



HYPOCRYSIS IN THE SHORT STORY ENTITLED *AKHIRNYA KITA SEMUA MENJADI MALING* BY ZAIDINOOR

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Abstract

Hypocrisy in literature often reflects the complexity of human nature as well as broader social dynamics, providing critical insight into culture and social structure. This research aims to identify human nature and broader social dynamics, and describe hypocrisy in the short story "*Akhirnya Kita Semua Menjadi Maling*" by Zaidinoor. The research uses a qualitative approach with a descriptive design. This research uses a text study with a content analysis method which focuses on discussing the content of written or printed information in the media. Content analysis is used to examine data in order to gain an understanding and present facts objectively. The content used in this research is a book of short stories entitled *Cerpen Pilihan Kompas 2021*. The research object is the hypocrisy depicted by the author through the story. This short story shows that hypocrisy is not only a reflection of individual character but also a consequence of broader social conditions. Social injustice and poverty contribute to moral decline, illustrating how society compromises moral values in the face of economic pressures and injustice. The findings show that hypocrisy is not only a reflection of individual character. It is also a consequence of broader social dynamics showing moral decline in society due to economic pressure and injustice.

Keywords: *literary sociology, hypocrisy, inconsistency, moral motivation*

INTRODUCTION

Literary works are often an effective means of depicting human complexity, such as the paradoxes and contradictions of social behavior. In people's social life, especially in interactions, there are often moral issues. One of which is hypocrisy. Hypocrisy is a theme that is indirectly chosen by many short story writers to describe the social dynamics that exist in society.

Kompas regularly publishes selected collections of short stories from various Indonesian writers. These short stories were chosen because they were considered to represent high literary quality and were relevant to the social and cultural conditions of Indonesian society. There have been some social events in 2021. It has presented certain works that raise the theme of hypocrisy as a reflection of the reality of everyday life. Through analysis of hypocrisy in the short story "*Akhirnya Kita Semua Menjadi Maling*", we will explore the author's way of depicting the contradiction between the values held by individuals or groups and their actual actions. This is an illustration of social criticism of the condition of Indonesian society.

In the context of this short story, hypocrisy is expressed not only as a personal phenomenon, but also as a reflection of existing social norms. By illustrating the difference between the characters' desired self-image and their actual actions, this short story invites readers to think about honesty, integrity, and consistency in words and actions.

According to Ratna (2011:25), sociology of literature describes studies into literary works and the involvement of their social structures. Sociological studies run by giving

meaning to the system and background of a society and the dynamics that occur within it. Basically, literary works tell stories about human problems. The author directly or indirectly has expressed social problems in his work. This is influenced by things that are felt, seen and experienced in everyday life.

Literary works have social aspects that can be studied using various models regarding the social understanding that occurs. According to Lauren and Swingewood) there are three points of view related to literary sociology, namely; 1) it is research that views literary works as social documents in which there is a reflection of the situation at the time the literature was created; 2) it is research that reveals literature as a reflection of social situations, and; 3) it is an approach whose starting point is the author, reader and universe. The sociological approach to literature provides sensitivity to literature which is based on the view of literature as a social phenomenon, which is then narrated into a more productive discourse in the form of literary works. Sociological studies of literature are basically formed based on theoretical attitudes and views by focusing on literature as a social institution.

Discussions of hypocrisy are generally related to the sociology of literature. Hypocrisy is a form of character crisis which results in the Indonesian people losing the ability to mobilize the potential of society to achieve common goals.

Baron and Byrne (2004:155) state that hypocrisy is openly stating to have a certain attitude or behavior, but then acting in a way that is inconsistent with that attitude or behavior. The word hypocrisy comes from the Greek *hypocrisis*, which means "jealous", "pretend", or "coward". In Indonesian, it is often referred to as "hypocrisy".

