



The Representation of Poverty as a Social Reality in the Novel *Teruslah Bodoh Jangan Pintar* By Tere Liye: Swingewood's Theory

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ABSTRACT

This study aims to describe the social reality of poverty in Tere Liye's novel *Teruslah Bodoh Jangan Pintar* (Keep Being Stupid, Don't Be Smart) and to analyze how concepts in Swingewood's theory explain the correlation between poverty and social reality in the novel. This study uses a qualitative descriptive method with a sociology of literature approach. The research data consists of narrative excerpts and dialogues that represent poverty. Data collection techniques were conducted through literature review in the form of documentation by reading, recording, and classifying data according to the research focus. The results indicate that the social reality of poverty in the novel includes economic poverty, structural poverty, ecological poverty, cultural poverty, political poverty, poverty in access to health care, and legal poverty. These forms of poverty are depicted through power imbalances, practices of legal manipulation, limited access to basic needs, and the domination of certain groups over the vulnerable. Based on Swingewood's analysis, this novel functions as social documentation that reflects social conditions and critiques social systems. Thus, literary works can be understood as representations of social reality as well as a means of reflection and critique of unjust social structures.

Keywords: poverty, social reality, novel

Representasi Kemiskinan sebagai Realitas Sosial dalam Novel *Teruslah Bodoh Jangan Pintar* Karya Tere Liye: Teori Swingewood

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan bentuk realitas sosial kemiskinan dalam novel *Teruslah Bodoh Jangan Pintar* karya Tere Liye serta menganalisis konsep-konsep dalam teori Swingewood menjelaskan korelasi antara kemiskinan dan realitas sosial. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan sosiologi sastra. Data penelitian berupa kutipan narasi dan dialog yang merepresentasikan kemiskinan. Teknik pengumpulan data dilakukan melalui studi pustaka berupa dokumentasi dengan cara membaca, mencatat, dan mengkasifikasikan data sesuai fokus penelitian menggunakan pedoman observasi. Hasil penelitian menunjukkan bahwa realitas sosial kemiskinan dalam novel *Teruslah Bodoh Jangan Pintar* meliputi kemiskinan ekonomi, kemiskinan struktural, kemiskinan ekologi, kemiskinan kultural, kemiskinan politik, kemiskinan akses kesehatan, dan kemiskinan hukum. Bentuk-bentuk kemiskinan dalam novel *Teruslah Bodoh Jangan Pintar* digambarkan melalui ketimpangan kekuasaan, praktik manipulasi hukum, keterbatasan akses kebutuhan dasar, serta dominasi kelompok tertentu terhadap masyarakat lemah. Berdasarkan analisis teori Swingewood, novel *Teruslah Bodoh Jangan Pintar* berfungsi sebagai dokumentasi sosial yang merefleksikan kondisi sosial sekaligus sebagai kritik terhadap sistem sosial. Dengan demikian, karya sastra dapat dipahami sebagai representasi realitas sosial sekaligus sarana refleksi dan kritik terhadap struktur sosial yang tidak adil.

Kata kunci: kemiskinan, realitas sosial, novel

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INTRODUCTION

Poverty is an interconnected social reality that reflects not only economic deprivation but also structural inequalities inherited from social systems and public policies. Poverty is a condition where individuals or groups have little or no access to adequate economic resources, education, and health care, forcing them to work harder to meet their daily needs. Poverty is a significant and persistent issue. We find poverty in even the most remote corners of the globe, as it is a complex and unresolved issue. In Indonesia, poverty is part of a social narrative that persists across generations, manifested in the form of alienation, stigma, and structural violence against the poor.

According to Nurkse (Papua et al., 2019), poverty is caused by a mutually reinforcing and difficult-to-break cycle: the vicious circle of poverty. In this view, poverty occurs due to a number of interrelated factors: underdevelopment, market imperfections, and a lack of initial capital. These three factors contribute to low levels of community productivity. This low productivity impacts the low income received by individuals or groups. This results in severely limited savings and investment capacity, thus diminishing the incentive to overcome underdevelopment. This ongoing underdevelopment leads to an endless cycle of poverty.

This demonstrates that poverty is not merely an economic phenomenon, but a true social reality. Because poverty is a real and observable social fact, it encompasses all realities within society. Therefore, this phenomenon requires deeper exploration to discover the forms of social reality and solutions to the relationship between poverty and social reality.

