



Resilience in J.S. Khairen's Novel *Dompot Ayah Sepatu Ibu*: A Study of Max Weber's Social Action

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ABSTRACT

This study aims to describe the form of resilience in the novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen using Max Weber's social action theory. Resilience is understood as an individual's ability to accept, face, and transform life's problems through a process of adaptation and positive change. In Max Weber's perspective, social action is defined as behavior oriented towards specific goals, whether driven by individual or collective interests. This theory encompasses four main concepts, namely instrumental rationality, value rationality, traditional rationality, and affective rationality. This study uses a qualitative descriptive method with a literary sociology approach. The data is sourced from the novel *Dompot Ayah Sepatu Ibu* (2023) in the form of quotations that represent the social action resilience of the characters in their efforts to break structural poverty. The data was collected through reading and note-taking techniques, then analyzed using objective hermeneutics. The results show that there are four types of resilience in Max Weber's social actions, namely the resilience of instrumental rationality, the resilience of value rationality, the resilience of traditional actions, and the resilience of affective actions, which are causally interrelated. The conclusion of the study confirms that these four forms of action are the basis of the characters' resilience in the novel.

Keywords: resilience, novel, social action

Resiliensi dalam Novel *Dompot Ayah Sepatu Ibu* Karya J.S. Khairen: Kajian Tindakan Sosial Max Weber

ABSTRAK

Penelitian ini bertujuan mendeskripsikan bentuk resiliensi dalam novel *Dompot Ayah Sepatu Ibu* karya J.S. Khairen dengan menggunakan teori tindakan sosial Max Weber. Resiliensi dipahami sebagai kemampuan individu untuk menerima, menghadapi, dan mentransformasikan permasalahan hidup melalui proses adaptasi serta perubahan positif. Dalam perspektif Max Weber, tindakan sosial dimaknai sebagai perilaku yang berorientasi pada tujuan tertentu, baik yang didorong oleh kepentingan individu maupun kolektif. Teori ini mencakup empat konsep utama, yaitu tindakan rasionalitas instrumental, rasionalitas nilai, tradisional, dan afektif. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan sosiologi sastra. Data bersumber dari novel *Dompot Ayah Sepatu Ibu* (2023) berupa kutipan-kutipan yang merepresentasikan resiliensi tindakan sosial para tokoh dalam upaya memutus kemiskinan struktural. Data dikumpulkan melalui teknik baca dan catat, kemudian dianalisis menggunakan hermeneutika objektif. Hasil penelitian menunjukkan adanya bentuk resiliensi dalam empat tipe tindakan sosial Max Weber yakni resiliensi tindakan rasionalitas instrumental, resiliensi tindakan rasionalitas nilai, resiliensi tindakan tradisional, dan resiliensi tindakan afektif yang saling berkaitan secara kausal. Simpulan penelitian menegaskan bahwa keempat bentuk tindakan tersebut menjadi landasan resiliensi para tokoh dalam novel.

Kata kunci: resiliensi, novel, tindakan Sosial

Submitted
07/04/2026

Accepted
23/05/2026

Published
30/05/2026

Citation	Zahra, K. R. A., & Indarti, T. (2026). Resilience in J.S. Khairen's Novel <i>Dompot Ayah Sepatu Ibu</i> : A Study of Max Weber's Social Action. <i>Jurnal Pembelajaran Bahasa dan Sastra</i> , Volume 5, Nomor 3, Mei 2026, 2813-2830. DOI: https://doi.org/10.55909/jpbs.v4i3.1346
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Publisher
Raja Zulkarnain Education Foundation

INTRODUCTION

Resilience is an English term meaning toughness. According to Nashori and Saputro (2021:12), resilience is a person's ability to face various challenges in life. A person undergoes a process of adaptation in the face of difficulties, trauma, and threats that can cause stress (Southwick et al., 2014:172). Based on this opinion, it can be concluded that resilience is not simply defined as "toughness" but rather a dynamic process of acting that involves various individual and social factors. Resilience reflects a person's strength and resilience to recover from negative emotional experiences when facing difficult, stressful or challenging situations with the goal of improving their quality of life.

This study explores the phenomenon of resilience among children who work to support their families' finances and resilience in the face of structural poverty. In line with this phenomenon, the novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen is an appropriate location for this research. Broadly speaking, *Dompot Ayah Sepatu Ibu* tells the story of the struggles of two children from a poor family in a remote village, Asrul & Zenna. Asrul & Zenna aspired to change their family's destiny for the better through various hard jobs they had undertaken since their youth, until they finally met in the college entrance exam (Sipenmaru), fell in love, and then married. After starting a family, their lives were filled with new challenges, such as financial constraints, educational challenges, and various family trials. These trials did not weaken them; they strengthened each other to achieve a better life so that their children would not experience the same hardships. Through persistence and belief in moral values ??such as honesty and sincerity, they finally managed to escape the trap of structural poverty and prove that the stigma of "poor people stay poor" can be broken.

Based on the outline of the novel, the author of *Dompot Ayah Sepatu Ibu*, Jombang Santani Khairen, or familiarly known as J.S. Khairen, is a

graduate of the Faculty of Economics, University of Indonesia. Although a graduate of the Faculty of Economics, J.S. Khairen enjoyed writing, and after graduating, he succeeded in becoming a writer, having published over 15 novels. The Minang-born writer often writes about social dynamics and actions, packaged into literary works, which are popular among young people. J.S. Khairen successfully produced the novel *Dompot Ayah Sepatu Ibu*, which was nominated for a Mega Bestseller, a novel that achieves very high sales levels, far exceeding the standards for a typical bestseller.

