

The Social Reality of Japanese Society in Rei Kimura's Novel *Butterfly in The Wind*

Realitas Sosial Masyarakat Jepang dalam Novel Butterfly In The Wind Karya Rei Kimura

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ABSTRAK

Abstract

This study is a literary study that discusses the picture of Japanese society's social reality in a novel by Rei Kimura entitled Butterfly in the Wind. The method used is the descriptive-analytic method. The data are in the form of excerpts or sentence excerpts in novels that describe Japanese society's social reality. The theory used is the sociological theory of literature and Marx's social analysis approach. The research findings revealed that Japanese society's various social realities are depicted in the novel Butterfly in the Wind, including aspects of politics, economy, culture, education, family, morals, gender, religion, and technology. The political aspect illustrated that the government's attitude (bakufu) is arbitrary and unfair, especially among farmers and fishers groups. The economic aspect illustrates the economic gap between groups of aristocrats and ordinary people. Cultural and religious aspects are reflected in Japanese society's patriarchal culture and Buddhist rituals, such as funeral processions. The aspect of education illustrates the unfairness and distribution of education for Japanese society at that time. The family aspect shows a picture of affection between family members, especially parents and children. The moral aspect is reflected in the behavior of people who hate Okichi's background as a concubine. The gender aspect illustrates the gender bias between men and women. Finally, on the technological aspect, Japanese technology's reality is still low compared to European and American countries.

Abstrak

Penelitian ini adalah penelitian sastra yang membahas gambaran realitas sosial masyarakat Jepang dalam sebuah novel karya Rei Kimura yang berjudul Butterfly in the Wind. Metode penelitian yang digunakan adalah deskriptif analitik. Data berupa cuplikan atau kutipan-kutipan kalimat dalam novel yang menggambarkan realitas sosial masyarakat Jepang. Teori yang digunakan adalah teori sosiologi sastra dan pendekatan analisis sosial Marx. Dari analisis disimpulkan bahwa berbagai realitas sosial masyarakat Jepang tergambar dalam Novel Butterfly in the Wind yang meliputi aspek politik, ekonomi, budaya, pendidikan, keluarga, moral, gender, agama, dan teknologi. Dalam aspek politik tergambar sikap pemerintahan (bakufu) yang semena-mena dan tidak adil, khususnya pada kelompok petani dan nelayan. Aspek ekonomi tergambar kesenjangan ekonomi antara kelompok bangsawan dan orang biasa. Aspek budaya dan agama tergambar melalui budaya patriarkat masyarakat Jepang dan ritual agama Budha yang dilaksanakan seperti prosesi pemakaman. Aspek Pendidikan menggambarkan tidak adil dan meratanya Pendidikan bagi masyarakat Jepang pada masa itu. Aspek keluarga menunjukkan gambaran kasih sayang antara anggota keluarga, khususnya orang tua dan anak. Aspek moral tergambar melalui perilaku masyarakat yang membenci latar belakang Okichi sebagai gundik. Aspek gender menggambarkan bias gender

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antara laki-laki dan perempuan. Terakhir pada aspek teknologi tergambar realitas teknologi Jepang yang masih rendah dibandingkan dengan negara Eropa dan Amerika.

1. Introduction

A novel as an imaginative literary work reflects an author's self, personal problems, and motives in a person's life story or several figures. The social reality that the author expresses in his work can be in the form of acceptance or rejection of the author of the existing social reality, so that there is the author's hope to be enjoyed, understood, pondered, and utilized by the reader (Inda, 2018, p. 160; Kosasih, 2012, p. 60).

Rei Kimura is a Japan novelist famous for depicting unique events and characters based on actual events. Through his works, such as *Butterfly in the Wind* and *A Note from Ichiyo*, readers can see Japanese society's reality with the various social dynamics. Rei Kimura's openness in describing Japanese society's social life shows his style and distinctiveness as a writer influenced by the literary style after World War II at the beginning of the Showa era with nuances of romance and naturalism, and realism. One's personal life is transformed into literary works that present the author's criticism, displeasure, anxiety, and despair about Japan's social life. Matters related to this society's social image and social criticism are often found in Rei Kimura's works.

Rei Kimura is a lawyer interested in writing. His works depict events and unique character characters lifted from real events in some of his novels. In this way, Kimura touched on some tragic history, such as the Awa Maru Ship's sinking, a female Kamikaze pilot during World War II, and Ichiyo Higuchi's story a Japanese woman writer who was immortalized in 5000 Yen. The themes of women's struggles are the main topic discussed in most of Rei Kimura's works.

