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| RESEARCH ARTICLE

## Satire of Prestige Materialism in Andrea Hirata's *Tree Circus* Novel

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| ABSTRACT

The world of post-reality offers a variety of experiences, colonizations, and fascinating new panoramas. However, the created world makes humans trapped in an artificial world that is all superficial, immanent, and shallow so that they are no longer able to find natural reality, cultural richness, and the depth of transcendental experience. This study aims to describe the satire of prestige materialism in the novel *Circus Tree* by Andrea Hirata. The satire of prestige materialism is a symbol of Andrea Hirata's resistance to today's post-reality people who live in a false image. This study uses a qualitative descriptive method with content analysis to describe the satirical representation in the novel. This research approach focuses on the study of post-reality and Humanistic Psychology. The results of the study: 1. The satirical representation of prestige materialism in the novel, namely a) satire on the reality of prestige professions/works; b) satire of educational reality; c) Satire of democratic reality; d) satire of social reality. 2. The targets or targets of satire are people who live in false consciousness and are materialistically oriented to prestige: a) prestige professions/jobs; b) the vulnerability of society; c) political elites; d) arrogance of power; e) hypocrisy. 3. The satire message of prestige materialism is to restore *being values* to humans, which are represented through simple/innocent figures who are marginalized in society.

| KEYWORDS

Satire of Prestige Materialism, Postreality, and Humanistic Psychology

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### 1. Introduction

Literary works are a reflection of people's lives that are spiced with the author's imagination. Through literary works, the author conveys thoughts and worries about the reality of life. The author's response to the reality of social life is conveyed uniquely so that literary works give a deep impression to the readers. Therefore, literary works are not only empty works of fiction but also works that can add to the inner experience of the reader because of their meaning, *dulce et utile* (Horace, Wellek, and Warren, 1989:316). Novels are literary works that can be used as a medium for literary struggles in conveying aspirations related to issues of ideology, social inequality, majority domination (superior), or the practice of power. Various forms of oppression in society are represented in literary works through characters that are reproduced to reflect social reality through literary works. In Marxism, literature must be based on socio-historical, which is marked by the struggle of the proletarian class to eliminate the class. This understanding is supported by Tolstoy (via Damono, 1979: 31), who states that literature must be part of the proletarian struggle and must be a small screw in the social democratic mechanism. In Indonesian literature, literary works appear to voice their defense when there is a hegemony of power. Defending literature is a form of the literary convention that always fights for the minor, marginal, poor people whose idealism is pure and clear.

Great writers are poets who can create eternal human types, which are the real criteria for literary achievement (Lukacs via Damono, 1979:32). Literary novelists must continue to show their artistry, not merely as a tool of class struggle, but in a figurative way, by the reality that surrounds them. The figurative way of writers convey criticism through the representation of characters in literary

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works is one of them with satire. Satire is an ethical and aesthetic way to laugh at and reject someone to improve the situation (Keraf, 2010: 144). Satire is a satire or mocking style of language containing sharp criticism with varied expressions to make the reader laugh, or those who are criticized laugh bitterly (Thabroni, 2020). Nurdin, Maryani, and Mumu (2002:29) argue that satire is a style of language in the form of rejection and contains criticism with the intention that something wrong is sought for a solution or the truth.

Satire is a figurative language used to ridicule, criticize, or ridicule containing cynical content written by Jonas Jonassen in the novel *The 100-Year-Old Man Who Climbed Out of The Window and Disappeared* (Dhiyaningrum, 2016). Satire is also used in Jonathan Swift's critique of politics and religious conditions in England through his work *Gulliver's Travels* (Dewi, 2017). Satire in the form of satire, social criticism, and irony during the full physical revolution of 1945-1949 should be full of heroism but is depicted satirically by Pramodya Ananta Toer in the novel *Di Tepi Kali Bekasi* (Gunawan et al., 2019). Thus, it can be concluded that satire is the author's way of critiquing inequalities when idealistic expectations contradict social reality.

*The Circus of the Tree* is one of Andrea Hirata's novels that satirizes or criticizes the hegemonic social reality of viewing success and happiness with profession, power, or ownership of goods by overturning it with *the well-being* or the values of life that humans should have. Profession and power have the value of prestige and materialism in the reality of life. Materialistic-oriented hegemony makes financial aspirations the goal of achieving success and happiness. Financial aspiration is done by accumulating wealth and achieving material success (Kasser & Ryan, 1993, 1996). This aspiration is related to the desire to improve economic status. In its development, materialistic aspirations have two other types besides financial aspirations, namely fame and image (Kasser, 2002). Antimaterialism can be in the form of values, attitudes, or orientations, as well as aspirations, termed antimaterialism. Philosophical ideas that are known to be the opposite of materialism include immaterialism, dualism (*philosophy of mind*), idealism, supernaturalism, transcendentalism, and spiritualism (Etzioni, 2013).

