



Social Pathology of Jakarta Society in Brian Khrisna's Novel *Sisi Tergelap Surga*

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ABSTRACT

Social pathology is behavior that does not conform to social norms and can be detrimental to both individuals and society. This study examines the portrayal of the metropolitan lifestyle, forms of social pathology, causal factors, and impacts in Brian Khrisna's novel "The Darkest Side of Heaven." The research aims to describe the urban lifestyle in the novel, identify the forms of social pathology, explain the factors causing deviance, and outline the consequences. This study uses a Sociology of Literature approach that emphasizes the reciprocal relationship between literary works and social reality, and Burlian's Social Pathology theory as a foundation for examining the types of deviance, its triggers, and consequences. The method used is descriptive, with data consisting of novel excerpts representing the metropolitan lifestyle and the phenomenon of social deviance. Data was collected through literature review, then analyzed through a process of filtering, thematic grouping, interpreting meaning, and drawing conclusions based on the research findings. The results indicate that this novel presents four portraits of a metropolitan lifestyle that reflect urban society's orientation toward self-image, prestige, and symbolic success. Furthermore, five forms of social pathology were identified: crime, gambling, prostitution, alcohol consumption, and thuggery. Factors causing deviance include dysfunctional family conditions and economic pressures that push individuals to take shortcuts. The impacts are divided into two: those on the perpetrator, such as the loss of future, dignity, and self-control, and those on the environment, such as social unrest, decreased harmony, and weakened solidarity. Through its portraits of lifestyles, forms of deviance, causal factors, and impacts, this novel showcases complex social dynamics and the relationship between individuals and urban society.

Keywords: social pathology, sociology of literature, novel

Patologi Sosial Masyarakat Jakarta dalam Novel *Sisi Tergelap Surga* Karya Brian Khrisna

ABSTRAK

Patologi sosial merupakan perilaku yang tidak sesuai dengan aturan sosial dan dapat merugikan individu maupun masyarakat. Penelitian ini mengkaji potret gaya hidup metropolis, bentuk patologi sosial, faktor penyebab, serta dampaknya dalam novel *Sisi Tergelap Surga* karya Brian Khrisna. Tujuan penelitian adalah mendeskripsikan gaya hidup masyarakat urban dalam novel, mengidentifikasi bentuk patologi sosial, menjelaskan faktor penyebab munculnya penyimpangan, dan menguraikan konsekuensi yang ditimbulkannya. Kajian ini menggunakan pendekatan Sosiologi Sastra yang menekankan hubungan timbal balik antara karya sastra dan realitas sosial, serta teori Patologi Sosial Burlian sebagai landasan untuk melihat ragam penyimpangan, pemicunya, dan akibatnya. Metode yang digunakan ialah metode deskriptif dengan data berupa kutipan-kutipan novel yang merepresentasikan gaya hidup metropolis dan fenomena penyimpangan sosial. Data dihimpun melalui studi kepustakaan, kemudian dianalisis melalui proses penyaringan, pengelompokan tematik, penafsiran makna, serta penarikan kesimpulan berdasarkan temuan penelitian. Hasilnya menunjukkan bahwa novel ini menampilkan empat potret gaya hidup metropolis yang mencerminkan orientasi masyarakat urban pada citra diri, prestise, dan keberhasilan simbolik. Selain itu, ditemukan lima bentuk patologi sosial, yaitu kriminalitas, perjudian, prostitusi, konsumsi minuman keras, dan premanisme. Faktor penyebab penyimpangan meliputi kondisi keluarga yang disfungsi serta tekanan ekonomi yang mendorong individu mengambil jalan pintas. Dampaknya terbagi menjadi dua, yakni dampak bagi pelaku seperti hilangnya masa depan, martabat, dan kontrol diri, serta dampak bagi lingkungan berupa keresahan sosial, menurunnya keharmonisan, dan melemahnya solidaritas. Melalui potret gaya hidup, bentuk penyimpangan, faktor penyebab, serta dampaknya, novel ini menampilkan dinamika sosial yang kompleks dan hubungan individu dengan masyarakat perkotaan.

Kata kunci: patologi sosial, sosiologi sastra, novel

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INTRODUCTION

The phenomenon of various social problems that arise in everyday life often becomes the object of reflection and study in various fields of social science. This is reflected in the significant proportion of problems such as poverty, crime, and norm deviations found significantly, especially in urban communities. High rates of poverty and unemployment in metropolitan areas like Jakarta contribute to various forms of social pathology, namely deviant behavior that contradicts prevailing norms and laws (Kartono, 2001:50). Increasing economic pressures drive some people to engage in actions that are socially and morally considered deviant in order to survive.

In the realm of cultural expression, literary works play a crucial role as a medium for social reflection, capturing various dimensions of community life imaginatively and creatively. An author's creativity can be expressed in a literary work, one of which is the novel. Nurgiantoro (in Aulia et al., 2022:437) defines the word "novel" as derived from the Italian word "novella," meaning "small new thing." A novel is a work of fiction that presents stories that depict the interactions between human life and its environment.

Brian Khrisna's novel *Sisi Tergelap Surga* explores social ills, reflecting the harsh realities of life for the poor in the splendid city of Jakarta. The novel depicts a migrant community facing severe economic pressures, leading them to commit deviant acts in order to survive. This depiction also represents the challenging metropolitan lifestyle and the patterns of social interaction that form within the urban environment (Susanto, 2001:3).

Based on this description, this study focuses on the issues in the novel *Sisi Tergelap Surga* including how it portrays the lifestyle of Jakartans, and what forms, factors, and impacts of social pathology in Jakartan society are reflected in the novel.

The purpose of this study is to describe the lifestyle of Jakartans in the novel *Sisi Tergelap*

Surga as well as the forms and factors causing social pathology, as well as the resulting impacts. Using a sociological literary approach, the researcher examines how the novel reflects the social conditions of poor urban communities in Jakarta.

This research is expected to benefit readers and future researchers. It is hoped that this research will positively contribute to readers by increasing their insight into the concept of social pathology, its various forms, factors, and impacts. This research provides an opportunity for researchers to explore the forms of social deviance, the factors causing their emergence, and their resulting impacts, thereby gaining a more comprehensive understanding of how these phenomena are represented in literary works.

