



Allegory and Social Pathology in Okky Madasari's Novel 86

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Abstract

Purpose

The purpose of this study was to explore social phenomena like social inequality by looking at how they were portrayed in a novel through allegorical elements.

Method

This research employed a descriptive qualitative method to analyze social phenomena, specifically social inequality, as reflected in the novel 86 by Okky Mandasary. Through content analysis, the study examines words, phrases, and sentences to uncover implicit meanings conveyed through symbolism. Qualitative research is suitable as it explores meanings in verbal forms. Such a descriptive analysis helps identify and interpret societal issues represented in the literary text.

Findings

The novel reflects societal issues like corruption, sexual deviation, and criminality through allegorical elements. These problems are portrayed as diseases affecting society's structure. Internal factors like personal desire and opportunity along with external societal influences drive these behaviors. Through content analysis, this study explores how the novel reveals social pathologies as ongoing social phenomena.

Conclusion

This descriptive qualitative content analysis demonstrates that Novel 86 by Okky Madasari functions as a powerful allegory, exposing entrenched social pathologies—corruption, sexual deviation, and criminality—as ongoing societal maladies. The study underscores the value of literary examination in uncovering the complex interplay of individual motivations and broader societal influences that perpetuate these issues.

Keywords

Novel, social pathology, social phenomenon

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Abstrak

Tujuan

Tujuan dari penelitian ini adalah untuk menyelidiki dan membahas fenomena sosial seperti kesenjangan sosial dengan melihat bagaimana fenomena tersebut digambarkan dalam karya sastra.

Metode

Penelitian ini menggunakan metode kualitatif deskriptif untuk menganalisis fenomena sosial, khususnya kesenjangan sosial, sebagaimana tercermin dalam novel 86 karya Okky Mandasary. Melalui analisis isi, penelitian ini meneliti kata, frasa, dan kalimat untuk mengungkap makna tersirat yang disampaikan melalui simbolisme. Penelitian kualitatif cocok karena mengeksplorasi makna dalam bentuk verbal. Analisis deskriptif semacam itu membantu mengidentifikasi dan menafsirkan isu-isu sosial yang terwakili dalam teks sastra.

Temuan

Novel ini mencerminkan isu-isu sosial seperti korupsi, penyimpangan seksual, dan kriminalitas melalui elemen-elemen alegoris. Masalah-masalah ini digambarkan sebagai penyakit yang memengaruhi struktur masyarakat. Faktor-faktor internal seperti keinginan dan kesempatan pribadi, bersama dengan pengaruh masyarakat eksternal, mendorong perilaku-perilaku ini. Melalui analisis isi, penelitian ini mengeksplorasi bagaimana novel tersebut mengungkap patologi sosial sebagai fenomena sosial yang sedang berlangsung.

Kesimpulan

Analisis konten kualitatif deskriptif ini menunjukkan bahwa 86 karya Okky Madasari berfungsi sebagai alegori yang kuat, mengungkap patologi sosial yang mengakar—korupsi, penyimpangan seksual, dan kriminalitas—sebagai penyakit masyarakat yang berkelanjutan. Studi ini menggarisbawahi nilai pemeriksaan sastra dalam mengungkap interaksi kompleks antara motivasi individu dan pengaruh masyarakat yang lebih luas yang melanggengkan isu-isu ini.

Kata kunci

fenomena sosial, novel, patologi sosial.

المخلص

الهدف

هدفت هذه الدراسة إلى دراسة ظواهر اجتماعية، مثل التفاوت الاجتماعي، والحديث عنها، من خلال دراسة كيفية تصويرها في الأعمال الأدبية.

الطريقة

اعتمد هذا البحث على منهج وصفي نوعي لتحليل الظواهر الاجتماعية، وتحديدًا التفاوت الاجتماعي، كما تتجلى في رواية "86" لأوكي مendasari. من خلال تحليل المحتوى، تدرس الدراسة الكلمات والعبارات والجمل للكشف عن المعاني الضمنية المنقولة عبر الرمزية. يُعد البحث النوعي مناسبًا لأنه يستكشف المعاني في الأشكال اللفظية. يساعد هذا التحليل الوصفي في تحديد وتفسير القضايا المجتمعية المطروحة في النص الأدبي.

النتائج

تعكس الرواية قضايا مجتمعية، مثل الفساد والانحراف الجنسي والإجرام، من خلال عناصر مجازية. تُصوّر هذه المشكلات على أنها أمراض تؤثر على بنية المجتمع. عوامل داخلية، مثل الرغبة الشخصية والفرصة، إلى جانب التأثيرات المجتمعية الخارجية، تحرك هذه السلوكيات. من خلال تحليل المحتوى، تستكشف هذه الدراسة كيف تكشف الرواية عن الأمراض الاجتماعية كظواهر اجتماعية مستمرة.

