

Symbol of Social Phenomenon in the Drama Script "Orang-Orang Pinggiran" Written by M. Hasan Pabdatabi Syam

A. Asmara^{1,*}

¹Elementary School Inpres 10/73 Welado, Bone, Indonesia

*Corresponding author. Email: a.asmara31@gmail.com

ABSTRACT

This study aims to describe the symbols of social phenomena in the text of the drama "Orang-orang pinggiran" by M. Hasan Pabdatabi Syam. This research uses descriptive qualitative analysis techniques. The data in this study are written data in the form of symbols of social phenomena. The source of the data is the drama text "Orang-orang pinggiran" by M. Hasan Pabdatabi Syam. After being analyzed and described in accordance with data analysis techniques in this study, nine social phenomenon symbols were found which contained in the text, namely (1) the state of the vegetable seller, (2) the life of the busker, (3) the scavenger future goals, (4) the situation of beggars, (5) the life of a pedicab driver, (6) the life of a comforting woman, (7) the assumption of a santri, (8) the life of a newspaper vendor, (9) the behavior of unscrupulous apparatuses. Based on these results, it can be concluded that (1) the phenomenon in all groups was pessimistic. They feel life is getting harder, and the future is uncertain. (2) Some parts found by the writer in the drama text "Orang-orang pinggiran" are real things in daily life. The author of the text tries to compose them to become something more accessible for the reader to understand. (3) The life lived by vegetable sellers, buskers, beggars, scavengers, newspaper vendors, pedicab drivers, comfort women, santri, and security apparatuses, are an inseparable part of the pulse of life in metropolitan communities such as Makassar.

Keywords: drama, social phenomenon, symbol

1. INTRODUCTION

Literary work is the author's appreciation and expression of what is seen, felt and heard, then poured into written form. The disclosure of the author through the story contributes inspiration, ideas, and entertainment value. Literary works are seen as social phenomena and social institutions. Social instability is said because literary works reflect events that occur in society, while social institutions because literary works are a means of reflecting reality in people's lives.

Denzin [1] suggest that literary sociology is a social study of literary works. This study of sociology has three classifications: 1) The author's sociology questions social status, ideology, politics, and others concerning the author's self. 2) The sociology of literary work is concerned with a literary work that is the study's subject, namely what is implied in work and the purpose and mandate to be conveyed. 3) Literary sociology concerns the reader and the influence of sociology on society.

Based on the classification of social science, this study is classified as a sociological study of literature.

One form of embodiment of literary copyright is drama. The story in a drama script can be understood through a diligent reader [2]. Drama scripts are different from other types of literary works, although there are similarities that build a literary work. The difference referred to by the author, namely how to understand and enjoy it. In this way, literary works cannot be separated from life, even literary works are created for the community (readers or connoisseurs). Therefore, literary works display life or social reality that resembles real life.

Drama includes a variety of literature because stories (drama texts) are imaginative in the form of dialogue. Drama as one type of literature has been known for centuries ago. Throughout its history, this type of literature is known as the Romans' performance art, which is a comedy restoration, so it cannot be separated from life in the world [3]. [4] put forward the theory of the origin of drama, namely 1) Originating from primitive

religious ceremonies, story elements are added to such ceremonies which eventually develop into drama performances. Although the religious ceremony has been abolished, this drama is still alive today. 2) Derived from singing to honor the heroes in his burial. In this event, someone tells the hero's life history and eventually, it was exhibited in the form of drama. 3) Originating people's passion for hearing stories, then the stories are played in drama (stories of hunting, heroism, war, etc.)

Gamel [5] drama comes from greek, meaning action or movement as a term drama is a human performance art displayed on the stage through deeds. Thus, the drama is an imitation of human action. Whereas Turner [6] says that drama is symbols of life with a smaller level than life on the universe stage. Furthermore, drama is considered an imitation of human life that is projected to be staged. Wahono [7] says that drama is a story in the form of dialogue about human conflict (contradiction) which is projected through the words and deeds of the perpetrators to the audience. While Syofiani et.al [8] argues that drama is a literary form that portrays events using free and long language.