To examine the problem in this study, the researcher used Susanto's concept of metropolitan lifestyle portraits. This concept (Susanto, 2001:3) describes four metropolitan lifestyle portraits: lifestyle and image, trends, human interest, and lifestyle and crisis. To examine the forms of social pathology, the researcher used Burlian's concept of social pathology (2016:128), which states that there are nine forms of social pathology: gambling, corruption, crime, prostitution, drugs, pornography, alcohol, motorcycle gangs, and social conflict involving thuggery. These forms are undoubtedly influenced by several factors that lead individuals to engage in deviant behavior, including family, school, community (milieu), and poverty (Hasibuan, 2021:185). These conditions then give rise to various impacts that can be felt in various aspects of life. According to Burlian (2016:47), there are two impacts of deviant behavior: the impact on the perpetrator and the impact on others or society.

Several previous studies provide a relevant foundation for the study of social pathology, although they differ in focus and object of study. Safitri Ramadanti & Eko Muharudin (2023) examined social pathology in the novel *Kado Terbaik* by J.S. Khairen using a sociological literary ap-



proach that highlights various negative social behaviors such as child exploitation, violence, and other crimes. Furthermore, Ajeng Putri Lestari et al. (2024) examined various forms of social pathology in the novel *Bendera Setengah Mast* by Annisa Lim, which include crime, corruption, and mental disorders. Research by Adinda Catur Rachmawati et al. (2024) also used a sociological approach to identify social pathologies in Okky Madasari's novel "Kerumunan Terakhir," specifically the issues of digital crime, prostitution, and infidelity in the era of globalization. Unlike those studies, this study provides a new perspective by revealing the lifestyles of Jakartans and the impact of social pathologies on individuals and society, reflecting the realities of life in a large city like Jakarta.

METHOD

This study uses a sociological approach to literature. According to Ratna (2010:17), Rokhmansyah (2018:32), and Merrydian et al., (2023:1174), the sociology of literature understands literary works by considering their social elements. According to Wellek & Warren (Didipu, 2024:133-134), the study of the sociology of literature is divided into three categories: first, the sociology of the author, which focuses on the social background and ideology of the writer; second, the sociology of literary works, which analyzes the content and social meaning of the work; and third, the sociology of readers, which examines the relationship between the work and the reading public and its impact. This study uses Wellek & Warren's theory, focusing on the second category, namely the analysis of the novel's content and the social issues depicted therein.

The approach applied in this research is descriptive-analytical. Descriptive analysis is an approach that involves describing facts and then analyzing them to provide sufficient understanding and explanation for the reader (Ratna, 2010:53; Creswell, 2008:41; Fraenkel et al., 2012:92; Razak, 2017:39; Piaw, 2006:11). The descriptive analysis

method in this study was used to in-depth describe the forms of social pathology and the factors causing social ills in the novel *Sisi Tergelap Surga*.

This type of research is qualitative. Qualitative research aims to obtain descriptive data, either in the form of written or spoken words from others or the behavior of an individual being observed. Qualitative research not only describes but also uncovers the facts contained within (Utama et al., 2025:136; Sugiharto et al., 2020:23).

However, qualitative research in this study was used to describe social pathology, including the forms of social pathology, the factors causing social pathology, and the impact of social pathology in Brian Krishna's novel *Sisi Tergelap Surga*.

The data in this study consist of quotations of sentences and clauses from Brian Khrisna's novel *Sisi Tergelap Surga* which depicts social pathology, depicting the lifestyle of Jakartans, the forms of social pathology, the factors that cause social pathology, and the impacts of social pathology. The data source for this study was obtained from Brian Khrisna's novel, *Sisi Tergelap Surga* published in Jakarta by Gramedia Pustaka in 2023 and containing 301 pages.

The data collection technique in this study was carried out using library research techniques. According to Zed (2008:3), library research techniques are activities related to collecting library data, reading, recording, and processing research materials. The researcher prepared tools or equipment, such as writing utensils, to record the research material or books used as reference sources. In this study, these tools or equipment were used to directly record quotations from the text of the novel *Sisi Tergelap Surga*. A working bibliography was compiled of the primary source materials used for the research, including the novel *Sisi Tergelap Surga* as the primary source, as well as theoretical books supporting the analysis process. Next, structured research time was allocated for reading and note-taking. In this final stage, the researcher read the research materials and created research notes to ensure completeness.

Data analysis was conducted according to the steps outlined by Endraswara (2013:163), which included data selection or data reduction. The steps used in data analysis were to display all collected data, then classify the data according to the categories defined by the research problem. The researcher interpreted the data descriptively, and then drew conclusions.

RESULT

This research on Brian Khrisna's novel "The Darkest Side of Heaven," focuses on the lifestyle of metropolitan society, as well as the forms, factors, and impacts arising from social pathology, using a sociological literary approach. This section will describe the research data, including (1) a portrait of the lifestyle of metropolitan society, (2) forms of social pathology, (3) factors causing social pathology, and (4) the impacts of social pathology.

1. Portrait of the Lifestyle of Metropolitan Society

This research reveals four portraits of metropolitan society's lifestyle in the novel *Sisi Tergelap Surga*. These portraits include: 1) Lifestyle and Image, 2) Lifestyle and Trends, 3) Lifestyle and Human Interest, and 4) Lifestyle and Crisis.

Lifestyle and Image refer to how a person presents themselves through behavioral choices, values, and social symbols that they wish to highlight to their environment. The concrete form of this lifestyle and image construction is then seen in the pursuit of achievement or prestige, namely the achievement and social recognition used to strengthen one's identity and position in society. The following quote illustrates the achievements achieved through hard work and effort by a prominent figure:

Erlin successfully graduated and worked for a state-owned enterprise. Who would have thought that this innocent girl, who once sold popsicle sticks to stalls and studied in a dimly lit room, would achieve perfect grades in both school and

college. In her spare time, Erlin always made time to return to her village home and open a free public school for children who had experienced the same fate as herself (Khrisna, 2023:295).

