

**CHAPTER II**  
**REVIEW OF RELATED LITERATURE**  
**AND THEORETICAL FRAMEWORK**

**2.1. Sociological Approach**

Sociology is a scientific study of individuals in society, concerning their social relations and processes. According to Laurensen & Swingewood (1972), sociology aims to provide an explanation for how society has come to be, how it functions, and why it endures. The field of sociology studies how people learn to accept the main structures of society as both essential and proper, as well as the idea of social stability and continuity within various communities. Sociology is also interested in the mechanisms through which societies transform from one kind of society to another, such as from feudalism to capitalism, and the consequences of these transformations on social structure. It is a broad study of social interaction, communities, and societies that investigates how people behave in social settings (Cole, 2014).

Literature, like sociology, is primarily focused on how society affects people, how they adapt to it, and how they want to alter it (Laurensen & Swingewood, 1972). Literature study which uses a social perspective has a long and illustrious history. From Plato to the present time, many critics and academics have studied the various sociological approaches to literature works. They held to the straightforward notion that literature is a social product and that the ideas and emotions it expresses are influenced by the cultural life that society creates (Jadhav

& Hall, 2014). Sociological theories can be used to analyze literary works and to investigate the sociology of literature within them.

According to Laurenson & Swingewood (1972), a literary work establishes a connection between a fictional character and a scenario the author concocted based on the origins of the figure. These fictional characters must have something similar to the social reality (Eagleton, 2011). This means literature and sociology both convey the same general idea at a fundamental level. Laurenson & Swingewood (1972) propose three ideas in their analysis of literary works that are related to literature and society which are: “social document” which sees literature as a reflection or mirror of the times, “mirror of the author” as seen from the perspective of authorship formation, and “historical moment” which perceives literature in connection to history. A literary researcher may visualize social phenomena based on their linearity and learn about the connections of the literary work using Swingewood's three sociological ideas of literature. To determine if a literary work is a mirror of a society's social conditions as well as whether it has been impacted through the interests that shape its production process, these three categories also seem very likely to be applied to the same practical matter.

### **1. Social Document**

Laurenson & Swingewood (1972) state that literary works are socio-cultural artifacts that may be utilized to understand a social reality at the time. In this case, the phrase "social documentation" is used to describe a mirror of the time. The most effective technique to determine how literary works deal

with societal patterns that exist beyond the text is to connect the experiences of fictional characters with history, themes, and styles.

## **2. Mirror of Author**

In the second idea, Laurenson & Swingewood (1972) changed the approach from examining literary works to addressing the context in which such works were produced, including the socioeconomic circumstances of the author. The two opposing perspectives underlying the sociological study of literature, namely the social environment of writing or literary works and their social significance, tend to divide the research aims which are first is the work and second is the author which is the main purpose of this idea.

## **3. Historical moments**

Swingewood emphasizes the value of effort and competence in his opening remarks as he traces the acceptance of literary works by various groups of people at various historical moments. Swingewood made references to both the fundamental aims of sociology, which are aimed to comprehend the features regarding the work of society overall and the position of people in society. He also discussed the historical criteria of "greatness," which were answered through the part of "great literature survives". He highlighted this by citing Lowenthal, who believed that literary works contain essential ideals and symbols that promote unity among various communities.

Concerning the sociology of literature portrayed in the novel, this research is focused on finding the phenomena of sociology as social documents. The sociological phenomena that exist in the novel are analyzed to the extent of how

those social phenomena happened and occurred in the past but still are related to the way society works in the present. The phenomena of social exchange that exist in the novel can still be seen in today's world, therefore it is called as social documents.

## **2.2. Social Exchange in Sociology of Literature**

The social exchange theory integrates social interactions with behavior that is motivated by outcomes in society. It is predicated on the notion that we deliberately initiate and nurture connections that maximize profit and reduce cost. Each connection involves some give-and-take, and whether or not one decides to keep the relationship going depends on the relative worth of the expenses and rewards. The social exchange theory is credited to an American sociologist, George Homans (1958). According to Homans (1958), social conduct involves the trade of both material and immaterial products, such as status symbols and symbols of acceptance. Additionally, Blau (1968) expanded on Homan's work, which emphasized the social exchange from an economic and utilitarian standpoint. Social exchange is described as the voluntary actions taken by individuals that have been driven by the gains they are anticipated to bring and normally do get from others. There are five social exchange principles which include: the notion that social behavior can be explained in terms of costs, rewards, and exchanges; people seek to maximize rewards and minimize costs to make the most profit; social interactions involve two parties exchanging a reward each of which the other needs; social exchange can be used to explain the development and management of interpersonal

relationships; and social exchange affects relationships among group members and organizational members.