In psychology, materialism is a view that contains attitudes, beliefs, and life values that emphasizes and attaches importance to ownership of material goods and wealth above other life values, such as spiritual, intellectual, social, and cultural (Husna, 2016). In the post-reality era, living values or *being values* are a form of transcendental human reality that has been metaphysically colonized by image (*being image*) as an appearance due to the image empire (Piliang, 2004). Image colonization obscures the capacity for authentic human existence and true subjectivity (true for oneself) and is stripped of its existence to belong to *the other* (*other*) (Heidegger in Piliang, 2004: 82). The image empire and the spectacle kingdom dominate the existence of human reality such as a *black hole* that sucks and swallows all forms of human metaphysical truth, such as videos, *logos*, *arche*, substance, essence, transcendental markers in the machine for producing simulacrum images in a spectacle, which is full of banality, illusion, and existential falsehood and is consumed by every individual as an authentic existence. It is only produced by a desire-creating machine that is built from jargon in the form of empty words, signs, and images, which never have reality, are never original or authentic, but always deviate and deviate (Piliang, 2004: 470-471).

The search for self-authenticity is represented by the character Sobriudin, better known as Hobriudin or often called Hob, who works as a clown in *the Tree Circus*. Andrea Hirata's satire on the profession of office, which in common sense has penetrated the image of the conventions of society that are generally applicable today, namely prestige materialism which considers that an authoritative job is a permanent job, working in an office, a fixed salary, there are various benefits, wearing uniforms and shoes. (Hirata, 2017: 11). Position or profession is a matter of the heart, not social status. Positions that are considered low by the general public are also equally noble and have transcendent professional values. Jobs such as circus clowns, mineral water sellers, character guards, or bicycle repair shops represented by the characters in *the Tree Circus* are also able to support their families and have professional *transcendence* such as discipline, responsibility, prioritizing quality, and dignity. Useful literary works are literary works that can capture people's anxiety and fight for the values of life to return to being present in humans. The ideas of literary works in the form of anxiety about the culture of materialism, prestige, and orientation to power (position) were satirically criticized by Andrea Hirata in the novel *Circus Tree*. This research study is to describe the satire of prestige materialism in the novel *Circus Tree* by Andrea Hirata. What are the forms, targets, and messages of prestige materialism satire in the novel? How is the satire of prestige materialism if it is related to the reality of today's hyper-reality society? Therefore, this study examines more deeply to be able to reveal the satire of prestige materialism in the novel.

## 2. Literature Review

Satire is a literary method that combines a critical attitude with humor and human intelligence so that humanitarian institutions can be improved (Thrall in Harris, 1990). Satire is considered a representation of irony in narrative form as a rhetorical figure of speech, a metaphor for the opposite or an antithesis (Brown, 1989: 174). The satirist, as a critic, acts as a pessimistic activist, but satire has an additional purpose (Fendler, 2004). Satire messages are intended to "attack" symbolically a person or authority to open a space of interpretation for anyone who reads or catches the message (Freedman, 2009). The message is implied in the form of humor so that it does not directly attack the criticized parties but also provides entertainment for other parties. Satire is the way

the author of a literary work conveys criticism or satire symbolically or implicitly. Satire is a narrative form of critical analysis that relies on irony as a contributing instrument in developing theoretical paradigms and 'paradigm innovation' (Watson, 2011).

There are two types of satire styles, namely Horatian and Juvenalian. Horatian satire is intended to give satire to elites who violate social norms. Horatian satire is gentle because it criticizes so gently that it makes a smile. Juvenalian satire satirizes the reality of society as a reflection of ignorance, stupidity, and confusion in the values of life adopted by giving criticism so that humans want to make improvements to their weaknesses without feeling offended (Holbert, 2011). So, satire is the way the author of a literary work conveys criticism or satire symbolically or implicitly to convey a message so that there is a change for improvement. Satire is conveyed using the language of opposition: antithesis, irony, and paradox. The satire in the *Circus Tree* novel uses a juvenile style because it satirizes the reality of society which in the current era is ignorant of the values it adheres to.

Historical materialism was developed by Marx which is based on the proposition that the production and distribution of goods and services are the basis for assisting humans in developing their existence. Marx's principle is that economic factors become the basis and problems of human consciousness in the form of the superstructure of society, such as science, philosophy, ideology, and religion. Marx argued that historical change occurred with the conflict of social classes. According to Marx, there are two classes, namely the bourgeois class, namely the capitalist class, and the proletariat class, better known as the working class (Farihah, 2015). The bourgeois class, the owners of capital, has higher prestige than the proletariat or the working class. Class prestige affects people's orientation in viewing work and the values of success in life. Financial aspiration is done by accumulating wealth and achieving material success (Kasser & Ryan, 1993, 1996). This aspiration is related to the desire to improve economic status. In its development, materialistic aspirations have two other types besides financial aspirations, namely fame (*fame*) and image (*image*) (Kasser, 2002). Thus, prestige materialism is the orientation/perspective of the community that the success of life is determined by the ownership of property and objects. The more someone who has a lot of property feels that they are more classy and have a higher prestige or image than those who do not have property.