الخلاصة

يُظهر هذا التحليل الوصفي النوعي للمحتوى أن رواية "86" لأوكي مendasari تُمثل رمزية قوية، كاشفةً عن أمراض اجتماعية راسخة - كالفساد والانحراف الجنسي والإجرام - كآفات مجتمعية مستمرة. وتبرز الدراسة أهمية البحث الأدبي في كشف التفاعل المُعقد بين الدوافع الفردية والتأثيرات المجتمعية الأوسع التي تُديم هذه القضايا.

الكلمات المفتاحية

رواية؛ علم الأمراض الاجتماعية؛ ظاهرة اجتماعية

INTRODUCTION

Based on norms that contain life values that have existed from birth to age, every human being has rights and obligations throughout their existence. Norms, both written and unwritten, have evolved into societal rules that are essential to daily living. Humans are predisposed to discriminate between the good and the bad. As a result, society was establishing standards for itself to follow. These standards' values erode and are not even established in tandem with societal shifts, requirements, and incoming cultural growth. Social problems that defy accepted norms are caused by some of these variables. Social pathology also implies that life is characterized by deviations or behaviors that are at odds with the shifting norms of society. The study of social phenomena is known as social pathology. That shows that social issues are causing people to worry about communal life (Burlian, 2016). All activities that defy social norms and result in social difficulties linked to social sickness are referred to as social pathology (Kartono, 1992). In relation to social problems, social illness undoubtedly undermines societal morals. Many social problems and moral transgressions are brought on by people's shifting habits and behaviors. The issues that emerge are social issues, such as the breakdown of social norms, which makes people and groups uneasy. In the age of globalization, society's needs are growing to where people occasionally make sacrifices in order to fulfill their own ambitions or interests.

A society that typically appears in literary works is where the social phenomena occur. According to Ayuseptiwi and Widiati (2021), literary works are among the mediums produced to communicate the ideals found in social life. It combined the author's artistic vision with a reflection of the social life of the community that the author had witnessed, felt, and experienced. Every literary work uses a certain figurative language to distinguish its features. Allegory is a type of figurative language that is used to describe people, things, and activities in literary works. It is defined as a metaphor in a narrative text that has a different meaning from the text itself. These days, a term can have multiple meanings when used to subtly characterize a situation. As a result, the purpose of literary works is to inspire readers' imaginations about what the authors have written. The word "allegory" is employed to convey a fact in writing or to give something a different meaning. Because it indicates under-meaning another object or things, allegory, as a figure of speech, has the fundamental social purpose of language to deceive or captivate people, particularly in literary works (Bloomfield, 1987). The term "veiled language," according to Gibbs (2020), describes allegory as discourse that conveys a concealed meaning or beneath the over-understanding rather than what was used in the discourse. According to Holman (1985), allegory is a type of figure of speech that develops from metaphor, which originates from people, things, and actions in a story. Holman clarifies through the narrative's characters, incidents, and overall plot, which the author depicts as an allegory intended to disclose the story's hidden meanings. It could be satirical, political, personal, or moral (1985). To put it another way, allegory is a figure of speech used in language to convey various meanings in real-world contexts, such as in a novel or other prose or verse that describes an event, character, or plot. According to Bloomfield (1987), allegory is a figure of speech that uses terminology that is not always identical to express one subject differently.

The novel 86 by Okky Madasari is a narrative that explores the social pathology that each character encounters. The term 86 is associated with the concept of "peace," which is a state of tranquility that is achieved by resolving the financial issues within (Madasari, 2017). As a result, the context in this novel, the number "86," conveys a code that was used to elucidate the "express way" with the give and receive of something that has price or authority. Corruption is one of the social pathologies that occurs in society, and it is the indirect means. The focal point of this narrative is Arimbi, the protagonist. Arimbi was a woman who attempted to survive in the social community, which led her to engage in deviant behavior. Arimbi was employed in one of the Jakarta court departments. She lacks

comprehension regarding the court's operations. She is a novice clerk who is employed and consistently photocopies the document from which it is ordered. Initially, everything is well until she receives a directive from her senior secretary, Mrs. Danti, to complete the retyping and photocopying of the "Urgent" folder. Subsequently, all issues arise. She encountered challenges in her personal life after finishing her duties in the "Urgent" folder. Arimbi was implicated in a case of corruption that originated from the 'Urgent' folder while working under Mrs. Danti (Madasari, 2015). She was appointed as Mrs. Danti's deputy in this corruption case. Arimbi is entangled in the corrupt activities of Mrs. Danti as a second in command. Arimbi could comprehend nothing during her time working under Mrs. Danti; she only received what she perceived as a "gift" as a gesture of gratitude (Madasari, 2015). Accidentally, Arimbi's existence was in an exceptionally temporary state. Ultimately, she should have confronted the practical repercussions of her circumstances.