There are four components of social exchange that each individual considers in maintaining social relations, such as rewards, costs, profits, and equity. Rewards are described as perceived credits that come from certain social relations (Homans, 1958). This idea underlines how various people may appreciate the same reward in different ways. In other words, sometimes what one person discards, another person finds valuable. It is also crucial to keep in mind that these outcomes' perceived value changes with time rather than remaining constant. For example, Friend A giving friend B a gift after friend B helps friend A is considered a reward. The second component of social exchange is cost. Cost can be characterized as the removal of something valuable or, conversely, the imposition of a new penalty on a person. For example, friend A may consider buying a gift as a cost to have a mutual friendship. Like expenses or rewards, they can change in importance and can vary in value from person to person.

The next component of social exchange is profit. Profit is the result of how costs and benefits balance out (Homans, 1958). Profits come in two different forms. Positive profit is the result of rewards exceeding expenses. For example, Friend B is glad that his/her help is appreciated in their friendship. Whereas negative profit is the result of costs exceeding benefits. For example, the friendship collapses because friend A somehow fails to appreciate friend B's help. The social exchange theory's final component is equity. Equity is concerned with justice, as its name

suggests. The objective is to have an equal distribution of benefits across both partners.

Moreover, Lawler & Thye (1999) investigate how social exchange theory might incorporate emotions. According to the social exchange hypothesis, self-interested individuals engage in exchanges with other self-interested individuals to achieve personal objectives that they are unable to achieve on their own. The main elements of social exchange are self-interest and interdependence. The fundamental structure of interaction is the same, for example, whether it is between two people who are in a warm and mutually affectionate relationship or between two businesses who combine their resources to create a new product. The choice of whether and how much to exchange is made by two or more actors, each of whom has something valuable to the other. These actors are typically seen as emotionless entities who process information cognitively and decide on the frequency and type of interactions with others. Therefore, Lawler & Thye (1999) combines the theory of emotion with social exchange to see how they affect one another. Incorporating emotions, impacts, moods, as well as emotional states within sociological study started once the sociological study of emotions developed forty years ago. Unless emotions are fully merged into the entire social perspective, the integration needs to continue to grow (Bericat, 2016).

The phenomena of social exchange are analyzed in literary works through the approach of the sociology of literature. As Laurensen & Swingewood (1972) say literature and sociology both convey the same general idea at a fundamental level, the social phenomena in literary works are reflected in the society where the works

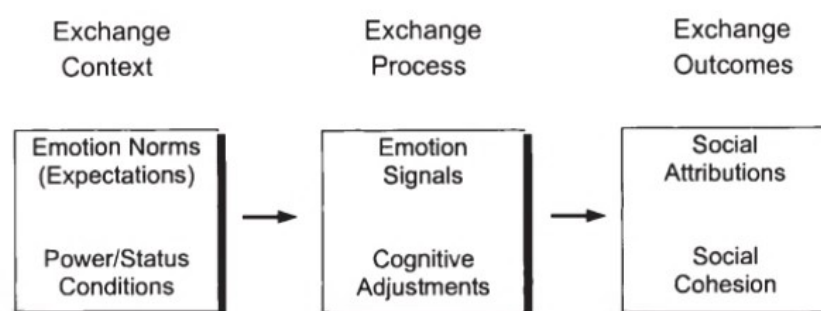
take place or the current society in the present. Moreover, in novels, the characters have to be portrayed with emotions since it will affect the reader's perspective on the characteristics and the novel's plot. Therefore, the roles of emotions in social exchange influence how the characters interact with each other, which eventually affects the novel's plot.