Butterfly In the Wind is a novel by Rei Kimura published in Japan in 2008. This novel depicts Japanese society's social reality in the 19th century, with the main character being a woman. The central conflict is the theme of a female figure's inability to maintain self-respect in the Japanese patriarchal ideology and as a lower-class child.

In the novel, Okichi is born with a charming face in Japan's remote village. At a young age, her father was ordered to become a geisha (芸者 / comfort woman) and forced to become the United States consul Townsend Harris's mistress to serve her while in Japan. After five years of becoming a stranger's mistress, Okichi returned to her village to continue her life. However, Okichi is rejected by her village community because she is considered a cheap woman who has no dignity. As a result of this refusal, Okichi lives in agony because the people around him are shunned.

In this novel by Kimura, the main character is a woman. An illustration of Japanese society's social reality, such as gender issues, social inequality, poverty, can be seen from the novel *Butterfly In the Wind*. The following is an example of a quote that describes the social situation of the novel.

- (1) *Saito dan istrinya sudah memiliki anak perempuan dan selain persoalan meneruskan nama keluarga, yang dibutuhkan Saito saat ini adalah anak laki-laki yang tegap dan kuat untuk membantunya sebagai tukang kayu. Bertambahnya anak perempuan berarti bertambahnya mulut untuk diberi*

makan dan bertambahnya nyawa yang patut dikhawatirkan. Buruh tani seperti dia tak sanggup memberikan kemewahan karena terlalu banyak memiliki anak perempuan. (Kimura, 2008, p. 3)

..... Saito and his wife already have a daughter, and apart from passing on the family name, Saito's needs are a strong and strong boy to help him as a carpenter. More girls mean more mouths to feed and more lives to be worried about. Farmworkers like him could not afford the luxury of having too many daughters.

- (2) ... *Hari berikutnya, setelah terus-menerus bersama-sama, Okichi merasa bahwa dia menyukai Tsurumatsu dan sikapnya yang lemah-lembut itu. Dia lelaki pertama yang memperlakukannya dengan hormat, berbeda dengan ayahnya yang marah kepadanya karena terlahir sebagai perempuan dan semua lelaki di dalam rumah geisha itu menganggap dan memperlakukan semua geisha di situ sebagai barang mainan (Kimura, 2008, p. 24)*

...The next day, after being together continuously, Okichi felt that he liked Tsurumatsu and his gentle demeanor. He was the first man to treat him with respect, in contrast to his father, who was angry with him for being born as a girl, and all the men in the geisha house considered and treated all the geisha there as toys.....

Quotes (1) and (2) are excerpts from the novel *Butterfly in The Wind*. Quote (1) tells of the beginning of the birth of the novel's main character, namely Okichi. Then quote (2) tells of Okichi's meeting with a man named Tsurumatsu who impressed him. The two quotes above show a social situation related to poverty in the peasant community in Japan. Poverty is described as affecting aspects of life and people's ways of thinking that are unhappy with girls' presence in quotation (1), and gender gaps depicted from how women are treated in a social environment, even in the family environment in quotation (2). This is a social reality that directly reflects various aspects of social structure, kinship relations, class conflicts that arise, and population composition in Swingewood & Laurenson's (1972) view.

Through this study, an overview of the reality of Japanese society's social life is described as social, economic, gender disparities, etc. Then, from the description of social life in the novel, it is analyzed what the background of these social conditions is.

Several studies related to this novel have been carried out, one of which is Fransiska (2017) about the psychological analysis of the character Okichi in the novel *Butterfly in the Wind*. Furthermore, there are many studies related to social reality in recent literary works. One of them is the Inda (2018) which examines the novel *Mars* by Aishworo Ang, Listi (2017), which discusses social criticism in the novel *Kazoku Game* by Honma Youhei, a study by Dewi (2017) which examines the novel *Surat Cinta untuk Kisha* by Bintang Berkisah, and Imam's (2017) study on social criticism in the novel *O* by Eka Kurniawan. Mujianingsih (2015) reveals social criticism in Hoshi Shinichi's short story *Hen na Kusuri*; some of the relevant previous studies are used as an implementation motive and reference material in implementing this study.

