

# The Socio-Psychological Dimensions of Love in Nicholas Sparks' *The Notebook*

Sri Rahma Waningsih

English Language Studies, Postgraduate Programme, Faculty of Cultural Sciences, Hasanuddin University, Indonesia

Burhanuddin Arafah

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Herawaty Abbas

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Taqdir

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Ummu Rofikah

Muhammadiyah University Bima, Bima, Indonesia

Zakridatul Agusmaniar Rane

English Literature Department, Halu Oleo University, Kendari, Indonesia

Masdiana

Faculty of Cultural Science, Hasanuddin University, Makassar, Indonesia

Asyrafunnisa

Bosowa University, Makassar, Indonesia

Sandra Dewi Dahlan

Faculty of Adab and Humanities, Universitas Islam Negeri Alauddin, Makassar, Indonesia

Takwa

Sembilanbelas November University, Kolaka, Indonesia

Sarmadan

Sembilanbelas November University, Kolaka, Indonesia

**Abstract**—This study examines Nicholas Sparks's *The Notebook* (1996) through Fromm's theory of nature love within a socio-psychological framework. Employing a qualitative descriptive method and textual analysis, the research focuses on how the four dimensions of mature love—care, responsibility, respect, and knowledge—are represented through the character of Noah Calhoun and how these dimensions reflect broader sociological values. Data were collected through close reading and thematic coding of selected passages from the novel, supported by relevant psychological and sociological theories. The findings indicate that care is manifested through devotion and empathy, responsibility through moral commitment and consistency, respect through the acknowledgement of autonomy and freedom, and knowledge through emotional understanding and empathy. These dimensions reveal that love in *The Notebook* is portrayed not merely as an emotional experience but as a conscious moral practice that sustains interpersonal harmony and social cohesion. This study concludes that Sparks presents mature love as an evolving synthesis of psychological depth and sociological value, emphasising love as a deliberate act of empathy, responsibility, and ethical awareness.

**Index Terms**—mature love, socio-psychological study, Fromm, *The Notebook*, literary analysis

## I. INTRODUCTION

Literature serves as a means of expressing human experience, emotion, and history. Through narratives examining human consciousness, it enables readers to understand and empathise with realities that reflect cultural, social, and historical contexts (Eagleton, 1983). Literature records cultural events in time and place, contributing to cultural

preservation and the intergenerational transmission of identity and values (Halil et al., 2024; Yudith et al., 2023; Yudith et al., 2024). Literature presents lessons through human life (Jusdalyana et al., 2024). It can raise awareness of the environmental crisis (Jaelani et al., 2024; Abbas et al., 2024) or describe social issues in a past era (Arifuddin et al., 2024; Mutmainnah et al., 2022). More than entertainment, literature is a learning tool conveying social values and the human condition (Anggrawan et al., 2019; Kaharuddin et al., 2026). Local wisdom in stories guides life principles (Arafah et al., 2025a). Therefore, moral messages in literary works can guide life (Manugeren et al., 2023; Takwa et al., 2025; Almahdali et al., 2026).

Literary works, as various creative works, both written and oral, serve as a medium for personal and artistic expression (Arafah & Kaharuddin, 2019). In addition, literature plays an important role in preserving cultural memory and reflecting historical and social forces, allowing individual experiences to connect with universal themes related to humanity (Malawat et al., 2026; Said, 1978). In this case, literature functions as both a critique and a reflection of society, revealing social problems, ethical conflicts, and the consequences of human behaviour within a given social order (Suhadi et al., 2022).

Additionally, literature serves as a significant repository of knowledge articulated through diverse genres, including short stories, poetry, novels, plays, and songs, each offering a distinct perspective on human existence (Arafah, 2018). Sunardi et al. (2018) emphasize that literary works represent culturally meaningful texts that encompass experiences, emotions, and the values of togetherness. However, the meaning of literature is sometimes not easily understood because of its connection to various aspects, including cultural dimensions (Arafah et al., 2026b; Asri et al., 2023; Mofu et al., 2024). Wellek and Warren (1963) argue that literature is the product of imagination that can reflect reality but is not limited to factual representation alone, so writers can create a world of value through creative expression.