### **2.3. The Aspects of Social Exchange toward Emotion**

Emotions are a relatively void catchall term in the exchange theories for things that defy behavioral or logical choice norms. According to Lawler & Thye (1999), emotions enter and permeate social exchange processes, according to a detailed assessment of many common exchange relations. For example, strong feelings of attachment or joy are frequently the driving forces behind friendship relationships, yet fear or wrath may be the reason for corporate mergers, and economic partnerships may succeed because they foster good emotions like pleasure or confidence. When emotions surface or are conveyed, the context of the discussion may have an obvious emotional tone, elicit certain emotion norms, and lead to remedial actions. People may feel pleased, satisfied, relieved, and enthusiastic, as a result of the exchange processes. As a result of social interaction, one may feel proud or ashamed of themselves, or angry or appreciative of another person. This means emotions have roles in social exchange, but are sometimes overlooked in the study of social exchange.

The metatheoretical assumptions at the heart of exchange theory, particularly the assumptions about actors' behavior and rational decision-making, are the main reason why emotion is overlooked. In social exchange, emotions are primarily

epiphenomenal. Epiphenomenal means that they are inextricably linked to the elements of social exchange, from the standpoint of conduct. Emotion phenomena enter social interactions with three primary points: exchange context, exchange process, and exchange outcome. Emotions are a component of the exchange context, they have the power to affect it, and can even initiate or produce exchanges in the first place. To establish the concept and measure of emotion, sociology and psychology have made several attempts in the past, which must be evaluated. Lawler & Thye (1999) state that emotions have their roles in the aspects of social exchange context, process, and outcomes as shown in the figure below:



**Figure 2.1 The Aspects of Social Exchange toward Emotion**

The exchange context, exchange process, and exchange outcomes are all effectively explained in six ways as seen in figure 2.1 The figure illustrates the theoretical way in which these components are connected. As seen in the figure, emotions are fundamentally caused by structural-relational variables in the context of exchange, and emotion norms influence how those feelings are expressed or displayed. Emotions also play a signaling role in the exchange process for oneself and others, and they can affect how members see one another in the moment and the future. When emotions are linked to exchange relationships, groups, or



networks, the outcomes of the exchange, such as its frequency and nature, provide an additional layer of feelings that can either build or damage social cohesiveness.

Lawler & Thye (1999) identify six approaches to the study of emotion, two for each aspect of exchange context, process, and outcome based on their research of these frameworks. A structural-relational approach brought by Collins (1975) and Kemper (1978) views actors' social positions as the primary sources of emotions and feelings in the exchange context, in contrast to a cultural-normative approach brought by Hochschild (1990) which regards emotions as a component of the normative context. In the exchange process, sensory-informational theories by Heise (1989) and (Frank 1988) and social-cognitive perspectives by Isen (1987) and Bower (1991) both view emotions as significant cues or informational signals sent to actors along with other people. The social-formations approach by Collins (1981) and Lawler & Yoon (1996) shows how emotional responses to exchange outcomes affect relations over time, and a social-attribution approach by Weiner (1985) analyses the emotions produced by actors' attributions of credit or blame for good or bad outcomes.

### **2.3.1. Exchange Context**

When emotions are expressed, the context of the exchange may have an obvious emotional tone, elicit specific emotion rules, and lead to corrective actions. Exchange contexts should have standards for how emotions should be expressed as well as an emotional tone specific to a certain social context. For example, emotions that encourage more optimistic rather than more pessimistic information processing can have important consequences for the exchange process and outcomes, given

that exchange contexts by their very nature involve uncertainty. There are some approaches that Lawler & Thye (1999) bring to social exchange context and emotions. A structural-relational approach brought by Collins (1975) and Kemper (1978) views actors' social positions as the primary sources of emotions and feelings in the exchange context, in contrast to a cultural-normative approach brought by Hochschild (1990) which regards emotions as a component of the normative context.

### **2.3.1.1. Emotion Norms**

Emotion Norms uses Cultural or Normative Approaches by Hochschild (1990). According to this viewpoint, emotions are socially formed, manifested, and controlled within the framework of the many social roles, affiliations, identities, or classifications that people have (Lawler & Thye, 1999). In this way, the cultural or normative approach keeps an eye on how social contexts such as roles and identities interact with results such as emotional displays. Emotions can be shown expectedly or unexpectedly according to the social context that occurs. For example, friends are expected to be sad in farewell and to be happy in reunion, or a person who is insulted is expected to be mad. However, sometimes people feel "emotional deviance" when their emotions do not match the ones that are proper for them to express, and they may try to control their expression through "emotion management." People sometimes struggle to express their emotions, and as a result, they learn to control them. For this to happen, there are two fundamental methods which are surface acting and deep acting, as well as one additional opposing instance called bluffing.