A phenomenon in the Indonesian Language Dictionary (KBBI) can be witnessed by the senses and can be explained by events and scientifically assessed as facts or facts and even historical events that cannot be ignored. From the same reference social is defined as matters relating to the community, be it regarding communication, development efforts and the public interest.

Basically, social phenomena are related to social values and amoral behavior which are contrary to law and are destructive. Therefore, social phenomena cannot be explored without considering the social measurements of what is considered good and bad. Thus, social phenomena such as; crime, conflict, poverty, divorce, children's delinquency, and preferably. In this case sociology aims to find the cause of the phenomenon. Then sociology not only emphasizes the solution of the phenomenon but tries to overcome the phenomenon [9]. So social phenomena are the result of social interactions between individuals, groups or between human groups.

One of the Indonesian literary works in Makassar in the form of a drama script is considered laden with reflections on social phenomena, namely the drama script "*orang-orang pinggir*" by M. Hasan Pabdatibi Syam. The drama's script reflects the phenomena that occur in the community, such as how sad and sad the scavengers are. Then, behind the lives of scavengers other chains of life intersect, such as the life of beggars, buskers, vegetable vendors, pedicab drivers, newspaper vendors, corn sellers, and young women who are quite coloring the life of today's trends.

The manuscript of the drama is a reflection of the reality that occurs in community life in the middle of the

city of Makassar. This drama script has a pretty exciting dialogue. The language used is very simple, so that readers easily understand the script's contents. However, it is unfortunate that the drama script is still too unfamiliar in the community. So that the community's interest in the play script "*Orang – Orang Pinggir*" is quite coloring and famous in the student environment. One proof of this manuscript's popularity is often used as a place to raise funds (staged) by students.

2. METHOD

This type of research is a qualitative descriptive study. This research study orientates the symbol of social phenomena contained in the drama text "*Orang-orang pinggir*". This study's variable is the symbol of social phenomena contained in the text of the drama "*Orang-orang pinggir*" by M. Hasan Pabdatibi Syam. The data source used in this study is the entire contents of the drama script "*Orang-orang pinggir*" by M. Hasan Pabdatibi Syam. In contrast, the data in this study are texts relating to symbols of social phenomena contained in the drama text.

Collecting data in this study are 1) Reading the drama script and understanding the dialogue. 2) Identifying texts that describe the symbol of social phenomena in the drama text 3) Classifying texts that describe social phenomena in the drama text. 4) Interview with the scriptwriter. Data analysis was performed descriptively. Descriptive analysis is done to predict, explain the problem and prove the data collected based on the results of the reading with the technique; 1) identifying texts that describe symbols of social phenomena 2) analyzing texts that describe social phenomena. 3) Describe the dialog that describes the symbol of social phenomena in the drama text.

3. RESULT AND DISCUSSION

The life of a vegetable artisan before retailers set up supermarkets, and vegetable cultivators still hand in hand to bring their produce to the traditional market. The complaints of the vegetable artisan can be seen in the dialogue quotation (04).

(04) *(RISE FROM SEATING) Who will not be moping and grieving, if the market where I sell ... my vegetables are very quiet from the buyer. (EXTENSIVE LONG BREATH) I don't regret fate, because I know it's sin. It's just that makes me sad and hurt. Why is there not a single vegetable farmer who wants to sell me the produce of his farm. (SINIS) Even though friends, vegetables were supermarkets! All vegetable farmers come to me as well as buyers so that my sales were selling ...*

Advances in technology make retail entrepreneurs compete to set up supermarkets. Small traders with small capital will undoubtedly run over by someone with

capital. The worries of vegetable vendors are very reasonable because middle-class people tend to buy vegetables in supermarkets because they are more complete, clean and fresh. This kind of social phenomenon threatens the lives of small traders, including the vegetable seller. Human desire is too much, especially people who always look up. They raise their standard of living regardless of other people.. This kind of thing is the worries of the vegetable handyman in the dialogue quote (08).