Coming from a poor family background, she struggled with limitations, such as studying in a dimly lit room and selling popsicle sticks to support her family. Her perseverance in pursuing knowledge made her a high achiever in school, earning perfect grades throughout high school and college. Erlin also opened a free public school for children in her village who faced difficulties in pursuing an education. Erlin's success demonstrates her gratitude for her achievements through academic achievement. She provides opportunities for children in her village to pursue a decent education.

The struggles of millennial women in facing the hardships of life are also depicted in this novel. In today's millennial society, symbols of status and lifestyle are often seen through the choices of goods or fashion they wear, which often reflect their identity and aspirations. One example of this can be seen in the character of Juleha, depicted in the following quote, which reflects the tough struggles and unique ways millennials express themselves amidst the challenging realities of life.

It was night. Juleha opened the door, turned on the porch light, and then threw her black fake Dior bag onto the thin mattress in her room, sending dust flying. Juleha poured water and took a gulp (Khrisna, 2023:66).

Juleha represents many millennial women struggling to survive, trying to remain strong and independent amidst often exhausting work schedules. The phrase "throwing her black fake Dior bag onto the mattress" suggests that Juleha's use of this Dior bag reflects the millennial era, where brands and social status are symbols of prestige. The Dior bag reflects Juleha's desire to appear fashionable and follow trends despite the limitations of her resources. The fake bag represents a concrete example of the effort to adapt to current trends without sacrificing her financial well-being. Using this fake



Dior bag reflects the practical approach of millennials in choosing branded items without having to spend a lot of money. The millennial generation often strives to find creative ways to express themselves and their identity, even when faced with a life reality that doesn't align with their dreams.

The lifestyle and trends in this novel demonstrate a modern society increasingly influenced by technological developments, resulting in the emergence of new virtual lifestyles, characterized by social, economic, and entertainment activities conducted largely through digital spaces, shaping new ways for individuals to interact and express themselves. WhatsApp is one digital application frequently used for communication. The data excerpt below illustrates the virtual lifestyle adopted in Rini's daily life, primarily through the use of communication technologies such as WhatsApp.

It's half past eleven at night. Rini has to go to work. This time is usually when loyal customers tip generously. There's a notification on her WhatsApp phone (Khrisna, 2023:16).

Although Rini is engaged in real physical activity, working in the middle of the night, the notification on her phone indicates the involvement of the virtual world in her life. This virtual lifestyle demonstrates that interactions and relationships with others now rely not only on face-to-face meetings but also through digital media, which enables rapid communication anytime, anywhere. Digital communication serves not only as a means of exchanging messages but also as a way to connect Rini with her customers. The virtual lifestyle in the quote above demonstrates that technology has changed the way people work, communicate, and interact, becoming increasingly connected.

The next lifestyle is Lifestyle and Human Interest. Lifestyles related to human interest reflect how individuals express care and concern for others. One form of this lifestyle found in the novel *Sisi Tergelap Surga* is philanthropy. Philanthropy demonstrates an attitude of concern for fellow

human beings. Generosity toward others is a manifestation of noble human values ??in building a good life. When someone voluntarily donates their time, energy, and resources, it reflects a deep concern for the well-being of others, especially those experiencing hardship and limitations. This action can certainly help ease the burden they are facing and provide significant emotional support for individuals experiencing hardship. The quote below demonstrates Dewi's philanthropic or generous attitude toward Ujang:

Dewi actually began to care deeply for Ujang. Thanks to Dewi's suggestion, Ujang's school fees until he graduated from elementary school were covered by the neighborhood association's (RT) fund as a scholarship for orphans. Now, every time he returns home from school, Ujang takes the time to greet Tomi respectfully, as if he were his own father. Tomi greets him warmly, gives him pocket money, or even invites Ujang to play with the child he always carries around (Khrisna, 2023:285).

Humanitarian values and generosity are evident in the quote above, manifested through the concrete actions of Dewi and Tomi in helping Ujang. Dewi's generous spirit is evident in her genuine concern for Ujang's needs, particularly in education. Dewi's successful proposal, which inspired her village residents to provide a scholarship for Ujang, is concrete evidence that social responsibility can transform an individual for the better. Tomi and Juleha's caring attitude toward Ujang makes him feel loved by his family, a father figure he has never felt before. The togetherness and harmony between Tomi and Ujang's family demonstrate that social values are the primary foundation for fostering compassion for others, helping to alleviate the burdens of others through simple actions like Dewi's.

This novel also reflects lifestyle and crisis, specifically how individuals organize priorities, choose activities, and build their identity amidst limitations. In daily life, every family faces ups and downs, sometimes bringing significant changes to their lives. When an economic crisis

strikes, lifestyles must also adapt to the current reality. In this situation, lifestyle becomes a reflection of a family's struggle and resilience in the face of limitations. Lifestyles amidst these crises are often fraught with significant challenges, as families must face drastic changes in meeting basic needs and managing increasingly limited resources. This economic instability forces them to adapt their lifestyles, from reducing daily consumption to relinquishing important assets to ensure survival. The excerpt below illustrates Brian's family's lifestyle amidst the economic crisis.

Although his father remains the village head, dressed in elegant attire and adorned with all the flamboyant accessories, at home, Brian experiences acute poverty. His mother can no longer cook more than once a day. His allowance has been removed. Brian's motorcycle has been forcibly sold. Furniture in the house has disappeared from the plot. There is no TV. Even the old radio has been stolen (Khrisna, 2023:203).

The data excerpt above demonstrates Mr. Brian's lifestyle as a determined effort to maintain his dignity and social standing as a village head, despite his family's economic situation being under severe pressure. Although he formally and ostensibly maintains his important position as village head with all its luxurious attributes, this is undoubtedly to mask the drastically deteriorating economic situation at home. This lifestyle is an attempt by Brian to maintain his social status in public despite the realities of deprivation and limitations experienced in his family's daily life. However, in reality, Brian's outward appearance of luxury as village head cannot conceal the financial pressures that force him to reduce basic needs, relinquish assets, and undergo drastic changes in his family's life, reflecting a struggle to survive amidst difficult conditions.

