aspects, providing insight into the relationship between humans and society. Literature, including drama, acts as a medium for social criticism and character development, conveying educational, moral, social and religious values. The drama script "Subversive!" by Faiza Mardzoeki presents a unique opportunity to examine social criticism and morality in literary education, and contribute to the field. So the aim of this research is to describe forms of social criticism and morality in Subversive drama scripts! by Faiza Mardzoeki, and its use as learning material for literary texts.

RESEARCH METHOD

This research is a qualitative approach, which is a type of research where the findings are not obtained through statistical procedures or other forms of computation, but instead begin with assumptions, broad views, the possibility of using a theoretical lens, and studies of research problems that ask the meaning of individuals or groups ascribed to social or human problems (Creswell, 2007). The research strategy uses document study research. The source of the data in this research is the drama script Subversif! by Faiza Mardzoeki. While the data in this study are in the form of dialogue, whether it is dialogue between characters or monologues in the drama script Subversif! by Faiza Mardzoeki.



Data collection was carried out by researchers as human instruments. Researchers collect data by means of document analysis. In collecting the data, the researcher uses tools in the form of stationery and supporting reference books to record the data that has been found using the document review technique before then moving on to the data analysis process. Research results will later take the form of reports or written presentations that include the opinions of sources, reflexivity of researchers, and complex descriptions and interpretations of problems, and that expand the literature or signal a call to action (Creswell, 2007). The validity of the data in this study consisted of a credibility test and data triangulation. The results that have been obtained from the drama *Subversif!* then compared with existing theories and used in research.

Data analysis technique is a technique used to analyze data and answer the problem formulation. The data analysis technique used in this research is the Miles and Huberman technique. There are three steps to this qualitative data analysis technique namely (1) data reduction, referring to the activities of selecting, focusing, simplifying, abstracting, and transforming raw data; (2) data model (data display), namely displaying selected data and conducting analysis; and (3) drawing/verifying conclusions, the researcher concludes the results of the analysis.

RESEARCH FINDINGS AND DISCUSSION

Research Findings

The play manuscript *Subversive!* contains numerous social critiques and moral values. The most prevalent social critique found is regarding politics or government. This proves that literature can indeed be a medium for bringing attention to and criticizing social problems such as inequality, discrimination, politics, etc. (Wulandari & Purwanto, 2017; Soleh, 2021). These social critiques are predominantly found in the dialogues spoken by the character Doctor Torangga. The least found social critique is about criminality. From the analysis results, no direct social critique addressing criminality was found within the novel.

From the data analysis results, it was found that not all types of morality are present in the play manuscript *Subversive!* by Faiza Marzoeqi. In the drama, there is no morality observed between the characters and God. The type of morality most frequently found is the morality between one character and another character. These moral values arise from ongoing interactions between humans and various elements, including the cultural environment (Johnson, 2018: 136)

The results obtained can be applied as learning material for literary texts by considering the types and impacts of literary works, the social and moral criticism contained therein, and the teacher's role in learning. The application of morals is important, because understanding morally good actions allows us to understand human capacities and nature as they really are (Orregon, 2013: 135). The development of social criticism and morality is currently important, so that students can adapt to social life, remembering that humans are social creatures and cannot live without other people (Nofasari, et al, 2020).

Discussion

Character education is always incorporated into every curriculum, including the current independent curriculum, which provides ample space for educational institutions to manage it. Character education can be derived from the values embedded in each subject matter delivered, including literature instruction. Saputra (2020) and Giddens & Sutton (2014) state that the inclusion of literature instruction in the curriculum highlights the importance of the values

contained within it. These values undoubtedly provide significant benefits to individuals, especially students, enabling them to become active members of society. The reflection of real-life events in society within a drama allows us to discover numerous moral values within the play manuscript. Furthermore, the morality depicted in a drama can vary depending on the circumstances presented (David, 2016).