This novel illustrates the existence of certain groups in society that, through their power, are able to exert hegemony over those below them. In Tere Liye's novel *Teruslah Bodoh Jangan Pintar*, hegemony is seen through the perspectives of society and the elite, who normalize inequality, as if poverty is the result of the ignorance of the

common people, rather than an unequal social structure. This is then connected to economic exploitation, where the lower classes are depicted as working hard, but the results only benefit a handful of wealthy and powerful individuals who monopolize resources. Legal injustice is also apparent through a judicial system that protects the interests of dominant groups, while the poor often do not receive the justice they deserve.

In Tere Liye's novel *Teruslah Bodoh Jangan Pintar*, the issue of poverty is depicted not only as an economic issue but also as a complex and multi-layered social reality. Tere Liye presents characters living with limited wealth, education, and social opportunities, making poverty seem an inseparable part of their lives. The forms of poverty presented are not simply related to material deprivation, but also encompass social marginalization and limited access to education and knowledge that could improve their lot.

Swingewood (in Wahyudi, 2013) argues that literary works do not stand alone but rather connect fictional characters in a novel with situations created by the author based on the creator's sociocultural background. Writers often produce literary works that reflect social realities (Setiawan, 2022). With this approach, literary works can be read as responses to specific social conditions, including the issue of poverty. This approach is relevant for analyzing the novel *Teruslah Bodoh Jangan Pintar*, given that Tere Liye frequently voices criticism of social injustice through his characters who come from poor backgrounds.

Although considerable research has been devoted to the novel *Teruslah Bodoh Jangan Pintar* using various approaches, research on poverty as a social reality through Alan Swingewood's sociology of literature approach remains lacking. This demonstrates that Indonesian literary works contain numerous social representations. However, these studies have not fully explored how poverty operates within social structures within literary narratives. This gap suggests the need for further research to address this gap.



Therefore, this study will discuss how the social reality of poverty appears in Tere Liye's novel *Teruslah Bodoh Jangan Pintar*. And how is the correlation between poverty and social reality in Tere Liye's novel *Teruslah Bodoh Jangan Pintar* from Swingewood's perspective?

This study aims to describe the forms of social reality of poverty in Tere Liye's novel *Teruslah Bodoh Jangan Pintar* and explain the correlation between poverty and social reality in Tere Liye's novel *Teruslah Bodoh Jangan Pintar* from Swingewood's perspective.

It is hoped that this research will demonstrate how literary works can be used as educational media, especially by educators to explain to students that literary works are not only entertainment but also a means of understanding the social reality around them. The researcher gained valuable experience researching the representation of poverty in social reality through literary works in the form of novels and can deepen his knowledge of the sociology of literature and its application in literary works. This research will also serve as a reference for developing other research and increasing the number of literary researchers on the issue of poverty in Indonesian literature.

METHOD

This study uses a descriptive qualitative approach, a type of research that utilizes data as is, without changing or manipulating it to suit the researcher's needs. The aim is to uncover the hidden meaning of the information obtained. The information in this study can be in the form of ongoing phenomena, recurring events, or theoretical or practical opinions (Abubakar, 2021; Raco, 2010; Razak, 2017). This qualitative research is highly relevant in analyzing the representation of poverty in Tere Liye's novel *Teruslah Bodoh Jangan Pintar*. This is because poverty in literary texts is a real, as-is, social phenomenon that actually occurs in society,

presented through characters, events, and the setting of the story.

The data source for this research is the novel *Teruslah Bodoh Jangan Pintar* by renowned Indonesian novelist Tere Liye. Published in 2024, this novel has received considerable attention from novelists, as Tere Liye, as the author, uses his work as a medium to convey criticism of the government. The data analyzed consist of narrative excerpts and structural elements in the novel that directly depict the representation of poverty. This narrative excerpt was chosen because it clearly demonstrates how the author constructs a story world rich with social meaning. Structural elements such as plot, characterization, and setting are also considered to uncover the relationship between the literary text and the social phenomena that are the focus of the research.