(08) *(IT WAS SITTING BUT IT WOULDN'T BE TRUE) That's right you said that friend! Actually, if only for me, procurement of supermarkets, it does not matter and I'm not like this. But ... my brothers and sisters, our brothers who connect their lives day and night from the sale of vegetables, they are isolated and their lives are threatened with death! (SILENT) They were evicted by the greed of human-masked creatures, who were like wolves in the wilderness. (RAISING BOTH HANDS) ...*

It turned out that buskers also experienced the same fate experienced by vegetable artisans. Even the fate of buskers was worse than the fate of vegetable traders who were inferior to competition. The buskers perform their lives with anxiety in the face of obstacles and challenges that shackle him. This phenomenon is seen in the dialogue quotation (11).

(11) *(SILENT) My fate is worse than your fate. Today, the fate of a busker is like an egg on the tip of a horn*

Everyone works, so the job is the only hope for them to earn a living in carrying out their lives. Likewise, buskers, when they are banned by reason of protecting the image and dignity of the nation abroad, the life of the buskers is also threatened. This social phenomenon is seen in dialogue quotations (13) and (14):

(13) *(ILLUSTRATIVE) You should know that the place where we get a bite of rice to live. Everything is closed to us on the grounds of preserving the nation's image and dignity in the eyes of foreign tourists.*

(14) *You mean ...! Hotels, restaurants, tourist attractions, and other crowded places?*

The quote above shows the buskers making a living for a bite of rice in places like hotels, restaurants, travel and other crowded places. However, sometimes with their presence, some people feel disturbed, so they are not allowed busking is considered detrimental to others. When humans look in the mirror again, it is not only the presence of buskers in hotels, bars, and restaurants that can damage the nation's image and dignity. However, many immoral behavior is considered not a violation and is considered not to damage the image and dignity of the nation and even the government as if labeling it as a project. This phenomenon is seen in the dialogue quotation (16).

(16) *(IRONIC ATTITUDE) Unbelievable ...! Yeah, really fantastic!! Buskers looking for a bite of rice to supplement their lives in such a place are considered*

to damage their people's image and dignity. (LAUGHING LAUGHING) It's extraordinary, but if women are exposed in hotels, in bars, in restaurants just chasing dollars, and sloppy pictures of women are displayed in theaters and along the streets. Not considered immoral and damage the image and dignity of his people!

The lower classes, such as vegetable artisans, buskers, beggars, scavengers, do not have the power to change their rice. They can only watch and feel their lives are treated unfairly and inhumanely. This phenomenon is seen in dialogue quotations (28)

(28) *Talking ...? (Yells) Talk about what? What do people like us know, huh? At most we know that only pedicabs are increasingly becoming rare items and around the edges of the Karebosi field and along the coast of Losari alone.*

Their powerlessness is caused by not having something that can be used to change their destiny and way of life. It is far different from the group of people who can change their destiny and way of life. Even some people who can improve their fortune usually play with the fate of the helpless. This phenomenon is seen in dialogue quotations (35) and (58).

(35) *... You want to be respected, respected and be honored by thousands of millions of people on earth like those who have position and wealth. So he took the people's land and traded the law because they felt powerful. (SILENT FOR A WHILE) ...*

(58) *...! We have to get out of here! Because if not, the grandchildren of the devil will drag us into the circle of devil. That means we are the same as those in hotels, in bars, and other immoral places ...*

The classic proverb raised by the poet "Progress of a country in the hands of women", because of the Hawalah will later give birth to superior seeds that are able to advance the nation. Conversely, if women are damaged, then the seeds are also damaged. This phenomenon is found in the dialogue quotation (61).

(61) *... (PAUSE) If all Indonesian women had the personality and morality of the two girls, then in the dark alleyways there would be no prostitution. This sexual harassment gave birth to unfortunate babies without a father.*

The nation will advance if its government is able to overcome the rampant poverty, as well as the lives of beggars. Some beggars become beggars open solely because of their will, but they are forced by poverty that rules their lives. This phenomenon is seen in the dialogue quotation (68).

(68) *(STEP A FEW SAMPLE ACTIONS SUCKING CIGARETTE) Actually I am tired of living being a beggar all the time because beggars are jobs that are forbidden by religion, hated by God and His Apostles.*

Begging for jobs they want, but this is better than those who take the wrong path only fulfill their lives. This phenomenon is seen in the dialogue (77).