Social critique arises due to the numerous social issues that occur. There are quite a few social problems encountered every day, and according to Leon-Guerrero (2016), they can be categorized into three main categories. The first category is inequality, which includes social class, race and ethnicity, gender, sexual orientation, and age. The second category is social institutions, which encompass family, education, employment and economy, healthcare and medicine, and media. The last category is the social and physical world, which includes alcohol and substance abuse, crime and justice, urbanization, environment, as well as war and terrorism. When introducing social issues to students, the easiest and most commonly encountered social problems are the first and second categories. Soekanto (2010) and Abdulsyani (2012) further narrow down social issues to include poverty, criminality, family disharmony, delinquency among teenagers and youth, war, violations of societal norms, population issues, and environmental problems.

Morality is also related to the socio-cultural context within a person's society. Moral values emerge from the ongoing relationships between humans and other entities, including cultural environments (Johnson, 2018; Borradori, 2012). These relationships make our morality subjective, fallible, and subject to change over time, giving rise to moral phenomenology. In fact, there are two types of morality, which is morality towards God and morality towards applicable laws (Baggett & Walls, 2016). Morality towards God is related to an individual's beliefs, while morality towards the law is related to the rules existing within society. From the analysis results, no morality towards God was found. The social critiques and moral values found in the play manuscript *Subversive!* are described as follows.

Social Criticism

Social criticism is one form of critique expressed towards deviations from societal norms. Conflicts and the desire to improve core values give rise to norms. The core values referred to are social issues, which encompass equality, democracy, freedom, justice, and love (Peterson, 2018). Gender, race, class, sexual orientation, and disabilities can also give rise to social problems (Gough, 2017). Social criticism regarding poverty is depicted in several scenes. Doctor Torangga indirectly showcases his wealth through the way he entertains guests at his house, as shown below.

“Kau tahu? Begitu banyak barang dijual, tapi dengan gaji kecil, apa yang bisa kita dapat? Tapi sekarang, kami bisa hidup lumayan baik, layaknya keluarga kelas menengah terdidik. Lihatlah! Hari misalnya. Di meja tersedia steak lezat! Kau tidak ingin mencobanya?” (page 17)

Steak and wine are deliberately used as a medium to indicate the social class of the characters and to subtly criticize the issue of poverty. Additionally, Doctor Torangga also criticizes the entire society in Kota Kencana regarding their mindset and the fact that the community cannot escape their dependence on Harapan Tambang Gemilang. In addition, the following dialog by Doctor Torangga shows that wealth is everything, but in reality, poverty is not always related only to wealth, but to socially constructed identities that leave scars of psychological impoverishment (Hudson, 2016).

“....Kami orang-orang kaya selalu tidak senang berpisah dengan harta kami!” (page 200)

Poverty not only impacts the physical condition but also the psychological well-being of the community. The psychological state of individuals living in poverty differs significantly from those living in prosperity (Frankenhuis & Nettle, 2020). Therefore, it is not surprising that Doctor Torangga indicates that the city of Kencana cannot progress without Harapan Tambang Gemilang.

“....Kota ini dulu gersang dan tak berpenghidupan! Namun hidup damai, atau tepatnya berusaha untuk merasa damai di tengah kemiskinannya” (page 148)

It can be observed that in the play manuscript, the presence of Harapan Tambang Gemilang creates a clear social class distinction within the society, which is one of the common reasons for the emergence of social criticism (Leon-Guerrero, 2016; Wahyuni, 2019). This social condition is shown to influence the thinking of the people who are subservient to the ruling class or those in higher social classes than themselves. This demonstrates that an individual's social intelligence is influenced by the social circumstances around them (Evers & Greenfield, 2021; Sternberg, 2021).