Free writing allows writers to express their ideas without restraint (Mardiana et al., 2023; Suparti et al., 2025). In conveying ideas, writers sometimes use stylistics, where sentences often symbolise reality to provide different experiences, for example, through signs, symbols, or figurative language such as metaphors (Arafah et al., 2024a; Baa et al., 2023; Tang et al., 2025). However, during the writing process, authors frequently face external and internal factors (Arnawa & Arafah, 2023). Excessive use of stylistics can cause confusion in understanding the true meaning (Kuswanti et al., 2023) or even lead to misinterpretation due to language (Arafah et al., 2026a; Iksora et al., 2022).

From a psychological perspective, Erich Fromm views literature as a medium for exploring existential questions and the human condition, emphasising love, freedom, and alienation (Fromm, 1956). From this perspective, authors guide readers in evoking emotions while discovering life's significance (Arafah et al., 2023d). His humanistic approach highlights the interaction between individual psychology and social influence, offering a framework for analysing literary characters and their relationships. Nicholas Sparks' *The Notebook* portrays Noah Calhoun and Allie Nelson, whose relationship endures social barriers and illness. Their bond reflects patience, sacrifice, and commitment, making it suitable for analysis through Fromm's concept of mature love (Fromm, 1956). This study applies Fromm's theory to analyze *The Notebook* (1996), examining how love functions as personal experience and social construct shaped by cultural values.

Literary works have been introduced in academic fields. Because literary works are valuable, they are presented as teaching materials to help students learn and gain positive values (Arifin et al., 2022). The more frequently students read literary works, the more reading skills and knowledge they gain (Kaharuddin et al., 2023). Culture is essential for humans, and societies cannot live without it (Takwa et al., 2024a; Taqdir, 2025). Cultural values in literary works commonly refer to social occurrences in daily life, making them more relatable for learning (Arafah et al., 2023b; Takwa et al., 2026b). In addition, critical analysis of trend issues and social issues portrayed in literary works is essential for teachers to create inclusive and equitable learning environments (Taqdir et al., 2025; Rano et al., 2026). In modern life, teaching materials are presented in both printed materials and online media using technology-based media, such as e-books or other technological devices through artificial intelligence (AI) (Arafah et al., 2023c; Usman et al., 2024; Arafah et al., 2025b; Kaharuddin et al., 2024). Engaging with mobile technology and digital media allows learners to easily access learning content and enrich the learning process (Idhan et al., 2026). The increasing number of Internet users resulting from modernization affects many aspects of human life (Arafah & Hasyim, 2023a; Arafah et al., 2023c). People are now familiar with digital media to seek information on a worldwide scale (Hasyim & Arafah, 2023a; Hasyim & Arafah, 2023b). Internet users tend to actively participate and communicate in social events (Arafah & Hasyim, 2023b). However, rapid changes in how Internet users behave towards modernization seem to deviate significantly from standard norms (Hasjim et al., 2026). Living a life with beliefs, customs, and traditions rooted in a community becomes a central axis that shapes modes of thought, social behavior, and collective imagination (Effendy et al., 2025). Therefore, incorporating locality into literary works can serve as a tool in educational institutions to preserve cultural heritage in light of technological advancements and instill positive values and virtuous character in the next generation (Takwa et al., 2024b; Takwa et al., 2025). Local knowledge holds enormous potential for supporting sustainable conditions in a community and helping them adapt to environmental change (Takwa et al., 2026a). This research contributes to English literary studies by integrating psychological theory with literary analysis, thereby offering more profound insights into the representation of love in modern literature. It is expected to benefit readers, educators, and scholars by enhancing understanding of the relationship between literature and psychology and by encouraging further interdisciplinary studies.

Before conducting this research, reviewing previous studies is essential to support the study's development. The researcher identified three studies. Fajarini (2017) studied Devotion in Nicholas Sparks' *The Notebook* (1996): An

Individual Psychological Approach, analyzing Noah Calhoun's devotion through individual psychology by examining inferiority, compensation, lifestyle, social interest, and creative self. Using *The Notebook* and library research, it found Noah's psychological experiences influenced his devotion to Allie. Mandasari (2017) analyzed Noah's struggle for love in Nicholas Sparks' *The Notebook*, finding that social class differences, parental disapproval, and Allie's engagement caused separation and conflict. Dewi et al. (2021) studied conflicts in Nicholas Sparks' Novel *The Notebook* and their role in character development.