2. Forms of Social Pathology

This study identified five forms of social pathology in Brian Khrisna's novel "Sisi Tergrlap Surga," including crime, gambling, alcohol, pros-

titution, and social conflict involving thuggery. Crime is any act or behavior that violates the laws and norms of society. Generally, crime encompasses various types of crimes, such as theft, assault, robbery, fraud, and others, which can be committed by individuals. This study identified two forms of crime in Brian Khrisna's novel, namely theft.

In this novel, Gofar engages in theft. He resorts to theft as an escape from the poverty that befalls his family. His father, who abandoned him and his mother without a clear reason, adds to Gofar's burden. Initially, his mother worked hard to provide for her family, but over time, her health deteriorated. She suffered a stroke. Her mother's poor health, which required extensive medical care, forced him to find a well-paid job to cover her medical expenses. The theft committed by Gofar can be explained in the following data excerpt:

"Gofar, why are you listening to him, Res. He's not even capable of taking care of his mother who's had a stroke. How many times have we seen him come home with a bruised face from being beaten by the neighbors because he was caught pryin' Koh Atong's motorbike with a T-spanner?" (Khrisna, 2023:45).

Gofar is known as a child involved in the crime of motorcycle theft. Gofar's theft is certainly inseparable from his social background. He commits this motorcycle theft out of urgent need. Gofar is forced to steal to pay for his sick mother's medical expenses. The lack of access to decent employment also forces Gofar to resort to this act. Not only does he steal motorcycles, but he also sells the stolen goods to other criminal networks, namely muggers, as seen in the phrase "If it's like this, there's only one way to sell the stolen motorcycle." Selling to muggers indicates that Gofar's theft was planned and structured, as he knew the route and who to sell the stolen goods to. Gofar's theft was not isolated, as it was associated with individuals who ignored social evils.

The social pathology of gambling is also evident in this novel. Gambling is a criminal act in-



volving betting in the hope of winning money. Togel (lottery) is one form of social ill that manifests in gambling. Togel gambling involves placing bets on specific numbers in the hope of winning a large prize. While it may seem like a game that can bring luck, togel often has a negative impact on players and their families. Many people become addicted to gambling and spend most of their income on betting, neglecting essential family needs such as their children's education, daily groceries, and household needs. The following quote illustrates Syamsuar's gambling practices: "Will you go back to being my lottery bookie?"

Indeed, there's not much a repeat offender like Syamsur Hasyim, a former lottery dealer who was once the richest dealer in his village, can do. He controlled all aspects of gambling, from the intricacies, deception, trickery, and lobbying by village thugs. Everything ran smoothly in Syamsur's hands (Khrisna, 2023:81).

Syamsur Hasyim is depicted as a wealthy former lottery dealer in his village, who provided services to those who wanted to gamble. Syamsur was the manager or center of lottery gambling activities at that time. As the richest former lottery dealer in the village, Syamsur consistently made substantial profits from the turnover of money from gambling. Syamsur's involvement in various forms of gambling enabled him to understand the various systems of how gambling works, the networks, and the meticulously structured management of bets. Syamsur's gambling practices are also linked to the criminal world, as they involve thugs as a means to maintain his power and continue to generate substantial profits.

Another form of pathology found in this novel is Prostitution. Prostitution is the act of selling one's body to another person for sexual gratification in exchange for money. The practice of prostitution not only reflects a decline in an individual's moral values but also demonstrates a buying and selling relationship that objects women's bodies to obtain something of high value. In this novel, prostitution is widely practiced and used as a means of

subsistence. The prostitution practices encountered in this novel range from those perpetrated by women to those perpetrated by men, commonly known as transvestites.

Rini and Juleha are two women who work as prostitutes in the village. They choose prostitution as a profession to earn large sums of money quickly. The following excerpts illustrate the prostitution practices practiced by Rini and Juleha.

A few hours ago, her small body had just been sandwiched between the stocky, curvy body of an old man. One of the owners of a Padang restaurant in southern Jakarta. It felt like she'd exchanged souls with the devil.

It's okay. Be patient, be patient, Rini... Rini thought. The important thing is that the man's wallet is as thick as the flap under his chin (Khrisna 2023: 208).

The quote above reveals a social ill in the form of prostitution, practiced by a woman named Rini. The practice of prostitution in the quote can be seen in Rini's sexual activity with an old man. The old man in the quote is depicted as someone with a lot of money, as evidenced by Rini's inner expression: the old man has a wallet as thick as the flap under his chin. This, of course, drives Rini to engage in prostitution as a way to earn money. Rini's prostitution is not based on love, but rather on economic necessity. Although Rini feels emotionally disgusted and uncomfortable with her actions, she continues to do it to make ends meet.

The term "transvestite" refers to individuals who are biologically male but behave and appear female. Transvestites are often involved in prostitution. This novel depicts the practice of transvestite prostitution, practiced by the character Danang. Danang's transvestite prostitution is a form of social ill-health, specifically homosexuality. The following quote illustrates the practice of transvestite prostitution practiced by Danang:

Throughout the cold night, clad only in minimal clothing, the two of them navigated the capital, seeking horny customers with nowhere to relieve themselves. Or homosexuals in need of cheap,

short-term entertainment. This is why people like Danang are here (Khrisna 2023:123).

The above quote shows Danang and his transvestite friends seeking male customers who require their sexual services to satisfy their lust. Transvestites like Danang engage in prostitution as a way to meet their daily needs. The existence of transvestites like Danang is closely linked to the interactions between sellers and buyers of sexual services, which typically occur in large cities like Jakarta, which provide the demand for this deviant practice of prostitution. They work under difficult conditions, having to go out in the middle of the night and wear minimal clothing to attract customers. This work makes them highly vulnerable to violence, harassment, and sexually transmitted infections, which can worsen their physical and mental health. Furthermore, severe economic pressures force them to survive by engaging in this work despite facing significant risks that can endanger or even threaten their safety.

