



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

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ABSTRACT

Resilience is defined as an individual's psychological ability to adapt, survive, and bounce back from difficult situations, trauma, or significant stress. It's not just about surviving, but also about the process of recovery and becoming stronger after facing adversity. Resilient people are able to manage their emotions and remain productive. In Max Weber's perspective, social action is defined as behavior oriented towards certain goals, whether driven by individual or collective interests. This theory encompasses four main concepts, namely instrumental rationality, value rationality, traditional, and affective action. This study aims to describe the forms of resilience in the novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen using Max Weber's theory of social action. This study uses a qualitative descriptive method with a sociological literary approach. The research data comes from the novel *Dompot Ayah Sepatu Ibu* (2023) in the form of quotations that represent the resilience of the characters' social actions in an effort to break structural poverty. The research data were collected through reading and note-taking techniques using non-test instruments, namely observation guidelines. The research data were analyzed using objective hermeneutics. The results of the study indicate the existence of forms of resilience in Max Weber's four types of social action: instrumental rationality resilience, value rationality resilience, traditional action resilience, and affective action resilience, which are causally interrelated. The research conclusion confirms that these four forms of action are the basis for the resilience of the characters 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

Resiliensi dimaknai sebagai kemampuan psikologis individu untuk beradaptasi, bertahan, dan bangkit kembali dari situasi sulit, trauma, atau tekanan yang berat. Ini bukan sekadar bertahan, tetapi juga proses pemulihan untuk menjadi lebih kuat setelah menghadapi kemalangan. Orang resilien mampu mengelola emosi dan tetap produktif. 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 bertujuan untuk mendeskripsikan bentuk resiliensi dalam novel *Dompot Ayah Sepatu Ibu* karya J.S. Khairen dengan menggunakan teori tindakan sosial Max Weber. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan sosiologi sastra. Data penelitian bersumber dari novel *Dompot Ayah Sepatu Ibu* (2023) berupa kutipan-kutipan yang merepresentasikan resiliensi tindakan sosial para tokoh dalam upaya memutus kemiskinan struktural. Data penelitian dikumpulkan melalui teknik baca dan catat melalui instrumen nontes yakni pedoman observasi. Data penelitian 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
15/04/2026

Accepted
06/05/2026

Published
10/05/2026

Citation	Zahara, 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, Volume 5, Nomor 3, Mei 2026, 2113-2126</i> . DOI: https://doi.org/10.55909/jpbs.v4i3.1367
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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 *Dompét Ayah Sepatu Ibu* by J.S. Khairen is an appropriate location for this research. Broadly speaking, *Dompét Ayah Sepatu Ibu* tells the story of the struggles of two children from a poor family in a remote village, Asrul and Zenna. Asrul and 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 *Dompét 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 succeeded in making the novel *Dompét Ayah Sepatu Ibu* get a Mega Best Seller nomination, namely a novel that achieves a very high level of sales, far exceeding the standards of ordinary best-selling books. Data from sumbar.antaraneews.com states that J.S Khairen has received several awards, the first is the winner of "Write of The Year" by the Indonesian Publishers Association (IKAPI) at the 2024 Indonesia International Book Fair (IIBF). This award was given as a form of appreciation for his contribution to the national book world, the award was given through the work *Dompét Ayah Sepatu Ibu*. Second is, the winner of the "Book of The Year" award at the 2024 Islamic Book Fair in the category of young adult novels given to the novel Best Gift.

This description aligns with Faruk (2010:32), Dewi (2018), Firdaus & Elmustian (2024) who argued that a social group can be considered rational if it contains rationally constructed social institutions, and its members act rationally as well. This view demonstrates 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 addressing 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 *Dompét 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. The researcher also chose Max Weber's social action theory to provide variation in the development of literary scholarship. Literary research is not always about discovering theories but can also uncover new insights, such as resilience in instrumental rationality, resilience in value-based rationality, resilience in traditional action, and resilience in affective action.

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

- 1) What forms of resilience in instrumental rationality are present in the novel *Dompét Ayah Sepatu Ibu* by J.S. Khairen?
- 2) What forms of resilience in value-based rationality are present in the novel *Dompét Ayah Sepatu Ibu* by J.S. Khairen?
- 3) What forms of resilience in traditional action are present in the novel *Dompét Ayah Sepatu Ibu* by J.S. Khairen?
- 4) What forms of resilience in affective action are present in the novel *Dompét Ayah Sepatu Ibu* by J.S. Khairen?