Valdesolo and DeSteno (2007) define hypocrisy as "unfairness in judging a moral violation committed by oneself and others" (p. 1334). Furthermore, they also explained hypocrisy an interpersonal phenomenon that involves errors in moral reasoning or unfair moral judgments between assessments of oneself and assessments of others. They highlighted that moral violations committed by oneself tend to be judged less severely than the same moral violations committed by others. The latest definition shows that there is a cognitive error that encourages a person or group to commit hypocrisy. From these definitions, there are several elements that appear significant in the concept of hypocrisy. The first aspect that stands out is inconsistency and the next aspect is moral motivation. By referring to these two aspects, hypocrisy can be understood as the gap between verbal statements that affirm possession of a certain morality or instructions to others to follow a certain morality, and actions carried out with the intention of gaining a moral reputation before others.

Asepta (2010) stated that this research was motivated by the fact that in order to gain satisfaction, people become hypocrites. Therefore, we conclude that some people become hypocritical to gain personal benefits. Almost all the hypocritical characters in the drama are people with high power in society. Hypocrites do everything to achieve their goals, even very badly. This research uses literary criticism to analyze Shakespeare's drama *Measure for Measure*. The researchers use feminist literary criticism to analyze this drama.

Adiba (2017) examined hypocrisy in "*Lorsque's drama L' enfant Parait by Andre Roussin*" using the theory of Roger Crisp and Christopher Cowton in the 1994 article "Hypocrisy and Moral Seriousness." The analysis results showed that there were four forms of hypocrisy displayed by the three main characters in *Lorsque's drama L'rsquo; nfant Para t*. Mufidah (2017) explained hypocrisy as a social problem in the novel. Through the character Soaphead Church, Toni Morrison shows hypocrisy in her novel *The Bluest Eye*. This research focuses its analysis on the characteristics of Soaphead Church and the reasons the character becomes a hypocrite, which is related to social factors. The analysis of hypocrisy in the short story *Finally We All Became Thieves* aims to understand how literature can be sharp social criticism and provide insight into the nature of humans and society.

Research on hypocrisy in literature can contribute to a deeper understanding of moral themes in contemporary Indonesian literature. Apart from that, it can enrich the study of short stories as a medium for voicing social criticism. This study of a short story which is rich

in symbolism and deep characters can enrich the discourse of society's hypocrisy reflected in literary works. Therefore, this study not only complements previous literary researches that addresses the theme of hypocrisy in literature, but also highlights the important role of literary works as a mirror of social life.

METHOD

The approach used in this research is a qualitative approach with a descriptive design that describes a description of data in the form of written or spoken words regarding events that occurred and can be observed. Denzin and Lincoln further stated (Merriam, 2009:13) that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. Qualitative research examines something based on natural conditions as they are, attempts to understand or interpret phenomena based on the meaning of the people who experience the phenomenon.

This research uses a text study with a content analysis method which focuses on discussing the content of written or printed information in the media. Content analysis is used to examine data in order to gain an understanding and present facts objectively. The content used in this research is a book of short stories entitled "Kompas Selected Short Stories 2021." The subject that will be described in this research is discussing hypocrisy as depicted by the author through stories.

The source of research data is the short story "*Akhirnya Kita Semua Menjadi Maling*" by Zaidinoor, one of the short stories selected by Kompas in 2021. Kompas published 44 of the best short story titles which were then recorded under the title Kompas Selected Short Stories 2021, published by Kompas Media Nusantara publisher on July 9 2022 in Jakarta, with ISBN 9786233465861, 14 cm wide and contains 200 pages.

In collecting data, the short story "Akhirnya Kita Semua Menjadi Maling", published by Kompas in 2021 was determined as the object of study. Data is obtained by reading carefully, rereading, understanding, marking important parts, and recording descriptions for later analysis, and then drawing conclusions based on the object of study.

Miles and Huberman (in Sugiyono, 2005:91) state that qualitative data analysis activities are carried out by presenting data (data display), condensing data (data condensation), and inferring (conclusions).

FINDINGS AND DISCUSSION

Findings

This research aims to find and describe hypocrisy from the perspective of literary sociology, forms of hypocrisy in the characters of short story characters, aspects and factors of hypocrisy in the short story "*Akhirnya Kita Semua Menjadi Maling*". Based on the sociological point of view of literature, it is the research that views literary works as social documents in which there is a reflection of the situation when the literature was created. Secondly, it is the research that reveals literature as a reflection of the social situation that occurs in society.