Alcohol consumption is a form of social pathology found in the novel *Sisi Tergelap Surga*. Alcohol is a beverage containing high levels of alcohol and is typically consumed for recreational or entertainment purposes. Although often considered part of a particular tradition or culture, it has the potential for negative impacts when consumed excessively. Alcohol is a frequent part of life for various groups, from teenagers and adults to the elderly. The data excerpt below demonstrates the social pathology of alcohol consumption among teenagers:

Teenagers with the stench of alcohol strummed out-of-tune guitars under the dim light of a patrol post swarming with termites. A mosquito coil was burning on a glass bottle. Three bottles of Intisari were empty. Two were playing cards. One was singing. He remembered his younger sibling, who had been sold by his own father (Khrisna, 2023: 22).

But what else could be learned from these three teenagers? Even selling their organs might not sell, as they were already saturated with alco-

hol, cigarettes, and coffee (Khrisna, 2023:105).

The data excerpt above demonstrates the alcohol consumption among teenagers. The habit of consuming alcohol at a young age is certainly a form of escape from various life problems, such as family problems and the poverty they face. In this case, alcohol becomes a temporary entertainment and a way to overcome emotional wounds and forget the harsh realities faced by these three teenagers. The activities of playing guitar, playing cards, and singing in the dark of night illustrate how alcohol has become a fixture in their social relationships. One of the three teenagers entertained himself by singing while reminiscing about the heartbreaking story of his family: his younger sibling, who was sold by her own father. The habit of consuming large amounts of alcohol, as frequently practiced by these three teenagers, has a negative impact on society, especially on adolescents their age who are still developing. Alcohol can damage vital organs such as the liver, heart, and kidneys, and can also cause brain dysfunction. The term "thuggery" refers to violent or intimidating behavior perpetrated by a group of people for personal or group gain, in a manner that violates societal norms. Thuggery often causes unrest in the community because its actions can disrupt public order and security. This is illustrated in the data excerpt below, which shows how thuggery operates in everyday life.

Tomi was a threat to anyone who dealt with the terminal. Not only the terminal, but his name spread far and wide throughout the village. No one dared to resist if Tomi intervened. No one ever managed to hide from Tomi (Khrisna, 2023:44).

The sentence quoted above shows how Tomi's role as a thug is greatly feared by some residents at the terminal and in other corners of the village. This is a characteristic of thugs: they use force and threats to control others in a certain area. People are afraid of Tomi and are afraid to resist and move freely when Tomi intervenes. Thuggery also damages the social and economic life of the community in that area. When thugs control a place, peo-



ple's daily activities can be disrupted because they live in fear and are forced to follow the thugs' rules.

3. Factors Causing Social Pathology in Jakarta Society in the Novel *Sisi Tergelap Surga* by Brian Khrisna

This study found two factors causing pathology in Brian Khrisna's novel *Sisi Tergelap Surga* : poverty and family factors. The following is an explanation of these two factors causing social pathology in Brian Khrisna's novel "The Darkest Side of Heaven." Poverty is a fundamental problem faced by many people in Indonesia, especially those living in urban areas like Jakarta. Poverty remains a harsh reality faced by many, especially those living in densely populated urban areas with limited access to resources and job opportunities.

Poverty is not simply a lack of money, but rather a structural condition that forces individuals to take deviant paths to meet the basic necessities of life that should be a basic human right for every citizen. As illustrated in the following quote from the novel:

"Just hold on. If it weren't for my child, I wouldn't want to do this job either."

A simple suggestion. And now, that junior is already proficient at providing excellent service to his customers. What can I say? The mountain of economic needs, not including debts to loan sharks, makes this an easy, instant option for large sums (Khrisna 2023:70).

Juleha is a woman who chooses to work as a sex worker to support herself and her child. This quote from the above data is clear evidence of the inability of people to earn money properly, often leading some to rely on loan sharks with high interest rates. This will unknowingly cause debt to pile up, worsening the economic condition and forcing individuals to do everything they can to overcome the debt problem. Poverty is also often caused by economic changes. Economic changes often occur within a family or community. These changes can be sudden or gradual, but both impact daily life. Economic changes often begin with

the loss of a primary source of income, increased food needs, or mounting debt. The data excerpt below illustrates the economic changes experienced by Brian's family. This economic change forced Brian's family to adjust their priorities, reducing their food needs. The following excerpt illustrates the economic changes that befell Brian's family:

Since then, his family's status has changed. Although his father remained the village head, dressed smartly and sporting all the flashy accessories, at home, Brian experienced acute poverty. His mother could no longer cook more than once a day. His allowance was removed. Brian's motorcycle was sold by force. The furniture in the house slowly disappeared. There was no TV. Even the old radio was stolen (Khrisna, 2023:203).

Brian's family experienced poverty caused by his father's negative behavior, impregnating someone else's child. Although Brian's father still holds a prominent social position as village head and appears to sport luxurious attributes, Brian's family's economic situation is actually very poor and full of limitations, as can be seen in the phrase Brian feels urgent poverty. Brian's father's actions force Brian's family to find ways to survive. His mother's ability to cook only once a day indicates a reduction in consumption to save food due to limited funds. Furthermore, Brian also has to lose his pocket money because the family must prioritize the most basic need, namely the need for food. One by one, household items ranging from motorbikes, radios, and TVs are sold to get additional money to survive. The sale of these assets is used as an emergency solution when basic needs are not met. From an economic perspective, Brian's situation shows how reduced income forces Brian's family to make sacrifices in the form of reduced consumption and the release of valuable assets. This condition shows that his family has no other choice but to sacrifice facilities, entertainment, and even souvenirs. This strategy ultimately narrows the family's opportunities to escape economic problems, increasing the risk of

prolonged poverty for the family.

The family environment is paramount for a child's growth and development, and the formation of their character. Every emotional experience and interaction between a child and their parents will be imprinted on their memory and influence their thinking, acting, and emotional responses into adulthood. If a child grows up with parents who lack affirmation and recognition, they will tend to be indifferent to their parents. As seen in the data excerpt below, the father-son relationship appears quite strained due to the father's lack of affection. Moments before his death, the father looked into his son's puffy eyes and said, "Take care of Mom, Le."

There were no other words. Not even the word "proud" ever left his mouth.