Data from sumbar.antaranews.com indicates that J.S. Khairen has received several awards, firstly, "Write of the Year" from the Indonesian Publishers Association (IKAPI) at the 2024 Indonesia International Book Fair (IIBF). This award was given as a token of appreciation for his contribution to the national book world, awarded for his work *Dompot Ayah Sepatu Ibu*. Secondly, he won the "Book of the Year" award at the 2024 Islamic Book Fair in the young adult novel category, awarded for the novel *Kado Terbaik* (Best Gift).

This description aligns with Faruk (2010:32) who argues that a social group can be considered rational if it contains rationally constructed social institutions, and its members act rationally as well. From this opinion, it can be seen that social action reflects the dynamics between individuals and society and demonstrates the importance of rationality in shaping social behavior.

This research focuses on the resilience of instrumental rationality, value rationality, traditional action, and affective action. This focus was chosen because there is still little research discussing the resilience of instrumental rationality, value rationality, traditional action, and affective action of all characters in the novel. The locus or object of this research is the novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen because the story presented in the novel remains highly relevant to current social conditions.



The phenomenon of structural poverty in society is reflected in the novel. This research method uses Max Weber's Social Action because the phenomena in the novel are closely related to resilience, which aligns with Max Weber's study of social action. Max Weber's social action theory was also chosen by the researcher to provide variation in the development of literary scholarship. Literary research is not always related to discovering theories but can also uncover new things such as resilience of instrumental rationality, value rationality, traditional action, and affective action.

This article contains four problem statements. The research questions are presented as follows:

- 1) What is the form of resilience of instrumental rationality in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*?
- 2) What is the form of resilience of value rationality in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*?
- 3) What is the form of resilience of traditional action in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*?
- 4) What is the form of resilience of affective action in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*?

This article contains four research objectives that align with the research questions. The research objectives are to describe:

- 1) the form of resilience of instrumental rationality in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*;
- 2) the form of resilience of value rationality in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*;
- 3) the form of resilience of traditional action in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*;
- 4) the form of resilience of affective action in J.S. Khairen's novel *Dompot Ayah Sepatu Ibu*. Khairen.

This article has several benefits. First, for educators, it can develop learning strategies and

guidance approaches that support the development of adaptability, mental resilience, and stress management skills in students, enabling them to recover and grow positively from difficult situations. Second, for students, understanding resilience also encourages them to build positive social support with peers and lecturers, thereby strengthening their coping skills and creating a conducive learning environment. Third, for students, resilience provides practical benefits by helping them cope more adaptively with academic pressures and changes in the learning environment.

Faruk (2010:31) explains that instrumental rationality is a form of action based on conscious consideration and choice, in which individuals actively link the desired goals with the tools or methods used to achieve them. In this context, each individual is faced with a variety of goals that require a rational selection process. This selection involves not only goal setting but also identifying and utilizing the tools or means deemed most supportive of optimally achieving those goals.

Based on the above opinion, it can be seen that instrumental rationality emphasizes the importance of efficiency and effectiveness in the process of achieving goals. This means that individuals tend to choose the means or methods deemed most appropriate and beneficial based on rational calculations, so that each action taken has a clear benefit orientation. Thus, these actions focus not only on the final result but also consider the processes and strategies used to achieve the goals in a more specific and structured manner. Furthermore, instrumental action also requires the actualization of certain values ??relevant to the desired goals. This actualization is realized through selecting the means most appropriate to the context of the problem at hand, so that the actions taken are not only pragmatic but also consider aspects of rationality in each step. Thus, instrumental rationality can be understood as a systematic, planned decision-making process oriented toward achieving maximum results through the use of the most effective and efficient tools or strategies.

According to Faruk (2010:32), value-rational action is a type of social action oriented toward absolute goals that cannot be chosen or exchanged, such as religious values. In this context, individuals do not have the freedom to determine their goals, because these goals have been normatively established by their adopted value system. Individuals can only choose the tools or methods used to achieve these goals, for example through prayer, meditation, or other forms of religious ritual.

Based on the above opinion, it can be seen that value-rational action describes behavior based on prevailing social values within society. Although the actor considers the benefits or consequences of their actions, the primary goal of these actions is conformity with the principles or norms internalized in the social environment. Value-rational action is also not solely aimed at gaining social recognition or meeting the criteria of goodness and truth as perceived by society. Its primary orientation lies in adherence to fundamental values that have become part of the collective identity. In the religious realm, for example, acts of value rationality are reflected in individuals' efforts to carry out religious commands, such as worshiping or worshipping God, as a form of devotion and a search for spiritual meaning. Through these actions, individuals strive to build obedience and strengthen their relationship with the Creator, without overly considering material outcomes or external evaluations.

Traditional practices are a form of social behavior that plays a crucial role in preserving culture passed down from generation to generation. These practices are generally performed repeatedly by members of contemporary society as a form of respect for ancestors (Faruk, 2010:32). In practice, traditional practices are often considered eternal and sacred, leading modern generations to view them as obligations that must not be neglected. These traditions, in essence, become an integral part of a society's collective identity and serve as a

mechanism for maintaining the continuity of cultural values.

Based on the above opinion, it can be seen that traditional practices are categorized as non-rational. This is due to the fact that individuals or groups do not always have a deep awareness or understanding of the reasons behind these traditions. These practices are based more on habits deeply ingrained in the collective memory of the community, without any process of critical reflection or in-depth rational consideration. In other words, traditional practices occur automatically, with individuals or groups carrying them out without questioning the meaning, purpose, or relevance of the tradition in the context of contemporary life.