Based on the hypocrisy described by the author, the story is a depiction of the reality that occurs in social life, especially in Indonesia. Hypocrisy is a theme of choice in writing short stories, novels or drama scripts.

Baron and Byrne (2004:155) stated that hypocrisy is when someone openly states that he/she has a certain attitude or behavior, but then acting in a way that is inconsistent with that attitude or behavior.

Elmer L. Gray (2017:67) explained that etymologically, hypocrite comes from Greek, namely from the word "*Hupo*" which means "under" and "*Krites*" which refers to someone who judges or gives, and makes statement. The hypocrisy expressed refers to the meaning of someone who influences the general public with his sermons.

Table 1. Summary of Hypocrisy Research Results in the Short *Akhirnya Kita Semua Menjadi Maling* by Zaidinoor

Short Story Title	Figure	Forms of Hypocrisy	Form Inconsistency	Moral Motivation	Influence Factors
Akhirnya Kita Semua Menjadi Maling	Budir	hypocritical justice enforcer	inconsistency in intentions and actions	moral motivation to maintain reputation	moral awareness emotion
	Badal	Theft committed under duress	Inconsistency of moral principles	self-interest motivation	personal interests moral awareness
	<i>Pembakal</i> and village officials	hypocrisy in the village government which is supposed to protect and serve its citizens, but instead ignores it and only thinks about personal gain	inconsistencies in law enforcement and justice	self-interest motivation	personal interests
	Uwa Marma	He should be honest in his business instead of committing fraud for personal gain	inconsistency between the need for survival and the principle of honesty in trading	self-interest motivation	personal interests
	Danu Abid Andu	commit fraud for personal gain	inconsistency in economic practice	family motivation	moral awareness social groups and cultural values abstract view

Literary works have social aspects that can be studied using various models regarding the social understanding that occurs. According to Lauren and Swingewood, there are three points of view related to literary sociology, namely; 1) it is the research that views literary works as social documents in which there is a reflection of the situation at the time the literature was created; 2) it is the research that reveals literature as a reflection of social situations, and; 3) it is an approach whose starting point is the author, reader and universe. The sociological approach to literature provides sensitivity to literature which is based on the view of literature as a social phenomenon, which is then narrated into a more productive discourse in the form of literary works. Sociological studies of literature are basically formed based on theoretical attitudes and views by focusing on literature as a social institution.

Valdesolo and DeSteno (2007) defined hypocrisy as “unfairness in judging a moral violation committed by oneself and others” (p. 1334). Furthermore, they explained that hypocrisy is an interpersonal phenomenon that involves errors in moral reasoning or unfair moral judgments between assessments of oneself and assessments of others. They also highlighted that moral violations committed by oneself tend to be judged less severely than the same moral violations committed by others. This last definition shows that there is a cognitive error that is the basis and encourages a person or group to commit hypocrisy.

From these definitions, there are several elements that appear significant in the concept of hypocrisy. The first aspect that stands out is the inconsistency. The first and second definitions highlight the inconsistency in the expression of belief in certain moral

principles with the actions performed; while the third definition highlights inconsistencies in moral judgments of oneself and others. However, inconsistency alone is not enough to fully define hypocrisy. This is because inconsistency can come from various factors such as weak motivation, conflicting desires, social pressure, or personal factors. Individuals who tend to have low self-control or less self-confidence may show more inconsistency. So, although hypocrisy involves inconsistency, it is not solely about inconsistency.

The second aspect that forms hypocrisy is a moral impulse that places greater emphasis on individual interests. The moral motivation for hypocrisy is the desire to appear to have morality in front of others without actually having a sincere desire to act morally.

Therefore, hypocrisy can be identified through two main factors, namely inconsistency and egocentric moral motivation. By referring to these two aspects, hypocrisy can be understood as the gap between verbal statements that affirm possession of a certain morality or instructions to others to follow a certain morality, and actions carried out with the intention of gaining a moral reputation before others.