This article contains four research objectives that align with the research questions. The purpose of this research is to describe:

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

This article has several benefits. First, for educators, educators can develop learning strategies and guidance approaches that support the development of adaptability, mental resilience, and stress management in students, so they can

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 resilience and creating a conducive learning environment. Third, for students, resilience provides practical benefits by helping them deal 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 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 process of in-depth 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 according to 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). The Passionate and Phlegmatic Personalities of Zenna in the Novel *Dompot Ayah Sepatu Ibu* by J.S. Khairen (Heymans' Personality Psychology Study). *Speech: Journal of Literature, Language, and Culture*, 3(1), 54–63. <https://doi.org/10.14710/wjsbb.2024.22879>
- 2) Fatmala, Ririn., Sumiman, U., La, O. (2025) The Values ??of the Characters' Struggle in the Novel "*Dompot Ayah Sepatu Ibu*" by J.S. Khairen. *BASTRA Journal (Language and Literature)*: <https://doi.org/10.36709/bastra.v10i1.964>. *Bastra Journal*, 10(1), 158–165.



- 3) Zahron, M. A. (2025). Humanitarian Facts in the Novel "Dompét Ayah Sepatu Ibu" Against the Actuality of Adolescent Life (A Study of Sociology of Literature). *Prosody*, 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; Afifuddin & Sabaeni, 2002). Based on this opinion, it can be understood that qualitative research is understood as an approach in which the researcher acts as the primary instrument in examining the research object that occurs naturally without manipulation. By applying qualitative descriptive methods, researchers are able to analyze data in depth by outlining and describing 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.

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

The data analysis technique used in this study is hermeneutic data analysis, a technique that emphasizes optimal interpretation of data in written form or the elaboration of the meaning contained within the data (Ratna, 2015:46). Therefore, hermeneutic analysis itself is a second-level meaning-making process that follows the reading and note-taking techniques. In the initial stage, the researcher conducted a first-level meaning-making process known as heuristic reading, which involves a literal understanding of the text. Meanwhile, the second-level meaning-making approach was conducted using a hermeneutic approach, which focuses on understanding the implicit meaning 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 consistency between the data obtained and the classification. This aims to facilitate the discussion process in the study.
- 2) Data was analyzed by linking it to the theory that served as the primary foundation for the analysis process.
- 3) To test the validity of the data, the researcher applied 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 were then described in detail and systematically in the research results and discussion sub-chapters, in accordance with the research design. This process included data classification followed by a structured discussion based on the main points (analyzed sequentially according to the discussion points).
- 5) The final stage, summarizing the results of the research analysis.

RESULTS

1. Resilience of Rational Value Action

Resilience of instrumental rationality 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 towards 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, the resilience of instrumental rationality reflects an individual's adaptive capacity to proactively face adversity through rational calculation to achieve optimal goals. The following describes the aspects of resilience of instrumental rationality in the novel, then relates them to Max Weber's theory of social action.

Asrul is depicted as a gentle, empathetic child with a strong 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 planned, systematic decisions, oriented toward efficiency and effectiveness, as shown in the following data.

"He was once held back a grade. So in just a few seconds, Asrul immediately forgot his failure. He would study harder. There was no time, no energy, not even the slightest chance for sadness." Khairen, 2023:77).

The 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 inability to send money to Umi, reflected a goal-oriented

action. Education was seen as a strategic means to achieve a better life in the future, and therefore worthy of prioritization over other needs. Furthermore, Asrul rationally utilized available facilities 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.

Zenna is persistent and consistent in seeking solutions to housing issues. Amidst her busy routine of teaching and selling Tupperware, Zenna still sets aside time and energy to search for affordable housing, as shown in the following data.

"After every teaching session, every time she goes around selling Tupperware, Zenna takes public transportation in any direction to look for affordable housing. The further out she goes, the more land and houses are available at prices that are within their reach." (Khairen, 2023:162).