Social criticism of politics in drama scripts is actually conveyed in various ways, one of which is using animals as a parable, such as: sekawanan kambing and anjing, to refer to politicians and the upper class. Other socio-political criticisms are conveyed through words with negative meaning, such as: busuk, berumur uzur, tidak bisa hidup sehat dan waras, mesin sosis, and so on. All of that words refers to politician or people in the upper group.

The positions or positions of Doctor Torangga and Mayor Jokarna give rise to discord. Doctor Torangga, who possesses a deeper understanding of the healthcare industry, intends to reveal the negative facts about Harapan Tambang Gemilang, whereas Mayor Jokarna aims to defend the mining company. Mayor Jokarna receives continuous support and financial assistance from Harapan Tambang Gemilang, leading him to neglect environmental pollution and the needs of the people.

Dokter Torangga

Kau pikir aku telah melakukan kejahatan???

Walikota Jokarna

Torangga, aku tidak mengerti mengapa kau tak pernah mau belajar?! (page 20)

Family disharmony is indeed related to individual, family, and even sociocultural systems (Hui Yap & Huat Tan, 2011). Therefore, it is not surprising that the discord between Doctor Torangga and Mayor Jokarna also spreads within their environment. Mayor Jokarna's statement regarding the support he receives from Harapan Tambang Gemilang highlights the negative aspect of a democratic state. Democracy forces political elites to compete for power during elections but often pressures them to share power once the election dust settles (Slater & Simmons, 2013). Furthermore, local elections in Indonesia are marred by corruption, vote-buying, and strong patronage relationships between candidates and voters (Sjahrir, et al., 2013). The lack of funds from individual sources has made Mayor Jokarna dependent on financial contributions from Harapan Tambang Gemilang. None of the three elements that form the basis of a campaign system, namely membership dues, contributions, and state subsidies, effectively finance politics (Mietzner, 2015).

The conflict between Doctor Torangga and Mayor Jokarna does not always persist. Baumeister, Förster, & Vohs (2012) state that conflict can be moderated in various ways by variables, one of which is the presence of others. In the situation experienced by Doctor Torangga and Mayor Jokarna, Doctor Torangga's wife, Karina, always comes and serves as a mediator between them.

“Sudahlah, Kang! Tidak bisakah kalau kalian berbagi kehormatan itu? Apalagi dengan adik Kakang sendiri!” (page 13)

The conflict between the two characters also influences social criticism regarding politics. Critiques regarding politics are the most frequently encountered type of criticism in the play manuscript. The politics within the play are related to Harapan Tambang Gemilang. As mentioned by Reuter (2015), politics in Indonesia now heavily relies on financial support from individuals or conglomerates with significant wealth. In the play manuscript, it is mentioned in one of Mayor Jokarna's dialogues that he was able to secure the position of mayor due to support from Harapan Tambang Gemilang. Consequently, the support that Doctor Torangga received was taken away, which constitutes a violation of human rights. Brownlee (2013) states that human rights concerning social deprivation can be realized both as civil and political rights and as socioeconomic rights.

Social criticism regarding the environment is also found in the play manuscript. The environment being criticized revolves around Kota Kencana and Harapan Tambang Gemilang. These critiques are evident in the dialogues of the character Doctor Torangga. Doctor Torangga criticizes Harapan Tambang Gemilang for not paying attention to waste disposal systems, resulting in pollution and posing a threat to the health of the community in Kota Kencana.

“Ya, hal itu diakibatkan oleh genangan limbah yang tidak diolah di daerah perusahaan Harapan Tambang Gemilang itu. Aku yakin itu sebabnya! Dan sudah ada bukti ilmiahnya.”
(page 51)

This social critique was initially supported by many characters, but as it approached the end, it was actually rejected. This is because intelligence alone is not enough to solve the problem. This is because to solve problems, intelligence is not enough, but also requires thinking about values and wisdom (Funke, 2021). "Values" adds noncognitive variables and "wisdom" to cognitive variables. In the case of Harapan Tambang Gemilang, Doctor Torangga did not consider policy issues, namely that almost the entire livelihood of the community depends on the mining company.