Postreality occurs at the beginning of the millennium, namely the formation of a new world order due to the latest knowledge and technology. Postreality can be explained as a condition of the death of reality in the sense of taking over that reality with an artificial reality created by knowledge and technology to provide new experiences, colonialism, and fascinating panoramas. However, the world of artistic reality has taken a lot of what was previously called the world of natural reality, such as the closeness of humans to authenticity, natural exoticism, noble cultural heritages, and spiritual strength. Thus, natural realities are lost to the surface, immanent, superficial artistic world so that humans do not find their way back to natural reality, cultural richness, and the depth of transcendental experience (Piliang, 2004: 53-54).

Behavioristic psychology was developed by Abraham Maslow (1908-1970) and focused on humans with the characteristics of their existence (Wiyatmi, 2011:12). According to humanistic psychology, behaviorism psychology has dehumanized humans because it failed to contribute to and understand humans and the conditions of their existence. Human existence actualizes *being values* in humans, 17 *being values* (good values): truth/honesty, goodness, beauty, unity, transcendence, full of energy, uniqueness, perfection, certainty, completion, justice, order, simplicity, wealth, easygoing, witty, and independent (Maslowa).

### **3. Methodology**

The data source in this research is the novel *Circus Tree* by Andrea Hirata. This research data is in the form of data related to research, namely the prestige materialism satire contained in the novel. A satirical description of prestige materialism is found in language, which explains the presence of satire representations, satire targets or targets, and satirical messages in the novel. The data of this research are in the form of narrative language elements from discourse or story texts. The acquisition of research data was carried out in two ways, namely intensive reading and recording. The intensive reading activity was carried out to find the satire of prestige materialism in the novel *Circus Tree*. Then recorded, verbal data related to the research focus. The research data were analyzed using content analysis. The first stage of the analysis activity is to record the clauses, sentences, and inter sentences in the text that contain the satire meaning of prestige materialism and classify them based on the satire language style they use. The second activity analyzes based on *discourse practice*, namely interpreting the targets or targets of satire and the satire messages conveyed with prestige materialism, reality, and humanistic psychology. The third activity by analyzing *sociocultural practice*, namely the socio-cultural aspects represented in the novel, which are associated with prestige materialism satire, post-reality, and humanistic psychology.

### **4. Results and Discussion**

The new world order in this millennial era no longer represents the ultimate truth and objective information but has distorted reality with various deviations of meaning and all meanings (Piliang, 2004: 53). This information age is also known as *the age of the image*. Levin in Piliang (2004: 453) calls the image century the century of *false subjectivity*. Thus, its existence is false. Satire is used by the author as a symbol of resistance to various distortions of reality and the colonization of the image empire on human

existence through literary works. Satire is a literary way that combines a critical attitude with humor and human intelligence so that humanitarian institutions can be improved (Thrall in Harris, 1990). The prestige materialism satire contained in the *Circus Tree novel* based on the analysis includes (a) a satirical representation of prestige materialism, (b) the target or target of satire, and (c) a satire message.

### A. Satire Representation of Prestige Materialism

#### 1. Satire Profession/Prestige Job

Materialism is the value that underlies every behavior of consuming goods. Materialistic people can also be known for their values which emphasize the importance of material possessions and their acquisition as a life goal, a measure of success, and a source of happiness (Richins & Dawson, 1992). A job is considered prestige if the job is in a profession and position that has a lot of income and can meet the consumption-oriented needs of goods. False or fake happiness is often exhibited through the media (*pseudo truth*). People accept with the full awareness that the happiness of life is like that if you work in an office, have a luxury house or a luxury car, and often travel abroad. The true happiness that comes from *being-values* begins to fade. The dominance of capital power through the media anesthetizes people about the values of true happiness. Ironically the media is also enjoyed by the poor who cannot achieve happiness through the fulfillment of material possessions.

Satire in the profession (work) in the novel *Circus Tree* is represented through the *image* of an ideal work in general as conveyed by Azizah, her sister Hob, which is permanent work, uniformed, receiving THR, and having official trips. The description of formal work is considered to have prestige in society compared to manual work or labor, as in the following quote.

"The salary is fixed per month, there is THR, there is overtime, there are official trips, there are meetings, there are promotions, there are salary increases, there are allowances, there are leave; if you have a fever, you get a fee to go to the health center, there is a foreman who scolds him, he is absent, goes to work at 7.00 am, works in a long-sleeved shirt, puts in, wears shoes! (Hirata, 2017: 11).

Andrea's satire on the profession was conveyed during a job interview. In general, the work experience carried out is the same as the prestige work in general, even though his work experience as a laborer.

"No, ma'am."  
 "As a parking attendant."  
 "Oh, great."  
 "Besides that?"  
 "At CV Snack Aneka Ria, ma'am."  
 "Oh, how delicious! In the *quality control department*?"  
 "No, ma'am. The cracker selling section at the terminal!"  
 "Great!"  
 "Besides that?"  
 "On CV Rahmat Berdikari, ma'am."  
 "In accounting, perhaps?"  
 "No, ma'am. In the Palembang mattress salesman."  
 "Quite challenging. There's probably a lot of intrigue in the job, isn't there?"  
 (Hirata, 2017:11).

