

## THE SOCIAL REALITY OF EGYPTIAN SOCIETY IN 1967 AD IN THE NOVEL AL KARNAK BY NAJIB MAHFUDZ

Heniatu Zahroh \*, Abdul Basid

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

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### \*Corresponding Author:

18310113@student.uin-  
malang.ac.id

**Abstract:** The social reality of Egyptian society in 1976 immortalized in a literary work such as in the novel Al-Karnak by Najib Mahfudz. This is unforgettable history because at that time Egypt was in an unstable phase. This unstable situation gave rise to many forms of social reality in Egyptian society. The aims of this study are reveal the social reality of the material and nonmaterial type depicted in Najib Mahfudz's novel Al-Karnak based on Emile Durkheim's perspective. This research uses type of research is qualitative descriptive research, data collection techniques are reading, and note-taking strategies. Data analysis used data reduction techniques, data presentation, and conclusion. The results of this study are the social reality of the type of material in the novel Al-Karnak by Najib Mahfudz using Emile Durkheim's perspective is buildings, electronics, and regulations and nonmaterial social reality in Najib Mahfudz's novel Al-Karnak using Emile Durkheim's perspective is morality, collective consciousness, collective representation, social currents, and collective mind.

**المخلص:** الواقع الاجتماعي للمجتمع المصري عام 1976 خلد في عمل أدبي مثل رواية الكرنك لنجيب محفوظ. هذا تاريخ لا ينسى لأن مصر في ذلك الوقت كانت في مرحلة غير مستقرة. أدى هذا الوضع غير المستقر إلى ظهور العديد من أشكال الواقع الاجتماعي في المجتمع المصري. هدف هذا البحث إلى الكشف عن الواقع الاجتماعي في رواية نجيب محفوظ الكرنك بناءً على نظرية إميل دوركهايم. هذا البحث هو بحث وصفي نوعي، وتقنيات جمع البيانات التي تقرأ، واستراتيجيات تدوين الملاحظات. استخدم تحليل البيانات تقنيات تقليل البيانات وعرض البيانات والاستنتاج. نتائج هذا البحث هي الواقع الاجتماعي لنوع مادة في رواية الكرنك لنجيب محفوظ باستخدام منظور إميل دوركهايم المباني والإلكترونيات والأنظمة والواقع الاجتماعي غير المادي في رواية نجيب محفوظ الكرنك باستخدام منظور إميل دوركهايم. الأخلاق والوعي الجماعي

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## والتمثيل الجماعي والتيارات الاجتماعية والعقل الجماعي.

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### **Introduction**

The social reality occurred in Egypt in 1967 AD was precarious. This is the impact of Egypt's defeat against Israel in the six-day war. After the war, Egypt experienced a very severe economic crisis. The crisis was not only caused by war but also caused by the chaos of the Egyptian government system. The social reality emerged at that time was the distrust of the Egyptian people towards the government of Anwar Sadat and the political turmoil during his leadership. The chaos got worse after Egypt entered into the Camp David agreement (a peace treaty between Egypt and Israel). The Egyptian people think that the agreement made by Anwar Sadat with the Israel side will give more space for Israel to exploit Egypt (Ulum, 2019).

The chaos grew even more, when the Muslim Brotherhood organized a rebellion and demanded a revolution. The Muslim Brotherhood based on voicing the aspirations of the Egyptian people, which at that time were not well received by the government, and the government even made arrests of influential people within the organization. In addition, Gamal An-Nasheed, the former president of Egypt who the Muslim Brotherhood overthrew, asked America to help freeze the movement of the Muslim Brotherhood. This illustrates that the reality occurred in Egypt in 1967 AD was internal chaos between the government and its people (Ulum, 2019).

Social reality is social facts in society. Social reality occurs not only in the real world but also in the novel. The novel as a literary work that arises from the experience and imagination of the author is a picture or representation of people's lives. The novel can also reveal problems in society (Faruk, 2002). The novel is written with sentences can make the reader live in them, one of which is the novel by Najib Mahfudz entitled Al Karnak. The novel describes various forms of Egyptian social reality at the end of 1967 AD. This novel is very suitable for being used as an object of research using social reality theory based on Emile Durkheim's perspective (Sumardjo, 1939).