Surface acting is the practice of altering one's external actions in an effort to change one's emotions. Simply, people undergo surface acting to hide their real emotions to fit the emotion norms in society. For example, in the case of a flight attendant being insulted, she/he musters up the courage to speak as if she/he was not insulted. The idea of this is that if the flight attendants were alone, they could have just shown their expected emotion, but as they are at work, they will have to consider their emotions as a crucial key in the social exchange between them and the passengers. This is why it is called "surface acting" so that people may see the "surface" emotion. This is different than deep acting which happens when people try to control their physiological activity, e.g., "*just calm down and breathe slowly*" or change their attentional focus e.g., "*just ignore it and you will feel better*". They are said to be deep acting and this happens psychologically and internally. Emotion norms in social transaction scenarios may also differ depending on the type of relationship. Being emotionally in control equates to being "professional" in these situations. Another form of this is bluffing. The strategic act of "bluffing" is a common occurrence in situations of commercial trade. Actors occasionally purposefully convey a false emotion for tactical reasons. For example, professional gamblers pretend to be anxious, happy, or confident in order to give themselves an advantage.

### **2.3.1.2. Power or Status Condition**

Power or status condition uses the structural or relational approaches by Collins (1975) and Kemper (1978). The structural-relational approach's guiding principle is that positional distinctions of power and status lead to variations in

perceived emotion, which have significant impacts on exchange relations and networks (Lawler & Thye, 1999). A person's place in a power or status hierarchy is just one example of a relational trait that structural-relational theories use to predict emotion. Given its emphasis on two relational attributes of power and status shows that emotion firmly belongs in the structural tradition.

The fundamental premise of power or status condition is that a rise in status or power will bring about good emotions, whilst a fall in status or power will bring about bad emotions. Feelings of security increase as relative power increases, but fear or worry increase as relative power decreases. According to Molm (1991), there is an intriguing imbalance between pleasure with the exchange relation and the base of power, in this sense, reward or punishment. More than any other factor, punishment detracts from enjoyment more than rewards do. That is, the power of punishment has a greater impact on emotional responses than the power of reward. This means actors in high-power positions experience pleasant emotions, whereas actors in low-power positions of various kinds experience negative emotions. Society's perspective towards status and power highly determines the social exchange.

Moreover, the Expectation States theory by Ridgeway & Johnson (1990) of status and socioemotional behavior explains why people of high and low status feel various emotions. High-status group members feel good emotions, which makes them more receptive to task ideas from lower-status group members. Low-status members also go through negative emotions at the same time, which makes them

more adamant in their beliefs. The patterns of social influence in groups are determined by the interaction of emotional responses and status traits.

### **2.3.2. Exchange Process**

A close examination of numerous common exchange relations reveals that emotions enter and permeate social exchange processes. For example, people may experience positive emotions such as happiness, satisfaction, relief, excitement, and so forth as a result of exchange processes. Lawler & Thye (1999) bring the roles of emotion in exchange process using sensory-informational theories by Heise (1989) and Frank (1988) and social-cognitive perspectives by Isen (1987) and Bower (1991). Both of the approaches view emotions as significant cues or informational signals sent to actors along with other people.

#### **2.3.2.1. Emotion Signals**

The analysis of emotion signals uses sensory or informational approaches. The idea of emotional signals stresses how certain information is transmitted between or within persons through emotions. People may signal their emotions to themselves or to others. People can detect their emotional responses and use their knowledge to conclude themselves and their surroundings. For example, a person who overreacts to a friend's minor criticism may conclude that their friendship is deteriorating. Other than signaling to self, people may signal their emotions to others. Showing others that we are feeling anything can let them know how we are feeling on the inside. In the same example, the friend who was the object of the emotional outburst in this case might draw the same conclusion.