(77) *These marginal people like us ... even just eating are difficult. Where do we get that kind of money? Do we have to rob or become human with weasel hair? Or we the guise of a santri in the middle of society, then proclaim the sentence Laa Ilaha Illallah on the stand because we want to get an envelope from the mosque committee?*

Without realizing it by some people, the lower classes still have solidarity to participate in the nation's progress. The obstacle is that there is no place to accommodate and realize their desires and dreams. That phenomenon is in dialogue (80).

(80) *Oooh, like this ...! What if we form a seminar committee, then we circulate proposals. Then we invite international caliber sources with the title Master, Doctor and Professor, which is great?*

(82) *Yes, I am sure those who are interested are definitely big, especially from students who are said to have chased seminars to get certificates for credit points. Besides that, I'm sure that many teachers or lecturers are interested because of credit and want to move up the ranks quickly.*

The above quote describes the seminar activities as very popular among students, teachers, and lecturers. They like to attend seminars with a specific purpose. No wonder the results of the seminar were not socialized in the community. Other factors that cause the results of formal activities are not applied because the nation's bureaucratic system is inefficient and does not seem to be realized. The results of these activities eventually piled up in garbage cans. This phenomenon is seen in the dialogue (84).

(84) *(LESS SUPPORTING) Seminars, workshops, gatherings, congresses and the like are too often done by people. But the reality of the seminar is zero. Concepts and neatly arranged programs just pass on the bureaucratic table, which eventually piled up in trash cans.*

It is undeniable that comfort women, aka female adulterers in metropolitan cities such as Makassar, are a familiar thing in the community. At night their numbers increase. His presence some people are very despicable, despicable and disgusting. They assume the comfort woman is a source of spread of the AIDS virus. This phenomenon can be seen in the dialogue quotation (134).

(134) *(TAKE A KNIFE) No girl! Don't come closer and don't try to contemplate us with the AIDS disease you brought ...! And if I don't want to kill, you better stop the damned thing ...!*

Some comfort women fall in humiliation due to victims of persuasion. Then they are manipulated and traded into the world of prostitution. This phenomenon is reflected in dialogues (135) and (137).

(135) *(LAUGHING SYNICALLY) You want to kill me, please (PAUSE) You don't act like innocent humans! You are the same as who considers women to be a game and a tool to satisfy lust.*

(137) *Then you excommunicate during society and let them fall in the arms of kisses and soft bed games, half-animal men*

As a result of irresponsible masher men, women are forced to give birth to babies who do not know who the real father of the baby is. Unwilling to bear the shame and burden of that unfortunate act, many innocent babies have to exhale their last breath unnaturally. This phenomenon is seen in dialogue (139).

(139) *Here and there, in the bridge column, on the side of the road, in the halls, and in the terrible sea even innocent babies are born and die horribly.*

Comfort women are no different from other lower-class groups such as vegetable artisans, buskers, beggars, and scavengers always hoping for protection, affection and attention from other communities. This phenomenon is seen in the dialogue quotation (141).

(141) *Though me and other poor women are victims of your countrymen who need protection, affection and attention. Not to be sexed with animals and then cursed and turned into trash in society....*

Can not be denied the phenomenon that occurs in society, modern way of life makes people increasingly forget about religion and culture. So some women only make hugs and kisses kissed by John and the AIDS virus due to biological relations from these depraved humans. That phenomenon is in the dialogue quotation (142).

(142) *(INTERRUPTING) Don't go on with those words, girl! And you should stop your poor act immediately before you get the AIDS virus!*

The community has done many things to eradicate the emergence of prostitute behavior, in fact the people are silent and do nothing to witness the phenomenon and ironically entertaining women are considered to be the rubbish of society so that comfort women are further away from religion and underestimate culture. The prosthesis site was established as if it was needed and urgent. This phenomenon is found in the dialogue quotation (143).