Data collection in this study utilized a literature study technique in the form of documentation. Literature study is a data collection method that involves studying and understanding theories from various literature related to the research being conducted (Sudayanti, 2025; Logita, 2019; Darusalam & Hussin, 2016). Data collection through literature study is conducted by researchers by investigating theories, opinions, and main ideas from various sources, such as books, journals, and research relevant to the problem being studied.

The data analysis technique used in this study was content analysis, as it is considered the most appropriate for examining the meaning and social messages contained in literary texts. Content analysis is a research technique that systematically and objectively breaks down the apparent content of communication with the aim of uncovering the hidden meanings behind the messages conveyed (Fraenkel et al., 2012; Eriyanto, 2011; Afifuddin & Saebani, 2002). Through content analysis, the forms of poverty represented in the novel *Teruslah Bodoh Jangan Pintar* can be explored. This analysis was conducted by identifying elements of the story,

dialogue, and narrative that reflect social reality, then interpreting them using Swingewood's theory. Thus, content analysis helps understand the relationship between the literary work and the social conditions that underlie it.

The data validity technique for this study was carried out through diligent observation and theoretical triangulation. The research involved careful and repeated readings of Tere Liye's novel *Teruslah Bodoh Jangan Pintar* to gain a deeper understanding of the text's content, particularly its depiction of poverty as a social reality. This diligence was carried out to ensure that the data obtained accurately reflected the context of the story and to avoid errors in interpretation. This study employed theoretical triangulation by comparing the results of the analysis using Swingewood's theory with other relevant theories or approaches to social reality and poverty. This aimed to strengthen the analysis so that it did not rely solely on a single theoretical perspective.

RESULTS

Poverty is an interconnected social reality that reflects not only economic deprivation but also structural inequalities inherited from social systems and public policies. Poverty is a condition where individuals or groups have little or no access to adequate economic resources, education, and health care, forcing them to work harder to meet their daily needs. Poverty is a significant and persistent issue. We find poverty in even the most remote corners of the globe, as it is a complex and unresolved issue. In Indonesia, poverty is part of a social narrative that persists across generations, manifested in the form of alienation, stigma, and structural violence against the poor. According to Nurkse (Papua et al., 2019), poverty is caused by a mutually reinforcing and difficult-to-break cycle: the vicious circle of poverty. In this view, poverty occurs due to a number of interrelated factors: underdevelopment, market imperfections, and a lack of initial capital. These

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In Tere Liye's novel *Teruslah Bodoh Jangan Pintar* (*Continue to Be Stupid, Don't Be Smart*), the issue of poverty is depicted not only as an economic issue but also as a complex and multi-layered social reality. Tere Liye presents characters living with limited wealth, education, and social opportunities, making poverty seem an inseparable part of their lives. The forms of poverty presented are not simply related to material deprivation, but also encompass social



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Although considerable research has been devoted to the novel *Teruslah Bodoh Jangan Pintar* (Keep Being Stupid, Don't Be Smart) using various approaches, research on poverty as a social reality through Alan Swingewood's sociology of literature approach remains lacking. This demonstrates that Indonesian literary works contain numerous social representations. However, these studies have not fully explored how poverty operates within social structures within literary narratives. This gap suggests the need for further research to address this gap.

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Data 1

"Living in a village is clearly different from living in a big city. There is no 24-hour electricity—they rely only on generators, limited access to transportation,..." (Liye, p. 96)

Forms of poverty this data is Economic Poverty.

Data 2

"Bad. Who knows where all the fish in the sea have gone?" Toni sighed. He walked with a limp—ever since his leg was shot. "It's not even enough to pay the diesel fuel, to pay the crew." (Liye, p. 112)

Forms of poverty this data is Economic Poverty.

Data 3

"The opponent you defeated in the final was the son of a provincial official. So, whatever the method, the other athlete had to be eliminated. He also held a recommendation from the central board." (Liye, p. 144)

Forms of poverty this data is Economic Poverty.

Data 4

"I suspect this has something to do with our refusal to sell the land," residents whispered."They deliberately turned off the electricity so we wouldn't feel comfortable

living here anymore.” (Liye, p. 191)
Forms of poverty this data is Economic Poverty.

Data 5

“But the port problem is trivial. The bigger issue is that after a year of operation, the gold mine began to have a negative impact on the environment...” (Liye, p. 112)

Forms of poverty this data is Economic Poverty.