Applying the idea of emotion signals with social exchange theory, it is shown that social actors' have an impact on the emotions felt during the exchange. For example, certain actors contain contextual standards that call for control of one's emotional expressions, such as business representatives, professional arbiters, or goods shoppers. In this sense, these identities will try to be professional so that the customers may not signal any negative emotions from them. Other identities, like spouse, friend, or co-worker, are more tolerant in this regard since they typically permit or produce more intense emotional experiences. Still, when an unpleasant emotion may be signaled as a way to show that one's relationship is not well. For example, when a husband sees her wife's high tone, he knows something is up. This is an example of signaling to others. Signaling to self, however, happens more in a psychological way, but still is attributed to the social context. For example, someone who feels happy when they go out of their house may signal to themselves that they are not enjoying home. To conclude, the importance of particular identities will fluctuate when the exchange environment shifts from being solely utilitarian to somewhat expressive, leading to a larger range and deeper depth of emotions. It is important to note that the affect control theory that is used to analyze emotion signals views emotions as social and relational phenomena.

In the affect control hypothesis, emotions indicate the self, but they may also be used to communicate with others. The core of Frank's (1988, 1993) theory of moral feelings is the emotional transmission. According to Frank (1988, 1993), feelings encourage prosocial behaviors that eventually result in reciprocation, assisting people in overcoming the commitment dilemma. He contends that feelings

of love, sadness, and sympathy are potent disincentives to pursue one's own interests. For instance, a wife who is considering having an affair can decide against it out of respect or love for her husband. This is how emotional or affective processes curb and control the want for instant fulfillment.

To sum up, while emotions can lead to commitment, enduring committed relationships can only flourish when dyadic emotional reactions are coordinated. There is a contribution of emotional responses to the growth of commitment and trust. Love, grief, and pity are a few examples of emotional responses that have the capacity to suppress selfishness. If one loves but the other does not, there could be a problem in the relationship. Eventually, love is shown in works and not words. These emotions can be signaled both to self and to others.

#### **2.3.2.2. Cognitive adjustment**

Cognitive adjustment, which uses the cognitive approaches, demonstrates that individuals' emotions, affect, moods, and feelings have an effect on how they receive information and how much concern they show for other people. The concept of cognition and social exchange can be seen in the list below:

1. The relationship between emotions, cognition, and exchange

It is known that people who are feeling good perceive, encode, interpret, and recall things more favorably than people who are feeling down. For example, a person who is feeling happy for whatever reason, will most likely not feel bothered when someone calls him or her with a high tone. This reaction may be different if he or she is not happy in the first place.

## 2. Emotional states can skew social evaluations

A bad mood made positive events seem less likely while overestimating the likelihood of negative events. These theories are especially pertinent to exchange theories because they contend that positive or negative social interactions set off similar-toned cognitions that compound over time to skew information processing. For example, friend A has experienced how friend B is manipulative, which will affect how friend A perceives exchange equity. Negative thoughts may come to the mind of friend A even though they may not be true.

## 3. Current emotional responses in making social judgments

We have all made choices that just do not feel right, and in these situations, it can be tempting to disregard more thoughtful consideration and judgment. This means, exchange theory has an intriguing possibility to consider. If emotional states serve as information, then it is at least conceivable that feelings from previous interactions with other people might transfer into the context of the current interaction. For example, friend A suddenly speaks in a higher tone to friend B because friend A has just got a bad math score, or a small mistake of others may look worse when someone is in a bad mood.

Subjects who are feeling well just take longer to read and comprehend a message, another sign of diminished cognitive function. In terms of negative emotion, studies reveal that people who experience high levels of dread tend to rely more on stereotypes of their social group and analyze information less carefully.



Overall, there are solid grounds for thinking that people's perceptions and readings of their interactions with others are influenced by their emotions.

### **2.3.3. Exchange Outcome**

The outcome of social exchange is affected by emotions in the exchange context and process, which results in different outcomes within social relations. For example, when an actor does not like how a social relation turns out, they may decide to end the relation itself. In this case, the result of a social exchange outcome may inspire self-doubt or pride. One will consider the origin of a particular emotion they are experiencing, and this will ultimately determine how strong the social cohesion is. Lawler & Thye (1999) bring the roles of emotions in social exchange using the social-formations approach by Collins (1981) and Lawler & Yoon (1996) which show how emotional responses to exchange outcomes affect relations over time, and a social-attribution approach by Weiner (1985) which analyses the emotions produced by actors' attributions of credit or blame for good or bad outcomes.