This study is pertinent to the subsequent investigation conducted by researchers to investigate Mandasary's novel 86. Previous research serves as a foundation for the development of arguments and provides researchers with the insight to investigate the subject. First, Suwardo (2014) conducted an investigation using a qualitative descriptive approach, explored the intrinsic components of a novel, including background, theme, message, and social criticism. The researcher examined the text in sentences, discourses, and paragraphs when analyzing the data, specifically Mandasay's Novel 86. The results indicate that Mandasay's Novel 86 contains an intrinsic element that researchers are seeking. This element is related to the text and context of the novel, which is detailed in its description of the setting, theme, mandate, and social criticism in social life (Suwardo, 2014). Second, the research conducted by Aini was published in 2019. To comprehend, identify, explain, and interpret the narrative code system of Mandasay's Novel 86, Aini employed Roland Barthes' semiology in her research (2019). In the novel, specific codes are concretely related to the narratives that illustrate points based on interpreted text based on theory. Finally, Zabita published the research in 2018 that investigated the use of aesthetic codes or postmodern elements in the selection of words in Mandasay's Novel 86 through a narrative. The study's findings show that the aesthetic codes or aesthetic aspects of postmodern word choice, which represent a realist of social life and link texts and contexts in a literary work, and the indication of language utilization were portrayed as aesthetic means (Zabita, 2018).

The previous research is relevant to this study, as it uses the same corpus. This study is supported by the previous research to gain a comprehension of the text analysis in Mandasay's Novel 86. Those researchers demonstrate that the analysis of the text, which involves identifying and analyzing the text, as well as the context of the narrative in novel 86, yields a distinct result in each research study that employs a different theory and research focus. As a result, this researcher concentrated on the analysis, discussion, and description of the social pathology in Mandasay's Novel 86 as a social phenomenon through text analysis. Madasari's Novel 86 demonstrates the social pathology that is present in the novel using figurative language, such as "allegory," which serves as an implicit indication that social pathology is present in the text. Subsequently, it will be determined that the allegory in this novel depicts social pathology as a social phenomenon.

METHOD

The purpose of this study is to investigate and talk about social phenomena like social inequality by looking at how they are portrayed in works of literature. As representations of social reality through symbolic and implicit meaning, the researcher examinee the various types and degrees of social inequality that can be discovered in various words, phrases, and sentences in book 86 written by Okky Mandasary. A type of communication that reveals more profound social meanings is provided by the novel's use of symbolism. Given that it places a strong emphasis on the study of verbal data, this research also

makes use of a qualitative methodology. Language is the primary medium through which qualitative research is conducted (Nugrahani, 2014). This type of research is characterized by its emphasis on the interpretation and comprehension of meaning that emerges within the context of social and humanities disciplines, with the primary manifestation of meaning being provided in the form of language. Using descriptive qualitative research and content analysis (also known as textual analysis), the researcher is able to accomplish the goal of describing, analyzing, and interpreting the data that was obtained from the novel. Given that this study demands the identification and investigation of social concerns that are reflected in the text, descriptive qualitative analysis is an effective method to use. An investigation into social facts or occurrences that are occurring in society and are reflected in literary representation can be aided by descriptive analysis, as mentioned by Farkhan (2011). Descriptive analysis functions as a tool that assists in the investigation of social realities or occurrences that are occurring in society and are reflected in literary representation.

FINDINGS AND DISCUSSION

Findings

To uncover hidden meanings that are connected to the research issue, this study examines Okky Madasari's novel 86 through the lens of allegory, which is a specific type of language. The author could recognize depictions of social diseases, such as sexual deviation, criminality, and corruption, through the use of allegorical language by carefully reading the manuscript. The analysis was carried out in two stages: first, the identification of pertinent textual elements, and then another step, the interpretation of those elements in relation to the study issue. The purpose of the allegory in the book is to mirror the social disorders that each character has committed while reading it. The results of the investigation demonstrate that Madasari makes use of allegory on purpose to illustrate these social problems. As demonstrated by the collected data from the novel as available in Table 1, the utilization of allegorical language offers a more profound comprehension of the acts that are depicted.