Data 6

“Mining waste flowing into the open sea also damages the local people’s livelihoods. It used to be easy to catch fish around the island. Now, who knows where the fish have gone...” (Liye, p. 113)

Forms of poverty this data is Economic Poverty.

Data 7

“They should be grateful that I bought time to protect the votes of the undecided group. Tell them to focus on winning the election! Tomorrow, the matter of those damned residents who objected can be taken care of. Stop whining like little children. If I lose, old mining cases can be reopened by the new government, and we could all go to jail!” (Liye, p. 67)

Forms of poverty this data is Economic Poverty.

Data 8

“But what can we do now, Mrs. Sri?” Dandy complained, “When the people considered the most independent and competent also approve the project. Who else can we hope for? We’re stuck!” (Liye, p. 350)

Forms of poverty this data is Economic Poverty.

Data 9

“Yes, continue to be stupid, don’t be smart. Spend time with the village elders who are as stubborn as you. You’ll live in this village until you die. For hundreds of years, your children and grandchildren will have the same fate.” (Liye, p. 188)

Forms of poverty this data is Economic Poverty.

Data 10

“Even when they arrived at their respective units, they opened the door and laughed. In the front room, on the expensive carpet, there was a large box piled knee-high, as a token of thanks and welcome. Inside the box, stacked with dollar bills. Cash. The payment they received was complete.” (Liye, p. 351)

Forms of poverty this data is Economic Poverty.

Data 11

“What happened? Their children began to develop diseases caused by mining waste. Witnessing this, the residents’ anger flared again.” (Liye, p. 114)

Forms of poverty this data is Economic Poverty.

Data 12

“Should we take him to the provincial town, Toni?” Siti asked her husband. Toni fell silent. His wife knew perfectly well that they had no money. “If we take him there, how will we pay?” (Liye, p. 115)

Forms of poverty this data is Poverty Access to Health Care.

Data 13

“The stall owner turned and saw a bag lying on the asphalt. The bag contained evidence, photographs, correspondence, and a complete list, which visiting the new flower garden. I screamed in anger, and my fellow journalists



protested, but it was no use; he still didn't have the courage." (Liye, p. 59)

Forms of poverty this data is Poverty of Legal Access.

DISCUSSION

1. The Social Reality of Poverty in Tere Liye's Novel "Teruslah Bodoh Jangan Pintar" (Keep Being Stupid, Don't Be Smart)

1.1 Economic Poverty

Economic poverty in Tere Liye's novel "Keep Being Stupid, Don't Be Smart" is depicted through the characters' daily lives, who are limited in meeting basic needs. This includes limited access to basic needs, difficulty finding employment, and minimal wages. This condition is depicted from the outset through descriptions of the residential environment, which lacks facilities, such as the lack of 24-hour electricity and limited access to transportation.

This quote demonstrates the limited access of village residents to basic facilities, such as electricity and transportation, which directly impacts their quality of life. This situation illustrates the development inequality between urban and suburban areas experienced by the lower classes. From the perspective of Alan Swingewood's sociology of literature, this depiction positions the literary work as social documentation, as the novel vividly captures the social conditions of the poor as they occur in reality. Through the details of the characters' daily lives, the author presents a portrait of economic poverty as part of an unequal social structure.

Economic poverty is also evident in the employment sector. Uncertain incomes, high operational costs, and the characters' desperate needs further compound the layers of poverty. This situation reflects the social reality of coastal communities who depend on nature for their livelihoods but lack adequate economic protection.

This quote shows the character's declining income due to the destruction of the fishing industry, which had been their primary source of

livelihood. The instability of the catch and the character's crippled physical condition exacerbate the family's economic situation. This situation reflects the economic vulnerability of small communities who depend on nature for their livelihood without adequate social protection. According to Alan Swingewood, this situation demonstrates that literary works reflect social conditions, because the character's experiences represent the reality of marginalized fishing communities.

1.2 Structural Poverty

Structural poverty is not solely caused by individual limitations, but rather arises from social systems and policies that do not favor the lower classes. The novel depicts this through the inequality of the social system and power relations that do not favor the lower classes. One example is seen in the world of sports, where achievement and hard work are trumped by elite relations and recommendations from those in power. This situation demonstrates that access to social mobility is limited by an unfair structure, making it difficult for lower-class individuals to escape the cycle of poverty.

