

Social Criticism in The Short Story “Lailatu Zifaf (Wedding Night)” By Najib Kailani

Muhammad Thoriqussuud*¹, Malik Fahad¹

¹Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, Indonesia

[*thoriqussuud@uinsby.ac.id](mailto:thoriqussuud@uinsby.ac.id), a71219056@student.uinsby.ac.id

Abstract: Every literary work created conveys certain messages about social life from the author's point of view, these messages may be the author's way of addressing real social problems. Social criticism contributed to clarifying this issue. Social criticism will show readers that every literary work is a mirror of social and cultural life. The purpose of this research is to describe the forms of social criticism in the short story "Lailatu Zifaf (wedding night) by Najib Kailani from the perspective of literary sociology. This research uses a sociology of literature approach that focuses on the theory of social criticism. The data collection technique used in this research is note-taking technique. The data that has been collected was analyzed using a descriptive method with content analysis. The data source of this research is the short story “Lailatu Zifaf (wedding night) by Najib Kailani. The results showed the forms of social criticism in the short story "Lailatu Zifaf (wedding night) by Najib Kailani, namely (1) social criticism of forced marriages, (2) social criticism of the barbarity of husbands against their wives, (3) social criticism of the perceived position of women lower than men. And there are two forms of delivery of social criticism in this short story, namely (1) direct delivery, and (2) indirect delivery.

Keywords: *Social Criticism, Short Story, Najib Kailani.*

INTRODUCTION

According to Noor (2009), literary works are the structure of a fictional world, meaning that reality in literary works is an imaginary reality that is not the same as the reality of the real world. The literary work itself, even though it is fiction, still refers to reality in the real world (As'adi et al., 2017). Meanwhile, according to Semi (1989), literary works receive influence from society and at the same time can give influence to society. One of the genres of literary works is the short story (Faisal, 2018). According to Wellek and Warren in (Wiyatmi, 2013) the content of literary works related to social problems, in this case, is often seen as a social document, or as a portrait of social reality. So, literary works can be witnesses to what happened, one of which is a social problem that is the target of writers to be used as material for criticism in writing.

In the sociology of literature, a literary work functions the same as other aspects of culture, so the only way is to return the literary work to the midst of society, understanding it as an inseparable part of the overall communication system (Sipayung, 2016). Literature is a reflection of society. Thus,

literature can reveal the problems that exist in society. Because literary works cannot be separated from the social life of the people. Even literary works can be said to be a portrait of a society. Literary works reveal events at a certain time. Literary works carry the spirit of the era. Therefore, literary works are often used as a medium of social criticism by authors. Usually due to dissatisfaction with the existing reality. Then by the author through the creative process, the feeling of dissatisfaction is made into a literary work as a social critique. As stated by Rahayu (2017) that social criticism can be hidden in a literary work (Adiyanti et al., 2021).

The real author does not take people's material for granted to be used as a literary text. The author has sensitivity in choosing materials, so the author has his worldview. Literary works, including short stories, can describe reality. However, the reality in the short story is a reality that has been re-created by the novel's author. The reality depicted in the short story is indeed sourced from the reality that exists in society. The author raises this and tries to rewrite reality according to the

idealized world (Alsyirad & Rosa, 2020).

Almost all social problems are presented by the author with various aspects and different expressions in each literary work. The problems presented can reflect various social realities, which means what social problems are being faced by the community, and what social problems need to be solved by the community. To overcome these prominent problems, not only certain individuals but also the entire community objectively see and find suitable solutions (Hieu, 2021).

Social criticism is a satire or a response aimed at something that happens in society. Social criticism arises when there is dissatisfaction with the reality of life which is considered not in harmony. The existence of violations in people's lives will lead to criticism within the community itself. Social criticism in a literary work is a form of concern for critics of social or community life situations that are not in accordance with the norms that should be (Diah et al., 2021). Constructive social criticism does not only contain criticism, reproach, or responses to certain situations but also contains social