This data can be interpreted as Zenna's resilience reflected in her persistence and consistency in finding solutions to housing problems. Amidst her busy routine of teaching and selling Tupperware, Zenna still sets aside time and energy to search for affordable housing. This action demonstrates resilience and tenacity in the face of life's pressures, as well as a willingness to keep trying 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 towards the suburbs due to more affordable land and housing prices. This reflects a focus on efficiency and effectiveness, namely adapting search locations to one's financial capabilities. The



link between these two concepts is evident in the optimal utilization of existing resources. Zenna uses relatively inexpensive public transportation and her free time after work to conduct site surveys, ensuring her home search effort is carried out without significantly increasing costs. This strategy demonstrates Zenna's resilience through planned, rational, results-oriented actions.

Zenna is a risk-taker, responsible, and visionary. Her decision to pawn her employee certificate demonstrates courage and a strong determination to fight for the future, even though it carries significant risks. Her "calculate everything" approach reflects her careful and deliberate approach before making important decisions. Zenna is unafraid to start from very modest means, 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 illustrated by the following data:

"They agreed. After calculating everything, Zenna pawned her employee certificate and then took out a mortgage. Two houses at once, with dirt floors, no bedrooms, just a completely empty space." (Khairan, 2023:163).

This data demonstrates Zenna's resilience, demonstrated by 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 rooms, completely empty space" demonstrates that Zenna didn't wait for ideal conditions to act. Instead, she accepted 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 "calculation here and there" process demonstrates a systematic

evaluation of financial capabilities, risks, and benefits. Pawning her employee's decree was chosen as the most feasible means of accessing financing, while taking on two houses simultaneously was a strategy to secure assets amidst limited options. The connection between these two concepts is evident in Zenna's long-term benefit orientation. Despite the modest initial conditions of the house, this decision provided the foundation for residential ownership that could be gradually expanded. Thus, Zenna's resilience is manifested through planned, courageous, and goal-oriented instrumental actions, not simply passive resistance to adversity.

2. Resilience of Value-Rational Action

Resilience of 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 outcomes, 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 aspects of resilience of value-rational action found in the novel, then relates them to Max Weber's theory of social action.

Asrul's character 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 a deep sense of 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 these data, it can be concluded that Asrul views Zenna as a representation of resilience in value-rational action. 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 brought her down, but instead have

fostered 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 get back up?" 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 the 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).

The 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 that underlies her behavior. Zenna does not deny the suffering she has experienced, such as the loss of family members, the failure of personal relationships, and threats to her education. Acknowledging this series of bitter experiences shows that Zenna's resilience is not the result of the absence of problems, but rather the ability to survive and continue living amidst the accumulation of crises. Then, in the context of value-rational action, Zenna's decision to come all the way to meet Asrul is not driven by considerations of personal gain or formal obligations. Her actions are based on the values of empathy, solidarity, and concern for others, which have been internalized as life principles. Although rationally instrumental, these actions do not provide direct benefits for her, Zenna still does them because they view them as aligned with the humanitarian values and moral responsibility she believes 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 to get up or not?" indicates that Zenna has gone through the process of accepting and



making sense of the wounds of her life. Thus, she not only rises up personally but is also able to encourage others to do the same. This is where Zenna's resilience functions actively and constructively.

Zenna's determination to pick up Asrul, even though it "has nothing to do with her directly," 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 value-rational action, namely the ability to endure, rise up, and act consistently based on fundamental values, while simultaneously using the experience of suffering as a basis for strengthening social and humanitarian relationships.

3. Resilience in Traditional Action

Resilience in traditional action can be interpreted as the ability of individuals or community groups to maintain, continue, and interpret traditional practices as a source of social and cultural resilience in the face of change and social pressure. Traditional actions, based on customs and collective memory, provide stability, a sense of order, and continuity of values that strengthen identity and social solidarity. Through the transmission of traditions across generations, communities gain resilience to survive amidst the dynamics of the times. However, the resilience of traditional practices depends not only on the continuity of these practices but also on the community's ability to adapt and reflectively reinterpret traditions to remain relevant in a constantly changing social context. Below, we describe aspects of the resilience of traditional practices found in the novel, then relate them to Max Weber's theory of social action.

Simple living habits are rooted in experiences and values that have been ingrained since ancient times. Zenna's choice to bring her own lunch from home, rather than following her friends to the cafeteria, demonstrates a consistent and repeated pattern of actions, and can therefore be understood

as a traditional action rooted in thrifty and independent living habits, as shown in the following data.