Morality

In other literary works, such as prose, the author's imagination greatly influences the formation of the plot, but drama is slightly different. The plot in a drama manuscript reflects real-world events more closely. This is supported by Boulton's opinion (2013) that in a drama, both the overall outline and the detailed plot are largely determined by the key facts of the three-dimensional nature of the drama; the plot must be of a kind that can be mostly represented by ordinary human beings on a public stage. The reflection of real-life events in society within a drama allows us to discover numerous moral values within the play manuscript. David (2016) states that moral issues in a drama can vary depending on the circumstances occurring in its surroundings.

There are various opinions from experts regarding what morality is. Morality distinguishes humans from other living beings because it encompasses feelings of sympathy and justice, which are fundamental human characteristics (Tomasello, 2016; Johnson, 2018; Gibbs, 2014). From another expert's perspective, some equate morality with ethics, which refers to the entire principles and values related to what is good and bad that bind every individual (Keraf, 1998; Bertens, 2004).

The morality between the character and oneself is quite prevalent. This type of morality is frequently found in the character of Doctor Torangga. In several dialogues, Doctor Torangga is shown to be often unsure of his decisions. This is driven by the fact that Doctor Torangga has to choose one side. Initially, Doctor Torangga had to choose between the people of Kota Kencana or Harapan Tambang Gemilang, but it turns out that he has to choose between saving his career and family or Kota Kencana.

“Aku akan menghancurkan kehidupan kota?” (page 69)

The resilience and firmness of character within Doctor Torangga are positive traits that can be taken away by students. This is because the individual traits within each student also influence self-regulation, engagement with the environment, academic achievement, and even career interests for further education (Muenks et al., 2017; Holt, Burke-Smalley, Jones, 2017). In the past decade, student personality has played a role in explaining unethical academic behaviour (Tamara & Bennett, 2015). Internal conflicts are more commonly found in adolescents (Calda, Broaddus, & Winch, 2016). Doctor Torangga is a character who has passed the adolescent stage, as evidenced by his marriage and having children, which allows for quicker resolution of conflicts within himself. This is demonstrated by the strong conviction shown by Doctor Torangga in making one of the choices he ultimately decides on.

“Persetan semua itu! Akan kutuntut hak kebebasanku untuk menyatakan pikiranku tentang segala hal!” (page 75)

Morality is most frequently encountered in the interactions between one character and another. This is because drama is an imitation of life. Drama explores human beings and humanity, life and living, and the relationships between humans and themselves, other humans, nature, and God (Wicaksono, et al., 2018). This is marked and realized through the dialogues of the characters.

The morality between characters is heavily related to the character of Doctor Torangga. This is understandable as the moral attitudes of individuals differ. Each person's moral stance is related to their respective traits (Miller, 2014). In several dialogues, it is found that the morality between characters includes Doctor Torangga with Mayor Jokarna, Doctor Torangga with Hoermanio, Doctor Torangga with Billy, Doctor Torangga with Karina, Hoermanio with Sarina, and Hoermanio with Karina. Among all of these characters, the character who is frequently depicted as being at odds with Doctor Torangga is Mayor Jokarna. Despite being siblings, their principles and perspectives on right and wrong are markedly different. The disparity between these characters is caused by the emotional processing carried out by the brain, which influences the moral behavior of each individual (Prinz, 2016; Tessman, 2015).

Morality between characters can be easily found in drama scripts. One example is in the following dialogue excerpt, which shows good manners when entering an unfamiliar room, between Harry Tamboga and Dokter Torangga.

Harry Tamboga

(Membungkuk)

Maafkan saya, Dokter. Kalau saya mengganggu...