innovations so that social harmonization is achieved. Criticism can be delivered directly or indirectly (Marzuki et al., n.d.). In line with this opinion, Endraswara in the (Hieu, 2021) revealed that every literary work created conveys certain messages about social life from the author's point of view, these messages may be the author's way of addressing real social problems. Social criticism contributes to clarifying the issue. Social criticism will show readers that every literary work is a mirror of social and cultural life. Social criticism is a satire, a response, which is aimed at something that happens in society when there is a confrontation with reality in the form of lameness or depravity. Social criticism is raised when life is judged to be incompatible and inharmonious when social problems cannot be overcome and social change leads to dissociative impacts in society. This indicates that social criticism in a work is a critique of social problems that occur in a society (Pratiwi, 2019). According to Wilson in (Badariah, 2021) social criticism is an assessment or consideration of everything about society, everything in the form of norms, ethics, morals, culture, politics and other

aspects of social life. In line with this opinion, Soekanto (2014) said that inequalities are considered a social problem by the community, depending on the system of social values of the community, but there are some common problems faced by society in general, for example: the problem of poverty, crime problems, family disorganization, problems of the younger generation in modern society, wars, violations of societal norms, population problems, environmental problems, and bureaucracy (Sriwahyuni & Asri, 2020).

The short story is one of the literary works created by the author with the hope that readers can enjoy, understand, contemplate, and use it. A novel usually tells about human life in interacting with the environment and the times. Nuryatin (2010) argues that short story is a work of fiction, but can also be compiled from a fact. Because the reality contained in the theme is a form of fact contained in the shell. Thus short story It may also contain the author's experience (Wahyono, 2015).

One of the short stories that are very interesting for the author to be used as research material is the short story Lailatu Zifaf (Wedding Night) by

Najib Kailani. The reason the researcher chose this short story is that to the author's knowledge this short story has never been studied by anyone in terms of social criticism. Even though the short story "Lailatu Zifaf (Wedding Night) contains concern over the deprivation of women's rights. This is felt to correlate with abuse, both physical and mental. It is known that women are destined to be born as a generation of change for the sake of self-deprecation, family, and even the nation. However, the contents of the story in the short story "Lailatu Zifaf" are very sad to see from the side of the main female character. The women in this short story were destroyed when they were young. There is no mercy for them, women are used as a means of satisfaction for men. Whereas women as living human beings must be treated as human beings, not as mere objects. So that the social criticism contained in the short story needs to be expressed in more depth

Previous research on social criticism of literary works has been carried out by many researchers. Some of them, such as what Mulyaningsih (2017), entitled "Social Criticism in Tik Drama Scripts by Budi Yasin Misbach: A Hermeneutic

Approach". The results of the study show that the Tik drama script focuses criticism on three aspects, namely politics, socio-culture, and economics.

The next relevant research conducted by Febriyanto et al (2021) entitled "Social Criticism in Short Stories by Raudal Tanjung Banua" the results of the research shows that social criticism in the short story focuses on the problems of natural destruction, economic problems, plagiarism practices, the partiality of the press media, to criticism of dirty political practices.

The next relevant research was conducted by Pratiwi et al (2019) entitled "Social Criticism in W.S Rendra's Poetry Collection: Community Life in Indonesia". The results showed that social criticism in W.S Rendra's collection of poems contained three elements of social criticism, namely about social status, and poverty, , and government.

The next relevant research was conducted by Indah Sri Wahyuni & Yasnur Asri (2020) with the title "Social Criticism in the Novel Nayla by Djenar Maesa Ayu". The results of the study show that social criticism in the novel contains three elements of social criticism, namely poverty,

crime, family disorganization, violation of societal norms, and the environment.

The difference between this research and the studies that have been mentioned lies in the research object. The research object above uses a collection of Indonesian-language poetry, drama, novels, and short stories. As for the object of this research, namely short stories in Arabic. In addition, the object of previous research has not focused on feminism, while the object of this research only discusses feminism.

Based on the problems that have been stated above, this research will examine Social Criticism in the Short Story "Lailatu Zifaf (Wedding Night)" Sociological Studies of Literature. The purpose of this study is to describe the forms of social criticism and the form of delivery of these criticisms in short stories. "Lailatu Zifaf (Wedding Night)" by Najib Kailani from the perspective of the sociology of literature. Through the implementation of social criticism, we can understand and know in depth the creative process of the author in creating his literary work. The results of this study can be used as a reference for similar themed studies.