"At lunchtime, all her friends ran to the cafeteria. Zenna didn't. She brought her own lunch from home. Back in high school, especially in third grade, she ate almost every morning only boiled corn." (Khairan, 2023:90)

This data demonstrates that Zenna's simple lifestyle habits are rooted in experiences and values ingrained in her past. Zenna's choice to bring her own lunch from home, rather than following her friends to the cafeteria, demonstrates a consistent and repetitive pattern of actions, and can therefore be understood as a traditional practice rooted in frugal and independent living habits. This habit stems not from instrumental rational considerations, but from everyday experiences that have shaped Zenna's behavior since high school. Zenna's recollection of eating boiled corn almost every morning during her third year of high school demonstrates how simple life experiences have become part of her personal memory, functioning like a collective memory within the family. This habit represents the values of simplicity and resilience in the face of economic constraints. These values are then continually repeated in Zenna's life today, fostering resilience in the face of social pressures, such as the temptation to conform to the lifestyles of her peers.

Laeli's direct assistance after school to help Umi carry firewood to sell at the market reflects a deeply rooted and repetitive habit. These activities were not solely driven by instrumental rational considerations, but rather by traditional values of responsibility, family cooperation, and a spirit of mutual cooperation passed down through the generations, as shown in the following data.

"Laeli, having just returned home from school, immediately helped Umi carry firewood to sell at the market the next day. Toward evening,

the rain came down without a drizzle. It poured down in torrents. The roof of the wooden house leaked everywhere. Umi was anxious. They were the only two in the house. In this village, there were no loudspeakers. For decades, the drum (bedug) had been used to signal the call to prayer. At dusk, the sound of the drum was inaudible. It was drowned out by the torrential rain like bullets. The oil lamp in the house was lit, but it had to be covered with plates on all sides. A strong wind blew it out every now and then. The atmosphere was tense. No amount of storytelling could lull Laeli to sleep. Umi was already so sleepy that she dreamed of coming to pick her up.” (Khairan, 2023:105).

This data can be interpreted as Laeli's involvement in daily life practices rooted in the traditional customs and values of her family and community. Laeli's actions, immediately helping Umi carry firewood to sell at the market, reflect a deeply rooted and repeated habit. These activities are not driven solely by instrumental rational considerations, but rather by traditional values such as responsibility, family cooperation, and a spirit of mutual cooperation passed down through generations. Environmental conditions, such as leaky wooden houses, heavy rain, the absence of loudspeakers, and the use of a drum to signal the call to prayer, demonstrate a traditional lifestyle fraught with limitations. In this situation, Laeli and Umi's actions represent a form of adaptation to less-than-ideal circumstances. The habit of living simply by utilizing traditional tools, such as oil lamps and the drum, is part of a long-standing local community coping mechanism. This practice fosters psychological and social resilience in both Laeli and her family, in the face of natural conditions and limited resources. The resilience of Laeli's traditional practices is also reflected in her ability to cope emotionally amidst the tense atmosphere. Although heavy rain, strong winds, and unsafe housing conditions evoke fear, Laeli remains committed to the lifestyle she has known since child-

hood. The tradition of simple living and the habit of facing hardship without many modern amenities foster Laeli's resilience, allowing her to persist despite the presence of anxiety and discomfort. Umak's habit of accompanying Joven every day after dawn, under still dark skies until he reaches the "last asphalt" at Simpang Rambutan, reflects a pattern of actions that are carried out repeatedly. This practice indicates a traditional action because it is based on old habits passed down from generation to generation, where sacrifice and perseverance in raising children are seen as a family's moral obligation, as in the following data.

"It's okay, just let Umak take you there and pick you up." So, every day after dawn, Umak accompanied Joven, her grandson. Driving under the still dark dawn sky, towards the final asphalt. The name of the last asphalt place is Simpang Rambutan.” (Khairan, 2023:166).