#### **2.3.3.1. Social Attributions**

Social Attribution uses the attributional approach which is a theory of emotion put forth by Weiner (1985) that deals with how actors perceive the frequently hazy and all-encompassing emotions they encounter in interaction or exchange with others. Importantly, these feelings motivate actors to attempt to comprehend and interpret the sources and the causes of the interactions' results through an attribution process. This attributional emotion is considered as the global or primitive emotion. The global (i.e., primitive) emotions are hence "outcome

dependent" and "attribution independent." Weiner's paradigm requires two changes in order to provide an explicit connection to exchange theory.

First, it is important to recognize that primitive, global emotions are the internal rewards and punishments that people consciously experience and try to explain or comprehend. When those emotions are formed through unconscious emotional reactions, they are driving forces in exchange relations because, once they become conscious, actors try to avoid unpleasant emotions and reproduce favorable ones. If one has gained a negative emotion towards a social exchange with another person, he or she will try to understand why he or she feels this way. This is done to find the root cause of it, but at the same time try to loosen the anger as much as possible.

Second, the inclusion of "social units" as attributional objects in addition to self, other, and situation is necessary. For example, "social embeddedness" and jointness of exchange are needed to search for the cause of certain emotions. Emotional attributions have important ramifications for phenomena related to solidarity, such as compliance, affective attachments, and relational cohesion. This is more likely to occur if social units like exchange relations, networks, groups, or larger organizations and communities are perceived as the targets or causes of global feelings. Stronger individual attachments should result from social units that are thought to be the source of positive sensations in exchange than from those that are thought to be the origin of negative feelings in exchange.

### **2.3.3.2. Social Cohesion**

Social cohesion uses social-formation approaches. The key idea of the social-formation approach to emotional exchange is that mutual dependencies result in cooperative behaviors, which in turn result in both favorable and unfavorable sensations or emotions, or sometimes called interdependencies. These emotions, to the extent that they are associated with the appropriate social unit, lead to greater or lesser strength in individual-collective relationships, and membership in such groups demands greater or lesser cooperation and obedience. When emotions strengthen individual-collective ties, relational group memberships become more unique than before and stand out more when compared to alternative memberships. Additionally, feedback effects take place so that mutual dependencies are strengthened by the outcomes they bring about. These concepts could be used to explain the development and dissolution of exchange-based connections and groupings.

## **2.5. Previous Research**

The previous research taken by the researchers is based on the research's objective related to the sociological approach to literature, as well as the specific theory of social exchange and emotion in literary study. The previous research is important to guide the researcher in comprehending the theory better as well as to compare it to what the literary study of previous researchers has found so far. Some of the theories used in the previous research are similar, but none of them use the data source of the "Absent in the Spring" novel.

The first previous research is taken from Fithroni (2017), who uses J.W. Thibaut and H.H. Kelley's social exchange theory to examine the connection between Hazel and August, the main protagonists of *The Fault in Our Stars* within the approach of sociology. The study finds that the main character's relationship required enduring elements including resemblance, reciprocity of liking, good traits, physical beauty, and physical appearance. It is found that when the equity of social exchange is applied and achieved in interpersonal relationships, Hazel and August's relationship is satisfying, stable, and interdependent.

In discussing power and status which affects social exchange, the second previous research is taken from Natasha (2020), who analyzes "The Notebook" novel using Max Weber's Social Class theory, based on the man characters' reputation, education, power, wealth, and depiction of their living. The outcome demonstrates that "respect" may be used to resolve social issues in the novel and that socioeconomic class was ultimately unrelated to how the story ended. This adds to Nešković (2012) analysis of the power dynamics in a traditional Chinese novel as well as his analysis of the social exchange phenomena. Nešković (2012) aims to use the theory of social exchange in the analysis of power dynamics in the classic Chinese novel *Jin Ping Mei*, also known as *The Golden Lotus* or *The Plum in the Golden Vase* in a later translation. With the intention of identifying the key dyadic relationships between Ximen Qing, a rich and spoilt merchant, and the state officials on various levels of the official hierarchy, the novel is read as a sarcastic commentary on the crumbling society of the late Ming era. The novel is filled with detailed accounts of social exchange, including the trading of precious items and

money, favours, and helpful knowledge. According to the research, each of the three dyadic relationships is uniquely influenced by the power dynamics that exist within them.