Predictors of hypocrisy in general can be classified into two categories. The first category, personal factors which include personal interests, moral emotions, abstract views, moral motivation, and moral awareness. The second category, situational factors such as religious values, social groups, cultural values, and social roles

According to Naso (2007), the most influential factor for the hypocrisy is the urge to fulfill personal interests. It is a form of lying that is contrary to individual moral standards. Naso stated that personal interests are a key factor in the emergence of hypocrisy. The second personal factor is moral awareness. Besides moral motivation, Batson, Thompson, Seufferling, Whitney, and Strongman (1999) found that awareness of moral standards also influences hypocrisy. In this research, when participants are more aware of moral standards, they are more likely to choose to flip a coin or let researchers choose the task for them. They do not do the tasks that benefit themselves but harm others. The third personal factor that influences hypocrisy is moral emotions. Several types of moral emotions have been shown to play a role in hypocrisy. Naso (2007, page 123) stated that efforts to avoid and anxiety about shame can indirectly create motivation to act hypocritically. To avoid embarrassment, fulfill personal desires, and maintain the trust of others, a hypocritical person tends to cover up relevant information about himself. The fourth one is abstract views. According to Lammers (2012), people who have abstract views tend to be more hypocritical than those having concrete views. Lammers considers moral violations committed by others to be worse than moral violations committed by oneself. An abstract view allows someone to be more flexible in moral reasoning and focusing more on general matters. It leads him to make moral decisions that benefit himself and be more tolerant of committed moral violations.

According to Watson and Sheikh (2008), acceptance of personal interests is related to culture. In certain cultures, personal interests take priority. Meanwhile, in others, this may not be the case, such as in individualist societies. This is also confirmed by Matsumoto, Yoo, and Fontaine (2009) through the concept of context differentiation. It is where a person can display different behavior in various different contexts, which is influenced by culture. Therefore, behavioral inconsistencies may be due to adaptation to the context at hand.

Discussion

Hypocrisy in literature not only depicts complex human nature, but also reveals broader social dynamics, offering critical insight into the culture and social structure that surrounds the work, thereby opening space for readers to reflect on and review the existing social and ethical norms.

Based on a sociological perspective, literature in the short story "*Akhirnya Kita Semua Menjadi Maling*" by Zaidinoor, can be seen as a social document that reflects the social situation and conditions at the time the work was created. This short story depicts

the lives of people in rural areas who are facing economic difficulties, injustice and corruption. The economic decline, in the short story, describes the economic difficulties faced by the community, especially rubber farmers, due to falling rubber prices and failed harvests. It reflects the difficult economic situation and its impact on daily life.

Life for Budir has indeed felt more difficult in recent years. The price of rubber dropped sharply, he heard that rubber could not be sent abroad (Zaidinoor:29)

Social injustice in this short story is also felt by the community towards village officials who do not care about theft and the difficulties of the residents.

Even theft is not responded to, especially when it comes to the hardships of village residents' lives. Manufacturers may not want to know whether today their citizens are hungry or not (Zaidinoor: 33).

Literary works also reflect the social, cultural, political and economic situations of their time. Through characters and plot, this short story depicts the social reality faced by society through descriptions of village life. This short story reflects the lives of village communities who depend on agricultural and plantation products, and how they face various challenges such as theft and injustice.

Currently, only rubber can support it. The yields of the rice fields are unpredictable, the seasons are unpredictable, the dry season comes early, the rats have cleared out the rice before the harvest arrives (Zaidinoor: 30).

This short story shows that social and economic values influence individual behavior in society. One of them is that moral values such as honesty are taught, but difficult economic conditions cause people to ignore these values to ensure survival. "*Akhirnya Kita Semua Menjadi Maling*" also describes hypocrisy and corruption. Through the characters of Pembakal and Uwa Marma, this short story reflects how power can be abused and result in hypocrisy and injustice.

Manufacturers may not want to know whether today their citizens are hungry or not. After all, the village never thought of anything other than building pressed brick alleys in its village. Now almost every five meters there is a pressed brick alley which is said to improve village infrastructure. Budir knows exactly that purchasing pressed bricks is very profitable for the manufacturer. You see, the person who made the brick press was Uwa Marma, Pembakal's own uncle (Zaidinoor:33).