This study can continue the previous study on social reality in literary works with the object of the foreign novel by Rei Kimura, which discusses Japanese society's life, how Rei Kimura's thoughts related to society's reality and social conditions in

Japan through this study more broadly. It can be drawn in the contemporary context to explain literary works' role in people's lives.

In this study, the sociological approach to the theory of Swingewood & Laurenson (1972) and the concept of sociology of Marxist literature is used to see the content of literary works, objectives, and other things that are implied in the literary work itself and which are related to social problems and realities contained in the novel by Rei Kimura. The sociology of literature approach is considered appropriate because it is based on the basic philosophy of sociology of literature which holds that there is an essential relationship between literary works and society (Ratna, 2003, p. 60). Wiyatmi (2009, p. 97) also expressed similar views, which states that the sociological approach to literature understands literary works concerning reality and social aspects. This approach is motivated by the fact that literary works cannot be separated from the social reality that occurs in society. According to Swingewood & Laurenson (1972), sociology and literature offer the same overview at the primary stage. Sociology is an objective study of humans in society, institutions, and social processes to determine their existence and work patterns.

Regarding literature and society, Swingewood & Laurenson presents three concepts in their literary work approach: literature as a reflection of the times, literature as seen from the production process of its authorship, and literature concerning history. The study focuses on the sociology literary works, the times' reflection, and their relation to history. This is because both Rei Kimura's works are written based on a real story on a timeline not experienced by the author.

Furthermore, sociological studies of literary works tend not to see literary works as a whole but are only interested in the socio-cultural elements in literary works. The study is only based on the story's content without questioning the structure of the literary work. Sociology of literature sees literary works as socio-cultural documents characterized by several things (Junus, 1986, pp. 3-5; Swingewood & Laurenson, 1972, p. 13). First, the elements (content/stories) are taken apart from their relationship with other elements. This element is directly related to a socio-cultural element because the work only transfers that element to itself, for example, the state of the reality of Japanese society's poverty at the end of the shogunate. Second, this approach can image something about women, men, foreigners, traditions, the modern world, etc., in a literary work or in several works that might be seen from a developmental perspective. Third, this approach can take the motives or themes in literary works about realities outside of literary works.

In his analysis, three concepts of Swingewood's sociology of literature are considered. The phenomenon of society in its genetic linearity can be mapped and find aligning these literary works to answer why social reality appears in novels associated with Japanese culture. Meanwhile, in analyzing social reality, classification considerations are used based on Marx's literature's sociological concept. These aspects will be explored in Rei Kimura's novel so that the novel's realization is known and the reasons behind the social reality.

2. Method

There are two kinds of literary research, field research, and literature (Ratna, 2009, p. 39). Field research involves the author as the key informant and sees directly the locations depicted in the literary work if the work is based on the reality of society's conditions. This study is qualitative with a library research approach, which obtains data and information about research objects through books or other

audiovisual tools. The research was conducted in the period January to May 2020. The data that comes from the library sources are then sorted into clusters according to the study objectives. The data is then analyzed by condensing data, displaying data, and drawing conclusions (Miles, Huberman, & Saldana, 2014).

This study uses the descriptive-analytic method. This method is carried out by describing the facts and analyzing these facts (Ratna, 2009, p. 59). According to Sugiono (Sugiyono, 2016, p. 29) descriptive-analytic is a method that functions to describe or give an overview of the object under study through data or samples that have been collected as they are without analyzing and making general conclusions. In other words, analytical descriptive takes problems or focuses on problems as they are when the study is carried out; the results are then processed and analyzed to conclude.

Then this study uses the opinion of Swingewood & Laurenson (1972), which presents three concepts in the approach of literary works, namely literature as a reflection of the times, literature seen from the production process of authorship, and literature in relation to history. In line with Swingewood & Laurenson, Ian Watt's study of literary sociology includes three things.

First, the author's social context. This is related to the reading community, which is related to the author's social position. Social factors found in this context are the author as a person who has a significant influence on the content of his literary work. Second, literature as a reflection of society. In the second aspect, the extent to which literature can be considered reflects the condition of society. Third, the social function of literature, which links literature with social values. This study using the second perspective, namely literature as a reflection of society. At the same time, the approach used in this study is the sociology of literature. Because dissecting work cannot be separated from history, a historical approach is also used.