Affective actions are categorized as non-rational because they are based on spontaneous emotional responses and do not undergo a thorough process of rational deliberation. These actions arise as a direct reaction to stimuli experienced by the individual, where inner turmoil and intense feelings overwhelm consciousness, prompting the individual to act impulsively (Faruk, 2010:32). These strong emotions suddenly drive a person's physical and psychological state to interact with the social environment, especially when they perceive a need or situation requiring assistance. Therefore, affective actions are non-reflective and not consciously planned, but rather occur spontaneously based on what is felt or observed at the time.

Relevant research primarily relates to the novel *Dompot Ayah Sepatu Ibu*. The articles in question include:

- 1) Pujiati, S., Widyatwati, K., & Widyawati, M. (2024). *Kepribadian Gepasioner dan Flegmatis Tokoh Zenna dalam Novel Dompot Ayah Sepatu Ibu Karya J.S. Khairan (Kajian Psikologi Kepribadian Heymans)*. Wicara: Jurnal Sastra, Bahasa, dan Budaya, 3(1), 54–63. <https://doi.org/10.14710/wjsbb.2024.22879>



- 2) Fatmala, Ririn., Sumiman, U., La, O. (2025) *Nilai-Nilai Perjuangam Tokoh dalam Novel Dompot Ayah Sepatu Ibu Karya J.S. Khairen*. Jurnal BASTRA (Bahasa dan Sastra): <https://doi.org/10.36709/bastra.v10i1.964>. Jurnal Bastra, 10 (1), 158-165.
- 3) Zahron, M. A. (2025). *Fakta Kemanusiaan dalam Novel "Dompot Ayah Sepatu Ibu" Terhadap Aktualitas Kehidupan Remaja (Kajian Sosiologi Sastra)*. Prosodi, 19 (1), 47–58.

METHOD

The type of research used in this article is qualitative descriptive research. This research emphasizes the process of interpretation and interpretation in processing data in the form of text or words (Ratna, 2013:25; Razak, 2017). Based on this opinion, it can be understood that qualitative research is an approach in which the researcher acts as the primary instrument in studying the research object that occurs naturally without manipulation. By applying qualitative descriptive methods, the researcher is able to analyze the data in depth by describing and outlining the results of the analysis and discussion. This process aims to describe the results of the analysis to answer the questions in the problem formulation.

data source for this research is the novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen. The research data consists of texts contained in the novel. These texts can include quotations related to resilience in instrumental rationality actions, resilience in value rationality actions, resilience in traditional actions, and resilience in affective actions contained in the novel. The data collection technique in this study used reading and note-taking techniques. Reading techniques were carried out intensively and repeatedly to find data in the form of quotations regarding the resilience of instrumental rationality actions, resilience of value rationality actions, resilience of traditional actions,

and resilience of affective actions contained in the novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen. Note-taking techniques were used to record data regarding the resilience of instrumental rationality actions, resilience of value rationality actions, resilience of traditional actions, and resilience of affective actions contained in the quotations from the novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen. The data analysis technique used in this study was hermeneutic data analysis, a technique that emphasizes optimal data interpretation in written form or the elaboration of the meaning contained in the data (Ratna, 2015:46). Therefore, hermeneutic analysis itself is a second-level meaning-making process that is a continuation of reading and note-taking techniques. In the initial stage, the researcher conducted the first-level meaning-making known as heuristic reading, namely a literal understanding of the text. Meanwhile, the second level of interpretation was conducted using a hermeneutic approach, which focuses on understanding the implicit meanings within the data. The following explains the steps taken in data analysis:

- 1) Re-examine the data classification results listed in the data corpus table to ensure the data obtained aligns with the classification. This aims to facilitate the discussion process in the research.
- 2) Data is analyzed by linking it to the theory that serves as the primary foundation for the analysis.
- 3) To test the validity of the data, the researcher applies the triangulation method, namely by checking the data with theory, sources, and discussions with colleagues and the supervisor.
- 4) The results of the data analysis are then described in detail and systematically in the research results and discussion sub-chapters, in accordance with the research design. This process includes data classification followed by a structured discussion based on the main points

- (dissected sequentially according to the discussion points).
- 5) The final stage, summarizing the results of the research analysis.

RESULTS

1. Resilience of Rational Action Values

Resilience of instrumental rational action can be interpreted as an individual's ability to survive, adapt, and recover from various pressures or challenges by making decisions that are planned, systematic, and oriented toward efficiency and effectiveness. This concept emphasizes that individual resilience stems not only from emotional strength but also from the ability to think rationally in selecting strategies, utilizing available resources, and adapting actions according to the context of the problem. Thus, resilience of instrumental rational action reflects an individual's adaptive capacity to proactively face difficulties through rational calculation to achieve optimal goals. The following describes aspects of resilience of instrumental rational action in the novel, then relates them to Max Weber's theory of social action. Asrul is depicted as a gentle, empathetic child with a high zest for life, representing a child learning to understand the meaning of sacrifice and parental love despite the limitations of life. Furthermore, Asrul is also known as a child who has the ability to recover from various pressures or challenges by making decisions that are planned, systematic, and oriented toward efficiency and effectiveness, as shown in the following data.

"He had been held back a grade. So, in just a few seconds, Asrul immediately forgot about his failure. He would study harder. There was no time, no energy, not even a moment to grieve." (Khairén, 2023:77).

Based on this data, it can be interpreted that Asrul possesses the resilience of instrumental rationality. This aligns with Asrul's actions when he was held back a grade. Asrul didn't dwell on

the sadness for long but immediately bounced back to study harder to catch up. This allowed Asrul to move up a grade the following semester. Asrul and his wife, Zenna, have similar backgrounds. Asrul comes from a low-income family. Asrul's house is at the foot of Mount Marapi. Asrul didn't want to remain stuck in the poverty he once experienced. Therefore, he wanted to break the cycle of poverty by working as a journalist. Asrul became a journalist at a young age, as the following data demonstrates.

