

**STIGMA AND SYMBOLIC RESPONSE IN DURIAN
SUKEGAWA'S *SWEET BEAN PASTE***

SKRIPSI

BY

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**ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF LETTERS AND LANGUAGES
UNIVERSITAS KRISTEN INDONESIA
JAKARTA
2026**

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SUKEGAWA'S *SWEET BEAN PASTE***

SKRIPSI

Presented to Fakultas Sastra dan Bahasa Universitas Kristen Indonesia in partial
fulfillment of the requirements for the degree of *Sarjana Sastra*

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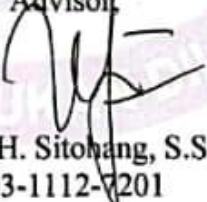
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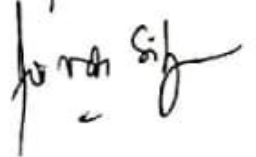
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ABSTRAK

Penelitian ini menganalisis representasi stigma dan respons simbolik dalam novel Sweet Bean Paste karya Durian Sukegawa. Penelitian ini bertujuan untuk mengidentifikasi komponen-komponen stigma yang dialami Tokue berdasarkan teori stigma Link dan Phelan (2001), serta menganalisis bagaimana simbol-simbol dalam novel merespons proses stigmatisasi yang dialaminya. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan analisis teks. Teori yang digunakan adalah teori stigma dari Goffman (1963) dan Link dan Phelan (2001), serta teori simbolisme untuk menginterpretasikan makna simbol-simbol yang muncul dalam novel. Hasil penelitian menunjukkan bahwa pengalaman Tokue merepresentasikan empat komponen stigma, yaitu labeling, stereotyping, separation, serta status loss and discrimination. Labeling muncul melalui identifikasi terhadap perubahan fisik Tokue dan rumor mengenai penyakit Hansen. Stereotyping terlihat melalui anggapan bahwa Tokue berbahaya dan menimbulkan ketakutan bagi masyarakat. Separation diwujudkan melalui pemisahan fisik dan sosial, baik di lingkungan kerja maupun di sanatorium, sedangkan status loss and discrimination tampak melalui kehilangan pekerjaan, identitas sosial, serta perlakuan diskriminatif yang terus berlangsung bahkan setelah kebijakan diskriminatif dihapuskan. Penelitian ini juga menemukan bahwa simbol-simbol seperti tangan Tokue, sweet bean paste, dan citraan musim berfungsi sebagai respons terhadap stigma. Simbol-simbol tersebut tidak hanya merepresentasikan penderitaan akibat marginalisasi sosial, tetapi juga menegaskan kembali martabat, identitas, kemampuan, dan kemanusiaan Tokue. Secara keseluruhan, novel Sweet Bean Paste menunjukkan bahwa stigma dibentuk melalui proses sosial yang berkelanjutan, sedangkan simbolisme menjadi sarana untuk menolak stigma tersebut dengan memulihkan nilai kemanusiaan individu yang dimarginalkan.

Kata Kunci: *stigma, symbolic response, symbolism, social exclusion, Sweet Bean Paste.*

ABSTRACT

This study analyzes the representation of stigma and symbolic responses in Durian Sukegawa's novel *Sweet Bean Paste*. The objectives of this study are to identify the components of stigma manifested in Tokue's experiences based on the stigma theory of Link and Phelan (2001) and to examine how symbolism in the novel responds to the stigmatization she experiences. This study employs a qualitative descriptive method using a textual analysis approach. The theoretical framework consists of the stigma theories proposed by Goffman (1963) and Link and Phelan (2001), as well as symbolism theory to interpret the symbolic meanings presented in the novel. The findings reveal that Tokue's experiences represent the four components of stigma: labeling, stereotyping, separation, and status loss and discrimination. Labeling is reflected through the recognition of Tokue's physical differences and the rumors surrounding Hansen's disease. Stereotyping appears in the assumption that Tokue is dangerous and a source of fear. Separation is manifested through physical and social exclusion in both the workplace and the sanatorium, while status loss and discrimination are reflected in the loss of employment, social identity, and continuing discriminatory treatment even after discriminatory policies have been abolished. The study also finds that symbols such as Tokue's hands, sweet bean paste, and seasonal imagery function as symbolic responses to stigma. These symbols not only represent the suffering caused by social marginalization but also reaffirm Tokue's dignity, identity, capability, and humanity. Overall, *Sweet Bean Paste* demonstrates that stigma is produced through ongoing social processes, while symbolism serves as a means of challenging stigma by restoring the human dignity of marginalized individuals.

Keywords: stigma, symbolic response, symbolism, social exclusion, *Sweet Bean Paste*.