(143) *(SILENT) How do I stop my bad habit ?? (ANGRY) If you yourself, shut up and let the place of immorality be built everywhere? (FALL AWAY THEN RISE) Actually we are very shy and bored to live as female entertainers. The verdicts that you handed down to us as community rubbish, made us reluctant to return to Allah's path. Even though we really need guidance and miss the heavenly smell. (WRIGGLING) But why are you, they, uztas and ulama only want to develop the sentences of Alla, in the mosque, in the ta ta lim and ceramional events? Why ?? Lets answer??*

In addition to comfort women, buskers sometimes have no place in the hearts of the people, they are

ridiculed and removed. Naturally, if those around them less like the buskers because of their shabby and dirty appearance that causes unpleasant odors in the nose. Therefore, buskers get unfair and inhumane treatment. That phenomenon is in the dialogue quotation (151).

(151) *That's right you say, girl! (TO BEGGARS) Moreover, eg ... the clothes we have been wearing for a month have never been washed! Coupled with the pants we wear, we often use urine standing in the corners of the wall fence.*

Lower class people like pedicab drivers in carrying out their lives are full of difficulties, because to make a living they have to struggle and are always faced with discrimination by some security forces. This phenomenon is seen in the dialogue quotation (161).

(161) *(SUPPORTING) ... Cok, yesterday on the Queen's road again there, according to a source I quoted in Harian Fajar, dozens of rickshaws along with their driver were arrested by the police. Then based on the applicable PERDA, they impose a fine of Rp. 15,000 per pedicab.*

Pedicab drivers have a desire to change their destiny to be more bright and promising the future. This phenomenon is found in the dialogue quotation (162).

(162) *(STILL LOOKED EMPTY) I'm actually already bored living like this. (HENING) When I sit on a pedicab waiting for cargo, I look at this life scene with a million questions without an answer from God. But is this possible??*

A pedicab driver's will is different from that of comfort women who always expect people who can provide help to them so that they are free from the valley of humiliation that has dragged them on unrighteous paths. This phenomenon can be seen in the dialogue quotation (199).

(199) *(INTERRUPTING) That's right ...! She is a Riskawati who was once a close-up girl with me, Monalisa and a number of other girls. A small part of the millions of girls who have been hugging dolls - kiss men bathed in treasure at the Night club, in restaurants, even in bridge columns.*

The prostitute carrying out their lives is faced with various sacred obstacles, especially when making a living at night to connect his life. This phenomenon is found in the dialogue quotation (200).

(200) *... we are aware, if it weren't for you, aka Rizka, Mona, me and my friends in our place, it would be very likely to remain a rubbish of society and far from religion, not even close the possibility that we would become a den of the AIDS virus or HIV virus.*

The life of a prostitute is no different from the lives of lower class people. They always struggle to make ends meet. That was caused by the decline of social souls owned by the community in order to help the weak. However, they are even more fond of giving a living to

their pets. This phenomenon is seen in the dialogue quotation (213).

(213) *(SMALL LAUGHTER) As you have witnessed yourself, miss ...! We are only marginalized people who chase life every day from rupiah coins because of the ignorance of wealthy people whose love and affection is greater for animals than for each other.*

The marginal people are a group of people who always get discriminatory treatment in their daily lives. Even to find a bite of rice, they have to move places. This phenomenon is seen in the dialogue quotation (214).

(214) *As you all watched, miss! We are only marginalized people who are chased and dictated by dictators of power every day, because feeling on angina and sitting on the throne of the throne. So we were driven here and there like ducks in the middle of a vast rice field.*

Most of the lower classes do not have the opportunity to taste education in school. That was due to the high cost of education that was strangling them. Then this low level of education makes it difficult for them to change their ways of life. However, according to the size of their glasses, living as a fringe person is far better and noble than living a luxurious life, but in fact the results are not halal. This phenomenon is seen in the dialogue quotation (217).

(217) *(SUDDENLY APPEARS WITH PUDDIN) Your guess is right, miss! But our education did not reach senior high school, because it had to be removed by the system and the high cost of education that was strangling the neck of the du'afah. (SMILE CYNICALLY) The wilderness, miss, we chose to live like this as a fringe person more noble and honorable than to boast, but actually eat rice from sand and cement, drink water and gasoline and diesel. Likewise, eating soft meat, but the essence is human flesh.*

The government always lifts its people from the ignorance of science. However, the realization of government policy has been misused and misused by some of the government itself. Even the people lack trust in the government, they assume the government only complicates themselves such as, taking care of certificates and such must use lubricants, even scholarships for underprivileged schoolchildren often get discounts for various reasons. This phenomenon is found in the dialogue quotation (221).