Social reality is a theory that has emerged since the 19th century, pioneered by a French sociologist named Emile Durkheim. This theory arose because Emile Durkheim disagreed with Comte's statement that human life is always subject to dogmas. Durkheim

stated that human life is about carrying out obligations and rights based on language, customs, habits, and laws that exist in society. The picture is facts or actual social reality resulting from an interaction carried out by humans themselves and the surrounding community (Ginting, 1990).

Based on Emile Durkheim's perspective, social reality is divided into material social reality and non-material social reality. Material social reality is a reality that can be felt by the five senses such as buildings, electronics, and regulations. Meanwhile, non-material social reality is a social reality that the five senses cannot handle. Non-material social reality, according to Emile Durkheim divided into five types: (1) morality; (2) collective consciousness; (3) collective representation; (4) social flows; and (5) collective mind (Hartono, 1994).

The concept of social reality, according to Emile Durkheim, simply includes three things; (1) social facts are how humans act, whether formal or not. Social points arise because of external coercion need that requires them to carry out social interactions; (2) the basic assumption put forward by Durkheim is that social phenomena are natural and affect individual consciousness and behavior. Social phenomena such as legal rules, moral burdens, language, and social consensus are something real/factual; (3) these social realities/facts occur in a shared/community life which includes all forms of relationships and characterized by a very high level of intimacy, emotional depth, moral commitment, and social cohesion. Community is built based on human beings in their wholeness, not their separate roles (Muhni, 1994).

Many previous researchers who studied social reality include: (1) Bernd Nicolai in 2002, who conducted by a strategy of reconciliation by combining eksatological and mariological elements so as to create a social reality that leans towards theology (Nicolai, 2002); (2) Alex Viskovatoff in 2003 who who criticizes the theory of social reality which states that reality arises for external reasons only (Viskovatoff, 2003); (3) Raimo Tuomela in 2003 who researched an account of social institutions on the basis of collective acceptance. (Tuomela, 2003); (4) Roger Penn in 2011 who studied arranged marriages in contemporary Western Europe, specifically within Britain, France and Germany. (Penn, 2011); (5) John F. Wozniak, Francis T. Cullen and Tony Platt on 2015 provide intention to create a new theoretical perspective for criminology in social reality (Wozniak, Cullen, & Platt, 2002).

There are similarities and differences between these studies and this research. The similarity lies in the themes and theories about social reality. The difference lies in the object and focus of research. These differences in detail are research conducted by a strategy of reconciliation in social reality (Nicolai, 2002; Tuomela, 2003), Some try to create

a new theory by criticizing the previous theory (Viskovatoff, 2003; Penn, 2011) and which discusses social realities based on customs and culture (Wozniak, Cullen, & Platt, 2002). The object of research in the previous studies above applies the theory of social reality directly in examining social phenomena in society. In contrast, this study uses the theory of social reality in viewing Egyptian society in 1967 AD through the novel Al Karnak by Najib Mahfudz.

There is also research on social reality in novels, such as the article by M. David Stiyo Nugroho in 2020 entitled Social Reality in the Mirror of the Soul Novel by S. Prasetyo Utomo (Emile Durkheim's Theory Study) (Nugroho, 2020). The research is the same as this current study, both in terms of object, theory, and perspective. The researcher's current position is to add to the treasures and enrich the thing of research. This research aims to reveal the forms of social reality in Najib Mahfudz's novel Al Karnak based on the theory of social reality from Emile Durkheim's perspective to confirm that the social reality of Egyptian society in 1976 unforgettable history because at that time Egypt was in an unstable phase. This unstable situation gave rise to many forms of social reality in Egyptian society.

## **Method**

Researchers use qualitative descriptive research because the results are several descriptions or explanations sourced from human behavior, value systems, motivations, aspirations, and lifestyles. They are following the object to be studied by researchers (Susilo, 2010). This type of research is the primary data source used by researchers, namely the novel Al Karnak by Najib Mahfudz, which describes the social reality of Egyptian society in 1967 AD. Secondary data sources used by researchers include books and articles in journals. Science has the theme of social reality.

Data collection techniques applied by researchers are reading and note-taking strategies. The steps taken by the researcher were reading the data as a whole and noting essential things related to social reality research based on Emile Durkheim's perspective (Muhammad, 2010). After that, the researcher carried out data validation techniques such as increasing persistence, triangulation of time and theory, and discussion.