That small mistake, without realizing it, became the most ingrained burden in Tikno's heart. Feelings of insecurity, disappointment, and a thirst for self-actualization all simmered in Tikno's mind. Like a small ember waiting for a gust of wind to ignite into a blazing flame (Khrisna 2023:96).

This lack of pride and affection from his father became a source of insecurity and profound disappointment for Tikno. Tikno grew up hungry for recognition and validation, feeling inadequate in the eyes of his parents, especially his father. This fueled Tikno's self-dissatisfaction, leading him to seek self-actualization. His father's final words to Tikno were to take care of his mother. This message, in turn, placed a heavy burden on Tikno's mind and a heavy responsibility. In addition to the loss of a father figure, Tikno still had to shoulder the role of protector for his mother. This situation undoubtedly exacerbated his feelings of loneliness and emotional distress. Factors such as the lack of affection and recognition from his father, the burden of responsibility from an early age, and rigid communication patterns within the family contributed to Tikno's low self-esteem.

Tikno's disrespect for his father made him feel unappreciated and unacknowledged as a child. Lacking affirmation and praise from his parents,

he became disoriented and unresponsive to his mother's advice. In a family, we must be aware of our children's feelings, and as parents, we need to show pride and positive words to our children. We also need to build emotional bonds with them so they feel more valued.

The family is the primary environment for a child's development, so the conditions and dynamics within the family play a significant role in shaping a child's behavior. Disharmony, lack of attention, and weak parental supervision can be key factors that push a child into social ills like theft. Gofar is a child whose father abandoned him when he was still young. His father's departure forced Gofar's mother to work hard to support his needs. We can understand this as follows:

Who knows what kind of angel's skeleton Mother's heart is made of that she still thinks about helping other orphans. After all, Gofar is also an orphan. Father? Oh, who knows where that bastard is now. He left when Gofar was still small. And because of his absence, Mother struggled alone to care for Gofar and the house, leading to exhaustion, unhealthy food consumption, stress, and ultimately, death (Khrisna 2023:171).

This broken family, caused by the absence of one parent and their whereabouts, leads to emotional instability and unmet economic needs. This situation often leaves children like Gofar lacking the supervision, guidance, and support essential for the development of their social attitudes and behaviors. Gofar's statement about his father in the quote above places a heavy burden on his mother, who must take over the responsibility of being the breadwinner. The absence of a father figure who should provide a role model and protection can open up a space for children, making them more susceptible to negative influences outside the family. Despite living in adversity, Gofar's mother continues to demonstrate her love and concern by helping orphans.



4. The Impact of Social Pathology in the Novel *Sisi Tergelap Surga* by Brian Khrisna

This study found two impacts of pathology found in Brian Khrisna's novel *Sisi Tergelap Surga* namely, the impact on the perpetrator and the impact on others or society. The following is an explanation of the two impacts of social pathology in Brian Khrisna's novel *Sisi Tergelap Surga*.

In society, every individual faces various challenges that can influence their behavior and lifestyle. However, when someone falls into deviant behavior, which is part of social pathology, the individual experiences these impacts. This behavior can have quite serious consequences for the perpetrator, one of which is the destruction of their future. Deviant individuals often miss out on opportunities to build better lives, becoming trapped in negative societal perceptions and facing various challenges that can hinder positive personal development. In Brian Khrisna's novel *Sisi Tergelap Surga*, the impact of social pathology on deviants, such as destroying their futures, is evident in the following quote:

"His head, once an expert at calculating lottery numbers, was now helplessly trying to find a way to outwit fate to extend his life by another seven days." (Khrisna, 2023:81).

Syamsuar, once known as a skilled gambler, has experienced a drastic change in his life. He once possessed expertise in gambling, particularly in calculating lottery numbers, but now he is a helpless individual facing the harsh realities of his life. What Syamsuar experienced was the result of his deviant behavior: lottery gambling. Initially viewed as entertainment and a way to make easy money, gambling instead led him to even greater problems. This undoubtedly ruined Syamsuar's future, as he lost all his possessions due to his continued gambling and plunged himself into an economic crisis. Syamsuar fought hard against his fate, and his skill at calculating lottery numbers proved unable to save him from the devastation he was experiencing.

The negative impact of social ills is not only felt individually but also has a broad impact on society. One of the damaging impacts is the disruption of the values, norms, and customs that have long been the foundation of community life. The quote below depicts a conflict within the community caused by Danang, who was discovered by residents working as a transvestite. Danang's work as a transvestite undoubtedly undermines existing community norms, leading residents to feel angry and unwelcome. This can be seen in the following quote:

It didn't take long for unrest to ignite like embers touched by a strong wind. Residents, jealous of their women having been cut by Danang, also felt Danang was the source of sin and disease. The next morning, they gathered in front of the man's house. One resident even shouted for Danang to be expelled from the village before God punished all the residents (Khrisna, 2023:65).

The quote above clearly illustrates how social ills can undermine the values and norms that prevail in society. The residents' rapid reaction to riots demonstrates that the values of patience, tolerance, and deliberation are beginning to erode, replaced by anger and blame without a viable solution. Personal disputes that initially stemmed from jealousy have escalated into social issues that have triggered rifts in relationships between residents. Calls to expel Danang from the village demonstrate how the norms and customs that typically guide conflict resolution are being neglected. A community that should maintain harmony and mutual respect is instead divided and easily provoked by negative emotions. This indicates that established social behaviors, such as mutual respect and maintaining a shared reputation, are fading and being replaced by actions that could disrupt unity. Furthermore, the fear of "God's punishment" emerging from residents also reflects a misuse of religious values To support discriminatory actions and the exclusion of Danang.

DISCUSSION

Based on the research results described previously, the researcher will provide a discussion related to the research problem. This aims to simplify and clearly understand the problem and objectives of the research. The research problem discussed below is a portrait of the lifestyle of Jakarta residents as depicted in Brian Khrisna's novel *Sisi Tergelap Surga*. The forms of social pathology include criminal acts such as theft, prostitution, gambling, alcohol, and social conflict, including thuggery. The causal factors of this social pathology include poverty and family factors, as well as the impact of this social pathology on the perpetrators and the surrounding community.