This research is literary research that uses descriptive qualitative methods. Qualitative methodology as a research procedure that produces descriptive data in the form of data and observed behavior (Moleong, 2014). Qualitative research methodology is used to describe descriptively the social criticisms contained in the short story "Lailatu Zifaf (Bride Night)" by Najib Kailani.

The data collection technique used in this study is the note-taking technique (Mahsun, 2017). This is because the objects in this study are words and sentences contained in the text in the short story Lailatu Zifaf (Wedding Night) by Najib Kailani. The data collected in this study are in the form of words, expressions, and sentences that reveal social criticism in the short story Lailatu Zifaf (Wedding Night) by Najib Kailani. The data source in this study is the short story "Lailatu Zifaf (Wedding Night)" by Najib Kailani.

RESULTS AND DISCUSSION

Short Story Synopsis

This short story the Night of the Bride tells the story of a seventeen-year-old girl named Nurah, who has a conflict in her marriage. Nurah is married to a rich grandfather,

seventy years old. The reason the old man married Nurah was that he knew from other people that Nurah was a beautiful, kind, and virtuous girl. Nurah is a sweet, innocent little girl, and does not like falsehood and injustice. According to him, injustice is a sin. But tyranny is also a valuable teacher because it can uncover forms of evil.

Nurah could not forget an event that happened on her wedding night. At that time Nurah's husband came closer to kiss her. Nurah was as if hypnotized by a grandfather whose beard had turned white, with a hunched back, panting breath, and shaking head and hands like a stroke. Nurah felt a deep hatred for the grandfather who was her husband, to the point that she intended to slam her husband's body. Fortunately, at that time, Nurah was still able to control herself.

It was time for Nurah and her husband to eat together. With his vision blurred due to cataracts, the old man groped the bowl to find out what food was inside. The old man told about his success and valor in the past, such as when he joined the war, became an agile horseman, became a swimmer, and sold pearls. He was known as a man who often married, liked to kill his wife who did not

like his behavior and liked to kidnap women and small children to sell to the market. According to him, everyone knew him, and also many were afraid of him.

At that time Nurah only saw disgusting things from the old man. Nurah continued to listen to all of her husband's arrogant chatter, with feelings of hatred and annoyance. These stories did not scare Nurah but made her want to rebel against her husband even more. Until there was a great verbal argument and a physical clash between Nurah and her husband. Nurah uttered sarcastic and sarcastic words so that the husband became angry and threw his stick at Nurah. But Nurah managed to dodge the stick, and her husband continued to chase her. Nurah's agility was no longer comparable to the ferocity of her elderly husband, so the husband collapsed helplessly, his face pale and his breath short. Nurah was very scared and screamed for help. Then came a man who was his son, and a woman who was his wife and also his two widowed daughters, to help Nurah's husband. They were all very angry and regretted what Nurah had done. Nurah didn't believe what had just happened either.

A low voice came out of the poor old man's mouth, that he had said to talk to Nurah and wanted Nurah to be returned to her father. Then Nurah ran as fast as she could out of the house, her wedding dress still wrapped around her body. Nurah continued to run barefoot, down the dark alley. He did not pay attention to his surroundings until he arrived at the protocol road lit by beautiful lights, and romantic music playing from the radio. At that moment, Nurah began to feel the breaths of life. But then he realized and felt ashamed of the state he was in at that time who was still wearing a wedding dress. Nurah heard voices seducing and teasing her. Nurah felt that she had just come out of the cave after being in it for more than six years, even though it had only happened for a few hours (Mamluah, 2021).