This quote indicates inequality in the social structure, where power and elite relations determine outcomes more than individual ability. Achievement and hard work are not primary factors because the system is controlled by certain interests. This demonstrates the closed access to social mobility for the lower classes. According to Swingewood, this condition shows that literary works reflect unfair social conditions.

Structural poverty is also evident in the unequal power relations between the government or officials and the common people. The officials act as instruments of coercion, not protectors of the community. This situation indicates a lack of space for dialogue and legal protection for citizens. In this context, poverty arises as a result of a repressive power structure that denies communities the opportunity to determine their own destiny.

This quote demonstrates the deliberate blackout to force residents to leave their homes, and the physical violence that occurred when they refused to relocate further emphasizes that the state or authorities are not present as protectors, but as instruments of oppression. These actions reflect an abuse of power that directly impacts the community's quality of life. Within Swingewood's theoretical framework, this incident serves as both social documentation and social critique of repressive power structures.

1.3 Environmental/Ecological Poverty

Ecological poverty in the novel is depicted through ecological damage that directly impacts people's lives. This form demonstrates that poverty occurs when people lose their livelihoods due to environmental degradation, placing certain groups in vulnerable and marginalized positions.

Gold mining activities are depicted as damaging the surrounding environment, from marine pollution, declining fish catches, to the loss of natural habitats. The natural environment that previously supported the community's lives has transformed into a foreign and inhospitable space. This condition demonstrates that environmental poverty is the result of a social structure that prioritizes economic profit over the sustainability of community life.

From this quote, we learn about the initial impact of mining activities on the surrounding environment. The damage to the port and coastal areas indicates development that does not consider environmental sustainability. An environment that was once beautiful and full of various animal life has transformed into an unhealthy and unsustainable one. These changes clearly impact the lives of humans and animals within the area, losing their homes, shelter, food, and survival. Communities must bear the consequences of policies they cannot control. In Swingewood's view, this depiction serves as social documentation of the reality of environmental degradation.

Furthermore, the quote above illustrates the impact of marine pollution, which can eliminate fishermen's livelihoods. Ecosystem damage directly impacts the community's economic poverty. The sea, where people earn their living from fishing, is threatened by pollution caused by other parties. For mining companies, environmental pollution may not have a negative impact, but for fishermen, it can have a devastating impact on their lives. They will lose their primary source of income and even their homes. This situation reflects the close relationship between environmental damage and poverty. Within Swingewood's framework, literature functions as both a reflection of social conditions and a social critique of the exploitation of nature.

1.4 Political Poverty

Political poverty is demonstrated by the weak position of the people in the public decision-making process. This form of poverty is related to the limited role and involvement of the people in the political process and public policy-making. Institutions that should be independent are instead biased towards the interests of elites and investors. As a result, the people lose their voices and have no space to fight for their political rights. This situation demonstrates that poverty is not only material but also involves the loss of the right to participate in the democratic system.

The quote above exposes political practices that prioritize the interests of elites and investors over those of the wider community. The decisions made are not entirely based on public aspirations, but rather are directed at protecting the interests of the ruling group. Institutions that should be independent and carry out oversight functions instead display bias toward those in power, thereby losing their primary role as a channel for the people's interests.

This situation reflects the weak position of the people in the political system, where their voices and interests receive insufficient space. From the



perspective of Alan Swingewood's sociology of literature, this depiction serves as a social critique of undemocratic political practices that tend to marginalize the interests of the common people.

Furthermore, political poverty is reflected in the despair experienced by prominent figures. This occurs when the public loses trust in state institutions and lacks adequate access to voice their interests. This situation demonstrates the weak position of the public within the political structure, rendering them unable to influence public decisions that directly impact social life.

This quote demonstrates the loss of public trust in the institutions that should channel aspirations. The lack of room for hope indicates the stifling of citizen political participation. When all avenues for advocacy and political participation are closed, the public tends to be passive and powerless in the face of policies that harm them. This situation demonstrates the political poverty experienced by the public. According to Swingewood, literature reflects the social conditions of politically marginalized communities.

1.5 Cultural Poverty

Cultural poverty is influenced by culture and ideology that foster resignation, a lack of critical thinking, and an acceptance of social inequality. This situation demonstrates that poverty can persist when society is trapped in a mindset that limits efforts to change, placing certain groups at a social disadvantage.