This research examines the social pathology of Jakarta residents as depicted in Brian Khrisna's novel "The Darkest Side of Heaven," highlighting the link between the metropolitan lifestyle and various forms of social deviance. Through sociological analysis, four main lifestyle portraits were identified: lifestyle and image, trends, human interest, and lifestyle in crisis. These four reflect patterns of behavior and values that have the potential to trigger or reinforce social pathology. Thus, the lifestyle of Jakarta's metropolitan residents not only reflects social dynamics and identity but also reflects the emergence of deviant values, norms, and behaviors that disrupt social balance.

Erlin is depicted as someone who successfully earned a bachelor's degree and worked at a state-owned enterprise, despite coming from a limited economic background. These academic and professional achievements not only represent personal success but also serve as symbols of social prestige in the context of contemporary Jakarta, transforming into symbolic capital that determines one's position within the urban social structure. Her commitment to establishing a free school demonstrates that success can be interpreted as a form of social responsibility, not simply vertical mobility. This finding aligns with Hutabarat et al. (2025:6), who assert that urban society views higher education as a symbol of moral and intellectual success, as

well as a marker of middle-class status.

On the other hand, Juleha represents the symbolic consumption typical of Jakarta's millennial women. She wears a fake Dior bag to conform to a middle-class image, despite being unable to afford the original. This emphasizes that urban identity is often constructed through visual consumption and branded goods. According to Junita (2025:1743), owning branded goods can boost self-confidence, convey prestige, and serve as a means of expressing an idealized social identity.

The novel also highlights the dependence of characters, such as Rini and Juleha, on digital platforms, particularly WhatsApp, for communication and work. This phenomenon illustrates the increasingly connected lives of modern society through online media. Restiviani (2023:113) states that smartphones play a crucial role in facilitating social and economic activities, while Cindi (in Ifitah, 2024:151) adds that the digital era has changed patterns of social interaction by replacing face-to-face meetings with limitless online communication. The novel also showcases humanity through acts of philanthropy and altruism. The philanthropic lifestyle reflects a social conscience, although sometimes motivated by image or social networks (Susanto, 2001:66).

Dewi's character, Dewi, shows genuine concern for street children like Ujang through educational and food assistance, demonstrating selfless kindness. Brian's family sold assets to survive, but his father maintained his appearance as village head to maintain dignity amidst structural poverty. This reflects the social and economic reality where many people often have to find ways to survive and improve their conditions, but there are also individuals who utilize personal strengths such as physical appearance and skills as effective strategies to overcome problems like poverty (Sugiarto & Edriaty, 2024:99).

Research on Brian Khrisna's novel *Sisi Tergelap Surga* reveals three forms of crime as a form of social pathology: theft. As stated by Kartono (2001:140), crime is an act that violates laws and norms in society and can cause conflict



and disrupt public security. There are many forms of crime, including theft, rape, threats, and murder. This explanation echoes the findings in Brian Khrisna's novel *Sisi Tergelap Surga*.

The results of this study indicate that there are forms of crime such as theft, harassment, and rape. The character of Gofar is depicted as a teenager who frequently commits theft due to economic pressures and difficult family circumstances. The burden of Gofar's mother's illness, his father's irresponsibility for his family, and the lack of access to decent employment lead Gofar to theft. Seelig (in Burlian, 2016:137) classifies this as crisis-induced crime, namely criminal acts as an escape from the pressures of life. In line with Masyitoh et al. (2025:5), crime arises when someone fails to achieve their goals and resorts to illegal means to meet their needs. The loss of a father figure forces Gofar to act as the breadwinner, resorting to theft as a way out of poverty.

This novel not only exposes social pathologies in the form of sexual harassment and violence that undermine the family institution but also illustrates another form of deviance through the practice of gambling, through the character of Syamsuar, which destroys an individual's economic and social stability. According to Kartono (2001:58), gambling is the act of risking something of value with an awareness of the risk. In the novel, Syamsuar plays a lottery dealer who ultimately loses all his wealth due to his addiction. Kartono (2001:82) emphasizes that gambling addiction drives individuals to continually increase their bets, ultimately leading to self-harm. This is evident when Syamsuar goes bankrupt and becomes a fried rice seller. Tomi is also depicted as a gambling and drunken addict. Tomi's bad habits can impact the surrounding environment, creating unhealthy social conditions that damage the environment and encourage deviant behavior in society.

Another form of social pathology found in this novel is the prostitution practiced by Rini and Juleha, who work as prostitutes. This is in accordance with the view (Kartono 2001:7) on prostitution, which argues that prostitution is an event of

self-trading by selling one's body, personality, and honor to others to fulfill sexual desires in exchange for money. Rini and Juleha do it because of economic pressure. Burlian (2016:141) describes prostitution as behavior that degrades human dignity and contradicts religious and moral values. Kasnodihardjo (in Rakhmah & Putra, 2024:50) adds that the economic crisis and limited employment opportunities have driven the increase in the number of prostitutes. Rini and Juleha illustrate that economic factors make them involved in prostitution practices. Not because they want to, but because economic demands force them to fall into this illicit work. Juleha works to support her child, while Rini is forced to do it because she failed to find work in the city. In addition to women, men are also trapped in the dark world of prostitution for similar reasons. Danang is a transvestite who frequently engages in prostitution. Kase et al. (2025:686) explain that transvestite prostitution is certainly not acceptable in society, especially when viewed from the perspective of prevailing social norms and moral values. Transvestite prostitution is categorized as a sexual deviation because it is considered non-conforming. In this case, transvestite prostitution is considered deviant because it involves sexual activity that goes against social norms and displays feminine characteristics and dresses like women, thus not befitting their biological sex. This often leads to stigma, discrimination, and rejection from society (Kase et al. 2025:286). Danang shows how transvestite prostitution occurs within the community, with transvestites dressing as women to attract men around Jakarta.