Job interviews show that there is no difference between a laborer and a professional and positional worker, as challenging and contributing to an institution or company. The *image* of laborers who provide labor and services is looked down upon, showing that such an ideology is dominated by capitalist power and prestige materialism. Even though Hob is a circus clown, he is *valued* as a source of true happiness, not fake happiness. Although people consider clowns as a lowly profession and have no prestige value in society, Hob considers clowns to be a profession that makes life beautiful. According to him, if there are people who feel life is difficult, lonely, unfair, and all kinds of anxiety, they need to consider a new profession as a clown (Hirata, 2017:91). Happiness is in self-perception, not in the perception of others. Even though people generally want to be civil servants, soldiers, policemen, nurses, teachers, solo organists, traders, fishermen, tin miners, skippers, missionaries, or sailors, Hobri still doesn't want to be like that, except for a circus clown. Clowns and traveling circus performers are amazingly charming, one of the most beautiful creatures of human culture that have been inscribed in ancient hieroglyphs since the early Sumerian civilization, even since kings still had the heads of lions (Hirata, 2017: 378).

## 2. Satire of Educational Reality

Education is a cultural effort that intends to guide the life of the growth of the body and soul of students so that along the lines of their nature and environmental influences, they can progress in their inner and outer life (Dewantara in Suratman, 1987: 11). Education can be obtained formally and non-formally. But in reality, a person is considered educated if he is educated at school, so the reality of the school as a place for students to get education experiences a reduction in meaning for more prestige. Ironically, this image has obscured the true purpose of education and is regarded as reality and truth. The reality of school is a prestige institution and a place to get a diploma that can be used to legitimize someone who has proper competence in society. Schools experience a reduction in meaning that should be a place to get an education but become a place to just look for a diploma. Schools are considered to be the engine of capitalism in the world of work.

Andrea Hirata's satire about the reality of education has distorted meaning and colonized images just to get a high school diploma to find a job, as in the novel quote as follows. I want to say to Azizah that it's not that I'm not trying to find a permanent job, but it's not as easy as turning my hand. Permanent employment generally requires a minimum high school diploma or its equivalent. My schooling was only up to grade 2 of junior high school, and all of that only meant one thing, one thing only, namely, I had an elementary school certificate.

I also need to tell you, Zah, times have changed! If a housewife has to choose who will carry her shopping at the market, am I the only one with an elementary school certificate or someone else with a high school diploma? Based on logic, the mother must have graduated from high school because high school children have studied civics and biology, so they are more responsible!

So, what does it all mean, Zah? Is? What this means is that even for odd jobs in the market, I have to compete with high school graduates! That's called capitalism, if you want to know! (Hirata, 2017: 11-12).

Hirata hyperbolically satirizes the reality of school as an image empire that illustrates that if someone has more competence than people who don't go to school. School is a place to get a diploma. Schools as capitalist institutions that give the title of someone having competence if someone goes to school, so sometimes they justify any means to get the title of an educated person by getting a school diploma, as in the following novel quote.

Who doesn't know Gaston? He is a respected skipper in Belantik. His businesses are many, ranging from copra business, shrimp paste factory, and boat skipper to the practice of moneylenders. If you need quick money, contact Gaston. Education is not clear. People say he only graduated from junior high school but has a high school diploma, even though no one has ever seen him take the equivalency exam (Hirata, 2017: 196).

A high school diploma is a qualification for someone who is educated or not. Even someone justifies any means to get the diploma even though they have never attended school. People who have money, property, and position can get a diploma and can be labeled educated people. Whereas an educated person is not only obtained formally in school but also non-formally, such as through family, boarding schools, or through life itself. Therefore, it is paradoxical nowadays that someone has a diploma, but his character is rude and justifies any means, as represented by Gastori's character, whose character is far from actual educational values.

## 3. Satire Reality of Democracy

Democracy is perfectly formed when the reality of democracy is mutually running according to the image of democracy ( *image democracy* ). However, if democracy is only at the image level and disconnected from the reality of democracy as well as the principles of democracy itself, what happens is post-democracy. Democracy only becomes a simulacrum that displays at the level of an image as if it were a copy or an icon of democracy, even though that image is only a deviation, distortion, and even disconnected from the real democratic reality. Post-democracy develops when democratic principles develop to extremes that go beyond democratic principles, such as freedom of speech, assembly, association, and change towards absolute freedom, pluralism develops towards relativism, and human rights evolve towards anarchism (Piliang, 2004: 253-254 ). The death of democracy (post-democracy) is represented by Andrea Hirata in this novel in a satirical manner through the drama of the village head election in Ketumbi Village. Andrea Hirata's satire on the practice of democracy in a funny, silly, and entertaining way, like a circus show that makes people happy. During the campaign, people know that their prospective leader is being generous, so they take advantage them to take advantage of the candidates because once they are elected, they will forget their campaign promises.