Table 1. The Allegorical Elements in the novel

Corruption	Sexual Deviation	Criminality
Here's little something (P. 40-41) She would be wearing her uniform and she would show her office ID (P. 45-46) I'm asking for your help to find way!" (P. 59-60) Everything could be resolve with money. Eighty-six, "So how much more must I pay?" (P. 128) There was nothing she couldn't buy with that kind of money, (P. 134) In jail, everything had a price. (P. 151) "He wants cut a deal", (P. 160)	"I don't mean anything. Just go with it, it's okay. You'll find good, (P. 188) It was like a secret that they hid not just from others, but from themselves, too. It was a secret that could only be felt, not put into words. (P. 201) Arimbi did not know what to do, so she tried to get Tutik's attention (P. 214).	"This is our money" (P. 190) Cik Aling's usual suppliers on the outside were the ones who brought the items to the prison. (P. 197)

DISCUSSION

Corruption

In this novel, the author reveals corruption in civil servants in work environments or institutions of public service, that is court. This action is about giving and receiving something as a gift or money and is committed by almost all civil servants, without exception. Corruption concept is committed by an individual. It also can be a social system that precisely ensnares the people into the action, which is the individual could commit the act when society gives them the way to exist in the committed of the corrupt action and be-

come of a social system (Intan, 2021). The evidence of corruption in novel 86 occurred that following of the data above:

Datum 1

"Here's a little something from Mrs. Susannah" (Madasari, 2017, p.40-41)

After Arimbi completed her work related to this case, she received a "little something" from Mrs. Susannah. Mrs. Susannah, in cooperation with Mrs. Danti—who works as a civil servant at the court along with other court officers, including a judge—had allegedly arranged for the ruling to favor her, promising to get a title deed from Mrs. Maemunah. As part of this arrangement, Mrs. Danti, who is Arimbi's employer, instructed Arimbi to type the ruling for the case. Following this, Mrs. Susannah gave Arimbi a "gift" as a token of appreciation for her assistance. The term "little something" here refers to an unspecified item given with a particular intention, although its purpose is not explicitly stated. Initially, Arimbi did not realize the significance of the gift, nor did she expect to receive anything for her work. Eventually, she received an air conditioner (AC) as a form of appreciation or reward.

Corruption in this context is portrayed through the act of giving and receiving something as a reward for services, or as a form of bribery—particularly within public office—intended to serve personal interests and gain. The phrase "little something" carries a hidden meaning and functions as an allegory in the narrative. It is used ambiguously in the novel, without an explicit definition, suggesting a symbolic representation of unethical exchanges masked as casual or harmless gifts. The notion of a "gift" in this context symbolizes a social bond between the giver and the receiver. As Salam (2018) explains, such behavior serves as a communicative function and is often used to facilitate transactions or dealings more efficiently. The data presented above supports this interpretation: the term "little something" refers to a non-specific item, yet it functions as a bribe given in exchange for personal services rendered by civil servants. Corruption is the pursuit of personal interests at the expense of public responsibility, with bribery being a common form of corrupt behavior. According to Setiadi (2018), both giving and receiving something in public service constitutes corruption under the state constitution. This aligns with the portrayal in the narrative, where minor acts of gift-giving reflect deeper systemic issues of power abuse and corruption.

Datum 2

"She would be wearing her uniform and she would show her office ID" (Madasari, 2017, p.45-46)

Regarding the background, Arimbi longed to return to her hometown. However, she never received her ticket at the standard price and instead always received a pricey ticket because she purchased it from a scalper or someone who canceled their ticket; ticketing staff consistently stated that all tickets were sold out. Arimbi's friend Hari, on the other hand, obtained a ticket via staff ticketing that was less expensive than the one she purchased from a scalper. Curious, Arimbi inquired how he could obtain the ticket, even though she had always waited in line to do so but had never been successful. Since there were always tickets for court officials, Hari stated he was merely wearing his uniform and presenting his ID to the court officer. He also mentioned that this was somewhat of a prerequisite to obtain the ticket as an ID card. It was then decided to apply Hari's method to Arimbi.

The aforementioned data demonstrates that the court officer's clothing and identification serve as an allegory in that sentence. The court officer's uniform and identification are implicit, indicating that they are a public official with privileges. How can this be an allegory caused by evidence in other sentences? When Arimbi lined up without displaying her uniform and court officer ID, she never received a ticket, and the ticketing staff

consistently stated that it was sold out. In contrast, Hari wore his uniform and presented his court officer ID, and he was issued a ticket. In terms of socialization, the author illustrates the privilege enjoyed by public officials. The author specifically reveals the ID officer's clothing as proof of authority and power in this book. In the paragraph above, the context of inequality refers to privilege through access to jobs that bring societal advantages (Hudson et al., 2021).

Datum 3

"I'm asking for your help to find way!" (Madasari, 2017, p.59-60)

The data above demonstrates the metaphor, which reads, "I'm asking for your help to find way!" rather than offering suggestions for how to address a particular issue. However, the meaning of the context is different; it refers to a personal goal of "finding a way" to pursue one's own interests, which is a way to accomplish one's goals with one's own strength and work in another's "way." In the novel, the idea of seeking help to find a quick solution to problems pertaining to one's career, other concerns, etc. In this situation, words serve as a code that directs one to the literal meaning of an object. The activity is typical of individuals, involving the use of the phrase "find way" in a context that differs from utterances with concealed meanings. The phrase "find way" is synonymous with "alternative way," which is associated with the social system. If people have access to the entire system, the system will deceive others to offer them opportunities in the wrong way, such as corruption, which may complicate internal systems (Subardini, 2015).