Although these studies offer perspectives on devotion, love, struggle, and conflict in *The Notebook* (1996), they do not examine Noah's love through mature love. Therefore, this study fills the gap by applying Erich Fromm's mature love theory to analyze Noah's relationship with Allie. Focusing on care, responsibility, respect, and knowledge (Fromm, 1956), it offers a psychological understanding of love in *The Notebook* (1996) and a literary perspective.

## II. LITERATURE REVIEW

Literary writing aims to convey a personal expression of emotion, comprising ideas and confidence (Lestari et al., 2025). Psychology of literature examines literary works as expressions of psychological activity, revealing the complexity of human behaviour, emotions, and motivations. Endraswara (2003) states that literary works represent various aspects of human personality, allowing readers to understand characters and narratives through psychological perspectives. Literature thus becomes a medium for exploring the human psyche and inner conflicts.

Literature is closely connected to society, as authors draw inspiration from social realities and human experiences. Through the lens of social norms, etiquette, and cultural expectations, we see the important role of societal factors (Mare et al., 2025; Taqdir et al., 2026). A close relationship between literature and social life facilitates authors employing social background in literary works along with what happens in society (Sunyoto et al., 2022; Arafah et al., 2023a). Freud (2001) argues that writers often transform unresolved desires and internal conflicts into imaginative creations, using literature as a form of expression (Wellek & Warren, 1956). This highlights literature's role as a bridge between psychological impulses and artistic representation.

Psychology studies human behaviour, while literature explores the representations of life. According to Wellek and Warren (1956), the psychology of literature examines the author's psychology, the creative process, character psychology, and literature's effects on readers. Therefore, psychological theories can be applied to literary analysis to uncover meanings within texts (Papalia, 1985). Erich Fromm sees literature as expressing concerns like love, freedom, and alienation, while reflecting both individual struggles and social conditions, and helping understand human relationships and emotional needs (Fromm, 1941; Fromm, 1955).

Character analysis is central to psychological literary studies (Purwaningsih et al., 2020), as characters often embody psychological concepts such as Freud's (2001) id, ego, and superego or Jung's (1964) archetypes. Through narrative and identity formation, literature allows readers to reflect on personal growth, belonging, and self-understanding (Kearney, 1998). Additionally, themes of trauma and healing enable literature to function as a therapeutic medium that fosters empathy and emotional resilience (Arafah et al., 2024; Tsur, 1992).

Social psychology supports analysis by examining how behaviour is shaped by social influence, sociocultural constraints, self-efficacy, and emotional regulation (Aini et al., 2026; Jamiluddin et al., 2026). Allport (1954) defines it as how others influence thoughts and actions. Myers (2013) categorises it into social thinking, influence, and relations, emphasising psychology's interaction with these forces. Tajfel and Turner (1986) add that social identity shapes behaviour through group membership, while Aronson (1999) emphasizes the necessity of belonging. Erich Fromm's theory of mature love presents love as practice. In *The Art of Loving*, Fromm (1956) defines it through care, responsibility, respect, and knowledge. Bradshaw (1995), Hooks (2000), Branden (1988), and Peck (1978, 1997) emphasise self-awareness, conscious practice, self-esteem, and mutual respect. Nicholas Sparks' *The Notebook* (1996) reflects principles in Noah and Allie's relationship.

## III. METHODOLOGY

This study employs a qualitative descriptive research design with a textual analysis approach to examine the representation of mature love in Nicholas Sparks's *The Notebook* (1996). Qualitative research is considered appropriate because this study focuses on interpreting meanings, values, and psychological dimensions embedded in a literary text rather than measuring numerical data. According to qualitative principles, textual interpretation enables a more profound understanding of human experiences as reflected through language, narrative structure, and character development.