### Campaign! Rousing!

The village head candidates who had been stingy for forgiveness were suddenly generous. The campaign period is the season of competing for charity. Suddenly the village was hit by a disease outbreak. Fishermen hit by gout en masse. The kernels of the sand trucks, who had never complained, were grinning everywhere. The greengrocers at the morning market, which had been muddy and had their toes eaten by water fleas for a long time, we're only now limping. Some dramatically bandaged their legs up to their thighs because, during the campaign, they knew they were going to get good medicine. The health workers suddenly appeared like falling from the sky. People can only get sick during the campaign. Based on the recommendation of Advisor Abdul Rapi, Gastori gave creative bribes to the people. Another candidate for village head bribed the people with necessities, seines, and petrol lamps, while Gaston, in addition to all that, added a coupon for the distribution of kerosene and solar eclipse glasses (2017: 260-261).

One form of a campaign in the election is the debate of the candidate for a leader to convey their vision, mission, and program. In a satire by Andrea Hirata, he represents the debates of potential leaders as "*Circus Mik*," which becomes a stage for entertainment and mere public jokes. In the debate, the candidates for village heads only show off their superiority and arrogance, which does not reflect the quality of the real leader, so they become the laughing stock of the community.

The little man said, "I respect that person." It took so long to greet his children, wife, in-laws, and neighbors, so the announcer stopped him. Then, he tweeted that he deserved to be the village head because he had a lot of experience in organizing. For example, being the Head of the RT, being the Deputy Chair of the Arisan Ex-Cool at PN Timah, when he was at school, he said he was often the chairman of the student council (Hirata, 2017:217).

....

"All I know is your cows are skinny! Malnutrition! Remember, Run! The cows are a favor from the president! It means that the mandate of the head of state has been ignored by you! Because instead of working, you brainstorm too much! Look at the result of your often brainstorming; your thoughts have been confused with those of the cows!" The whole village bursts with laughter (Hirata, 2017: 218).

Satire is represented in the form of prestige materialism when Gastori as a strong person who has a lot of material, can make a successful team to win himself the nomination of the village head and devise various strategies for his victory. Gastori's advisor, Abdul Rapi, is portrayed as a smart and experienced person based on physical appearance, but cunning as follows. So meet them. Seeing Abdul Rapi's appearance, Gastori was immediately bought. He is very neat, as his name mandates. Side comb hair, not a single hair out of place. Typical ears belong to people who often read thick books. The temples are often superimposed on the palms of the hands, a habit of people who spend a lot of time thinking. Sleek face, tucked-in long-sleeved shirt, fitted and matching trousers, leather belt, fantofel shoes. Parker pen tucked in the pocket; whether the Parker immature is being sold at the foot of the Tanjong Floor market, I don't care. Omega's watch and scholarly glasses. In front of him is an agenda book (Hirata, 2017: 206).

The image of a political adviser who is intelligent and experienced in character in the practice of democracy paradoxically has a cunning character. This is represented when Abdul Rapi gave political advice to Gastori as follows.

"Then, in the debate later, Boss must be aggressive! Don't give other people a chance to talk! The boss has to be outspoken! Say whatever, whatever, makes sense or not, that's a back story! The important thing is to grab the mic and attack your opponent repeatedly! If anyone argues, fight him out! Until he regrets having been born into this earth! Anyway, don't let the mic fall into someone else's hands! Remember, Boss! Whoever holds the mic is in charge!" (Hirata, 2017: 208).

Because the successful team as political advisors are arrogant, democratic practices arise that go beyond the boundaries of ethical, democratic principles and uphold the rights of political opponents. The political debate should have shown the idea of the candidate for village head so that the community members know their vision and mission; in the end, it resulted in anarchism or chaos when the debate about the candidate for village head deviated from the principles of democracy as in the following novel quote. After that, Gastori gripped the mic tightly, unwilling to hand it over to anyone, not even the announcer. If he spoke, he immediately reprimanded that person. Badrenudin, the cattle farmer, tried to intervene.

Not long after, the sound of the mic crackling was heard. There might have been a fight over the mic in the radio studio over there. The broadcast stopped; the listeners looked at each other. Then a long ringing sound was heard (Hirata, 2017: 218-219).

Post-democracy and social death are satirically depicted in this novel by showing that being arrogant is a natural thing and has become popular in society. The image of the candidate for village head as a wise leader by democratic principles cannot be presented through village head debates on the radio so what is fair is the arrogant village head candidate instead providing public entertainment. Jalaluddin gave a very surprising report that Gastori's popularity shot to the top, far behind his opponents. Everyone was applauding Gastori for his impressive performance at the radio debate. Adviser Abdul Rapi is correct; the public is fed up with politicians. It was people like Gastori that they had been waiting for all this time. On the other hand, Gastori now believes that Halaludin is objective; he swears at him (Hirata, 2017: 220).