This data can be interpreted as showing that Umak consistently practices family care and responsibility as part of an ingrained lifestyle. Umak's statement, "It's okay, I'll take you there," demonstrates an attitude of acceptance and willingness to take on the role of caregiver without considering personal interests instrumentally. This action is driven more by traditional family values, particularly the role of parents or elderly parents in caring for and protecting family members, including grandchildren. Umak's daily habit of escorting Joven after dawn, under still-dark skies, to the "final asphalt" at Simpang Rambutan, reflects a pattern of repeated actions. This practice signifies traditional behavior because it is based on long-standing customs passed down through generations, where sacrifice and perseverance in childcare are seen as a moral obligation of the family. In this context, distance, time, and unfavorable natural conditions do not hinder Umak from continuing to carry out her role. The resilience of Umak's traditional behavior is evident in her ability to endure. physically and emotionally chal-



lenged by a demanding routine. Her willingness to be active from early morning demonstrates the resilience built from simple living habits and hard work. The tradition of parenting based on emotional closeness and collective family responsibility provides Umak with the strength to consistently fulfill this role, despite the limitations of age and environmental conditions.

4. Affective Action Resilience

Affective action resilience can be defined as an individual's ability to manage, control, and recover from emotional responses that arise spontaneously when faced with challenging or stressful situations. This ability enables individuals not only to express emotions naturally but also to direct these affective actions 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 social demands and the life context they face. The following describes aspects of affective action resilience in the novel, then relates them to Max Weber's theory of social action. Zenna no longer expresses her emotions separately and alone, but rather channels her grief through emotional closeness with Asrul, as shown in the following data.

"The mourning ceremony has passed. While Zenna used to cry by having to find a bucket, pour water, and dip her face into it, now she no longer does. She dips her face into Asrul's chest. They know they only have themselves to get through life." (Khairan, 2023:169).

This data can be interpreted as indicating a significant change in how Zenna expresses and manages her grief. Previously, Zenna was depicted crying in isolation by dipping her face into a bucket, indicating an affective act of individual and closed emotional outpouring. This response reflected her difficult emotional state and the limited emotional support she had at the time. The

link between affective resilience and resilience is evident in the shift in how Zenna deals with grief. In this data, Zenna no longer expresses her emotions separately and alone, but instead channels her grief through emotional closeness with Asrul. This act of dipping her face into 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 this" 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 interdependence. This affective action is adaptive because it helps Zenna maintain emotional stability and move on with her life after the grief event.

DISCUSSION

Based on the research results, forms of social action resilience were identified in eight characters: Asrul, Zenna, Laeli, Umi, Bapak, Irsal, Umak, and Yenti. Each character exhibits a distinct resilience influenced by 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 merely defined as a passive ability to survive, but also as an active process of making decisions, interpreting suffering, and maintaining a meaningful life.

Instrumental rationality resilience is the most dominant category found. This dominance indicates that the characters in the novel tend to respond to life's difficulties through rational considerations oriented toward goals, efficiency, and resource management. The characters Asrul, Zenna, Bapak, and Yenti demonstrate this resilience pattern through strategic decisions, such as prioritizing education, managing finances, choosing the most

feasible means, and avoiding long-term burdens that could potentially worsen life circumstances. Instrumental resilience, in this context, emphasizes that resilience is not only related to mental strength but also to the ability to design realistic and adaptive life strategies to cope with limitations.

Furthermore, resilience in the actions of value rationality is widespread among the characters Asrul, Zenna, Laeli, Umi, and Irsal. This type of resilience demonstrates that the characters' actions are not solely driven by considerations of profit and loss, 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. These findings demonstrate that value rationality serves as a normative foundation that provides meaning and purpose in life, enabling individuals to survive and thrive without relying solely on material gains.

Traditional resilience is demonstrated through the characters of 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 conditions. 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 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 con-

firms 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 (Elmustian & Razak, 2021). Using Max Weber's theory of social action, this study demonstrates that resilience is not only manifested in individual resilience but also reflected in meaningful, value-oriented social actions that contribute to the sustainability of social relationships. Thus, this novel presents resilience as a dynamic social process, enabling individuals not only to survive but also to positively impact their surroundings.

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 the pressures and challenges of life, but all of them are directed toward maintaining their own survival, dignity, and purpose in life.

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' steadfastness in upholding 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.

ACKNOWLEDGMENTS

My deepest gratitude goes to all those who provided support and guidance during the preparation of this article. My thanks go to my supervisor for their guidance and direction. I also extend my deepest gratitude to my family and friends whose constant prayers, encouragement, and support enabled me to successfully complete this article.

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