The research specifically applies a psychological literary approach by utilising Fromm's Theory of Mature Love as the main analytical framework. This approach allows the researcher to explore how the four components of mature love—care, responsibility, respect, and knowledge—are manifested through the character of Noah Calhoun and his relationship with Allie Nelson. Furthermore, the study incorporates a socio-psychological perspective to examine how these dimensions of love reflect broader sociological values within the narrative.

The data sources were divided into primary and secondary data. The primary data consist of Nicholas Sparks's novel *The Notebook* (1996), published by Warner Books. The novel is the central text for analysis, focusing on narrative descriptions, dialogues, and character actions related to love, commitment, and emotional endurance. Noah Calhoun is

examined as the primary subject representing mature love. The secondary data include Fromm's (1956) *The Art of Loving: An Inquiry into the Nature of Love*, which provides the theoretical foundation. Scholarly articles, academic books, and literary critiques related to psychological literary studies, love theory, and socio-psychological interpretations of literature support and contextualize the findings. These sources strengthen the theoretical and analytical validity.

Data collection was conducted through close reading of the novel *The Notebook* (1996). The researcher carefully read the text multiple times to identify passages, dialogues, and narrative events that illustrate the four components of mature love proposed by Fromm. Relevant textual data were highlighted and recorded systematically to ensure accuracy and consistency.

The data collection involved stages. First, passages on love, emotional interaction, moral decision-making, and relational commitment were identified. Second, quotations were documented and categorised by the four dimensions of mature love: care, responsibility, respect, and knowledge. Third, collected data were organised digitally for thematic analysis and interpretation. This procedure ensured the data reflected the study's theoretical framework. Data analysis used content analysis and thematic coding to examine elements revealing mature love patterns within the novel. Selected passages were analysed to identify themes and behavioural patterns in Noah's love toward Allie.

Following content analysis, thematic coding classified data into four themes from Fromm's theory: care, responsibility, respect, and knowledge. Each theme was analysed to explore psychological and sociological significance in the narrative. This allowed examination of how mature love is constructed through behaviour and narrative structure. An interpretative approach then connected findings with socio-psychological values including devotion, moral responsibility, personal autonomy, and understanding. The analysis emphasises how psychological experiences in the novel reflect social and cultural values in American society. Finally, findings synthesised how *The Notebook* (1996) portrays mature love as a psychological discipline and social ethic.

#### IV. FINDINGS AND DISCUSSION

##### A. The Integration of Erich Fromm's Theory of Mature Love and Nicholas Sparks' *The Notebook*

Nicholas Sparks's *The Notebook* (1996) presents love not merely as an emotional experience but as a conscious and enduring human practice shaped by moral awareness and social values. When examined through Fromm's theory of mature love, the novel reveals a complex portrayal of love as an art that requires discipline, empathy, responsibility, respect, and profound understanding. Fromm's conceptualization of love as a deliberate act rather than a spontaneous feeling offers a productive framework for interpreting Noah Calhoun's devotion to Allie Nelson, particularly as their relationship evolves across time, social boundaries, and physical decline. In this sense, *The Notebook* does not simply narrate romance; it illustrates love as a psychological capacity and a sociological force that sustains human connection and moral stability.

Fromm (1956) argues that genuine love must be rooted in active concern for the life and growth of another person. In *The Notebook*, this principle is consistently embodied through Noah's actions, which demonstrate that love matures through persistence and intentional care rather than emotional intensity alone. Noah's commitment to Allie is evident from their early separation, where love is maintained not through physical presence but through emotional constancy.

*"Only the summer is over, Allie, not us. We'll never be over"* (Sparks, 1996, p. 23).

This declaration marks an early sign of mature love, revealing Noah's emotional stability and long-term commitment. His words suggest that love transcends circumstance and time, aligning with Fromm's assertion that mature love is sustained by intention rather than situational satisfaction. Noah's reassurance acts as emotional care, offering Allie security in separation. Here, love depends not on immediate gratification but on a conscious promise to preserve continuity, later expressed through Noah's letters as lived care, not passive feeling.

*"Dozens of letters. I wrote you for two years without receiving a single reply"* (Sparks, 1996, p. 41).