The aforementioned text's context refers to Arimbi's visits to her parents. At the hamlet, becoming a civil servant is one of the most desired jobs, and Arimbi is well known for her work at the court. Because civil servants work in offices, wear uniforms, and are expected to earn large salaries, they are the ideal job in the community. Many people tried to get a career as a government servant since it is their ideal job, even though it requires sacrifice. Arimbi was urged by the ward leader to assist his son in accepting him and working in a court. Following their lengthy discussion, the ward village informed Arimbi that he had prepared a sizable sum of money for her taking his kid to work in a court. However, Arimbi flatly rejected her justification, stating that she was merely a regular employee. The ward leader persisted in explaining his intentions and informing Arimbi that he would also reimburse her daughter for her job in the district's administrative department. It is true that this behavior is a social norm; if you are wealthy, you can purchase anything you choose.

Datum 4

Everything could be resolve with money. Eighty-six, "So how much more must I pay?" (Madasari, 2017, p.128)

The information above shows how corruption is present in the novel, as Arimbi asks, "So how much more must I pay?" regarding the word "pay." As stated in the preceding phrase, "everything could be resolved with money," the term "pay" is synonymous with something that should be used to alter other aspects of the service. The novel's corruption is exposed, and the data's allegory is "eighty-six," which denotes "eighty-six" means of peace—in this case, making peace with money (Madasari, 2017). The phrase "eighty-six" accurately describes the corruption in this book. If the problems that arise in the paragraph above may be resolved with money, then the corruption is shown through the allegory of numbers, which becomes a sign and characteristic of it.

Arimbi's marriage certificate arrangement is the data's background. It all began with Arimbi getting ready for her wedding to Ananta and having the ceremony in her hometown. Arimbi and Ananta prepared the document that was to be carried to her village before they left for her parents' house. She only had photocopies of her ID card and family card, so she asked her father what further documents were required. When every-

thing was nearly ready, problems arose. Because Ananta's ID card was not from that village, Arimbi and Ananta could not get married before the marriage certificate requirements. One requirement for creating a marriage certificate, according to Kemenag (2016), is that the bride must have a letter from the municipality or authorization to marry in another region if she was married there. Arimbi should therefore resolve the issue, and the village councilor was advised to pay more than the usual fee if they wanted his assistance. That was proof that corruption is based on willingness and opportunity. The novel's eighty-six code of corruption exposes the problems that would arise if there was "peace" with money.

Datum 5

There was nothing she couldn't buy with that kind of money. (Madasari, 2017, p.134)

The characters in the statement above were Arimbi, as the context of the datum above indicated. She was ordered to do so by Mrs. Danti after she was entangled in a corruption case. Arimbi met with Mrs. Danti's client and discussed the matter that was being handled. They were dedicated to resolving the corruption case that involved financial payment. Despite this, Arimbi began to believe, "There was nothing she couldn't buy with that kind of money," when she saw the large sum of money on her face. It is clear from this line that money might purchase anything. The allegory in this line, which relates to the setting, is that money may purchase anything in the world. The relationship between the text and the context is one of "money," which even has the power to purchase the legal resolution of a corruption case including bribes. Interacting with someone to settle legal issues is an abuse of power and authority.

Furthermore, that data sentence admits the power of money, which is a crucial piece of equipment in life, even with legal concerns that are displayed inside the narrative setting. In the eyes of others, money is a thing that interprets tranquility. The belief that money can purchase anything is then referenced in the phrase "there was nothing she couldn't buy," because of the phrases "nothing" and "couldn't." Depending on the context, that money is associated with the allegories of "peace" and "everything." That money is one way to persuade people it fulfills necessities, including helping to address issues in many facets of life.

Datum 6

In jail, everything had a price. (Madasari, 2017, p.151)

This background relates to Arimbi's time in prison. Following the decision of her and Mrs. Danti's sentences, Arimbi received a penalty of four and a half years, while Mrs. Danti received a sentence of seven years. Arimbi and Mrs. Danti got distinct treatment while in prison, which resulted from Mrs. Danti's "price." They were both in the same cell on the first night of Arimbi's detention. Due to cell conditions, neither Arimbi nor Mrs. Danti had to sleep. Mrs. Danti, meanwhile, was occupied with her prison payment business. She was transferred to another cell the following morning. Arimbi then said, "Where did you go?" She clarified she would relocate to a different jail for better conditions; Arimbi believed that this was unjust. Mrs. Danti clarified if she had paid for her new cells.