In the next step, the researcher conducted data analysis. The actions taken by the researcher to analyze the data are: (1) the researcher classifies the data according to the form and type of social reality based on Emile Durkheim's perspective ; (2) the researcher presents the data in tabular form; (3) the researcher analyzed the data using social reality

theory based on Emile Durkheim's perspective ; (4) the researcher draws formative and substantive conclusions based on the data that has been obtained.

## Result and Discussion

The novel Al-Karnak by Najib Mahfudz is one of the novels containing various social realities in Egypt in 1967 AD. At that time, Egypt was hit by political turmoil due to the defeat of the war against Israel. Emile Durkheim's theory divides social reality into material and non-material (Suprijono & Pasya, 2013).

### Material of social reality

Material of social reality is everything humans easily understand because of its visible and apparent existence. Material of social reality is made by humans such as buildings, electronic devices, and regulations or laws in society as a form of social interaction (Arisandi, 2015). Here are some objects that describe the social reality in Egypt in 1967 AD.

Table 1. Material of social reality

Forms of social reality based on Emile Durkheim's perspective	Types of social reality	Examples of social reality
Material	Construction	Karnak Café
		Building
		Prison
	Electronic	House
		Tape recorder
	Regulation	Phone
		Nature rule

Table 1. The material of social reality above shows several types of social reality in Najib Mahfudz's novel Al-Karnak based on Emile Durkheim's perspective. The detailed explanation is as follows:

a. Building

The buildings that describe the material, social reality that occurred in Egypt in 1967 AD based on Emile Durkheim's perspective contained in the novel Al-Karnak by Najib Mahfudz are as follows:

1. Karnak Café

The Big Indonesian Dictionary states that a cafe is a place to drink coffee. In another definition, a place to eat with a simple concept that serves food and soft

drinks (Redaksi, 2020). In Indonesia, the purpose of a cafe has developed. Cafes are not just places that serve food and beverages. Cafes have grown and are known as part of the lifestyle in modern society. The cafe used as a place to unwind after a long day of work or a place to just interact with friends (Farasa & Kusuma, 2015).

Najib Mahfudz describes the cafe in his work entitled Al Karnak as follows:

عثرت على المقهى في تنقلي فقصدته. ومنذ تلك الساعة  
صار مجلس المفضل. رغم صغره وانزوائه في شارع  
جانبي صار مجلس المفضل (محفوظ، 1974).  
I found a cafe along the way, and I was intrigued to stop by. And  
since then, Karnak cafe has become my favorite place even though  
the building is small and located at the end of the highway.

The existence of the Al Karnak cafe described by Najib Mahfudz in the novel Al Karnak is not much different from the social reality describes modern society. So it can be seen that Egypt is a trendy area even though it was experiencing chaos at that time. The existence of the Karnak cafe can be proof the Karnak cafe is a material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

## 2. Building

In the social reality of society, towering tall buildings are a symbol of progress and a symbol of wealth (Dewobroto, 2012). Najib Mahfudz, in his work entitled Al Karnak, views tall buildings as a different social reality as stated below:

وترددت طويلا بين انبهاري بالعظمة ومقتي للفرع  
والإرهاب ولم أدر كيف يمكن أن يتظاهر من الحشرات  
ذاك البناء الشامخ (محفوظ، 1974).  
For some time, I oscillated between admiration at the grandeur of  
civilization that had been achieved and my disgust at the use of  
terror and contrived panic and not knowing how to eliminate the  
towering edifice of these despicable and loathsome people.

The tall buildings described by Najib Mahfudz in the novel Al Karnak are government offices or private homes belonging to the Egyptian rulers in 1967 AD, where state-owned buildings are always luxurious and modern. However, governments use wealth and luxury to strengthen and preserve the dominance of

their political power (Sulistiyawan, 2017). These buildings are buildings that the eye can see, so these buildings are said to be material, a social reality that occurred in Egypt in 1967 AD based on Emile Durkheim's perspective (Arisandi, 2015).

### 3. Prison

A prison is a place used to confine convicts to give them suffering and to provide a deterrent effect to the convicts. However, another definition reveals that the function of prison is not only that but another more meaningful function, namely a place used for reflection as an effort to improve the behavior and mindset of the convict (Djisman, 1992). The description of prison in Al Karnak's novel is as follows:

فقال محمد بهجت: كثيرون انتقلوا من مقاعد الحكم إلى  
أعمق السجون (محفوظ، 1974).