Despite the absence of reciprocation, Noah continues to write, showing that care in love is self-sustaining. Fromm emphasises that love involves giving without expectation, and Noah's correspondence reflects this by preserving connection over reward. His letters are acts of emotional labour, reinforcing love as moral commitment rather than conditional exchange. Through this persistence, Sparks portrays love as an enduring discipline resisting abandonment. Later, when Allie suffers from Alzheimer's disease, Noah dedicates himself to preserving her sense of self through acts of remembrance.

*"So once again, just as I do every day, I begin to read The Notebook aloud..."* (Sparks, 1996, p. 13).

This ritualised act of reading turns love into a practice affirming dignity and humanity. Noah's care is no longer linked to romance or desire but to compassion and devotion. Fromm realises that love is concern for another's life, as Noah's actions are guided by empathy rather than recognition. His care resists the erasure of Allie's identity, showing that mature love persists even when reciprocity and memory are lost. Sociologically, this devotion reflects values of endurance, loyalty, and familial responsibility, reinforcing love as a stabilising force in relationships. *The Notebook* also presents responsibility as a dimension of mature love. Noah's relationship with Allie shows responsibility arising from moral awareness rather than external pressure.

*"He wrote her once a month but never received a reply... Still, though, she stayed with him"* (Sparks, 1996, p. 23).

This passage highlights Noah's consistency and emotional reliability. His effort to maintain presence signifies responsibility as ethical integrity. Noah does not withdraw in silence; instead, he sustains the bond through faith and

accountability. Fromm contends that responsibility in love arises from care, and Noah's actions show love evolving into a conscious decision to remain available. This responsibility is explicit during Allie's illness, when Noah articulates devotion as necessity.

*"I have read to her this morning, as I do every morning, because it is something I must do"* (Sparks, 1996, p. 90).

The phrase "I must do" signifies moral commitment rather than imposed duty. Noah's responsibility is rooted in compassion and awareness, reflecting Fromm's idea that mature love involves responsiveness to the beloved's existence. His reading becomes a ritual preserving history and continuity. Sociologically, this behavior embodies reliability and perseverance that sustain cohesion within families and communities. Through Noah's responsibility, Sparks presents love as a moral practice reinforcing stability and consistency. Respect is a dimension of mature love in *The Notebook*. Fromm defines respect as seeing another person as they are and allowing freedom and autonomy. Noah's love for Allie affirms her individuality and right to self-determination.

*"You can't live your life for other people. You've got to do what's right for you, even if it hurts some people you love"* (Sparks, 1996, p. 78).

This statement encapsulates respect as mature love's ethical foundation. Noah's acknowledgment of Allie's autonomy shows that love must coexist with freedom. His description of her character further expresses this knowledge. Fromm argues that love without respect becomes possessive, and Noah's restraint shows maturity by prioritizing Allie's independence over personal desire. In broader sociological context, this respect aligns with values of equality, autonomy, and democratic relational ethics, still preserving her dignity during illness.

*"But why, then, is her condition different? Why does she sometimes change after I read?"* (Sparks, 1996, p. 106).

This reflection shows Noah's refusal to reduce Allie to illness. He sees her as a whole person whose emotions remain meaningful. Fromm emphasises that respect means recognising the beloved's intrinsic worth regardless of circumstance, and Noah's continued engagement affirms this. His respect sustains Allie's humanity, showing that mature love preserves dignity in vulnerability. Knowledge, the final component of Fromm's theory, appears in Noah's empathetic understanding of Allie's inner world, shaped by shared experience and emotional intimacy.

*"You and I were different. We came from different worlds, and yet you were the one who taught me the value of love"* (Sparks, 1996, p. 57).

Through this recognition, Noah acknowledges emotional growth through difference. His understanding transcends class and circumstance, reflecting Fromm's belief that love deepens self-awareness and moral development. Noah's love becomes a site of learning, where emotional connection transforms personal identity.

Noah's description of Allie's character further articulates this emotional knowledge.

*"You are kind and loyal, and you are able to see beauty where others do not. You are a teacher of wonderful lessons, a dreamer of better things"* (Sparks, 1996, p. 195).

Noah's language reveals a profound perception of Allie's moral and emotional essence. His understanding extends beyond admiration to empathetic recognition, aligning with Fromm's assertion that genuine love requires knowing the beloved beyond appearances. This emotional literacy allows Noah to value Allie's inner virtues, reinforcing love as an act of understanding rather than possession.