This research's work steps are data collection, data analysis, and presentation of the results of the analysis. Data collection was done by reading novels (material objects). From the novel, the data were selected and sorted based on predetermined objectives, namely the social realities contained in the novel with the study of Marxist literature (1973), especially regarding the social class of characters in the novel and the author. The results of sorting or grouping research data are then analyzed. The analysis was carried out by means of critical interpretation of the text or research data. The research findings presented descriptively-qualitatively.

The data are 12 sentence quotes from Rei Kimura's s Indonesian translation novel 'Butterfly in The wind,' and categorized based on social reality. The focus of this analysis is the problem of social class structure in the novel. Social class is described to reveal the ideologies that appear in the novel. The analysis begins by identifying the social background in the general description of the development of literary works in Japan to reveal the ideology, social class structure, and the relationship between these figures. In the novel Butterfly in the Wind, the whole story shows contrasts that classify the characters' social structures. The two backgrounds are the social background of the rural poor and the rulers' social background (*shogun / daimyo*). The indication of this rural social background is contained in the novel through the characters' events, namely rural communities where the majority of the population are farmers and fishermen. The problem of poverty appears in the fishermen and farmers group. This group is described as having a low economic life (poor), living under pressure from the authorities, and injustice.

3. Research Findings and Discussion

The research findings revealed the social reality of Japanese society in the novel *Butterfly in the Wind* includes social structure, kinship, class conflicts, and so on, which are divided into nine aspects of social life, namely politics, economy, culture, education, family, morals, gender, religion, and technology. The results are presented in the following table.

Table 1
The Social Reality of Japanese Society in the *Butterfly in the Wind*

NO	Aspect	Reality	Page
1.	Political	- The feudal shogunate government system - The transition from closing oneself (<i>sakoku</i>) to opening oneself.	43, 44
2.	Economy	- Poor farmers and fishermen - Officials who spend much money	5
3.	Education	- Prioritizing the role of men over women - Degrading women (misogynist)	72, 76,
4.	Pendidikan	- Women who do not get proper education	167
5.	Family	- Respect for parents - The feeling of mutual love between families	5
6.	Moral	- Confucianism - Regarding the practice of concubinage (prostitution)	64
7.	Gender	- Injustice in various aspects between men and women	3
8.	Religion	- Buddhist rituals in funerals and weddings	244
9.	Technology	- Japanese technology has not advanced than the West.	28

The following sub-chapter discusses the description of Japanese literary works and the analysis of data with various examples from the novel *Butterfly in the Wind*. Describe some of the social realities found in the novel as follows.

3.1 Description of Literary Works in Japan

Historically, the development of literature in Japan is closely related to its ideological and political history. There was a period of preventing the entry of foreign ideologies in the Tokugawa era. This isolation policy became known as *Sakoku* (鎖国 / politics of isolation) (Situmorang, 1995, p. 60). One of the effects of the implementation of the isolation period during the Tokugawa era was the emergence

of the *genroku* period, namely the glories in Japanese literature and culture. (Widarahesty & Ayu, 2011, p. 59)

In addition, literature in Japan is heavily influenced by society's traditional ideology in the *IE* concept and Confucian teachings from China. The basic tenets of Confucius's basic teachings revolve around living and living relationships (Simpkins & Simpkins, 2000, p. 65). The concept of *jin* (仁) generosity, *ri* (理) attitude and politeness, *Chuu* (中) balance and *Chün-tzu* (冢) wisdom will be reflected in the cultural form in Japan. Then, *IE*'s concept as a form of a family concept that has a deep relationship with the system and structure of Japanese society, a community formed from dispositions that bind each member to status and role. *IE* has the function of regulating the social world and the power to solidify these rules (Ito in Situmorang, 2009, p. 26). These two things influenced literary life in Japan in both the classical and modern periods.

From post-World War II to its peak in the 1970s and 1980s, it was quoted from the New World Encyclopedia website that it was explained that literary works in Japan were dominated by literary works that criticized the morals and norms of Japanese society through the intellectual side. For example, famous writers such as Inoue Mitsuaki wrote various things about atomic and nuclear bombs, Endo Shusaku, who expressed his anxiety about faith and religion. The most famous is the work of Nobel medalist in literature, Oe Kenzaburo entitled *Kojinteki na Taiken* (個人的な体験) which tells the dilemma of a man in dealing with a child who has mental retardation. As a contemporary novelist, Rei Kimura also does the same thing with his works in true history stories in Japan.