Many people have been led from government offices to prisons,  
.said Muhammad Bahjat

Prison is the most familiar building with Egyptian society in 1967 AD. Not a few people go in and out of prison just because the actions of the authoritarian and oppressive government. Some people are put in prison for no reason or fault. Everyone deemed to threaten the government's power will end up in prison. Prison is a room that is tangible and can be felt by the five senses so that it can be said prison is a material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

### 4. House

One of the characters in Al Karnak's novel named Ismail who born to a low-income family, but he is an intelligent and critical person, so he was able to finish his studies to get a bachelor's degree at one of the modern Egyptian universities where just built at that time (Misrawi, 2010). The knowledge has mastered and the degree. He has obtained should be used to prosper and get his family out of poverty. But what happened was the opposite. After Egypt's defeat against Israel, the government became unstable. Strict government laws silenced his critical attitude, so he could not work according to his field and could not free his family from poverty (Practices, 2016). Ismail's words describe social reality are:

مسكننا مكون من حجرة وحيدة في فناء ريع، الربع كأنه  
أسرة كبيرة يجاوز أفرادها الخمسين عدا، وليس به حمام

ولا ماء، وبه مر خاص واحد في الفناء تحمل إليه المياه  
بالصفائح (محفوظ، 1974).

Our house consists of a room that looks like dirty walls surround it from the outside. The place feels like it is inhabited by one big family of more than 50 people; there is no bathroom or shower. The only toilet is in the corner of the yard, and we have to save water by putting it inside. Gallon.

The depiction of slum houses, cramped rooms, and many family members is Najib Mahfudz's attempt to criticize the government by describing the conditions of society are very different from the lives or situations of state officials. Egypt's defeat in the war against Israel had a destructive impact on people's lives. The authoritarian government and did not want to listen to criticism made the life of the Egyptian people in 1967 AD even more miserable. The house is a building that looks and has a form that proves the house is a material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

b. Electronic

Najib Mahfudz, in his work entitled Al Karnak, describes Egyptian society in 1967 AD as a modern society. This social reality is evidenced by several statements that mention electronic goods such as tape recorders and telephones.

1. Tape Recorder

The tape recorder in Najib Mahfudz's novel Al Karnak appears when a character named Qurunfula invites his loved ones to visit his apartment. Qurunfula as a legendary dancer and owner of the Karnak cafe described by Najib Mahfudz as an established and modern person. This can be seen from the furniture in his house, which is contained in the following quote:

زينت حجرت الجلوس بالورود ومدت مائدة حافلة  
وتصاعدت أنغام راقصة من جهاز تسجيل (محفوظ،  
1974).

The sitting room was decorated with flowers, sumptuous food, and dance music played continuously on a tape recorder.

Najib Mahfudz did not describe how the tape recorder was in 1967 AD, but the tape recorder in the novel quote is no different from today's tape recorders, both electronic devices that function to play music. Tape recorders are objects that



can be seen, heard, and touched, so the tape recorder is a material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

## 2. Phone

The telephone is an electronic device that Najib Mahfudz also included in the novel Al Karnak as a social reality of Egyptian society in 1967 AD. The existence of the telephone in the novel was seen in an incident where the Karnak cafe suddenly deserted. The cafe's loyal visitors did not come at all. Qurunfula as the owner of the cafe worried because none of his loyal visitors informed him by telephone.

كلهم! ألم يكن بوسعه أن يخبرني ولو بالتليفون؟ (محفوظ،  
1974).

Everything! Should they notify me even if it's just on the phone?

The depiction of the telephone in Najib Mahfudz's novel Al Karnak is not described in detail as to what it looks like, how to use it, and who owns it. But it can be ascertained that the telephone in Egypt in 1967 AD was not a mobile phone that could be taken anywhere because history states that the first mobile phone appeared in 1976 by Martin Cooper (Art., 2016). From this explanation, it can be seen the telephone is a tangible electronic device that categorized as a material of social reality based on Emile Durkheim's perspective.