Forms of Social Criticism

Based on the data collection that has been done, the short story *Lailatu Zifaf* (bridal night) by Najib Kailani contains social criticism related to criticism of forced marriages, criticism of husbands' barbarity toward their wives, and criticism of the assumption that women's position is lower than men. These social criticisms will

be described one by one in the following discussion:

Criticism of Forced Marriage

The short story "Lailatu Zifaf (Wedding Night)" by Najib Kailani tells of a young girl who is still seventeen years old named Nurah who is forcibly married by an old grandfather who is seventy years old, Nurah refuses to marry her old grandfather contained in the quote the following:

أنا أكرهه...أكرهه من كل قلبي...وأنا
صغيرة...وحلوة...وأمقت النفاق والكذب
(الكيلاني، ٢٠١٢)

"I hate her...I hate her with all my heart...I'm young...and cute...I hate hypocrisy and lies"

In the quote, it is explained that Nurah actually refuses to marry the old grandfather, because Nurah does not love him and feels she is young, and sweet and does not like the lies of the grandfather's love. he already thought that the old man wanted to marry him because it was only to indulge his lust and ego, therefore young and beautiful Nurah did not want her future to be ruined just because she wanted to indulge in the selfishness and greed of an old grandfather, only Nurah's attempt to refuse him ran

aground because it was suspected he was constantly forced by his family. The forced marriage experienced by Nurah had an unfavorable ending because in the end Nurah was divorced by her husband. As in the following quote:

لا أريد هذه الشيطانة...اذهبوا بما لأبيها...هي
طالق طالق طالق (الكيلاني، ٢٠١٢)

"I don't want this devil, take him to his father, I divorce him, divorce, divorce"

Based on this story, it can be learned that marriage based on coercion not based on mutual love has a greater risk of domestic failure. Forced marriages are marriages that are not with the will and consent of the bride and groom who are getting married or that occur because of pressure or pressure, this can have fatal consequences and not achieve harmony in fostering a household and result in divorce. Family harmony is related to the atmosphere of marital relations in which many families are not harmonious which can be seen from the frequent occurrence of quarrels, disputes, and even violence between family members with one. Many husbands and wives are also unable to maintain marital relations and end up in

divorce and one of the causes of this disharmony is forced marriage.

Therefore, the author of this short story wraps criticism about the risk of forced marriage in his short story by telling a young and beautiful girl who is forced to marry an old grandfather who ends up disharmony in running their household.

Criticism of Husband's Inhumanity Against Wife

Marriage is an inner birth between a man and a woman as husband and wife. The noble goal is to form a happy family or household. However, some people deliberately delay or even get married because of the consideration of marriage as a practice of refusal. Because there are still incidents where the husband is wrong in positioning a wife, considering the wife as a servant and servant.

As the story contained in the short story "Lailatu Zifaf (wedding night)". Nurah as the main character in this short story who is the wife of an old grandfather feels tormented and oppressed for the barbaric behaviors that her husband did to her. As in the following quote:

وكرر الهجوم عدة مرات وفي كل مرة كنت أفلت
(الكيلايني، ٢٠١٢)

"He kept repeating that attack several times and I always dodged his wand"

Then because of Nurah's brave attitude and continued to fight against her husband's injustice, she was finally locked up by her husband. As in the following quote:

وأخيرا حصرتني في ركن من أركان الغرفة، كان
على يميني الصوان ومن خلفي الحائط وعلى
يساري مرآة التسيريحة ومقعدها وورع عصاها
(الكيلايني، ٢٠١٢)

"And finally he locked me in a corner of the room, to my right there was a flint, behind me was a wall and to my left was a cupboard mirror and his seat and he raised his wand"

The quote above shows the injustice of a husband against his wife. Wives who should be given love are often treated savagely only to fulfill the husband's selfishness and greed. Selfishness and greed towards women with the aim of self-gratification should not be done, because it can damage and destroy the feelings of some women who are victims.

Criticism of the Resumption of a Lower Position for Women than Men

All religions teach goodness, all living things have the same position before the Creator. As with men, Islam views women as equal and even glorifies them. This is proven not only in the holy verses of the Koran, but also through the treatment of the Prophet Muhammad towards women, and the rights of women who were given after the arrival of Islam on earth.