(221) *... (PAUSE) Only I regret is the person who was given the mandate to carry it out in each institution. Just taking care of the certificate cannot have to use lubricants and do not expect you to get a signature, if you do not use that. Not to mention the discounted supersemark scholarship at school or college.*

In an effort to overcome this, the government-held strict and transparent supervisors, so that the activities carried out by apparatus could be monitored and

accounted for. However, this phenomenon is difficult to change because it has always run to the buds. So to change this requires quite a long time and humans themselves must be aware of it. This phenomenon can be seen in the dialogue quotation (225).

(225) *Because inherent supervision will never be able to overhaul all forms and bureaucratic crime systems that have rusted from root to shoot.*

Deviations and arbitrary behavior towards marginalized people are not only done by officials, but also from the security forces. They are treated inhumanely with various threats and threats because they do not have the power and strength to prevent such treatment. This phenomenon can be seen in the dialogue quotation (232).

(232) *(SPEAKING AND INTEGRATIVE) Sorry ...! We are the police who are pursuing a murderer who, according to our estimation, that person ran to this place. (INVESTIGATION) Do you see? Have you seen the fugitives? (Loud shouting) Hey ...! Did you see it, ha ... ?? (RAISING BUSKER'S COLLARS CLOSING THE PISTOL EDGE TO THE BUSKER'S NOSE).*

Lack of trust in some governments makes people often call their own judges who they think is true. They assume the existing law is no longer able to take action against those who are guilty. The justice is like growth and development on the brink because the bureaucratic system is too complicated. This phenomenon can be seen in the dialogue quotation (253).

(253) *(SILENT) I am fully aware that what I am doing is breaking the law. However, on the basis of the law I also killed animals with human masks. I'm sure that's the only way, the new world wants to open its eyes and realize that as long as poverty still dominates human life and justice is still stored in bureaucratic drawers. Then all forms of evil will not stop on this earth.*

Crimes spread to the corners of the universe, day and night are incessantly discussed through the media or the screen. Criminal acts such as homicide are familiar in the community. This moved from the inability of the law to uphold justice, the law seemed to have been traded. This phenomenon can be seen in the dialogue quotation (260)

(260) *(ATTITUDE TO INVEST) This person has committed a crime by killing an official in an attempt to bring order to the city this afternoon, miss!*

Deviations, violations of the law, and arbitrary or bribery among some security forces are commonplace. Even officers deliberately lured potential victims to be caught. This phenomenon is seen in the dialogue quotation (268)

(268) *(TOWARD POLICE II) We understand what you mean. But you both don't need to be afraid and hesitate to us. Believe and believe, sir ...! We will not*

talk to anyone about the ransom that you received from us. Also they (APPOINTED) do not reveal this secret, right?

That is one picture of the case that poisoned the lives of today's social trends. The law is no longer able to raise the truth because of the iniquity of some people. With money, everything can be bought, with the wrong money so right and the right will be trampled.

The results of the analysis and description found nine social phenomena contained in the text of the drama, namely (1) the state of the vegetable artisan who was displaced by the presence of supermarkets, (2) the busker life filled with difficulties, (3) the scavenger ideals that are not accomplished, (4) the situation of beggars who are pessimistic about the law that traps himself to be vigilant, (5) the life of a pedicab driver who is increasingly narrowed his space, (6) the life of comfort women at night, (7) students' assumptions about bars, hotels and restaurants, (8) pessimistic life of newspaper vendors towards people who are given the mandate in each agency, and (9) behavior of unscrupulous officers.

The manuscript of the drama "Orang-orang Pinggiran" by M. Hasan Pabdatibi Syam consists of two episodes: Episode I and Episode II. Each episode consists of three scenes.

Episode 1, the first scene found four symbols of social phenomena, namely, (1) The existence of supermarkets and supermarkets raises the anxiety of vegetable artisans, (2) The life of buskers is increasingly concerned and its presence is considered to damage the image and dignity of the nation, (3) During poverty still dominates life, then during the lower classes feel oppressed, (4) Power and wealth will rule over those they can control.