Cultural poverty in the novel is reflected through the hegemony of thought that normalizes ignorance and resignation. The phrase "continue to be stupid, don't be smart" symbolizes how society is encouraged to be uncritical in order to remain easily controlled. This mindset limits collective awareness and hinders social change.

This quote demonstrates the existence of cultural hegemony that indirectly encourages society to remain uncritical and accept the situation

as it is. This mindset makes ignorance seem normal and even safer than being critical. As a result, existing social inequalities are ignored, and social change becomes difficult to achieve.

Ignorance, in this context, is not simply a lack of knowledge, but rather a condition maintained to ensure society remains easily guided and controlled. From the perspective of Alan Swingewood's sociology of literature, this depiction serves as a social critique of dominant ideologies deliberately constructed to maintain power and ultimately perpetuate poverty in society. Furthermore, another cultural impoverishment is the destruction of social values due to the dominance of money and power, namely the practice of giving monetary rewards as a "thank you." This demonstrates how public moral and ethical values are trumped by material interests. Decisions that should favor the common good are instead controlled by capital.

This data illustrates how money and material rewards play a significant role in controlling public decision-making. Decisions that should consider the common good are instead guided by the interests of certain individuals or groups. Actions that are fundamentally detrimental to society are then legalized through financial compensation, making them appear justified.

In such conditions, moral values, ethics, and social responsibility are increasingly marginalized. Society no longer judges a policy by its impact on the public interest, but rather by the material benefits it receives. This situation reflects a cultural poverty of values, where money becomes the primary metric for shaping attitudes and decisions, while the common good loses its rightful place. From Swingewood's perspective, this depiction constitutes a social critique of the entrenched ideological poverty.

1.6 Poverty in Access to Health Care

Poverty in access to health care is not only caused by economic factors, but also by unequal

distribution of health facilities, the remoteness of medical services, and health policies that do not fully support the poor. This situation indicates that certain groups experience difficulties in maintaining and restoring their health, thus directly impacting their quality of life and social sustainability.

The poverty in access to health care in the novel is illustrated by the conditions of the most vulnerable groups in society, particularly children and the poor, who must bear the health impacts of a polluted environment. The emergence of various diseases resulting from mining waste demonstrates that the development process does not have a balanced impact on all levels of society. In fact, the poor are the most impacted and must face significant health risks without adequate protection.

This quote demonstrates that children are the most vulnerable to the health impacts of environmental pollution. In these conditions, they must bear various health risks without adequate protection from responsible parties. This situation demonstrates that the impacts of development are not shared fairly, as the most vulnerable groups suffer the most severe consequences. Children and the poor lack the bargaining power to protect themselves from these risks. From the perspective of Alan Swingewood's sociology of literature, this depiction serves as social documentation, as the novel vividly captures the inequalities in access to and protection of health care that exist in society. The increasingly limited access to healthcare due to economic constraints and inadequate infrastructure also appears in the novel. The high cost of medical treatment, coupled with the long distances to healthcare facilities, forces people into a difficult position in determining life priorities. In these situations, health is often sacrificed to maintain daily life.

This quote illustrates that limited economic conditions are a major factor hindering people from accessing healthcare. The relatively high cost of treatment makes it difficult for the poor to access

adequate medical care, so healthcare is no longer seen as an easily met need. This situation demonstrates clear social inequality, where only certain groups can afford adequate healthcare. Through the experiences of the characters depicted in the novel, it is clear that health issues do not exist in isolation but are closely related to the social and economic conditions of society. In Alan Swingewood's view, this depiction demonstrates how literary works can reflect social reality through the lived experiences of their characters.

1.7 Legal Poverty

The lack of access to justice is depicted through various acts of silencing witnesses and systematic attempts to eliminate evidence. When people try to fight for justice, they instead face pressure in the form of violence and intimidation. This situation demonstrates that the legal system is not functioning as it should in providing protection to citizens, especially those who come into direct contact with powerful forces.

This quote reveals the weak legal protection received by witnesses and members of the public who dared to challenge those in power. The prepared evidence, which became a tool for challenging the law, was deliberately removed by certain parties. In this situation, the law is not enforced fairly but can easily be influenced and manipulated by those with political and economic power. As a result, the common people lack security when seeking justice. This situation reflects unequal access to justice, where the law does not function as a means of protection for all citizens. From the perspective of Alan Swingewood's sociology of literature, this depiction demonstrates literature's function as social criticism, highlighting the inequalities and injustices within the existing legal system.