Satire Andrea Hirata on the political stage was shown that popularity could not be used to measure the outcome of the election of a village head candidate. The winner of the village head was unexpected and far from the image of the leader, with many political promises and prestige materialism. Paradoxically, the winner of the candidate for the village is Debuludin, who is always underestimated and always considered dusty, never promises anything, and always loses in surveys.

No less than six people ran for the head of Ketumbi Village, and they fell. Among the fallen was Gastori. The one who was elected to be the village head was even Debuludin, who never promised anything, who was always belittled and always dusty. He won because the people of Ketumbi were tired of being bullied by politicians. Debuludin does not have any program for village progress. The program is just to clean itself. This is more than enough for the people (Hirata, 2017: 372).

In a satire, Andrea Hirata wants to convey that the people do not believe in the political promises made by the leaders during the campaign. People are used to getting false promises from leaders, so they never expect much from leaders to improve their fate. In a litotes style, Andrea Hirata criticizes that the people of Ketumbi prefer village heads who do not have any program for village progress. For them, the village head's program is just to clean himself, and that's enough. The election of the Ketumbi Village Head is Andrea Hirata's form of criticizing how our nation's democratic practice after the reform era is by direct election of leaders. In reality, the community has implemented democratic practices, but it turns out that it is only limited to the image of democracy (*image democracy*) because what happens when its implementation is not by democratic principles? Most prospective leaders consider positions not as a mandate to realize the community has aspired together but only to obtain positions and power because the position of a leader gives prestige to the establishment of life in society.

**4. Satire Social Reality**

Democracy, in the reality of society, is only an image that looks like democracy, but in reality, it is totalitarianism that is disconnected from the values of democracy itself. The death of democracy cannot be separated from the condition of the people who experience social turbulence. Uncontrolled social turbulence causes democracy to transcend nature, principles, and the spirit of democracy itself. The conditions of social turbulence will create congestion zones: congestion in the economic system; deadlock in the political system; confusion in industrial systems; doubts about the monetary system; trauma to the social system (Piliang, 2004: 253-255). Andrea Hirata's satire on the reality of a dead community is shown by the fact that people are easily provoked by elite forces that are shown before the village head election. The reality for the people of Dusun Ketumbi is that it is easy to experience turbulence caused by several pressures, such as social, political, economic, and cultural (196-236). The reality of such community conditions leads to a moment of inertia, namely, the condition of the nation running in place. If we take an analogy, today's society is draining all its energy to "hold" various forms of social pressure that come: political turmoil, conflict, and social hostility, crime, separatism, which traps them in congestion zones so that there is nothing left so they can't think about it; the fate of the nation (Piliang, 2017: 269). There are several satirical materialism events represented by Andrea Hirata in *the Circus of the Tree* to the current condition of society.

Table 1. Satire Analysis of Social Death in a *Tree Circus*

	Satire Element	Satire Meaning	Satire	Representation in the novel
1.	Tree Cult	For the sake of power and victory in the village head election, the political elites are willing to carry out superstitious actions by cutting trees, and their reasoning becomes invalid.	Irony, Paradox	Pages 244, 258, 259, 284, 285, 298, 299, 311, 329
2.	The Euphoria of pseudo-democracy	The community enjoys happiness during the village head election. They consider the candidates for	Irony, Paradox	Pages 196 -224, 260 - 268, 372, 373

		village heads to be drama actors who are shown to be used as jokes and jokes. The way of democracy is like the presidential election in the US by way of debate. People know that any leader who makes promises is just a lie because their lives never change for the better.		
3.	Elites	The elites of the Gastori group do all kinds of tricks and justify any means because they have the money, so a variety of deceitful ways are done.	Paradox Irony	Pages 213, 214, 215, 311, 312,

### B. Prestige Materialism Satire Target

Satire is the way the author of a literary work conveys criticism or satire symbolically or implicitly. Satire is a narrative form of critical analysis that relies on irony as a contributing instrument in developing theoretical paradigms and 'paradigm innovation' (Watson, 2011). Juvenile satire criticizes the reality of society as a reflection of ignorance, stupidity, and confusion in the values of life (Hobert, 2011). Juvenile satire is Andrea's way of giving criticism to today's materialistic and prestige-oriented society. People who live in false consciousness in the world of post-reality enter into the machine of desire that transcends boundaries and always wants something forbidden, superlative, and extreme (Piliang, 2004: 462). The target of satire in the novel *Circus Tree* is as follows.