In addition to the deviance in transvestite prostitution, the social pathology in this novel is also evident through other deviant behaviors, namely alcohol consumption, which both reflect an individual's inability to cope with life's pressures and weak social control within the community. Suryadi and Novtalya (2024:33) state that excessive alcohol consumption can lead to psychological problems such as anxiety, depression, and difficulty controlling emotions. As a result, they lose self-

control and become easily angered. Tikno often comes home heavily intoxicated and loses control of himself, which can endanger his safety, for example when riding a motorbike. Beni (2023:9) explains that excessive alcohol consumption impairs cognitive function, reduces awareness, and triggers tension in the household, as happened in Tomi and Dewi's family. In Tomi's case, although he did not commit direct violence, his drunken state created an unstable emotional atmosphere and potential danger in the surrounding environment.

The final form of social pathology, thuggery, is depicted in the character of Tomi. Sahari and Sugiathi (2024:502) suggest that thugs are figures who roam public places and like to cause trouble. Thugs are associated with people who hang around in public places, such as markets, highways, bus terminals, or entertainment centers, appearing disheveled, causing trouble, and disrupting public order. Tomi is a vivid illustration of how thuggery operates in society. He is always at the bus terminal or market to carry out his activities. Tomi's position at the bus terminal is well-known to many people in other villages. Sahari and Sugiarti (2024:502) emphasize that thuggery threatens public security by creating injustice and fear in the social environment. In this way, thugs typically strengthen their power by undermining the security and livelihoods of the surrounding community, as in Tomi, who feels he has power in the bus terminal area.

Poverty in the novel *Sisi Tergelap Surga* is not depicted as an individual problem, but rather as a structural condition that forces the characters to engage in deviant behavior to survive. Azizah et al. (2025:91) explain that poverty is not just about income, but also encompasses limited access to education, health care, and social protection. This condition is evident in Juleha, who is forced to become a sex worker to pay debts and provide for her child.

Brian faces trauma stemming from the moral betrayal of his own father, who abused his power as village head. This immoral behavior not only disrupts family harmony but also forms a causal

chain of poverty. Burgin (in Yusril & Haerani, 2025:3) explains that when the immediate environment, such as the family, is dysfunctional and the surrounding environment, such as schools or the community, does not provide support, individuals become more vulnerable to deviant behavior. This vulnerability is exacerbated if broader systems, such as policies and laws, also fail to provide protection.

The family is the most basic social unit, providing protection, education, and emotional support for its members. Awang (2022:17) emphasizes that the family is the primary environment in shaping a child's character and personality, especially during adolescence. However, in this novel, the family becomes the source of individuals' descent into social ills, especially young characters like Tikno, Gofar, and Brian. Their families fail to serve as a place for moral formation and even become a trigger for deviant behavior. Tikno is depicted as growing up in an emotionally cold family. His father never expressed affection or pride, causing Tikno to feel worthless and seek outlets through drinking and reckless behavior. This aligns with Lozano's view (in Dwistia et al., 2025:2) that disharmonious families or those lacking communication can hinder a child's ability to manage emotions and potentially lead to psychosocial disorders.

Meanwhile, Gofar experiences a different form of family dysfunction. Since childhood, he has lost his father figure and lives under severe economic pressure with his ill mother. According to Berns (in Dwistia, 2025:26), one of the functions of a family is to meet economic needs, including food and shelter. In this novel, the father figure is completely absent from Gofar's life. This absence triggers an economic crisis that forces Gofar to assume the role of breadwinner. Efendi (2025:129) emphasizes that children from poor families tend to perpetuate the cycle of structural poverty due to limited access to education and employment. In desperate situations, Gofar steals not out of malicious intent, but as a survival strategy amidst social inequality.



Based on research on Brian Khrisna's novel *Sisi Tergelap Surga*, two main impacts were identified as a result of individuals engaging in deviant behavior. According to Burlian (2016:47), these impacts are divided into two categories: the impact on the perpetrator and the impact on others or society. These two types of impacts can be described as follows.

Deviant behavior, as a form of social pathology, has complex consequences for the perpetrator. In this novel, this is depicted through the character of Syamsuar, who becomes addicted to lottery gambling, ultimately losing all his possessions, falling into poverty, and serving a prison sentence. After his release, he struggles to reintegrate into society due to social stigma. This situation aligns with the opinion of Agista et al. (2024:26) that gambling addicts tend to neglect social and family responsibilities, ultimately leading to serious financial problems.

The impact of social pathology contributes to the breakdown of social values and norms, and creates unrest in society. Defianti's research findings (2020:324) demonstrate that violating social norms can damage social relationships and create disharmony in community life. In this novel, a concrete example of this impact is seen in the discrimination against Danang, a transgender character who is rejected by society after his identity is discovered. The public's reaction illustrates the persistence of normative views that only recognize two gender identities: male and female, thus making behavior outside of these norms considered deviant and shameful. This phenomenon aligns with Rohmyni's (2022:30) opinion, which states that discrimination often arises as a form of social reaction against individuals perceived to violate societal values or norms.

CONCLUSION

Based on the discussion above, it can be concluded that the study of Brian Khrisna's novel "The Darkest Side of Heaven" depicts a complex and diverse portrait of the lifestyles of Jakarta residents, reflecting urban social dynamics. These lifestyles

are evident in four main aspects: lifestyle and image, trends, human interest, and lifestyle in crisis, which simultaneously trigger or reinforce the emergence of various forms of social pathology.

The forms of social pathology found in the novel include crimes such as theft, the social pathology of prostitution, both committed by women and transgender people, the practices of gambling and alcohol consumption, and thuggery. All of these forms of deviance emerge in response to economic, family, and social pressures, as well as a lack of adequate social support.

The causal factors of the social pathology in this novel are primarily related to structural poverty, family dysfunction, psychosocial trauma, and limited access to education and employment. Individuals who engage in deviant behavior are often driven by economic needs and life pressures, rather than solely by personal desires to commit immoral acts.

The impact of social pathology is seen at two levels. First, the impact on the perpetrators includes financial loss, social stigma, difficulty adapting, and legal risks. Second, the impact on society includes disruptions to social values and norms, discrimination, unrest, and social instability, which can lead to conflict and injustice. Thus, this novel emphasizes that a metropolitan lifestyle characterized by economic pressures, demands for prestige, and dependence on certain social symbols can give rise to deviant behavior that has far-reaching consequences for both individuals and society.

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