The third previous research is taken from Marson (2020), who examines the characters in *The Fault in Our Stars* novel, particularly the relationship between Hazel and Augustus, using Robert S. Feldman's theory to identify interpersonal relationships that focus on internal causes in the relationship's development and Thibaut and Kelley's theories to explain the social exchanges that focused on external causes in the relationship's development. The study's findings revealed that Hazel and Augustus' relationship evolved as a result of both internal and external forces. Four internal factors similarity, reciprocity of liking, positive individuality, and physical shape and manner were used to demonstrate how the connection developed. Second, there were two more outside factors complication and hindrance that had a significant impact on how the character relationships developed. The researcher discovered that both internal and exterior factors could alter a character's psychological growth. It was clear that factors like resemblance were necessary to develop a strong bond. Without sharing the same attitudes and ways of thinking, they could not have a connection. Additionally, they were unable to keep their relationship going without experiencing some sort of outside issue. Therefore, both internal and external variables will play a significant part in the development of their character relationships.

The fourth previous research was done by Kheryadi et al. (2021) which aims to find out more about the cultural significance and types of friendship portrayed in

E.B. White's book *Charlotte's Web*. The sorts of friendships and how they are portrayed in the book are the main topics of this study. While Robert Stanton's (1965) theory was used to analyze the friendship in the novel, W. D. Ross' (1999) theory was employed to identify and categorize the data. The results of this study show three types of friendship which are friendship for pleasure, friendship for utility, and friendship for kindness. They are all present in the characters studied. The fictional characters Charlotte and Wilbur are close friends who support and encourage one another as they work for their objectives. Charlotte was prepared to give her life in order to keep Wilbur from being eaten for Christmas dinner. The value above demonstrates the worth of friends in life. Friends are always there to support each other through good times and bad. This may add up to the idea of equity in the social exchange theory.

The fifth previous research is taken from Lestaluhu & Latupapua's (2021) sociology of literature analysis of Pramoedya Ananta Toer's *Bumi Manusia* novel's socioeconomic stratification. Social Stratification refers to the social level component, which is made up of attained status and status that is assigned. The findings of this study demonstrate how social stratification is shown in the book *Bumi Manusia* through both attained and ascribed rank. In addition, a number of factors, including power, marriage, attitude, opposition, struggle, effort, or hard labor, contribute to social stratification.

The sixth previous research is taken from Puteri et al. (2020) who applies a sociological perspective to analyze the social tension in Rainbow Rowell's "*Eleanor and Park*" novel. Puteri et al. (2020) look at the societal tensions or conflicts within

the novel and how they affect social ideals. The novel's social conflict was found to be separated into three categories: role conflict, conflict involving social status, and conflict involving interests. Second, it was the novel's allusion to societal ideals such as counsel, altruism, collaboration, trust, and hospitality that were pertinent to everyday life.

The seventh previous research is taken from Sagimin & Damayanti (2019) who aims to figure out the personality development of August Pullman, the Wonder novel's lead character, as a person. The impact of August's social interactions on the formation of his personality is examined using Harry S. Sullivan's theory of interpersonal relationships. According to this study, a person's interpersonal relationships might reveal how their personality is developing. This study also makes use of Elizabeth B. Hurlock's theory of personality development to identify the components influencing personality development. Environment changes, social pressure changes, and self-concept changes are a few things that might cause someone to change. According to the research, August's personality in the Wonder novel can be summarized as a timid, weak child who engages in little social interaction growing into a brave, self-reliant, and independent young person.

The eighth previous research is taken from Larasati & Irmawati (2022). They identify and describe the components within the sociology of literature in Leo N. Tolstoy's short story, "God Sees the Truth, But Waits." In a technical sense, this study discussed how literature and sociology relate to each other. This study employed sociological methodologies by outlining the traits and information pertaining to people and specific locales. The researchers discovered literary

elements like employment, residences, customs, and romance as well as sociological elements like social facts, social history, social behavior, and romantic relationships in the discussion and description section of the short story, which also served as a reflection of real-life.

The last previous research is taken from Aras (2015) who aspires to study literature on the basis of its interdisciplinary design, psychology in particular, taking into account man and existence, personality, including individual differences. Aras (2015) states that Language is utilized as a vehicle of expression in literature to interpret man, existence, and civilization. Literature is a discipline that intersects with areas including history, philosophy, sociology, psychology, and others. The fundamental findings from the discipline of psychology alongside one's own personality and individual characteristics can be understood by examining literary and artistic works. Because both fields deal with people and their responses, suffering, desires, and personal and societal issues using various ideas, methods, and approaches, it is obvious that there is a strong tie between literature and psychology.