Given that the price is tied to anything on pay, the implicit meaning of corruption in this statement is "price" and "jail," which are allegories. To put it another way, the price is the amount of money that a business or organization determines is worth offering as a reward for goods or services. The author's data above does not specifically demonstrate corrupt practices in prison or identify bribery as payment for improved prison conditions. However, as "jail" refers to correctional facilities that house criminals and others, "price" in this context refers to services. Even though the offenders were still living in prison, the data sentence shows the corrupt behavior and the inequity that results from the "price."

Where are the corrupt cultural elements in Indonesia's Correctional Institution that allow inmates to obtain better things for a "price"? Christianto (2021) claims that in his investigation into corruption, he found that inmates who were still wealthy had different access to facilities, and that prison guards also gave special treatment to inmates who could afford it. The process was based on cultural values rather than willingness and opportunity. Officers in correctional institutions continue to play a part in corruption, which stems from the power of officers and inmates who are wealthy enough to pay for specific facilities that are provided to inmates if they can afford them.

Datum 7

"He wants cut a deal", (Madasari, 2017, p.160)

The data indicates that the word "deal" is highlighted in the sentence's context. Arimbi is confronted with the fact that Mrs. Danti offered her a certain sum of money. As an Arimbi lawyer, Adrian is self-voluntary. However, he conveyed a word from Mrs. Danti's attorney about "cutting a deal" to Arimbi. Based on the transaction, he convinced her to agree to Mrs. Danti's enticement to testify. She was accepted because she had no choice but to accept the temptation and because she considered her future. However, since Adrian was jailed for accepting a bribe, that has not happened. Given that Arimbi provided enticement for her witness, that penalty implied "deal" as corruption. In this sentence, the word "deal" refers to agreement when someone makes a decision that will benefit some individuals and serve a specific purpose. It implies that the phrase "he wants a cut deal" implies bribery and negotiating on someone's behalf in order to acquire an unfair advantage.

According to Suryanto (2021), the corruption of bribery is evidence of a transaction between the giver and the recipient that would be implemented and urge someone to behave as the recipient in violation of the obligation based on authority. The allegorical term used in this sentence refers to using money as the object of a "deal" to commit power abuse through bribery. According to the definition of "dealing," the giver and the recipient must communicate effectively and improvise frequently in order to successfully deal and receive corruption violations.

Sexual Deviation

Deviant behavior related to sexual identity that does not conform to social and religious norms is referred to as sexual deviation or sexual abnormality (Agung and Prasastyo, 2017). Sexual deviation is the practice of engaging in sexual interaction with individuals who have sexual abnormalities in order to obtain intense sexual pleasure from others. However, there are several elements that influence sexual deviation, including one's environment, experiences, and self. According to Kartono, there are three categories of sexual deviation: sexual abnormality brought on by a sex partner, sexual abnormality brought on by an encouragement of sexual preoccupation, and sexual abnormality brought on by an encouragement of sexual pleasure (Rohmyni and Bahtiar, 2021). The author depicts sexual deviation among female inmates in this novel.

Datum 1

"I don't mean anything. Just go with it, it's okay. You'll find good," (Madasari, 2017, p.188)

The context of the text is when Tutik began taking action to have her sexual cravings satisfied, as seen by the statements "I don't mean anything" and "just go with it." Tutik is the speaker of this datum, as observed from the datum above. Tutik persuaded Arimbi to do what she did for her because Arimbi was crying a lot after receiving the awful news from her mother. In the first place, Arimbi was uncommon in that circumstance. She

hoped Arimbi would feel more at ease in the prison because of Tutik's actions and her comments. However, Tutik persisted in taking Arimbi in his deed despite her first refusal of the action and amazement at the sexual deviation that led to her marriage. It was implied in Tutik's words that Tutik was displaying sexual deviance. The sentence is seen as an allegory that convinced Arimbi to comply and adjust to the circumstances.

According to what Tutik said, "just go with it" indicates an implicit sexual deviation that persuaded the partner to engage in a certain behavior by using the code of challenge, while "I don't mean anything" was meant to reassure the partner that the behavior is typical in prison. The deviant behavior that led to the circumstance where sex desire is not fully satisfied is the sexual deviation that occurred in prison. The prison is divided into two categories: women and men. This will affect each person's inner self and behavior, which is a way to get attention from people of the same gender (Febrya and Elmirawati, 2017). The characters Arimbi and Tutik, who are both heterosexual, were in normal sexuality prior to their incarceration, as demonstrated by the researcher's data analysis in point 2 regarding sexual deviation. Arimbi has a husband, and Tutik has a child.