## c. Regulation

The examples of regulations describe the material of social reality in the form of rules existed in Egypt in 1967 AD contained in the novel Al Karnak by Najib Mahfudz are as follows:

### 1. Nature Rule

The novel Al Karnak by Najib Mahfudz describes an unwritten rule, or it can be said as the law of the jungle in which a person or group in power has the opportunity to act arbitrarily against a vulnerable group. This can be seen in the words of a character named Bahjat:

فقال محمد بهجت: "وضح الحق، قد أرادوا اعتقال  
المهتمين فساقوا أصدقائهم معهم حتى يتم التحقيق  
(محفوظ، 1974).

Muhammad Bahjat said: "The truth has been revealed. The authorities wanted to arrest those they thought were guilty, so they could drag the rest of their friends away.

In this example, the ruler is depicted as a powerful group, while the community is seen as a vulnerable group can be arrested for no apparent reason. But what is heard most often news about the arrests of people who criticize the government. Even anything and anyone who can threaten the government will be subject to sanctions, such as being put in prison or sentenced to death (Wijayanti & Dermawan, 2019). This jungle law is categorized as a material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

### **Non-material of social reality**

Several phenomena can represent social reality in Egyptian society in 1967 AD. These phenomena seem to convey a signal that Egypt's situation was chaotic at that time due to external factors such as the defeat of the war and internal factors such as political and government chaos and authoritarian. Some phenomena of non-material social reality in the novel Al Karnak by Najib Mahfudz are as follows:

Tabel 1. Realitas sosial nonmaterial

<b>Forms of social reality based on Emile Durkheim's perspective</b>	<b>Types of social reality</b>	<b>Examples of social reality</b>
Non-material	Morality	Dzalim
		Rebel
		Greedy
	Collective consciousness	Friendship
	Collective representation	Religious
	Social flow	Anxiety and fear
		Resignation
Collective mind	Daredevil	
	Revolution	

a. **Morality**

Morality is something related to human behavior that arises from within humans as a result of environmental coercion that requires humans to act in such a way (Arisandi, 2015). The examples show non-material of social reality in the form of morality are as follows:

## 1. Dzalim

In 1967 AD, Egypt led by the government of Anwar Sadat, known for its unstable government system. Egyptian society at that time did not believe in Anwar Sadat after the Camp David agreement. The agreement was seen as an effort to protect Egypt from war so that development in Egypt could continue. But on the other hand, Najib Mahfudz describes it as follows:

ولكن ما بال الإنسان فيه قد تضاعل وتهافت حتى صار  
في تفاهة بعوضة، ما باله يمضى بلا حقوق ولا كرامة  
ولا حماية، ما بال ينهكه الجبن والنفاق والخواء  
(محفوظ، 1974).

But what is the power of all that if the people become very weak and oppressed, they are no less valuable than a fly? No personal rights, no honor, no sense of security, and haunted by fear.

The above narration contained in the novel Al Karnak describes the morality of the Egyptian government as tyrannical and does not care about its people. The government is too busy with big things such as producing goods and sophisticated tools, but on the other hand, they oppress and arrest the people for no apparent reason, causing fear. Cruelty is behavior that arises from within humans so that injustice is categorized as a non-material social reality based on Emile Durkheim's perspective (Arisandi, 2015).

## 2. Rebels

The rebellious morality in Najib Mahfudz's novel Al Karnak can be seen in the following expression:

فضحك زين العابدين وقال: "الانتماء إلى الثورة حجة  
شائعة بين أعدائها" (محفوظ، 1974).

Zainal Abidin laughed then said: "Rejection of revolution is a  
common goal for opponents.

The Egyptian people in 1967 AD supported a revolution, but the revolution that the people wanted was a revolution that brought prosperity to all parties. Therefore, Egyptian society was divided into two, namely, the people who supported the process and the people who rejected the revolution. Rebellion is a

trait that emerged in Egyptian society in 1967 AD due to the political turmoil, so rebels are referred to as non-material social realities based on Emile Durkheim's perspective (Arisandi, 2015).

### 3. Greedy

Greed is the desire to get as much of something or more than the required portion (Tahir, 2013). Najib Mahfudz describes greedy in the novel Al Karnak as a social reality in Egypt in 1967 AD.

ولم تكن موارده تسمح له بالتردد الدائم على الملهى  
فامتدت يده إلى اختلاس أموال الدولة (محفوظ،  
1974).