3.2 The Reality of Political Condition

At the end of the Tokugawa shogunate around the 19th century, the political conditions in Japan had a dynamic caused by feelings of dissatisfaction with the Tokugawa government (徳川幕府 / *tokugawa bakufu*) due to the depletion of state finances as a result of Tokugawa's *Sakoku* (isolation) politics for the sake of achieving domestic security but also followed by *bakufu* officials who live luxuriously and arbitrarily to the people.

This political condition was reflected in the shogunate's arbitrary behavior to take Okichi as his concubine. As in the following quote.

Data (3) "*kami mendapat perintah membawa putri anda ke kantor gubernur sebagai tamu selain itu, tak ada lagi yang perlu kami katakan. Itu perintah, anda paham.*" (Kimura, 2008, p. 43)

"We have orders to bring your daughter to the governor's office as a guest. Besides, we have nothing more to say. That's an order, you understand."

From the data (3) quote, the shogun's envoy came to see Okichi's family and asked Okichi's father to give his son to be brought to the governor's office to be employed as the shogunate's mistress. The exploitation of women took place during his reign, so rejection could not be carried out under the top brass's dictatorship. A straightforward statement reflects the power of the ruler to command his will. In

another quote, there is a form of attitude and influence of a person who rules, which can be seen as follows.

Data (4) "*kau tau, Okichi sang tunanganmu yang bernama Tsurumatsu, telah meninggalkan. Shimoda untuk ditugaskan ke kota lain atas perintah gubernur. Iya sudah menyerah jadi kamu juga harus seperti itu*" (Kimura, 2008, p. 44)

"You know, your fiancé Okichi named Tsurumatsu, has left. Shimoda to be assigned to another city by order of the governor. Yes, I gave up so you have to be like that too."

This quote was uttered by the shogunate envoy who would carry Okichi. It can be seen how the authorities' behavior arbitrarily takes a woman who already has a husband. Coercion was carried out not only on Okichi but on Tsurumatsu, his fiancé. In his government's political concept is diplomatic relations by making women as materials to perpetuate power. Women are only a symbol in entertaining stakeholders. The writer's awareness can be seen in explaining the face of the Japanese government at that time. The author tries to criticize and show the feudalism system contained in his quotation.

The novel also depicts the reality of Japanese feudal politics, whose government has begun to be aware of and fearful of foreign powers, as evidenced by the fulfillment of Harris' desire to make Okichi his mistress. This is related to the Industrial Revolution in England. Britain expanded its power to Asian countries and succeeded in controlling India. In 1840 they tried to control China. There was an Opium War in which China suffered defeat. China's defeat made the Japanese leaders worried; they were afraid that they would be treated like China by the British. Therefore, the diplomatic relationship that is carried out is to convince the power's leadership structure to undermine its power. The concept of feudalism in politics is how the people must submit to all forms of oppression or oppression of their power. The aspiration to defend the rights of the oppressed will not prevail in the era of government itself.

3.3 The Reality of Economic Condition

The lack of equity in the economic sector is illustrated in the novel *Butterfly in the Wind*. Economic problems give birth to social inequalities and become the root of various mindsets in society and government. Even to meet economic needs, people often are willing to commit crimes such as stealing, robbing, and others. The following excerpts can be found as the economic reality of Japanese society in the novel.

Data (5) "*Di antara kaum nelayan Shimoda yang miskin dan sederhana, apakah gunanya kecantikan semacam itu?*" (Kimura, 2008, p. 5)

"Among the poor and simple fishermen of Shimoda, what use is such beauty?"

The economic reality that gave birth to social disparities in the novel seems to impact Okichi's father's mindset, who is only a fisherman. The fishermen and farm laborers' poor condition made Okichi's father feel that Okichi's birth with a beautiful face was a waste. In a feudalistic and patriarchal culture, women who had a beautiful

face always chose the kingdom and government during the kingdom era. That was what caused a lot of exploitation of women at that time. If a woman has a beautiful face, the family can become rich by marrying her daughter to the royal side. It is not uncommon for every leader or high-ranking government official to have more than one wife.