Datum 2

It was like a secret that they hid not just from others, but from themselves, too. It was a secret that could only be felt, not put into words. (Madasari, 2017, p.201)

The characters in the book exhibit the sexual deviance mentioned in the previous phrase. To satisfy their sexual cravings, cellmates Arimbi and Tutik resorted to that conduct. Both have a "secret," which is a word with a hidden meaning, as the text above subtly explains. Arimbi or Tutik do not acknowledge the type of behavior or state whether they are homosexual, but they use the word "felt" in the line that follows. The phrase "it was a secret that could only be felt, not put into words" refers to an experience that cannot be articulated but can only be felt, which makes the person want it. This represents a sexual deviance. "Felt" is a term that implies excitement and desire, and it is typically used to describe something that is touchable and perceptible to the five senses. The expected excitement reaction would satisfy sexual desire. However, neither Arimbi nor Tutik could mention the "secret" in the sentence because the statement "It was like a secret that they hid not just from others, but from themselves, too" suggested that neither of them was openly acknowledging the sexual deviation but was engaging in that kind of behavior.

If Arimbi first declined to act after enjoying the activity the following night, the setting also clarifies the story. They were feeling either Tutik or Arimbi. They desired one another and had pleasure. That evening, the first Tutik touched Arimbi's body and embraced the "feel" that Tutik had given her. The touch Arimbi experienced as a source of thrill for that sexual urge was referred to as the "felt." Arimbi's reaction to Tutik's excitement was to carry on with the scenario, which may show that both Arimbi and Tutik were having fun.

Datum 3

Arimbi did not know what to do, so she tried to get Tutik's attention (Madasari, 2017, p.214)

This is the sentence context for when the warden offered to free Arimbi before the end of her term. She will be freed if she can afford to pay fifteen million. After Arimbi told Tutik that she had been freed, Tutik changed that day and hardly spoke, even if she was with Arimbi. One evening, Tutik remained silent, but Arimbi could not contain herself any longer. She enticed Tutik and elicit excitement by touching her body; first, she received no response, but her body fought the defense and found it difficult to react to the pleasure it was experiencing. After all, both Arimbi and Tutik gave themselves pleasure, and they were both content and delighted that they had delayed for so long. Indirect sexu-

al deviation between Arimbi and Tutik is implied in such a line.

If Arimbi implicitly acknowledged that she needed Tutik in another way, then the aforementioned fact is supported by the statement, "Arimbi did not know what to do, so she tried to get Tutik's attention." Since sexual deviation is brought on by a need for love related to a circumstance, the word "attention" denotes sexual desire (Febrya and Elmi-rawati, 2017:29). According to the context in which the characters are discussed, that Arimbi and Tutik were in the women's section of the prison results in the person being interested in the same gender as the satisfaction of sexual desires.

Criminality

According to Prabowo (2016), criminality is a social disease characterized by behavior that violates the law and social standards. Most of the time, criminals act in ways that violate social standards, such as robbery, theft, murder, illegal commerce, gambling, and so forth. Both sexes can engage in this intentional conduct. According to Nurhaliza et al. (2021), criminals typically commit crimes that are motivated by situational variables, including societal pressure or internal and external causes that produce compulsive behavior. This is known as situational criminality. Most of the reasons people must commit crimes are economic. If situational criminality is done regularly, it turns into a criminal enterprise that affects everyone. Arimbi, Tutik, and Cik Aling are the key characters who play a part in the representation of the criminality that takes place in the novel 86, which is about the crimes perpetrated by female inmates.

Datum 1

"This is our money" (Madasari, 2017, p.190)

The text above discusses Arimbi's struggles with the issues she should have dealt with because her mother was ill and needed more money for dialysis. She should figure out a solution to that issue, though, as she is still incarcerated. She has a husband, but his income does not cover their own expenses, let alone Arimbi's mother's dialysis. While in detention, Arimbi was crying and contemplating what had happened to her mother. Suddenly, Tutik was giving Arimbi a job in the jail that involved criminal commerce. Drugs are to blame. Arimbi declined to work for that company, but she also needs a lot of money for her mother's dialysis.

The phrase "this is our money" is implied in the paragraph above, and the word "money" in the sentence refers to an illicit means of earning money for Arimbi's mother's medical care. The term "money" was also used to describe "drugs" as a source of revenue. Money is used both explicitly and implicitly to justify and denote "drugs," which are regarded as a legitimate means of making money. The condemned criminal's human development occurs in prison; yet, in this tale, the deviation occurs in a correctional institution. According to Selanno and Taufik (2021), who study Class II A Ambon Correctional Institution, the institution has grown into the largest drug trafficking syndicate. This is because there is evidence that drug trafficking is permitted in correctional institutions, and there are internal factors like drug addicts and surveillance that support this action. The aforementioned punishment serves as further proof that inmates experience those factors.

The context of the text above is about Arimbi which she struggled with with the problem that should have to face since her mother was ill and need more money for her mother's dialysis. However, she is still on jail and should find a way to resolve that problem. She has a husband, yet his earned not enough for their own needs let alone for the dialysis of Arimbi's mother. Arimbi was sobbing in jail and thought about her mother's fate. Suddenly, Tutik was offering Arimbi to earn money in the jail that is about illegal business in prison. It is drugs. In the first, Arimbi refused to join that business, but in other side she needs a lot of money for her mother dialysis.