Asrul is depicted as being in a difficult economic situation due to limited income from his work as a journalist. However, he managed to survive and adapt to the situation by managing available resources. Asrul rationally prioritized using his income to pay for his college tuition, even though he was no longer able to send money to Umi. Furthermore, he took advantage of the office kitchen facilities and the opportunity to receive treats to reduce food costs, as shown in the following data.

"Elsewhere, Asrul was struggling even more. His articles were only accepted once or twice a week. Other journalists had significantly more hours and no conflict with their study schedules. He could no longer send the money from clippings and one or two articles per week to Umi. It was all spent on tuition. He could still get food from the office kitchen, or occasionally accompany Mr. HSC to a restaurant. But still, tuition costs consumed all his income. These college students had different ways of falling in love and dealing with it. No one needed Asrul's services to write letters." (Khairén, 2023: 95).

This data demonstrates Asrul's resilience, evident in his ability to survive and adapt amidst increasingly difficult circumstances. Although the frequency of his articles accepted decreased due to competition from more experienced journalists and the limited time he had to attend college, Asrul did not give up. He continued his role as a student and journalist, despite facing severe financial



consequences. Furthermore, in an act of instrumental rationality, Asrul demonstrated the ability to rationally manage and prioritize resources. The decision to allocate his entire income to college expenses, despite the impact of his inability to send money to Umi, reflects a goal-oriented action. Education is seen as a strategic means to achieve a better life in the future, and therefore deserves to be prioritized over other needs. Furthermore, Asrul rationally utilized available resources to reduce expenses, such as relying on the office kitchen for meals or accepting an invitation to treat someone to dinner from Mr. HSC. These actions demonstrate a calculated efficiency in maintaining survival amidst economic constraints. Despite his limited income, he still strives to maintain a balance between basic needs and long-term goals.

Asrul's character has a way of surviving and rising above difficult circumstances, both due to the disaster in his hometown and the economic pressures he experiences daily, as illustrated in the following data.

"If it weren't for the free newspaper Asrul gives every morning before dawn, his life might not be what it is now. If it weren't for Asrul, a young journalist who bravely approached the head of the regional civil service office, Zenna wouldn't have been promoted to civil servant. Instead, Asrul remembers Zenna. If it weren't for the Singgalang bamboo, he wouldn't have recovered from the major disaster in his village. Without Zenna, he might have starved to death every day. He wouldn't have enough money to buy breakfast." (Khairén, 2023:139).

This data can be interpreted as showing Asrul's resilience in his ability to survive and recover amidst difficult circumstances, both due to the disaster in his hometown and the economic pressures he experiences daily. The traumatic experience of the disaster didn't leave Asrul permanently depressed, but instead encouraged

him to rediscover his vitality, symbolically represented through the "Singgalang bamboo." This demonstrates that Asrul's resilience is active, not stopping at emotional resilience but continuing with concrete efforts to continue living. Furthermore, in the context of instrumental rational action, Asrul is depicted as being able to choose the most effective and efficient means to achieve his life goals. His decision to distribute free newspapers before dawn was not merely a casual act, but a rational strategy to maintain social relationships and survival. Similarly, his courage to approach the head of the regional civil service office demonstrates a planned and results-oriented action, namely helping Zenna obtain a promotion to civil servant status. These actions demonstrate that Asrul uses his role as a young journalist as a strategic tool to achieve specific goals.

Zenna is persistent and consistent in finding solutions to housing problems. Amidst a busy routine, teaching and traveling around selling Tupperware, Zenna still sets aside time and energy to find affordable housing, as shown in the following data.

"After every lesson, every time she went around selling Tupperware, Zenna would take public transportation (angkot) in any direction in search of affordable housing. The further out she got to the city, the more land and houses were available at prices within their reach." (Khairén, 2023:162).

This data demonstrates Zenna's resilience, reflected in her persistence and consistency in finding solutions to housing problems. Despite her busy schedule of teaching and selling Tupperware, Zenna still set aside time and energy to find affordable housing. This demonstrates resilience and tenacity in the face of life's pressures, as well as a willingness to persevere, even though the process is tiring and time-consuming. Furthermore, in the context of instrumental rationality, Zenna demonstrates rational and strategic calculations in achieving her goals. Her decision to take public

transportation in any direction demonstrates flexibility in exploration, while her search focus is directed toward the suburbs due to more affordable land and housing prices. This reflects an orientation toward efficiency and effectiveness, namely adapting search locations to one's economic capabilities. The relationship between these two concepts is evident in the optimal use of existing resources. Zenna used relatively inexpensive public transportation and her free time after work to conduct site surveys, ensuring her home search was carried out without significantly increasing her financial burden. This strategy demonstrates Zenna's resilience, manifested through rational, planned, and results-oriented actions.

Zenna is a risk-taker, responsible, and visionary. Her decision to pawn her employee's decree demonstrates courage and a strong determination to fight for the future, even though the move carries significant risks. Her "calculations here and there" action reflects her careful and deliberate attitude before making important decisions. Zenna is unafraid to start from very modest circumstances, as evidenced by her willingness to purchase a house that was still empty, with a dirt floor and no partitions. This confirms her tenacity, hard work, and a long-term perspective, prioritizing future opportunities and hopes over immediate comfort, as shown in the following data.

"They agreed. After calculating here and there, Zenna pawned her employee decree, then took out a mortgage for the house. Two houses at once, with dirt floors, no bedrooms, a truly empty space." Khairen, 2023:163).