Dokter Torangga

Ah, tidak, Pak Harry. Mari masuk! Senang anda mau bertandang kemari. (page 56)

Doctor Torangga is a character who thinks rationally and loves his hometown. He has discovered that Harapan Tambang Gemilang is indiscriminately disposing of waste that can harm Kota Kencana, and he believes that his ideas and criticisms regarding the waste will be supported by the community of Kota Kencana. On the other hand, Mayor Jokarna, who is funded and supported by Harapan Tambang Gemilang to attain his current position of power, disagrees with his sibling's ideas. The two people's high social position in society makes their desire to be recognized higher, as stated by Jensen & Kim (2015), that failing to obtain a desired higher status can lead to dissatisfaction and resentment, highlighting the exclusivity and inequity of status hierarchies. In order to obtain that, the disparity in views and opinions that frequently arise causes the two characters to be at odds and in conflict with each other.

Mayor Jokarna's higher position also plays a role in influencing public opinion. As stated by Brianne et al. (2016), the network between rulers and their subordinates has a more certain relationship of domination compared to other networks. Furthermore, social power that utilizes direct network channels demonstrates a significant distribution of weight in conflicts. All social

relationships are also power relationships with other subjects, giving rise to moral phenomenology (Borradori, 2012).

In the fourth and fifth acts, it is shown that the entire community begins to oppose Doctor Torangga's ideas. The community has been provoked by the words of Mayor Jokarna and has forgotten about their polluted environment. Through their actions of expelling Doctor Torangga, it can be argued that at that moment, one community issue has been resolved, but another problem will arise when they disregard the environmental conditions (Intell, 2021). In this section, it can be observed that within the social system, the conflicts that arise can be metaphorically depicted (Tatiana, 2014). If one element declines, namely the rejection of Doctor Torangga's ideas by the community, then another element will rise, namely the power of Mayor Jokarna and the economic well-being of the people of Kota Kencana. This demonstrates that moral values emerge from the ongoing relationships between humans and other entities, including the cultural environment (Johnson, 2018).

The cultural differences within a society make morality an important aspect. Gibbs (2014) states that we need to broaden our social understanding and be cautious of ethnocentrism. Therefore, even though the issues may be more complex, we can behave morally right in different cultures. A culture is not always right, cultural diversity should be respected, and individuals should make every effort to understand and respect the morality within specific cultural contexts.

The Utilization of Social and Moral Critique in Literature Education

The social and moral critique obtained from analysis can be utilized in literature education for high school students. The benefits of such utilization are to enable students to adapt to social life, considering that humans are social beings and cannot live without others. In the present, developing student morale is important, one of which is by literature (Nofasari, dkk, 2020). The study of literature plays a crucial role in influencing the moral development of students since literature encompasses religious, ethical, social, and other aspects that contribute to shaping their moral values. It is important because in the context of both personal and societal experiences, values are intricately connected to behaviors, norms, morality, psychological elements, and ethical principles. (Rochmania, et al., 2022).

A person who acts in accordance with moral values and norms can be seen through their behavior that reflects noble character. These aspects are expected to be instilled in students. There is an influence between knowledge and attitude towards students' behavior. The deeper the knowledge acquired, the wiser the students become in perceiving things and making decisions (Syah et al., 2021).

In literature education, we can utilize various literary works to discuss social and moral issues that are relevant to students' life contexts. For example, we can discuss novels about social injustice, corruption, or domestic violence. In this regard, we can explore how these social and moral issues relate to social and economic life, as well as discuss the moral implications of the behaviors faced by the characters in the novel. Literary works, particularly novels, can serve as highly effective sources of learning when it comes to discussing social and moral critique. Novels often contain profound and complex moral and social messages, reflecting the human experience and society. Therefore, studying novels can help students understand social and moral issues in their everyday lives.

In literature education, we can utilize various literary works to discuss social and moral issues that are relevant to students' life contexts. For example, when discussing a novel about corruption, we can engage in debates about how corruption can influence social and economic life, as well as discuss the moral implications of corrupt behaviors. As Wiseman (2016) states, morality can also be enhanced as an effort to prevent humans from self-destruction.