Their shared conversations and dreams further illustrate this intimate knowledge.

*"They spent hours together talking about their dreams... and told her that one day he was going to own it and fix it up"* (Sparks, 1996, p. 17).

Through shared dialogue, Noah internalises Allie's aspirations, transforming them into part of his life purpose. Fromm argues that knowledge in love involves participating in the beloved's inner world, and Noah's actions embody this principle. His later decision to rebuild the house represents a material expression of emotional understanding, demonstrating how love translates insight into action.

This empathetic knowledge persists even in the face of Allie's illness.

*"I tell the doctors the reason—I know it in my heart, but I am not believed"* (Sparks, 1996, p. 106).

Noah's conviction reflects emotional knowing beyond rational explanation. His understanding is grounded in intimacy and shared history rather than clinical observation. Fromm contends that love enables deeper knowledge rooted in empathy, and Noah's intuition exemplifies this wisdom. Sociologically, this critiques privileging rational authority over emotional insight, emphasising empathy as moral truth and social connection.

The portrayal of mature love in *The Notebook* carries sociological implications in how emotional commitment functions as a stabilising force within relationships. Sparks situates love not only as a personal experience but as a social ethic reinforcing loyalty, perseverance, and moral responsibility. Noah's devotion to Allie during her cognitive decline reflects a cultural ideal of relational endurance that contrasts with transient or utilitarian relationships.

Through this depiction, love is framed as a moral structure affirming human dignity and emotional continuity. Through the integration of Fromm's framework and Sparks's narrative, love emerges as an enduring moral force shaping identity and social values. The novel suggests that to love maturely is to commit oneself to care, responsibility, respect, and understanding across the conditions of human life.

#### B. Sociological Values Reflected Through the Dimensions of Mature Love in *The Notebook*

*The Notebook* (1996) portrays love not only as a psychological experience but also as a reflection of sociological values. Through Noah and Allie's relationship, love is presented as both an emotional and social phenomenon shaped by cultural

ideals such as commitment, freedom, and empathy. Erich Fromm's theory of mature love—comprising care, responsibility, respect, and knowledge—provides a framework for comprehending how personal affection mirrors broader societal values. These elements highlight key aspects of American culture, including endurance, moral commitment, individual autonomy, and emotional understanding.

(a). *Devotion Value in Care*

In American society, love is often idealised as an enduring and selfless commitment, and this value is reflected through the element of care in *The Notebook*. Noah's devotion to Allie demonstrates how love functions not only as personal affection but also as a sociological value rooted in perseverance and moral responsibility.

*"So once again, just as I do every day, I begin to read The Notebook aloud..."* (Sparks, 1996, p. 13).

This quotation shows Noah's care for Allie despite her memory loss. His reading symbolises perseverance as a cultural ideal in family relationships. Sociologically, this behaviour reflects the belief that genuine love requires patience, sacrifice, and loyalty toward ageing partners. Noah's care becomes a social practice reinforcing stability and continuity within the family. His letters highlight long-term devotion shaped by expectations of loyalty and endurance.

*"Dozens of letters. I wrote you for two years without receiving a single reply"* (Sparks, 1996, p. 41).

This quotation emphasises how care operates beyond immediate emotional reward. Noah's continued correspondence, despite silence, reflects the American moral value of perseverance in love. Sociologically, this endurance symbolizes emotional discipline and commitment, implying that responsibility and faithfulness sustain true affection. Through these actions, Sparks portrays care as a moral and social value that strengthens relational bonds and supports harmony within family and community life.

(b). *Social Harmony in Responsibility*

Responsibility in love extends beyond personal desire and functions as a moral obligation that sustains emotional and ethical stability. In *The Notebook*, Noah's sense of duty toward Allie illustrates how responsibility operates as a sociological value that reinforces commitment and social harmony.

*"I have read to her this morning, as I do every morning, because it is something I must do"* (Sparks, 1996, p. 90).