The data can be interpreted as indicating that Zenna's resilience is evident in her courage to face limitations and risks in order to achieve her long-term goal of owning her own home. The house's "dirt floor, no bedrooms, a completely empty space" indicates that Zenna did not wait for ideal

conditions to act. Instead, she was able to accept initial limitations as part of the process of surviving and recovering, reflecting mental resilience and an adaptive attitude to difficult situations. Furthermore, in the context of instrumental rationality, Zenna's decision to pawn her employee's decree and apply for a mortgage was based on a rational calculation of available resources and desired goals. This "calculating" process demonstrates a systematic evaluation of financial capabilities, risks, and benefits. Pawning her employee's decree was chosen as the most feasible means of gaining access to financing, while taking on two houses simultaneously was a strategy to secure assets amidst limited options. The link between these two concepts is evident in Zenna's long-term benefit orientation. Despite the modest initial condition of the house, this decision provides the foundation for residential ownership that can be gradually expanded. Thus, Zenna's resilience is manifested through planned, courageous, and goal-oriented instrumental actions, not simply passive resistance to adversity.

Although Zenna comes from a background of limited economic means, her decision to repair her house was not made all at once, but rather through small stages tailored to her financial capabilities, as shown in the following data.

"Please repair the fence of Umi's house." She then handed the craftsman money, from what she had prepared. "Now the floor." "Now please widen it a little." (Khairen. 2023:171).

This data can be interpreted as Zenna's resilience being evident in her ability to continually strive to improve Umi's quality of life despite coming from a background of limited economic means. Zenna's decision to repair her house was not made all at once, but through small stages tailored to her financial capabilities. This attitude reflects resilience and patience in the face of less-than-ideal living conditions, as well as a commitment to moving forward. Furthermore, in the context of instru-



mental rationality, Zenna demonstrates rational calculation regarding money management. The money given to the handyman was the result of prior preparation and planning, not an impulsive expenditure. Zenna's instructions to repair the fence, the floor, and then expand the house demonstrate a gradual strategy oriented toward a concrete goal: creating a more suitable and safe home. The connection between these two concepts is evident in the clear utility orientation of Zenna's actions. Each repair step has a practical and immediately tangible function, enabling effective utilization of limited resources. In this way, Zenna's resilience is manifested through systematic and planned instrumental actions, not simply emotional resilience.

The father is depicted as a caring, responsible, and family-first figure. Although his land is small and modest, he sincerely gives it so his children can build a house for Umi, demonstrating his love and sense of responsibility as head of the family. He does not demand luxury, but rather prioritizes Umi's safety and a decent place to live. His attitude also reflects wisdom and sincerity, as he accepts the limitations of his circumstances with open arms and continues to strive to provide the best possible solution. Through his role, he emerges as a humble, nurturing parent who is willing to sacrifice for the well-being of his family, as illustrated in the following data.

"My father seems to be like that too. 'There's land over there. It's small, but enough for a house. You guys build a house for your Umi.'" Irsal, who had received news of a major landslide, also arrived a few days later. Now, the two young men, assisted by others, are starting to lay the first pieces of wood for Umi's new house. The house is very simple, resembling a hut. "We're almost done with Umi's new house." "Maybe I'll return to Padang after that," Asrul said in his reply letter. "Umi's new house has a dirt floor. The door opens directly onto a wooden bed. The mattress was just received yesterday, a donation from the local government. If forced, Umi and Laeli can sleep together in the house." (Khairan, 2023:112).

This data can be interpreted as indicating that Bapak's resilience is reflected in his ability to adopt a calm and solution-oriented approach after a major landslide destroyed the family's home. Rather than wallowing in sadness or helplessness, Bapak immediately considered concrete steps to ensure Umi still had shelter. This attitude demonstrates mental resilience and the ability to recover from a crisis. Furthermore, in the context of instrumental rationality, Bapak's decision to offer a small but sufficient plot of land to build a house represents a rational calculation of the available resources and the desired goal. Bapak does not wait for ideal assistance or a fully adequate home, but instead chooses the most feasible and quickly realized solution. His primary goal is to provide a functional and safe home for Umi, albeit in very modest conditions. The connection between these two concepts is evident in the utility orientation of Bapak's actions. The construction of a simple house, though resembling a hut with a dirt floor, still meets basic housing needs. Assistance from family, the surrounding community, and local government donations are utilized to the fullest to meet the minimum needs of the house. This demonstrates that Bapak's resilience is manifested through practical and planned instrumental actions.

2. Student Responses to the Use of Copying Assignment Technique

Based on the questionnaire results, the responses of grade X students of SMA Negeri 1 Singkep towards the use of the copying task technique in learning English idioms were categorized as very favorable. The data details are contained in the table below.

Thus, this quote confirms that the resilience of instrumental rationality in Bapak's character is reflected in his ability to survive and recover from disaster through rational, simple decision-making oriented toward meeting the family's basic needs. Bapak demonstrates that resilience can be achieved through realistic steps that utilize limited resources for the survival of those closest to him.

Yenti is depicted as a hard worker; despite having only worked for about a year, Yenti has already saved enough money to help buy a terraced house. This demonstrates perseverance, discipline, and resilience in navigating the early stages of working life, which are generally filled with limitations and demands for adjustment, as illustrated in the following data:

"Now, after only a year of working, Yenti can also buy a terraced house right next to Zenna's. They combined the three RSSS houses into one longhouse." (Khairan, 2023:164).