Table 2. The target of Satire in the novel *Circus Tree*

	Satire Target	Representation in Novels	Page
1.	Prestige Profession	The prestige profession as a village head has become a bone of contention and a dream for the community. Candidates for village heads struggle by justifying any means to get into this profession. Professions of marginalized communities such as clowns, circus performers, manual laborers, and mineral water sellers are not prestige professions even though from these professions, they can provide for the needs of their families.	260 – 268
2.	Fragile Society	The empire of desire paralyzes society against the foundations of <i>well-being</i> (good values).	244, 258, 259, 284, 285, 298, 299, 311, 312, 329
3.	Political Elites	The orientation of the elite towards position and power makes them do everything they can to get position and power.	213, 214, 215
4.	Arrogance of Power	The power of wealth can make people arrogant and rude.	196, 197, 217, 218, 219
5.	Hypocrisy	The successful teams and village head candidates	213, 214, 215, 311, 312, 329

### C. Moral Message Satire Materialism Prestige

A materialistic orientation makes financial aspirations the goal for success and happiness. Financial aspiration is done by accumulating wealth and achieving material success (Kasser & Ryan, 1993, 1996). This aspiration is related to the desire to improve economic status. In its development, materialistic aspirations have two other types besides financial aspirations, namely *fame* and *image*. (Kasser, 2002). Prioritizing materialistic aspirations is known to be detrimental to *well-being* ( *B-Value* ), namely truth, goodness, beauty, wholeness/transcendence dichotomy, spirit/togetherness, uniqueness, perfection, completion, justice and order, simplicity, wealth/totality, effort, playfulness/humor, and independence/autonomy (Husna, 2015). Materialistic orientation makes a person easily influenced by external impulses, such as coercion or recognition from others, so it obscures the intrinsic goal, which is to provide true pleasure and fulfillment (Kasser, 2002).

From the perspective of humanism, materialism makes a person inhuman because the behavior it causes distances a person from self-actualization and the achievement of a meaningful life (Garðarsdóttir, Janković & Dittmar, 2008). From a socio-cognitive



perspective, materialistic aspirations make a person controlled by his external world because of his self-orientation that expects external *rewards* (money, goods) and social acceptance (Kasser & Ryan, 1992). This is contrary to humanistic psychology, which argues that humans are creative creatures who are controlled not by unconscious forces but by their values and choices. Through *Motivation and Personality*, Maslow (Wiyatmi, 2011:12). Personal values and choices are realized in Andrea Hirata's novel *Circus Tree*. *The Circus Tree* novel is the tenth novel written by Andrea Hirata, which contains behavioristic psychology developed by Abraham Maslow (1908-1970) and focuses on humans with the characteristics of their existence (Wiyatmi, 2011:12). According to humanistic psychology, behaviorism psychology has dehumanized humans because it failed to contribute and understand humans and the conditions of their existence. Human existence is represented in the novel *Circus Tree* by actualizing *being values* in humans.

Table 3. Representation of *Being Values* (Maslow) in the characterization of *the Circus Tree Novel*

No.	<i>Being Values</i>	Figure	Novel Quotes
1	<i>Truth: Honesty</i>	Father	I once heard the story of my eldest brother about my father, who worked to unload copra from an excess of seven thousand rupiahs. My father left the excess money to the fishermen of Baton Island to return it to the copra boss. Long time no news, apparently the copra skipper has died. The Baton fisherman returned the money to his father. After that, my father kept looking for the skipper's relatives to return the money. More than 10 years later, the grandson of the skipper was found. The father returned the old seven thousand rupiahs to his grandson, which were no longer sold (Hirata, 2017: 36).
2	<i>Kind</i>	Father	Kindness is an example for his children: No one fired my father because, in this world, no one can fire a soft drink salesman at the district stadium. I have no wealth. I obey the law. I am poor, but I have no debt, and I am not senile. My father was in a daze because he was sad to be left by his Mother, who suddenly left this world. If one day fate gives me love, I want to love my daughter as my father loved my mother, and I promise myself when I am sad, I will not be sad for more than 40 days. I want to be strong like my father. However, will fate give me love (Hirata, 2017: 5)?
3	<i>Beauty</i>	Circus Performers	The life of a circus artist is like the stories in a storybook. Extraordinary events occur in the twists and turns of their fate. The artistic spirit makes them able to see the beautiful sides of things. The courageous spirit makes them always proud. The soul respects others, respects art, respects themselves, and makes them harbor big dreams to create the ultimate work, a <i>masterpiece</i> . And nothing is more enjoyable than being close to people who have big dreams (Hirata, 2017: 70-71).
4	<i>Unity</i>	Family Togetherness and Circus Work	Sorry, Pol, even though I failed to get married, I already have a steady job, have a great profession as a circus clown. I have friends who work with circus artists, and we get along like family. I also have a foreman and a boss that I respect very much. Look at my life, Pol; I'm at peace as long as you're not around. Oh, if in my life I had never known you, I would have survived long ago, ha! (Hirata, 2017: 176).
5	<i>Transcendence-dichotomy</i>	Hobby	I'm left with my bad luck alone. He has been tricked by Tripoli, has been expelled by his family, and has been accused of stealing the TOA mouthpiece, plus the public is suspected of being a member of the Grenade gang mafia. While love never sorts out the place and time. In that difficult situation, I fell in love (Hirata, 2017: 41).