The hereditary idea that women are inferior to men is at the root of the problem of gender inequality that still occurs around the world. To erode people's thoughts that have been firmly rooted in it, it takes a thorough effort from various sides, one of which is done by Najib Kailani through his short story entitled "Lailatu Zifaf (wedding night)". This short story, tells the story of a husband who is an old man who treats his wife like he is not his wife, not only him but the general public at that time also still looked down on a woman. They lower the position of women over men. The people described in the story have not been able to sort out the tasks for women, namely as wives or maids. All tasks are equal, and

according to them, it is a natural action that must be done by women. As in the following quote:

لكن للأسف، الناس هم لا يعرفون بين وظائف
الأنثى، كزوجة أو خادمة أو ممرضة، الأنثى
تستعمل في أي شيء ياللعار (الكيلاني،
نجيب، ٢٠١٢)

"Unfortunately, society has not been able to sort out the duties of women, which are the duties of a wife, a maid or a nurse. How cruel"

Forms of Submission of Criticism

The form of submission of criticism contained in the short story of lailatu zifaf is as follows:

Direct Submission Form

The form of direct delivery is described by the characters in a descriptive or explanatory manner. If in the description technique the author directly describes the character of the story that is "telling" or makes it easier for the reader to understand it (Badariah, 2021).

The following is an excerpt from the direct delivery of criticism, Najib Kailani uses straightforward language in his short story "Lailatu Zifaf

(wedding night). Social criticisms that are delivered directly include criticisms of the barbarity of husbands against their wives and criticisms of the assumption that women's position is lower than men's. As in the following quote:

لكن للأسف، الناس هم لا يعرفون بين وظائف
الأنثى، كزوجة أو خادمة أو ممرضة، الأنثى
تستعمل في أي شيء ياللعار
(الكيلاي، ٢٠١٢)

"Unfortunately, society has not been able to sort out the duties of women, which are the duties of a wife, a maid or a nurse. How cruel"

The quote above shows that the direct social criticism expressed by the author towards society in general is still not able to place the position of women on an equal footing with men, they still often underestimate women, especially their own wives. his wife seems to be made his slave who can be ordered according to what he wants. and the following quote:

وكرر الهجوم عدة مرات وفي كل مرة كنت أفلت
(الكيلاي، ٢٠١٢)

"He kept repeating that attack several times and I always dodged his wand"

Then because of Nurah's brave attitude and continued to fight against her husband's injustice, she was finally locked up by her husband. As in the following quote:

وأخيرا حصرتني في ركن من أركان الغرفة، كان
على يميني الصوان ومن خلفي الحائط وعلى
يساري مرآة التسيحية ومقعدها ورجع عصاها
(الكيلاي، ٢٠١٢)

"And finally he locked me in a corner of the room, to my right there was a flint, behind me was a wall and to my left was a cupboard mirror and his seat and he raised his wand"

The quote above shows the direct social criticism expressed by the author through a direct description of the character named Nurah, in the quote the author criticizes the figure of a husband who continues to treat his wife savagely through the description of the character of Nurah against the evil character of the husband who abuses her as he has done. described in the quote.

Indirect Form of Submission

The author conveys the message indirectly. The message is only implied in the story, blending coherently with other story elements. The

reader is tasked with interpreting for himself what the author means (Badariah, 2021). In the short story "Lailatu Zifaf (Wedding Night)", the form of delivery of criticism is indirectly seen in the quote below:

أنا أكرهه...أكرهه من كل قلبي...وأنا صغيرة...وحلوة...وأمقت النفاق والكذب
(الكيلاي، ٢٠١٢)

"I hate her...I hate her with all my heart...I'm young...and cute...I hate hypocrisy and lies"

In the quote above, the author implicitly criticizes the failure of the household due to forced marriage through the words made by the character of Nurah. Nurah said she did not like hypocrisy and lies. This implies that in forced marriages there are usually hypocrisy and lies that disrupt domestic harmony and lead to divorce.

CONCLUSION

Based on the results of the analysis and research data, the researchers concluded that the short story "Lailatu Zifaf (Wedding Night)" by Najib Kailani contains three social criticisms, including criticism of forced marriages, criticism of the barbarity of husbands against their wives and criticism of the assumption that women's

position is superior. lower than men.

The form of delivery of social criticism is divided into two forms, including the form of direct and indirect criticism. More forms of direct criticism are found in the short story "Lailatu Zifaf (Wedding Night)". while the indirect criticism was found to be less, namely criticism of the existence of forced marriages.