Episode 1, the second scene found five symbols of social phenomena, namely, (1) The students' view of bars, hotels and restaurants is no different from that of ordinary people who think that a place is a place of immoral acts, (2) Sexual harassment spreading in almost every city metropolitan areas, such as Makassar city, (3) Buskers find it increasingly difficult to change their way of life because poverty dominates their lives, (4) People in the lower classes still care about the decline of the nation and try to build the nation from its long sleep. But they did not get the opportunity to channel their aspirations because there was no umbrella over them, (5) The results of such formal activities were not applied because the bureaucratic system was less efficient and was impressed that these activities' results were not realized.

Episode 1, the third scene also found five symbols of social phenomena namely, (1) Prostitution are considered to be the source of the AIDS virus, a result of the biological relationships of johns, (2) Johns responsible for causing the birth of babies without a father, (3) There and here innocent babies are born and exhale lastly in a

pathetic manner, (4) The lower class is no different from comfort women who always expect a container that can guide themselves to the straight path, (5) The high-cost education causes the discontinuation of the poor education to a higher level.

Next, episode II in the first scene is found a symbol of social phenomena, namely the behavior of violation of order against the pedicab driver to publish road users. Episode II, the second scene found five symbols of social phenomena, namely, (1) Masher men regard women as kissing dolls, then they are traded so they are dragged into the valley of evil, (2) Poverty shackles the lower classes and the ignorance of the people rich people whose affection is greater for animals than their fellows, (3) Power and wealth justify all means and lower classes are increasingly oppressed, (4) The cost of education is strangling the neck of the du'afah and power is in the hands of people with thick ties and pockets, (5) Most of the agencies have deviated (bribery).

In episode III, the third scene only found four symbols of social phenomena, namely, (1) Arbitrary behavior of the security forces towards the community, especially the lower classes, (2) Violation of the law and vigilante are familiarly carried out by the public because the law can no longer be maintained its existence in upholding justice and truth, (3) As a result of the inability of the law to uphold the truth of criminal acts such as homicides familiar to the public, (4) Settlement of problems by bribery causes the law to be sold and all forms of problems are resolved quickly, bahkan the wrong is justified and the right will be trampled.

The linkage between each scene in one episode is episode I, the first scene is related to the second scene which is marked by the symbol of the third phenomenon, namely as long as poverty still dominates life. The second scene intersects with the third scene which is marked by the symbol of the second phenomenon in the second scene, namely sexual harassment that has poisoned life. While episode II in the first scene has no connection with the second scene. Then, the second scene relates to the scene when power and wealth justify any means.

Furthermore, episode I and episode II have a connection. The link lies that the prostitution state at night, which causes the birth of innocent babies and exhales the last breath. This drama tells the symbol of a social phenomenon that is common in society. Not only the people of Makassar city, but humans in general. There is certainly no life without problems, no world without suffering. Inner stresses arising from disappointment and misery are strange in this life. Then justifying any means to achieve selfishness is a symbol of social phenomena in this drama.

4. CONCLUSION

1. In this drama, found nine symbols of social phenomena contained in the text of the drama "People of the Outskirts" by M. Hasan Pabdatibi Syam, namely (1) the state of the vegetable handyman who was displaced by the presence of supermarkets, (2) the busker life filled with difficulties, (3) the ideals of scavengers who are not accomplished, (4) the situation of beggars who are pessimistic about the law that traps themselves to be vigilant, (5) the life of the pedicab driver who is increasingly narrowed his space, (6) the life of comfort women in at night, (7) students' perceptions of bars, hotels and restaurants, (8) the lives of newspaper vendors who are pessimistic about people who are given the mandate in each institution, and (9) the behavior of unscrupulous officers.
2. The nine sections found by researchers in the drama text "Orang-orang pinggiran" by M. Hasan Pabdatibi Syam are a reality in daily life and the author of the text tries to turn them into something that is clearly understood and understood by the reader.
3. The life lived by vegetable artisans, buskers, scavengers, beggars, pedicab drivers, comfort women, students, newspaper vendors, and security forces is an inseparable part of the pulse of life in metropolitan communities.

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