6	<i>Full of energy</i>	Hobby	Fate has stepped my foot into this traveling circus, and I am happy to accept my new profession as a circus clown. My hand, my hand is my father's hand, my shoulder is my father's shoulder. Here I want to work and dream big. I don't want to be anywhere other than this circus (Hirata, 2017: 176).
7	<i>Uniqueness</i>	Hobby	Along the way, people laughed at the strange sight, a circus clown piggybacking a woman on a bicycle. Those who know us are waving and calling (Hirata, 2017: 322).
8	<i>Perfection</i>	Hobby Attractions	Instantly my stage fright disappeared when I saw Dinda and Azizah constantly clapping; the installer gaped until he couldn't open his mouth anymore; Pipit and Yubi pointed at me, their great uncle. My father looked at me, nodding, perhaps realizing that my situation was not what he had imagined. That it was impossible for the fantastic performance, he had seen to be accomplished without persistent practice. That it turns out that I can also work hard, be disciplined, keep commitments, and have determination. Finally, after keeping his flagship player for a long time, it was time for Dad to play me in a final match (Hirata, 2017: 100).
9	<i>Certainty</i>	Hobby	To Dindalah, I dedicate this permanent job of mine. I deliberately gave him the last one because I wanted to linger to enjoy the good news that I was about to share with him. He is the gong of this event (Hirata, 2017: 90).
10	<i>Solution</i>	Hobby	The simple house that I built with the builder was finally finished. Having a permanent job, having his own house, and being good at riding a bicycle, have fulfilled all the requirements to marry Dinda (Hirata, 2017: 91).
11	<i>Justice</i>	Father	Politely, Dad refused the sticker. He said again, we are poor but still have income, although not much. My father also refused help from my brothers because he was still able to work (Hirata, 2017: 37).
12	<i>Code of Conduct</i>	Father	I have no wealth. I obey the law. My father is poor but has no debt (Hirata, 2017: 5).
13	<i>Simplicity</i>	Hobby	The simple house that I built with the builder was finally finished. Having a permanent job, having his own house, and being good at riding a bicycle, all the requirements for marrying Dinda have been fulfilled (Hirata, 2017: 91).
14	<i>Riches</i>	Hobby	Although the profession of a circus clown, Hob has an income and can live a simple life: Then, I told him I wanted to make a promise to him that I wanted to learn to ride a bicycle. When I can, I want to ride a bicycle to Ilalang Beach, 60 kilometers away, and he will be the first person in the world I ride a bicycle with (Hirata, 2017: 91).
15	<i>Relaxed</i>	Hobby	I, when I'm annoyed at him, call him "Door Handle" because he is big like a door and lazy. He only moves when moved; hence the nickname "Door Handle" is quite representative of him. As for him, when he's irritated with me, he calls me, "Stand the Closet!" If he's annoyed and Dad is nearby, he calls me "Bang Ganjal Wardrobe" (Hirata, 2017: 23).
16	<i>Antics</i>	Hobby	It turns out that friends, and will, are everything in life. Without a will, one cannot be surprised, cannot be suspicious, cannot be envious, cannot be jealous, cannot be

			happy, mellow, and abstain. Look at the installer; he is like a flat tire (Hirata, 2017: 9).
17	Independent	Hobby	God created hands like hands, and feet like feet, to make it easier for humans to work. That's what my dad said to me. I wrote that message on the front page of the PMP book when I was in middle school. I'm stupid; I didn't finish high school, and many village people say I'm both naive and stupid, but Dad's words make me not lazy to work (Hirata, 2017: 37)

Some of the values described above are owned by the characters represented in the novel, namely characters who have marginalized professions in society, namely circus clowns, circus performers, mineral water sellers, and manual laborers. The orientation of the value of goodness that is used as a guide for life makes them get true happiness that comes from internal, not pseudo happiness that is external because of the prestige and *aspirations of fame and image*.

**5. Conclusion**

This study aims to describe the satire of prestige materialism in the novel *Circus Tree* by Andrea Hirata. The satire of prestige materialism is a symbol of Andrea Hirata's resistance to today's post-reality people who live in a false image. This study uses a qualitative descriptive method with content analysis to describe the satirical representation in the novel. This research approach focuses on the study of post-reality and Humanistic Psychology. The results of the study: (1) Satire is Andrea Hirata's way of conveying messages in the *Tree Circus novel*. The message is intended for people who live in the current era of post-reality, which is oriented towards materialism and prestige. Materialistic orientation and prestige make humans stripped of their existence to belong to others ( *others* ). The search for authenticity is the duty of every individual or society to be oneself, not to be someone else in the kingdom of capitalistic images, and to reject general standards that become *habitus, commonsense*, and conventions of society in general. (2) The satire that Andrea Hirata uses to satirize the community is a juvenile satire that satirizes the depravity and stupidity of society in a witty, ironic, paradoxical manner that creates humor and entertains. The satire that is represented is in the form of satire of prestige position profession, the satire of educational reality, democratic reality, and social reality. (3) The target of satire is the post-reality era society whose values of goodness ( *being values* ) are in transcendental human reality, which has been colonized by the image empire because it is oriented towards materialism and prestige. The satire message conveyed is to restore the values of goodness ( *being values* ) in humans. The difference between this research and other research is this study examines more deeply to be able to reveal the satire of prestige materialism in the novel *Circus Tree* by Andrea Hirata.

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