From this data, it can be interpreted that Yenti's resilience is evident in her ability to recover and adapt in a relatively short time. Despite having only worked for about a year, Yenti has already saved enough money to help buy a terraced house. This demonstrates perseverance, discipline, and resilience in navigating the early stages of working life, which are often filled with limitations and demands for adjustment. Furthermore, in the context of instrumental rationality, Yenti's decision to buy a terraced house next to Zenna's house is based on rational considerations of effectiveness and utility. By selecting a nearby location and then combining three RSSS houses into one longhouse, Yenti and her family maximized the function of their residence through efficient asset management. This action demonstrates a clear goal orientation: creating a more spacious and suitable living space without having to purchase a new, more expensive house.

The connection between these two concepts is evident in the optimal use of money by purchasing a terraced house. Yenti focuses not only on individual ownership but also considers the collective value and sustainability of the family home. Thus, Yenti's resilience is manifested through planned, realistic, and long-term outcome-oriented instrumental actions.

3. Resilience in Value-Rational Action

Resilience in value-rational action can be defined as an individual's ability to persist, adapt, and consistently act based on internalized fundamental values, even when faced with pressure, failure, or unfavorable circumstances. This resilience is reflected in an individual's steadfastness in maintaining moral, ethical, or religious integrity as the primary foundation of their actions, without relying on material results, instrumental success, or social recognition. By adhering to value-rationality, individuals gain a stable sense of meaning and purpose, which serve as a source of internal strength to face life's challenges. The following describes the aspects of resilience in value-rational action in the novel, then relates them to Max Weber's theory of social action. Asrul is known as an honest, empathetic, and humble person. His expression of envy is not a negative form of jealousy, but rather a sincere acknowledgment of Zenna's strength and resilience. Asrul is able to see and appreciate the struggles of others, even when they are in more difficult circumstances personally. His acknowledgment of Zenna's significant role in the family demonstrates emotional maturity and deep gratitude. Through his words, Asrul appears as someone who is sensitive to the feelings of others, respects Zenna's sacrifice, and is not afraid to express his admiration with honesty, as in the following data.

"I envy you," Asrul said. "Why is that?" Zenna was still sobbing. "Your parents are gone, but you are still so strong for your family. And for our family too. Imagine if Zenna wasn't here, we would all have collapsed long ago." (Khairan, 2023: 168).

This data can be interpreted as indicating a link between resilience and the rationality of values reflected in Asrul's character. Asrul's expression of envy toward Zenna is not merely an emotional expression, but rather a recognition of Zenna's



strong values and resilience in dealing with the loss of her parents. This loss is a traumatic experience that can potentially weaken an individual, yet Zenna is able to rise above it and fulfill a vital role for her family. Furthermore, in the context of resilience in value-rational action, Zenna's strength stems not from considerations of personal gain or instrumental interests, but rather from a commitment to the values of responsibility, care, and devotion to her family. Despite her grief, Zenna continues to prioritize the continuity and integrity of her family. This demonstrates actions oriented toward internalized fundamental values, such as solidarity and sacrifice, which serve as the primary foundation of her behavior. Asrul, through his admission that "we would have all fallen apart long ago" without Zenna, indirectly emphasizes that Zenna's resilience serves as a collective support for the family. Zenna's resilience not only impacts her personally but also provides social strength for those around her. Thus, resilience in value-rational action is not merely individual but has a broad social dimension.

Based on this data, it can be concluded that Asrul views Zenna as a representation of resilience, a rational act of value, namely the ability to remain steadfast in upholding family values and social responsibility amidst personal suffering. This steadfastness enables Zenna not only to survive personally but also to maintain the stability and sustainability of the family as a whole.

Zenna is known as an empathetic, resilient, and caring individual. She is able to understand the grief of others because she has experienced similar losses and failures in her own life. The bitter experiences she shares, from the loss of family members, personal failures, to threats to her future, have not driven her to despair but have instead built resilience and inner strength, as illustrated in the following passage.

"So, if you're sad because your house was swept away, I know how it feels. That's why I came all this way. Now it's just a matter of whether or not

you'll rise again?" Zenna sat closer. "My father is gone. I lost my voice. I had a wedding canceled. My studies were in danger of failing." Hearing this, Asrul felt as if he were looking in a mirror. Weren't all the hardships of his life similar to Zenna's? He was moved. Zenna had no business coming all this way to pick Asrul up, but she did." (Khairan, 2023: 115).

This data can be interpreted as representing the resilience of value-rational action in Zenna's character through her attitude, choice of actions, and the value orientation underlying her behavior. Zenna does not deny the suffering she has experienced, such as the loss of family members, failed personal relationships, and threats to her education. Acknowledging this series of bitter experiences demonstrates that Zenna's resilience is not the result of an absence of problems, but rather the ability to persist and continue living amidst accumulating crises. Furthermore, in the context of value-rational action, Zenna's decision to travel all the way to meet Asrul was not driven by considerations of personal gain or formal obligations. Her actions were based on the values of empathy, solidarity, and concern for others, which have been internalized as life principles. Although instrumentally rational, these actions did not provide any direct benefit to her, Zenna nevertheless performed them because they viewed them as aligned with the humanitarian values and moral responsibility she believed in. Furthermore, Zenna's resilience is reflected in her ability to transform experiences of suffering into a source of strength to strengthen others. The statement, "Now it's just a matter of whether you want to get up or not?" This signifies that Zenna has gone through a process of accepting and making sense of her life's wounds. Thus, she not only recovers personally but is also able to encourage others to do the same. This is where Zenna's resilience actively and constructively functions.

Zenna's determination to pick up Asrul, even though it "has nothing to do with it," confirms that

her resilience is normative and value-oriented. She maintains a commitment to the values of caring and togetherness as part of her identity. Therefore, Zenna's character can be understood as a representation of resilience in the act of value rationality, namely the ability to endure, recover, and act consistently based on fundamental values, while simultaneously using the experience of suffering as a basis for strengthening social and humanitarian relationships.