Furthermore, press freedom is also depicted as under pressure. Journalists are unable to convey the truth due to elite intervention. Information is controlled and reality is manipulated to protect certain interests



This data demonstrates attempts to restrict press freedom through interference from those in power. The media cannot carry out its functions freely because the information circulating is under the control of certain parties, while facts and truths detrimental to those in power are deliberately hidden from the public. This situation prevents the public from receiving complete and balanced information, thus violating their right to know the truth.

2. The Correlation Between Poverty and Social Reality in Tere Liye's Novel *Teruslah Bodoh Jangan Pintar (Keep Being Stupid, Don't Be Smart)* as Perceived by Swingewood

In Swingewood's view, literary works cannot be separated from the social context in which they emerge, as literature is both a product and a reflection of the social structures, ideologies, and power relations that develop within society. Similarly, Wallek and Warren (2014) also stated that literary works have a close relationship with social reality because they emerge from the author's social environment. Therefore, the poverty in *Teruslah Bodoh Jangan Pintar (Keep Being Stupid, Don't Be Smart)* can be understood as a representation of real social reality.

Through the concept of literature as social documentation that records the realities of community life, *Teruslah Bodoh Jangan Pintar* fulfills this function by documenting various forms of poverty experienced by society, particularly the lower classes who live under economic, political, and power pressures. This is supported by Soekanto's (2012) opinion, which states that poverty is a complex social problem because it is related to various aspects of community life.

The correlation between poverty and social reality in the novel is evident through the depiction of the lives of the characters who experience poverty. Poverty in the novel reflects the social reality of a society that faces limitations in meeting basic living needs. The characters are depicted as having to survive in conditions of deprivation, with

limited access to employment and incomes that are not commensurate with living expenses. This condition represents the social reality of poor people living in an economic system that does not provide equal opportunities. Swingewood emphasized that literary works not only reflect reality but also demonstrate the relationship between individuals and the surrounding social structures.

Swingewood believes that literary works not only record social reality but also serve as a means of social criticism of unequal societal conditions. The novel *Teruslah Bodoh Jangan Pintar* fulfills this function by presenting various forms of poverty resulting from social systems, policies, and power relations that do not favor the poor.

Through depictions of poverty, the author critiques social injustice, such as economic disparities and limited access to law and healthcare. Ratna (2015) states that literary works are often used as a medium to convey criticism of social realities in society. Thus, poverty in the novel serves not only as a narrative element but also as a means to build readers' social awareness.

Based on Swingewood's perspective, it can be concluded that there is a close correlation between poverty and social reality in the novel *Teruslah Bodoh Jangan Pintar (Keep Being Stupid, Don't Be Smart)*. Poverty is depicted not as fate, but as the result of an unfair system and unequal power relations. Through these depictions, reflections, and social critiques, the novel encourages readers to recognize and question social conditions that have long been considered normal.

CONCLUSION

First, based on the analysis of the forms of social reality of poverty in Tere Liye's novel *Teruslah Bodoh Jangan Pintar (Keep Being Stupid, Don't Be Smart)*, it can be concluded that there are seven forms of poverty: economic poverty, structural poverty, ecological poverty, cultural poverty, political poverty, poverty in access to

healthcare, and legal poverty. The quotations in the novel represent various forms of poverty that constitute social realities in society. Through concrete events experienced by the characters, the novel demonstrates that poverty is a social reality that cannot be separated from the social structure surrounding the lives of the lower classes.

Second, through the application of Alan Swingewood's concepts, the correlation between poverty and social reality in *Teruslah Bodoh Jangan Pintar* can be understood more deeply and critically. The concept of literary works as social documentation, social reflection, and social criticism demonstrates that this novel serves as a record of the various social inequalities actually experienced by society. Thus, Swingewood's theory asserts that poverty in the novel is not merely an individual issue or destiny, but rather the result of an unjust social system. Through the characters and plot of the novel, *Teruslah Bodoh Jangan Pintar* not only represents social reality but also invites readers to recognize, question, and critique the social structure of poverty that persists in society.

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