Additionally, the improvement of morality can serve as a means to uphold liberal democratic values and create more democratic citizens.

Furthermore, the social and moral issues that arise in literary works can be discussed in a reflective and analytical manner. Students can be asked to analyze how these social and moral issues relate to their own lives and the world around them. The application of social critique in literature education can also be done by comparing literary works with the social realities of life in society. In this regard, students can compare the moral and social messages found in literary works with the social situations in their communities.

The application of morality in literature education can be done by paying attention to the moral messages embedded in literary works and teaching students to apply them in their daily lives. One example of the application of morality in literature education is by discussing literary works that emphasize the importance of moral values and ethics in human life. Kristjánsson (2013) states that moral education that emphasizes the role of virtuous character in leading a good life is often understood as 'character education'. Character education can be understood as a form of education focused on values and morals, aiming to instill positive qualities in students' lives (Hanim & Herdi, 2022).

In literature education, a comparison can also be made between the moral values embraced in literary works and everyday life situations. In this case, students can be given the opportunity to consider how the moral values upheld in literary works can be applied in real life. Furthermore, in literature education, an examination of the characters present in literary works and how they uphold moral and ethical values can be conducted. Through analysis, it is found that the drama script "Subversif!" possesses positive values that can be extracted, such as perseverance, firm conviction, and politeness.

In the process of education, it is the teacher's responsibility to assist students. As a teacher, it is important to select and evaluate literary works that will be used in education. If there are social or moral critiques that are irrelevant or inappropriate for inclusion in education, it is advisable not to use those literary works. Before making such a decision, it is necessary to conduct a thorough analysis of the literary work and consider several factors. Factors that need to be considered include the learning objectives, the suitability of the literary work with the students' characteristics, and the alignment of the literary work with the values highly regarded in society. In this regard, it is necessary to select literary works that have social or moral critiques that can be beneficial for learning and contribute positively to shaping students' character. Operationally and technically, actions that fulfill these positive moral aspects include: listening to and respecting others' opinions, showing care for the weaker individuals, refusing to be selfish, refraining from insulting or mocking others' shortcomings, and so on (Sagala, 2013). For example, a novel that contains negative social or moral critiques such as violence, pornography, or discrimination should not be used in education.

In the use of literary works, teachers also need to consider the influence and impact that the literary work can have on students. If a literary work with irrelevant or inappropriate social or moral critique is used in education, it can trigger negative reactions from students and instill undesirable values in them. Therefore, the utilization of social and moral critique in literature education can help students understand various social and moral issues in their lives, as well as develop empathy and broader understanding. However, they must be attentive to the sensitivity of students when discussing these issues and ensure that discussions are conducted in a respectful manner. Learning about social criticism and character morality in the drama script "Subversive!" can help students become more conscious readers and more ethical thinkers in their lives. Teachers not only teach about fictional characters in stories, but also students' own self-reflection and how they can integrate social criticism and moral values into actions in society.

CONCLUSION

In the current moral degradation that is occurring in the millennial generation, the character formation of students cannot be ignored. One of the media that can be utilized in the field of education is drama scripts, which hold many values that can be explored, one of which is the drama script "Subversif!". The most prevalent social critique found is related to politics or governance. Meanwhile, the most prevalent type of morality found is the morality between one character and another. The results obtained can be applied as learning material for literary texts by considering the types and impacts of literary works, the social and moral criticism contained therein, and the teacher's role in learning. "Subversif!" drama script can be a medium used in high school students' learning because it contains social criticism and aspects of morality that can help shape their understanding of social reality. Students can learn about society's class inequalities, social conflicts, political struggles, and many other important issues faced by society today. This helps students to become more sensitive to social realities and encourages them to think critically about these issues. It is hoped that this will make all of us more aware of the importance of social criticism and morality in learning.

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