3.4 Religious and Cultural Condition

In the novel, Japanese society's patriarchal culture is illustrated, namely, a culture with a male lineage. Here is a quote that illustrates it,

Data (6) *"Shogun baru saja mengumumkan undang-undang yang mengizinkan buruh seperti Saito menyandang nama keluarga, hak istimewa yang oleh orang kecil seperti mereka belum pernah diimpikan dapat terwujud dalam era feodal Jepang. Saito amat bangga dengan nama yang telah lama didambakannya dan sangat menginginkan kehadiran anak laki-laki untuk mewarisi Namanya."* (Kimura, 2008, p. 72)

"The shogun recently announced a law that allows workers like Saito to bear a surname, a privilege that little people like them never dreamed of in feudal Japan. Saito is very proud of the name he has longed for and desperately wants a boy to inherit his name."

The one in the above quote seems to have taken pride in that his surname could be passed if he had a son. This follows the characteristics of the patriarchal culture, making men the subject of social activities and social life. In data 4, it is found that the conditions are underlying the existence of the need to have children. They can continue the lineage even though the child is a part of the labor force. With the child's adoption, a law was born that allowed Saito or the son of a laborer to carry this title, and this could not be separated from mere political interests. Followed by the quote is a form of tradition contained in the novel.

Data (7) *"...Tidak sekedar memenuhi tuntutan dan tradisi sosial. Tsurumatsu pernah berkata demikian."* (Kimura, 2008, p. 76)

"...Not just fulfilling social demands and traditions. Tsurumatsu once said that."

In addition to the importance of perpetuating power, the sacred cultural value reflected in the novel respects cultural traditions in marriage. This quote was said by Okichi, who finally met Tsurumatsu again and lived together. However, Okichi concerns traditions, culture, and people's beliefs that will negatively view those who live in the same house without being married. The gap that is found when a society has an informal relationship is certainly not allowed. Not to mention the status of Okichi, who is a former mistress. This shows Japanese society's reality that still adheres to a culture where marriage is a sacred thing as a ritual of human life. Furthermore, the spiritual reality of society is illustrated in the following quote.

Data (8) *"Hanya ada satu hal yang sanggup dilakukannya untuknya, mengurus jiwanya yang tersiksa lalu memberinya upacara pemakaman sebagai penganut agama Buddha untuk membebaskan jiwanya dan memberinya ketenteraman."* (Kimura, 2008, p. 244)

"There is only one thing he can do for him, take care of his tormented soul and then give him a funeral ceremony as a Buddhist to free his soul and give him peace."

This quote is a quote from what the monk said at Okichi's funeral. The Buddhist Okichi was buried in a Buddhist procession. Even though he died in a tragic state of suicide, this shows the reality of people who still hold high regard for religion by carrying out religious rites in Japan.

3.5 Public Education Condition

The reality of the patriarchal society in Japan depicted in the novel also has an impact on education. In Japan, those who receive formal education are men. In this novel, it is described by Okichi, who did not receive a formal education. In contrast to his fiancé Tsurumatsu who lives school life. Here is an excerpt.

Data (9) "*....ada kenangan saat mereka saling mengejek di ruang kelas sekolah.....*" (Kimura, 2008, p. 167)

"..... There were memories when they mocked each other in the school classroom"

Okichi, the main character in the novel, even gets an education after becoming a prostitute and *geisha* required to entertain the nobles in Japan. This illustrates how education in Japan at that time. Of course, everyone who has a background or bourgeois class will receive a formal education even though he is a concubine as he is already part of the nobility.

3.6 Moral Condition

Moral in principle refers to good and bad judgments of something. Measures and judgments about good and bad things cannot just be determined. This assessment is also influenced by the ethics that develop in the community. Ethics is a critical attitude of every individual and community group in realizing morality.

During the feudal era, Confucianism became the basis of morality in Japan. In Confucius, there is the term 五 輪 (*gorin / 5 ethics*). These five ethics are the relationship between children and parents, master and subordinates, differences in wives and husbands, the order of eldest and younger children, and cooperation of equal people. This Confucian ethic was born and lived in China, but in Japan during feudal times, what stood out was subordinates' loyalty to their master who was born in *bushido*. *Bushido* teaches awareness of rank in devotion, including the devotion of the wife to her husband. The following quotation is one example.

Data (10) *Ibunya hanya mampu menggelengkan kepada perlahan, dan Okichi menyadari ibunya tak mampu melawan keputusan ayahnya...* (Kimura, 2008, p. 12)

Her mother was only able to shake her head slowly, and Okichi realized that her mother could not go against her father's decision...

Okichi's mother, although not agreeing with her father's decision to send her to become a *geisha*, was unable to do anything because of her sense of devotion to Okichi's father as the head of the family that the impact of authorization faced by the

lower class will forever feel submissive and obedient to their leaders' decisions without offering forms of rejection and resistance.