He never had enough money hanging around the ballroom all the time, so he began to corrupt the nation's wealth.

Greed is the morality of a corrupt who is a former government. The life of Egyptian state officials in 1967 AD was shrouded in wealth and luxury that made them complacent and misused their wealth for extravagance. This shows that greed arises from within the corrupt due to a hedonistic government environment, so it is proven that greedy is a non-material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

### b. Collective consciousness

Collective awareness or general awareness is the shared beliefs and feelings of the community, which then form a static system (Arisandi, 2015). The examples that show non-material of social reality in the form of collective consciousness are as follows:

#### 1. Friendship

A friendship arises because of the similarity of thought patterns or comfortable feelings from both parties. Najib Mahfudz lists charity as a social reality in Egypt in 1967 AD in the narration contained in the novel Al Karnak as follows:

انضمت إلى أسرة الكرنك بصفة النهائية ونفذت الأسرة  
في صميم حياتي. منحتني قرنفة صداقتها ومنحتها  
(محفوظ، 1974).

Finally, I became part of the Karnak cafe family. The whole group felt like a part of me. Qurunfula gave me friendship, and I reciprocated.

The friendship between the loyal visitors of the Karnak cafe arises because they have the awareness to be open to each other and have the same goal, namely to carry out a revolution that can prosper all levels of society. This friendship gives rise to a static relationship, so it can be said that friendship is a non-material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

c. Collective representation

Collective representation in all things related to the general pictures of society's collective consciousness, which are symbolized by religion, myths, and legends (Arisandi, 2015). The examples that show non-material social realities in the form of collective representations are as follows:

1. Religious

In Al Karnak's novel, Najib Mahfudz does not forget the element of religiosity in describing the social reality of Egyptian society in 1967 AD. (Yanti, 2015).

فقلت أفتح الحديث: "لندع الله ألا يتكرر المكروه"  
(محفوظ، 1974).

Let's pray to God," I said as a conversation starter so that this kind of thing doesn't happen again.

The Aku character in the novel states that humans always need God in any way, including asking for protection. God in the novel is Allah SWT. This shows that the Egyptian people in 1967 AD embraced a belief in the form of Islam. Religion is a symbol or general description of the collective consciousness of the Egyptian people in 1967 AD, so religion is categorized as a non-material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

d. Social flow

Emile Durkheim did not explicitly mention the definition of social currents. Durkheim gave an example that social currents are like anger, passion, and pity (Arisandi, 2015). The models that show non-material social reality in the form of social currents are as follows:

### 1. Anxiety and fear

Anxiety and fear are feelings that arise because of a threat. The narrative that describes fear and anxiety in the novel Al Karnak by Najib Mahfudz is as follows:

نحن في زمن القوى المجهولة وجواسيس الهواء وأشباح  
النهار (محفوظ، 1974).

We are all indeed in an era when various forms of power are in power; many spies are on standby waiting for our every breath, like shadows that always follow us when we walk during the day.

At first loyal visitors to the Karnak cafe was free to exchange opinions because the Karnak cafe was the safest place that government agents could not possibly touch. But the freedom turned to anxiety and fear after some of them disappeared for a few days without any news or where they had gone. Allegations that some of their missing colleagues have been arrested by the state apparatus under the authoritarian government. This anxiety and fear is a social current because almost every Egyptian society felt it in 1967 AD, so it is evident that anxiety and fear are non-material social realities based on Emile Durkheim's perspective (Arisandi, 2015).

### 2. Surrender

The resignation described in the novel Al Karnak by Najib Mahfudz still has a connection with the previous data, namely that it can be said that resignation is a follow-up effect that arises after people experience fear and anxiety as in the expression of one of the characters in the novel which reads:

ها أنا ذا على حافة القبر، وسيجئ الأجل بعد أسبوع أو  
شهر، فيا ربي لم تجعل به قبل أن يدركني هذا اليوم  
الأسود؟! (محفوظ، 1974).

Right now, I'm close to that death" basically, his expression shows a series of sadness. In a week or so, I will die yes "God, Why did you have to delay this? Can't you hasten this death a little so that I don't have to face this very dark day?"