The character of Umi consistently practices her religious devotions amidst difficult and protracted life circumstances. Her routine of ablution, Tahajjud prayer, and night prayer, which continued for four months, demonstrates Umi's ability to persevere spiritually, as illustrated in the following data:

"Even after the fourth month, the sound of the midnight ablution water could still be heard. Umak and Umi continued to perform Tahajjud and night prayers regularly. It's unclear what they were praying for. What's clear is that that night, Umak and Umi fell asleep after Tahajjud, asleep on their prayer mats. Seeing this, Asrul took a blanket and spread it over his two mothers. He then went to perform ablution and perform Tahajjud prayer." (Khairan, 2023:160).

This data can be interpreted as indicating a link between resilience and the rationality of values ??in Umi, demonstrated by her consistency in practicing religious devotions amidst difficult and protracted life circumstances. The routine of ablution, Tahajjud prayer, and night prayer, which continued for four months, demonstrated Umi's ability to persevere spiritually. This perseverance reflects spiritual resilience, the resilience that enables an individual to remain steadfast and resist emotional exhaustion despite facing the uncertainties and burdens of life. Furthermore, in the context of value-rational action, Umi's behavior was not driven by calculations of practical benefits or the certainty of worldly outcomes from her

prayers. Umi continued to perform Tahajjud even though "I don't know what they were praying for" and without any guarantee that her life circumstances would immediately change. This demonstrates that Umi's behavioral orientation was entirely based on internalized religious values, namely obedience, submission, and faith in God. These actions were carried out because they were deemed correct and normatively meaningful, not because of their instrumental effectiveness.

When Umi fell asleep on her prayer mat after Tahajjud, she affirmed the depth of her devotion and sincerity in practicing the values Of faith. Her physical exhaustion did not prevent Umi from continuing to worship; instead, it demonstrated the strength of her resilience in maintaining her commitment to values Despite physical limitations. This attitude indirectly set a moral example for Asrul, who then followed in Umi's footsteps by performing the Tahajjud prayer. Thus, Umi's resilience had a contagious social impact and strengthened the family's spiritual resilience.

Irsal, who lives simply and works hard in the market, does not hesitate to set aside some of his hard work to help others, especially for the continuation of their education. His flowing speech demonstrates sincerity and strong emotional drive, as if he wants to ensure his good intentions are truly understood. Irsal doesn't offer his assistance for praise, but rather as a manifestation of a shared hope and dream: to make Umi happy by sending her on the Hajj pilgrimage. His selfless and selfless attitude confirms Irsal as a hard worker with a big heart, as shown in the following data.

"This. I know poor people in Padang too. Look at how skinny they are. "It's like this, working at the market, my food is never late." Irsal handed over the money. "Aden knows I won't accept it. But this isn't for you. This is for me to continue my studies so I can fulfill my dream. My dream of sending my mother on the Hajj." Irsal's words flowed endlessly, and Asrul didn't dare interrupt." (Khairan, 2023:113).



This data can be interpreted as indicating a link between resilience and rational value actions in Irsal's character through the attitude of sacrifice and the firmness of values that underpin his actions. Irsal is depicted as an individual living under economic constraints. Irsal works at the market despite his thin physical condition. Yet, he is still able to manage his life in a resilient and sustainable manner. His statement that "I'm never late for my food" indicates a form of personal resilience, namely the ability to survive independently despite difficult economic conditions. Furthermore, in the context of value-based rationality, Irsal's decision to hand over money to Asrul was not based on material interests or direct personal gain. In fact, he realized that Asrul was inclined to reject the assistance. However, Irsal did so anyway because his actions were based on the values of caring, solidarity, and devotion to his family, especially to Umi. The primary orientation of Irsal's actions lay in his moral commitment to supporting Asrul's continued education as a path to realizing their shared dream of sending Umi to the Holy Land. Irsal's resilience was evident in his ability to transform life's limitations into a source of hope and a greater purpose.

4. Resilience of Traditional Action

Affective resilience can be defined as an individual's ability to manage, control, and recover from spontaneous emotional responses when faced with challenging or stressful situations. This ability enables individuals not only to express emotions naturally but also to direct these affective responses so that they remain adaptive and do not develop into inappropriate behavior. Through resilience, individuals are able to interpret their emotional experiences constructively, learn from their affective responses, and adapt their behavior to the social demands and life contexts they face. Below, we will describe aspects of affective resilience in the novel, then relate them to Max Weber's theory of social action.

The character Asrul possesses the ability to manage spontaneous emotional responses that initially have the potential to lead to negative behavior. Although Asrul's affective tendencies are less empathetic, he is able to resist these urges and adjust his actions after perceiving emotional signals from Zenna, as shown in the following data.

"Zenna trembled. She had intended to just borrow money. Seeing the look of fear on Zenna's face, Asrul felt helpless. Indeed, she had been mischievous since childhood." (Khairén 2023:99).

This data can be interpreted as indicating a dynamic affective response experienced by Asrul when interacting with Zenna. Asrul's emotional reaction emerged as a spontaneous response to the fearful expression on Zenna's face. Initially, Asrul is described as a "cheeky person since childhood," indicating a tendency toward impulsive affective behavior and a lack of consideration for others' feelings. However, when he realizes Zenna's fear, a feeling of compassion emerges that directly influences his behavioral change. Asrul's affective resilience is reflected in his ability to manage spontaneous emotional responses that initially had the potential to lead to negative behavior. Although Asrul's character has affective tendencies that lack empathy, he is able to resist these impulses and adjust his actions after perceiving Zenna's emotional signals. This shift from cheekiness to relentlessness demonstrates a process of emotional control and adjustment to the ongoing social situation.