Another illustration of Japanese society's moral reality in the novel can be seen in the following quote.

Data (11) *"Suatu hari Okichi mendapat perintah pergi ke desa untuk membeli susu segar untuk Harris, selama perjalanan Okichi berdebar ingin tahu bagaimana sambutan yang akan diterimanya dari penduduk desa. Ketika kereta kuda itu menurunkan Okichi di depan toko pedesaan, Okichi mulai merasa percaya diri dan yakin dengan dirinya sendiri. Senyum di bibirnya langsung memudar saat melihat si pemilik toko koji san, yang telah mengenalnya sejak zaman kanak-kanak, yang selalu menepuk bahunya perlahan dan memberinya kembang gula sekarang sedang melihat padanya seakan-akan dia adalah orang asing. Okichi menyadari bahwa koji-san menganggapnya sebagai makhluk yang hina, semua jelas terpatri dari wajah koji-san yang enggan membalas tatapannya itu."* (Kimura, 2008, p. 64)

"One-day Okichi received orders to go to the village to buy fresh milk for Harris. During the trip, Okichi was excited to know how welcome he would receive from the villagers. When the horse-drawn carriage dropped Okichi in front of the country shop, Okichi began to feel confident and confident in himself. The smile on his lips immediately faded when he saw the shop owner koji san, who had known him since childhood, who always tapped his shoulder lightly and gave him confectionery, was now looking at him as if he was a stranger. Okichi realized that Koji-san thought of him as a despicable creature. Everything was clearly etched on Koji-san's face who was reluctant to return his gaze."

From the above quotation, Japanese society's moral values can be seen, which views a mistress's work as wrong and a disgrace. Okichi's background as a mistress impacts society's behavior in her birthplace differently compared to when she was a child. Society makes Okichi a human being because he has violated moral values by becoming a mistress.

3.7 The Gender in Japanese Society

Gender bias is depicted in Japanese society in the novel. Here is one quote that shows this.

Data (12) *".....Bertambahnya anak perempuan berarti bertambahnya mulut untuk diberi makan dan bertambahnya nyawa yang patut dikhawatirkan...."*(Kimura, 2008, p. 3)

"..... An increase in girls means more mouths to feed and more lives to be worried about...."

Data (12) is the thought of Saito's character, Okichi's father when he found out that Okichi was born with the female gender. It is illustrated that gender equality in Japanese society at that time was a difficult thing to achieve. Women in the novel are depicted as the second gender whose role is not like men. Women are looked down

upon, disgraceful, and will only become a burden for family life. Men's symbols are myths that women will forever be under and have nothing in common with men. According to them, women born are detrimental and cannot be life support for a family. In this case, according to her, women's role is a form of discrimination that defeats women's outward figure. However, it is not uncommon for women to be only used as a symbol of sexuality by men, and men in the proletariat ranks are more useful and can become productive workers.

3.8 Social and family Condition

Furthermore, the novel *Butterfly in the Wind* describes the values of love and love between family members. Here is a quote that shows it.

Data (13) "...Okichi mencintai keluarganya dan desa yang menjadi tempat tinggalnya. Sekalipun mereka tak kan pernah memiliki kekayaan...."
(Kimura, 2008, p. 5)

"... Okichi loves his family and the village where he lives. Even if they will never have wealth.... "

His father and mother share Okichi's love for his family. However, social conflicts occur based on different views or economic factors. Every family member has their rights and obligations. If rights and obligations are not carried out properly, this can lead to conflict and family division. This is illustrated in the novel that makes Okichi's father think that making Okichi a concubine will make Okichi live happily, but on the other hand, Okichi does not like it.

3.9 Technology Condition

The novel depicts modernity brought by the West to Japan, which is still considered a traditional society.

Data (14) ".....Kapal-kapal asing yang aneh telah terlihat dari jauh, melaju ke arah Teluk Shimoda dan menyerbu hunian mereka yang aman dan terpencil itu...." (Kimura, 2008, p. 28)

"..... Strange foreign ships have been spotted from afar, advancing towards Shimoda Bay and invading their safe and secluded dwelling...."