The social situation described by Pembakal and village officials is that they are not unresponsive to the problems faced by residents. They do not take the actions that should be taken to address the rampant theft problem. This reflects structural injustice in which authorities fail to carry out their duty to protect society. This indifference also leads to a sense of hopelessness among citizens, who are ultimately forced to seek their own solutions, even if it means breaking the law.

"Yes, but Uwa Marma himself was never honest about the scales," replied Budir.

What Budir said was true. Uwa Marma, who has been collecting rubber since they were born, never shows the numbers on his hanging scales to rubber farmers. Sometimes Uwa Marma shifts the scales quickly or the numbers are protected by his own body (Zaidinoor:34).

Uwa Mauma, a rubber collector, also did a dishonest business by cheating farmers when weighing rubber. This is another example of a social situation where deception is commonplace because society prioritizes personal gain over integrity. This shows that injustice has become part of the social norms that exist in Indonesian society.

Zaidinoor's short story "*Akhirnya Kita Semua Menjadi Maling*" describes hypocrisy or hypocrisy in society through the characters and the situations the characters face. Hypocrisy appears in actions and attitudes that are contrary to the morality and honesty that the characters in the story should adhere to.

Budir is a hypocritical figure who enforces justice and is a hypocrite. Budir swore in his heart that he would kill the rubber thief in his garden, but when he found out that the thief was his close friend, Badal, his emotions immediately subsided and he felt empathy. This shows hypocrisy in his intention to uphold justice. Budir only dared to take strong action when he did not know who the perpetrator was who stole his rubber, but when he found out that the thief was his friend, he became lenient and forgiving. The previously simmering anger suddenly subsided, and he instead felt empathy for Badal. This shows that the inconsistency of Budir's actions is influenced by his personal relationships and emotions, not only influenced by the moral principles he adheres to regarding justice and property rights.

Suddenly, from the direction of the path, a man appeared and entered the Budir rubber plantation. While peering behind the weeds, Budir's blood was soaked, his breath was rumbling, his heart was beating faster and his teeth were chattering. Budir is still hiding in hiding. Waiting for the figure to do something in his rubber plantation (Zaidinoor: 28).

The moral motivation shown by the character Budir in preparing himself to act harshly against rubber thieves in his garden, shows his initial intention to appear as someone who is firm and intolerant of theft. This intention can be seen as an attempt to maintain his reputation in the eyes of society as someone who firmly protects his property rights. However, when he found out that the thief was his friend, Budir did not continue his actions. This suggests that Budir's moral motivation is more oriented towards how he is seen by others than a genuine commitment to the principles of justice. Budir has a hypocritical attitude because he is influenced by moral awareness, emotions, and social groups and cultural values. This character shows empathy and moral awareness by choosing not to continue his actions even though he feels angry. Budir experiences complex moral emotions when he finds out that Badal was involved in the theft. The emotions of anger and shame manifest in Budir's decision not to punish Badal after learning about his background.

Life for Budir has indeed felt more difficult in recent years. The price of rubber fell sharply, he heard that rubber could not be sent overseas. Even though the yield of rubber tapping is currently decreasing drastically. When the leaves fall off, it means the sap produced by the rubber will decrease. That's why he was so upset when he lost rubber in his own garden.

Indeed, lately in his village there have been frequent rumors of rubber theft. However, he did not expect that his small garden would also become a target for theft. In a week, Budir has lost lum three times in the rubber plantation. The results of the tapping can only be used for daily food. Even though he had to feed his wife and children. Currently, only rubber can support it. The yields of the rice fields are unpredictable, the seasons are unpredictable, the dry season comes early, the rats have already mowed down the rice before the harvest arrives (Zaidinoor: 29-30).