Asrul's affective resilience is also evident in his ability to respond adaptively to others' emotions. The compassion that emerged wasn't merely an emotional outburst, but rather served as an internal mechanism that prevented his affective actions from developing into behavior that harmed others. This demonstrates Asrul's ability to recover and redirect his affective responses toward greater empathy, despite his personality being described as less sensitive.

There is a shift in how Zenna deals with grief. In the data, Zenna no longer expresses her emotions separately and alone, but rather channels her grief through emotional closeness with Asrul, as in the following data.

"The mourning ceremony has passed. If Zenna used to cry, she had to find a bucket, pour water, and dip her face into it, now she doesn't. She dips her face into Asrul's chest. They know they only have themselves to get through life." (Khairén, 2023:169).

This data can be interpreted as indicating a significant change in how Zenna expresses and manages grief. Previously, Zenna was depicted crying in isolation by dipping her face into a bucket, indicating an affective act of individual and closed emotional outburst. This response reflects the difficult emotional state and the limited emotional support she had at the time. The link between resilience and affective acts is evident in the shift in how Zenna deals with grief. In the data, Zenna no longer expresses her emotions separately and alone, but rather channels her grief through emotional closeness with Asrul. The act of burying her face in Asrul's chest demonstrates Zenna's ability to utilize interpersonal relationships as a source of emotional strength. This change signifies the development of resilience, where Zenna is able to adapt to the experience of grief in a healthier and more supportive manner. The realization that they "only have themselves to get through life" emphasizes the relational dimension of Zenna's resilience. Zenna does not negate her grief emotions, but rather processes them into a drive to build mutually reinforcing emotional dependence. This affective action is adaptive because it helps Zenna maintain emotional stability and move on with her life after the grieving event.

DISCUSSION

Based on the results of this study, forms of social action resilience can be identified in eight

characters: Asrul, Zenna, Laeli, Umi, Bapak, Irsal, Umak, and Yenti. Each character exhibits a different resilience influenced by factors such as instrumental rationality, value rationality, traditionalism, and affective action. These four forms of resilience do not exist in isolation but interplay, shaping the characters' resilience patterns in the novel in the face of social, economic, emotional, and moral pressures. These findings indicate that resilience in the novel is not only interpreted as a passive ability to survive, but also as an active process of making decisions, interpreting suffering, and maintaining a meaningful life.

Furthermore, resilience based on value rationality is evident in the characters Asrul, Zenna, Laeli, Umi, and Irsal. This type of resilience demonstrates that the characters' actions are not solely driven by profit-and-loss considerations, but rather by deeply internalized moral, religious, and familial values. Zenna is the most prominent representative in this category due to her consistency in upholding the values of empathy, family responsibility, and social solidarity despite personal hardship. This finding demonstrates that value rationality serves as a normative foundation that provides meaning and purpose in life, enabling individuals to survive and recover without relying solely on material gains.

Traditional resilience is demonstrated by Zenna, Laeli, and Umak. This form of resilience has strong social significance because it is rooted in customs and values passed down through generations. Traditional practices such as parenting patterns, family cooperation, and simple living habits demonstrate that tradition can be a source of strength in the face of less-than-ideal circumstances. In this context, resilience is not built through complex rational reflection, but rather through the repetition of deeply rooted social practices that provide a sense of security and continuity in the characters' lives.

Affective action resilience is found in the characters Asrul and Zenna. This resilience is



reflected in the characters' ability to manage emotional responses, such as anger, fear, sadness, and empathy, so that they do not escalate into destructive conflict. This finding suggests that emotions are not always debilitating but can instead be a starting point for learning and adjustment. Asrul, for example, demonstrates the ability to correct his affective actions after realizing their emotional impact, allowing the conflict to be resolved constructively. This confirms that affective resilience is closely related to emotional maturity and social sensitivity.

Each character displays a different combination of resilience forms, depending on their background, social position, and the challenges they face. Using Max Weber's theory of social action, this study demonstrates that resilience is not only manifested in individual resilience but is also reflected in meaningful, value-oriented social actions that contribute to the sustainability of social relationships. Thus, this novel represents resilience as a dynamic social process, which enables individuals not only to survive, but also to have a positive impact on their surrounding environment.

CONCLUSION

Based on the research results and discussion, the resilience of the characters in the novels studied is reflected in various forms of social action that align with Max Weber's theory of social action. Resilience is not only seen as a character's ability to survive difficult conditions, but also as a dynamic process manifested through meaningful actions based on rational considerations, values, habits, and affective drives. Each character exhibits a different response to life's pressures and challenges, but all of these actions are directed toward maintaining their own survival, dignity, and purpose.

The research findings indicate that instrumentally rational actions illustrate the characters' resilience in designing concrete strategies and steps to effectively achieve specific goals. Value-rational actions reflect the characters' steadfast adherence to principles, moral beliefs, and

life values despite facing limitations and suffering. Meanwhile, traditional actions demonstrate resilience rooted in habits and behavioral patterns passed down through generations as a source of psychosocial strength. Affective actions, on the other hand, demonstrate the characters' emotional resilience that emerges spontaneously in response to specific situations, such as empathy, compassion, and concern for others.

Thus, it confirms that resilience in literary works is not merely a psychological concept, but can also be related to social action, as formulated by Max Weber. Character resilience is built through the interaction between social structures, cultural values, and individual action choices. This finding reinforces the view that literary works can interpret human social reality in depth, enabling us to understand the dynamics of human social action in facing the complex realities of life.

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