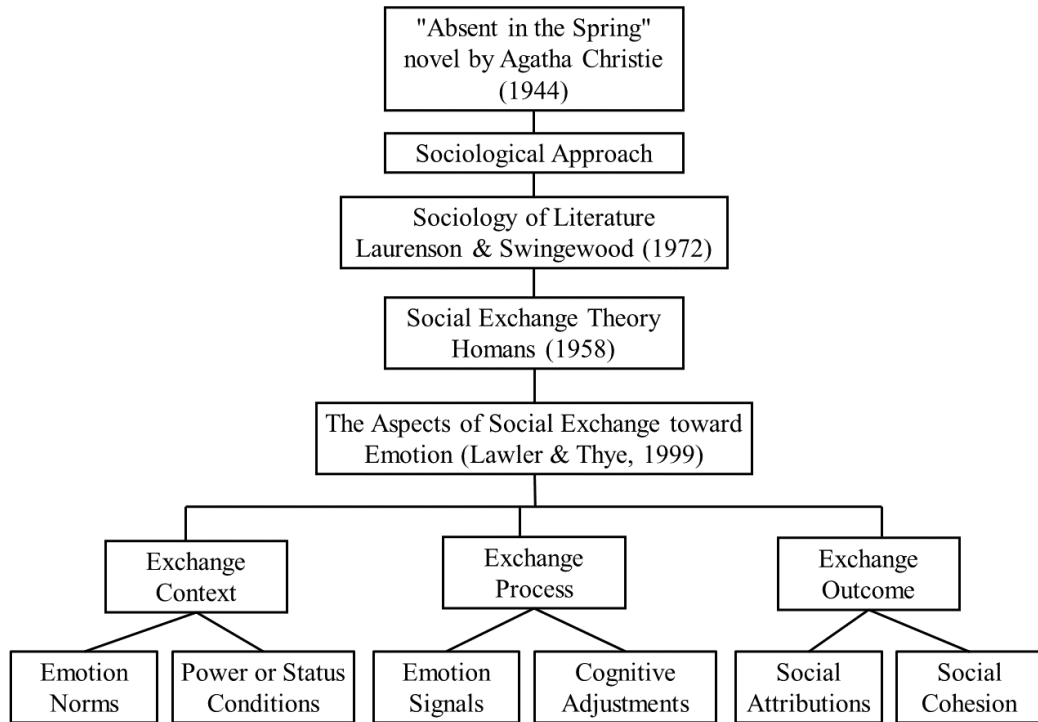
The previous research taken by the researcher is based on the research's objective related to the sociological approach to literature, as well as the specific theory of social exchange and emotion in literary study. The similarities between the previous research with this research are based on sociological theories and the data source of a novel for some research. However, none of the previous research has the same data source as this research, since the data source itself, "Absent in the Spring" novel, has never been analyzed using a literary approach to sociology,



which opens a big opportunity as an influence in starting more research relating to the social issues in the novel, as the form of literary criticism. The previous research using other novels is also not based on the theory of social exchange and emotion but still relates to the concept of social exchange theory and sociology.

## **2.6. Theoretical Framework**

In this research, the novel “Absent in the Spring” written by Agatha Christie is analyzed within the approach of sociology. Laurensen & Swingewood's (1972) theory regarding the sociology of literature is implemented through the theory of social exchange by George Homans (1958). The broad social exchange theory is then specifically framed within the theory of Lawler & Thye (1999) in bringing emotion to social exchange. The theory of emotion in social exchange delivers the roles of emotions in affecting the exchange in social relations which are framed into three facets of exchange which are exchange context, exchange process, and exchange outcome, as shown in the figure below:



**Figure 2.2 Theoretical Framework**

According to the theory, the aspects of social exchange are influenced by the roles of emotions. As seen in figure 2.2 above, the roles of emotions toward exchange context consist of emotion norms and power or status conditions. The roles of emotions in exchange process consist of emotion signals and cognitive adjustments. The roles of emotions toward exchange outcome consist of social attributions and social cohesion.