The second character is Badal. He has a hypocritical character described by the author of the story. This character commits theft because he is forced to. Badal steals rubber from his friend's garden, even though he knows that this action is wrong. He stole because he was forced to by the economic difficulties he was experiencing, but still tried to maintain his image as a good person in the eyes of Budir and other people in society. Although Badal steals because of the urge to live, he feels embarrassed and afraid when his actions are discovered by Budir. This shows hypocrisy, because on the one hand Badal tries to maintain his good image, while on the other hand he commits despicable acts. Badal's desire to be forgiven and understood without actually showing remorse and a willingness to take full responsibility for his actions.

There is an aspect of inconsistency between actions and moral principles, even though Badal understands that stealing is a morally wrong action, he still does it because of the economic pressure he faces. Budir's friend said, "you should respect friendly relations and not take advantage of those closest to you." Badal presents himself as a good friend, on the other hand Badal carries out actions that are detrimental to Budir in secret. The inconsistency raises between the sense of empathy he has and the selfish actions chosen for personal gain.

"My income is no longer enough for me to eat," said Badal, looking down. The motorbike bill is almost three months in arrears," he continued (Zaidinoor:31).

The motivational aspect of personal interest influenced by moral awareness is the main impetus for Badal to commit hypocrisy. He takes rubber from Budir's garden because of a difficult situation. Even though he knows that stealing is a morally wrong act, the need to survive and provide for his family force Badal to violate his moral principles. In this case, Badal's moral motivation is driven more by the practical needs and urges of life than by a commitment to moral values. In the short story, difficult economic circumstances and a lack of social justice drive individuals like Badal to carry out actions that conflict with their own moral values. Badal is forced to act hypocritically to fulfill his personal interests, even though he realizes that his actions are wrong.

The third character in Zaidinoor's short story is Uwa Marma who also commits hypocrisy. As a rubber collector, he commits fraud in weighing farmers' rubber, even though he should be honest in his business. Meanwhile, farmers such as Budir and Badal also mix rubber with sacrap to increase the weight of the scales. This shows inconsistency between the need for survival and the principle of honesty in trading.

"Yes, but Uwa Marma himself was never honest about the scales," replied Budir.

What Budir said was true. Uwa Marma, who has been collecting rubber since they were born, never shows the numbers on his hanging scales to rubber farmers. Sometimes Uwa Marma shifts the scales quickly or the numbers are protected by his own body. (Zaidinoor:34).

Uwa Marma, who consistently cheats in weighing farmers' rubber, depicts a moral motivation that is completely oriented towards personal interests. He wants to get more profits by dishonest means, without caring about the consequences for farmers. Uwa Marma's moral motivation was not to act with integrity. It appears to be running a business while actually prioritizing his personal gain. Personal interest factors are the main cause of the character Uwa Marwa committing hypocrisy.

The fourth figure who also committed hypocrisy was the village head and village officials. Pembakal and village officials are depicted as parties who do not care about community complaints. They did not take any action against the rubber theft reported by Budir and other residents. This shows hypocrisy in the village government which is

supposed to protect and serve its citizens, but instead is neglectful and only thinks about personal gain.

Even theft is not addressed, especially when it comes to the hardships of village residents' lives. Manufacturers may not want to know whether today their citizens are hungry or not. After all, the village never thought of anything other than building pressed brick alleys in its village (Zaidinoor: 33).

This quote shows the indifference of village builders and officials to the problems faced by their residents and their focus on personal gain. It also shows aspects of inconsistency. Pembakal and village officials are supposed to maintain security and justice. However, they actually act indifferent to the theft that occurs. They did not take any action against reports of rubber theft. This describes an inconsistency between their responsibilities as leaders and their actions that are inconsistent with those responsibilities. The indifferent village builders and officials show that they are more concerned with personal interests and perhaps materials. Their moral motivations are more about preserving their own position than the good of society. They claim to be caring leaders. In fact, their actions only reflect that they are more focused on personal benefits than serving their society.

The last character that Zaidinoor describes is the community represented by several supporting characters who also commit acts of hypocrisy. Danu, Abid, and Andu reflect people with hypocritical nature. They have shown that stealing is a wrong action. However, in reality, almost everyone in the village is involved in theft. Badal said that "almost everyone in our village became thieves," indicating there was an awareness of the wrongness of the act, but no real effort to stop it. In addition, the wrong thing that justifies the act of stealing is done on the grounds that the person being stolen from will do the same thing. Badal gave the example of Andu and Abid stealing each other's garden produce without any consequences or feeling of guilt. This shows a hypocritical attitude where wrong actions are considered normal because everyone does them.