Anxiety and fear are natural feelings felt by people who are under stress. He thought he was always being watched by someone who might suddenly take his life. From this anxiety comes resignation. More precisely, surrender in life. He wanted to die immediately because he could not stand the fear and anxiety he felt and could not stand the chaos of Egypt and the government's arbitrariness in punishing, convicting, and taking action against the people who dared to criticize the Egyptian government system in 1967 AD. This resignation is a picture of social currents: society or non-material social reality based on Emile Durkheim's perspective (Arisandi, 2015).

### 3. Brave

The problems in society always divide people into two groups with different responses. If the previous data presents a picture of the reality of the surrendered Egyptian society, then this data shows enthusiasm and courage.

"إذن فلنحارب، لا حل إلا الحرب" (محفوظ،  
1974).

Alright, then let's go to war. That's the only way out.

Courage is an attitude emerged in Egyptian society in 1967 AD because they wanted a revolution. They consider that fighting back is the right thing to stop the arbitrariness of the authoritarian Egyptian government and as an effort to improve the life of the Egyptian people after experiencing the defeat of the war against Israel in 1967 AD. Their goal is to form a new system of government that is peaceful and can be fully controlled (Al-Ayyubi, 2016).

This kind of courage did not only appear among the Egyptian people in 1967 AD. Indonesia has also experienced a revolutionary movement that aims to overthrow the second President, Suharto, in 1998 AD (Gischa, 2022) and recently, the spirit of the revolutionary struggle occurred in Myanmar in February of this year 2021 AD and continuing until now (BBC, 2021). From these cases, it is evident courage is a social current or a non-material of social reality based on Emile Durkheim's perspective (Arisandi, 2015).

### e. Collective mind

Collective mind is initially arises from the thoughts of individuals who then reach a level of agreement and a genuinely close relationship for a purpose (Arisandi,

2015). The examples that show non-material of social reality in the form of collective consciousness are as follows:

1. Revolution

Behind the chaos that occurred in Egypt in 1967 AD, many people were aware of the importance of a revolution could create state stability. In the end they have the same goal, namely to form a good state order and based on democracy.

بل الديمقراطية. لترفع الوصاية عن العرب. الحرية!...  
الحرية! (محفوظ، 1974).

Democracy! Responsibility must come from all Arabs.  
Independent! Independent!

Revolutions like the quote from Najib Mahfudz's novel Al Karnak generally occur amid an oppressed society such as Egyptian society in 1967 AD. Egypt is in chaos due to the defeat of the war against Israel. Besides that, the public's distrust of the government's performance so that individual thoughts emerged that then reached an agreement and natural relations for the realization of the Egyptian revolution. Such a phenomenon is an example of a non-material social reality from Emile Durkheim's perspective (Arisandi, 2015).

Najib Mahfudz describes these realities through narrations and conversations of the visitors to the Karnak cafe who are not ordinary people. They are important people who used to be influential in the government. Some common people have broad and unusual thoughts and insights. They always talk about something related to the government and the chaos of their country and the greed of the rulers, such as the neglect of human rights and the silence of the aspirations of the people.

The material and non-material social reality that occurred in Egypt in 1967 AD based on Emile Durkheim's perspective is in line with James Scott's opinion. He said the states that the existing government during times of war, revolution, depression, or national liberation efforts are generally authoritarian. The government the rulers are often unable to do. The government doesn't want to admit that they failed. They are always ambitious to improve again in ways that a ruler should not do (Scott, 1998).

## Conclusion



From the explanation above, it can be seen that the social reality that exists in society based on Emile Durkheim's perspective is divided into two, namely material of social reality described as something that can be touched and seen physically. In Najib Mahfudz's novel Al Karnak, material of social reality is depicted with Karnak cafes, prisons, buildings, and houses. Meanwhile, non-material social reality are abstract phenomena can be felt, such as Morality, collective consciousness, collective representation, social flow, collective mind in the novel Al Karnak by Najib Mahfudz.

The social reality occurred in Egypt in 1967 AD was the political instability caused by Egypt's defeat in the war against Israel. This is exacerbated when Anwar Sadat's government entered into the Camp David agreement with Israel. This effort gave rise to internal upheaval among the Egyptian people. After the course, Egypt's political development has become more stable, as evidenced by the excellent cooperation between Egypt and Arab countries and countries in Europe to date. Researchers hope that readers or future researchers will be able to explore social realities both in society directly or in literary works. This needs to be done to identify problems in society or a country and then find solutions.

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