In the text above is evidence the implicit meaning of "This is our money", the word

'money' in the sentence is referred to illegal way to earned money for the treatment of Arimbi's mother. The word 'money' also referred to 'drugs' as source of income. The word money is explicit and implicit as reason and indicate of the 'drugs' considered legal way to earn money. In addition, the prison is the place of human development for the convicted criminal, yet in this novel portrayal of the deviation occurs in Correctional Institution. As for the fact, according to Selanno and Taufik (2021:1034) that studied drug distribution syndicate in Correctional Institutions revealed the institution become largest drug trafficking syndicate, as that evidence of drug trafficking allowed in Correctional Institutions and also had identified some factors to support of this action such as economic, surveillance, and internal factors like drug addicts.

Datum 2

The powdered chemicals to make the drugs were brought in from outside. Cik Aling's usual suppliers on the outside were the ones who brought the items to the prison. (Madasari, 2017, p.197)

Cik Aling, a prisoner who closed to Tutik and Arimbi, is the speaker, as the datum makes clear. The researcher concluded that Cik Aling's characters in this book were drug dealers based on that data. "Cik Aling usual suppliers" is the datum that was suggested and mentioned about the character's drug dealer; this is an implicit use of the word, as the description above does not specifically define what a drug dealer is. The researcher observed that "Cik Aling's usual suppliers on the outside were the ones who brought the items to the prison," which is an implicit statement about the common activity of supplying narcotics in prisons. The novel highlighted a social deviance in correctional institutions and depicted criminality that can happen anywhere. The phrase "to make drug" implied that Cik Aling, the prisoner, was a drug producer, which indicates that the correctional institution official was not monitoring him. Even government institutions exhibit criminal activity, as seen by the widespread misuse of power and authority there.

In the text above, Cik Aling is a prisoner who was imprisoned for drug dealing, yet her business was doing even better while she was inside. The drug was supplied both within and outside of the prison, and Cik Aling's courier, Ananta, was one of them. By bribing the prison guard, Cik Aling provided the powdered ingredient needed to create the medication. As long as Cik Aling was receiving things from outside sources and had to pay the prison guard for them, it would be easy. Additionally, one crime that frequently happened in the Correctional Institution was the distribution of drugs within the institution.

CONCLUSION

In society, social pathology persisted. The actual situation that transpired was fully depicted in novel 86. A novel is a work of prose that tells the story of events that occurred in society and of how social problems turned into issues that could potentially harm the social structure. Social pathologies, including criminality, sexual deviation, and corruption, are prevalent in today's society and continue to exist. The characters depict every social issue in the book, demonstrating how social pathology occurred in society and how the allegory suggested societal issues. Internal and external societal elements, particularly those that have "money" for future privileges or nice things, are the root cause of the corrupt conduct that occurs in the novel. Internal factors that affect social pathology in terms of opportunity and willingness, as well as external factors that influence people to engage in certain social pathological behaviors, such as sexual deviation, which are social problems that are also caused by the individual and influence the state of society; criminality; the distribution of drugs is the most serious crime that needs to be eradicated from its roots, which is the role that society plays in each individual.

The entire novel 86 depicted the cause-and-effect of this type of social disease. According to the analysis's findings, 86 depicts social sickness in three distinct ways: crimi-

nality, sexual deviance, and corruption. According to the social pathology described above, the protagonists in this book engaged in deviationary behavior by portraying society as a chain rope. Ordinary individuals are the chain link in society for committing it, until a public figure plays a crucial part in creating that behavior.

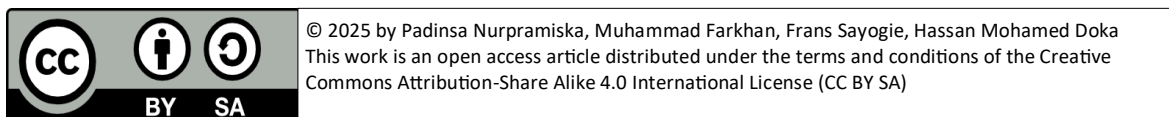
The researcher examines social pathological practices using the notion of allegory. It is clear in the way the characters used allegory (implicit words) to subtly perpetrate social pathology. The doers' social pathological behaviors are depicted through the use of allegory. The social pathology that uses allegory as figurative language to examine it is a social phenomenon that results in conduct that deviates from society.

The bribery that the protagonists in the book conduct is also allegorized in novel 86, which also depicts the abnormal behavior that occurs in society. The author's subliminal message to the readers is the accurate representation of the political system. Through the participation of all public officials and government institutions, as well as society at large, the truth of political allegory that transpired in our surroundings is depicted.

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