"Isn't that Danu? What does he want to do here at this time of the day?" Budir asked Badal when the person was no longer visible.

"He doesn't have a rubber plantation nearby, right?" Budir's questions continued.

Badal felt suspicious from Budir's question. But Badal just smiled. Danu, who had just passed by, must have brought Lum from who knows whose rubber plantation. Danu is their neighbor, therefore Budir knows very well that Danu's rubber plantation is across the river. And Budir's question doesn't need an answer.

"Hmm...you know what, friend?" asked Badal starting to speak. "You are too innocent and honest. So far, almost all the people in our village have become thieves. "Maybe you are the only one who has never stolen," continued Badal.

"When his son was seriously ill last week, Abid was caught climbing Andu's *jengkol* tree. But Andu just let it go. "The next day, Andu stole Abid's jackfruit," explained Badal.

"Where are you from?" asked Budir.

"Andu told me the story himself," Badal answered briefly.

"Today I don't know who is the thief, so does tomorrow," said Badal.

"Now it is very easy for honest people to become thieves," continued Badal. (Zaidinoor:32-33)

Badal said Budir was too innocent and honest, as if honesty was the main weakness in their village. This shows that society has accepted theft as the norm, so those who do not steal are considered strange or unrealistic. The moral awareness of society should condemn

theft instead of becoming dull. Meanwhile, the honest ones are considered not in accordance with the reality of existing social life. The inconsistencies depicted by the three figures reflect a society where moral boundaries become blurred and the act of stealing becomes normal and accepted, even though it goes against the values that should be upheld.

The moral motivation of the three characters (Danu, Abid, and Andu) is influenced by the social environment in which they live, where stealing is normal and accepted. The three characters are trapped in opposite moral cycles, they ignore the principles of honesty in order to conform to less moral social norms. Apart from that, family motivation is the most dominating motivation for the characters Abid and Andu. Abid stole Andu's jengkol when his son was seriously ill. Abid's actions suggest that he was driven by an urgent need for his family, which was likely the main reason behind his stealing behavior. In this situation, Abid seemed to put aside moral norms to meet his family's needs, this shows that his family has a strong motivation. Abid is willing to break the law or ethics to ensure that his family is protected, especially during critical situations. Family motivation is a moral complexity faced by the characters in this short story. They face a moral dilemma where responsibility to the family sometimes forces them to violate norms that should be held.

Based on this, there are three factors that dominantly influence the hypocrisy of the three story characters. The moral awareness of the characters (Danu, Abid, and Andu) in the quote appears dull. They do not feel guilty or morally conflicted about the act of stealing, which is considered an ethical violation. They show that the character's moral awareness is influenced by the social environment that legitimizes the act of stealing. The second factor, the social group in this short story has internalized cultural values that consider stealing as something normal and acceptable. The culture of stealing becomes part of everyday life and is socially accepted in the community. Cultural values in society change, the boundaries between right and wrong become blurred, and stealing becomes part of their daily lives. The third is the abstract view. It states that when a society faces strong socio-economic pressures, the moral values adhered to may be eroded and replaced by more flexible but less ethical new norms.

CONCLUSION

Hypocrisy in the short story "*Akhirnya Kita Semua Menjadi Maling*" by Zaidinoor published by Kompas 2021 is a reflection of the conditions of social life in rural areas which face economic difficulties, injustice, and corruption. Hypocrisy appears in various forms, both through individual actions and existing social structures, showing inconsistencies between held morality and the reality of life. Characters in the short stories, such as Budir, Badal, Uwa Marma, Pembakal, and the village community, show how economic conditions and social pressures force them to compromise moral values, highlighting the negative impact of injustice and poverty on the integrity of individuals and society. The research findings reveal that hypocrisy is not only a reflection of individual character. It is also a consequence of broader social dynamics and moral decline in society due to economic pressure and injustice.

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