REFERENCE

- Adiyanti, R. M., Saadie, M., & Agustini, D. D. (2021). Negeri terluka. *Jurnal Bahtera Sastra Indonesia*, 3(1), 35-44.
- Alsyrad, R., & Rosa, H. T. (2020). Kritik Sosial Dalam Cerpen Langit Makin Mendung Karya Kipanjikusmin : Tinjauan Sosiologi Sastra. *Arkhaiis*, 11(1), 15.
- As'adi, M. H., Saptoni, S. A., Langit, D. I., Karya, E., & Soeharjanto, G. (2017). *Toleransi Antarumat Beragama Dalam Film 99 Cahaya Di Langit Eropa Karya Guntur Soeharjanto (Kajian Sosiologi Sastra)*. 1-7.
https://www.researchgate.net/profile/Mohamad-Asadi-2/publication/343287897_Pengaruh_Polarisasi_Ideol

- ogi_Agama_Islam_Terhadap_Persebaran_Informasi_Di_sinformasi_dan_Hoax_di_Twitter_Indonesia_periode_November_2019/links/5f216bc7a6fdcccc43962ded/Pengaruh-Pola
- Badariah, N. A. (2021). *Kritik Sosial Dalam Novel Al-Yawm AL-Maw'ud Karya Najib Al-Kailani*. Universitas Hasanuddin.
- Faisal, I. (2018). Kritik Sosial Dalam Cerpen "Rusmi Ingin Pulang" Karya Ahmad Tohari: Kajian Sosiologi Sastra. *Doctoral Dissertation, Universitas Diponegoro*, 1–11.
- Hieu, H. N. (2021). Kritik Sosial Dalam Cerpen Mereka Mengeja Larangan Mengemis Karya Ahmad Tohari (Kajian Sosiologi Sastra). *KREDO: Jurnal Ilmiah Bahasa Dan Sastra*, 5(1), 175–191. <https://doi.org/10.24176/kredo.v5i1.6138>
- Mahsun, M. (2017). *Metode Penelitian Bahasa. Tahapan, Strategi, Metode, dan Tekniknya*. Rajawali Press.
- Mamluah, M. I. S. dan An. H. (2021). Stilistika Dalam Cerpen Lailah Az-Zifaf Karya Najib Al-Kailani. *AL-Fathin*, 4(2), 196–208.
- Marzuki, I., Rumaf, N., Fatihaturrahmah, S., Jumroh, A., Studi, P., & Bahasa Indonesia, P. (n.d.). *Bentuk Kritik Sosial Pada Novel Surat Panjang Tentang Jarak Kita Yang Jutaan Tahun Cahaya Karya Dewi Kharisma Michellia*. 1, 19–32.
- Moleong, L. J. (2014). *Metode Penelitian Kualitatif (revisi)*. PT Remaja Rosdakarya.
- Pratiwi, D. A. (2019). Kritik Sosial Dalam Kumpulan Puisi W.S Rendra: Kehidupan Masyarakat di Indonesia. *Cakrawala Linguista*, 1(2), 59. <https://doi.org/10.26737/cling.v1i2.874>
- Sipayung, M. E. (2016). Konflik Sosial dalam Novel Maryam karya Okky Madasari: Kajian Sosiologi Sastra. *Sintesis*, 10(1), 22–34. <https://e-journal.usd.ac.id/index.php/sintesis/article/download/164/151>
- Sriwahyuni, I., & Asri, Y. (2020). Kritik Sosial Dalam Novel Nayla Karya Djenar Maesa Ayu. *Pendidikan Bahasa Indonesia*, 9(1), 90. <https://doi.org/10.24036/108268-019883>
- Titania, D. A., Wiharja, I. A., & Anggraini, N. (2021). Kajian Kritik Sosial Dalam Cerpen

Pada Surat Kabar Jawa Pos Online Edisi 20 September-11 Oktober 2020 (Tinjauan Sosiologi Sastra). Prosiding Samasta.

Wahyono, H. (2015). Variasi Tindak Tutur Dalam Cerpen "Tergoda." *Transformatika*, 11(September), 1-19.

Wiyatmi. (2013). *Sosiologi Sastra*. Kanwapublisier.

الكيلاني، نجيب. (٢٠١٢). الكابوس

وقصص أخرى. الصحوة