In data (14), American ships coming to Japan are described with a "strange" character. This shows the class difference in terms of technology, especially shipping between Japan and America. Of course, American ship technology is more advanced than Japanese ship technology. Japan does not have a mode of transportation capable of crossing the oceans. Everything is still traditional. Although the Japanese archipelago is a region with a long coastline, modern technology is not the case. Japan did not fully own the influence of modernity in science owned by the West (Logocentrism). So in the novel, the residential bay is one of the descriptions of the place where these ships raid.

3.10 Discussion Related to Previous Research

This study's discussion is based on the concept of the literary approach described by Swingewood & Laurenson (1972), which explains that literature reflects the times, and literature is related to history. The novel *Butterfly In the Wind* reflects both of these things clearly, such as how the reality of the 19th century in the

Tokugawa shogunate in Japan, ideological and cultural values that have implications for people's behavior, and the various conflicts between classes that occur in it.

From the results of the analysis of reality and social criticism expressed by Rei Kimura through the novel *Butterfly In the Wind*, it can be understood that the occurrence of social conflicts is based on the social conditions of society and the factor of the economic class structure of society. This is in line with Marx's literary analysis paradigm, in which in the analysis of literary works, there are aspects outside of literature that consist of the economic class structure of society, which is a determinant factor in literature. This is very much influenced by the identification of the social setting in which the event occurs. The structural relation of literature to society's structure, whose final review is to identify the social phenomena of society which become the reference from the perspective of social conflict between classes.

The structure of Japanese society, which is built on the Confucian ideology as the basis of ideology, and the EI concept, which is the basic concept in various aspects of Japanese society, is the basis of social conflict developed in Rei Kimura's novel *Butterfly In the Wind*. This development has penetrated the political, economic, gender, and educational aspects discussed in the previous sub-chapter. Ummah (2017), in her research results, also prove the same thing, where the culture of Japanese community groups also influences the phenomenon of bullying (*ijime*) in Japan. Conflicts that occur based on ideology are also described in previous research by Zuhirawati (2019), which describes vertical and horizontal conflicts in Syria between *Syi'ah* and *Sunni* ideological groups and the rulers.

When compared with previous literary criticism research, for example in the aspect of political criticism, literary criticism in the novel *Butterfly In the Wind* also deals with criticism of the injustice of the ruler against the people, either done with the permission of the ruler or the abuse of authority of elements in the ruler. Likewise, Inda's research (2018) concludes that there is criticism in Aishworo Ang's novel *Mars* against power, criticism of government performance, criticism of politicians, and criticism of traditional abuse. In the novel *Butterfly In the Wind*, there is also the same criticism of rulers such as *shogun* and *daimyo* who live above the peasants and fishermen groups' suffering.

From this, it can be understood that conflicts that become objects in social reality are based on conflicts with traditional societies' ideology and culture, which are misinterpreted by entities in society, both ruling groups and certain groups of people.

4. Conclusions

The conclusions of this study are the social reality of Japanese society in the novel *Butterfly in the Wind* showing the condition of the economic inequality between the aristocratic (*bourgeoisie*) and the common people (the proletariat), the aristocratic group insufficiency and abundance of wealth, while ordinary groups of people such as farmers and fishers are in poverty. The cultural and religious reality depicted is the patriarchal culture of Japanese society and Buddhist religious rites which are carried out, such as the procession of celebrating birthdays and funerals. The reality of education is depicted in the unequal state of education for Japanese society at that time; education was only for men and closed for women so that Rei Kimura tried to bring up the value of a form of feminism. Family reality describes the affection between family members, especially parents and children. The moral condition of society is illustrated by a society that has traditional thoughts, does not readily accept new or foreign things, which triggers the behavior of people who hate

Okichi's background as the mistress of foreigners. The reality of gender equality in society is depicted with a large gender bias between men and women; women are considered weak and bring difficulties. Finally, technology illustrates the condition of Japanese technology, which is still low compared to European and American countries. This social condition is influenced by Confucianism's traditions and philosophy that live in Japanese society, regulating loyal relationships between groups or classes of society. Such as the loyalty of children to parents, society to the authorities. Everything is closely related to philosophical aspects, namely Confucianism and the *IE* family's concept adopted by Japanese society. In the end, this research is useful to contribute ideas to refresh and enrich literary theories and literary criticism in their application to a novel, especially in the field of literary sociology. Through this research, the sociological approach to literature, which is motivated by the fact that literary works cannot be separated from the social reality that occurs in Japanese society, is reflected in the novel *Butterfly In the Wind* through the analyses that have been carried out.

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