This quotation shows that Noah's love is guided by an internalised moral awareness rather than external obligation. The phrase "I must do" reflects responsibility as a voluntary ethical commitment shaped by cultural values. Sociologically, Noah's daily ritual transforms love into a consistent moral practice that promotes reliability, compassion, and emotional discipline within intimate relationships. Sparks presents this devotion as reflective of the American ideal that moral perseverance in love contributes to social stability.

Noah's continued correspondence with Allie, despite the lack of response, further emphasises his responsibility.

*"He wrote her once a month but never received a reply... Still, though, she stayed with him"* (Sparks, 1996, p. 23).

This passage highlights responsibility as an expression of moral integrity rather than an emotional reward. Fromm's definition of mature love sustains Noah's persistence through commitment and ethical conviction. From a sociological perspective, his steadfastness reflects the American cultural value of moral reliability, suggesting that enduring responsibility within private relationships mirrors and supports the moral cohesion of society. Through Noah's actions, Sparks portrays love as a continuous moral practice that resists transience and reinforces loyalty, integrity, and social harmony.

(c). *Freedom in Respect*

Respect in love involves recognising the individuality and freedom of the other person, a value central to American culture. In *The Notebook*, Sparks presents this ideal through Noah's attitude toward Allie, showing that mature love honours autonomy rather than control.

*"You can't live your life for other people. You've got to do what's right for you, even if it hurts some people you love"* (Sparks, 1996, p. 78).

This reflects Noah's acknowledgment of Allie's right to self-determination. By accepting her freedom to choose, even at the cost of his own emotional pain, Noah demonstrates that respect in love is grounded in moral independence and emotional integrity. Sociologically, this attitude reflects American democratic ideals such as equality, personal autonomy, and respect for individual conscience. Love, in this sense, becomes a practice of granting freedom rather than asserting possession.

*"He told her that one day he was going to own it and fix it up"* (Sparks, 1996, p. 17).

Noah's decision to rebuild the house symbolises respect expressed through personal agency rather than dominance. The house represents memory and emotional continuity, and its restoration reflects Noah's commitment to honouring the past while allowing love to exist without coercion. Within the framework of American individualism, this act highlights values of self-determination, meaningful labour, and personal authenticity. Through Noah's actions, Sparks portrays respect as a form of freedom that allows love to endure while preserving individual identity and moral independence.

(d). *Emotional Understanding in Knowledge*

Knowledge in mature love involves empathy and emotional insight rather than mere intellectual awareness. In *The Notebook*, Noah's profound understanding of Allie illustrates how emotional intelligence functions as a sociological value that nurtures compassion and relational harmony.

"You are kind and loyal, and you are able to see beauty where others do not. You are a teacher of wonderful lessons, a dreamer of better things" (Sparks, 1996, p. 195).

This quotation reveals Noah's profound awareness of Allie's inner character. His recognition of her kindness, loyalty, and idealism demonstrates empathy as a core element of love. Rather than valuing Allie for external traits, Noah affirms her emotional and moral depth, reflecting the American cultural value of emotional understanding as a foundation for meaningful relationships. Sociologically, this moment shows how empathy bridges personal and social differences, reinforcing mutual respect and emotional connection.

"I tell the doctors the reason—I know it in my heart, but I am not believed" (Sparks, 1996, p. 106).

Here, Noah's certainty represents emotional knowledge rooted in deep relational bonds. His understanding of Allie transcends medical logic and reflects a belief in emotional truth as a valid form of knowing. From a sociological perspective, this argument highlights the tension between rational authority and emotional insight in modern society. Sparks elevates empathy as a source of moral wisdom, suggesting that emotional understanding sustains trust, care, and solidarity within families and communities. Through Noah's conviction, love is portrayed as an experiential knowledge that guides ethical behaviour and strengthens social harmony.

## V. CONCLUSION

The synthesis of Fromm's Theory of Mature Love with *The Notebook* (1996) shows that Nicholas Sparks portrays love as a disciplined practice, not spontaneous emotion. Through Noah and Allie's relationship, the novel shows care, responsibility, respect, and knowledge through sustained commitment. Fromm's principles become lived experiences through Noah's devotion and determination to preserve Allie's dignity, addressing the first research question.

From a socio-cultural perspective, the novel reflects equality and commitment while critiquing superficial attachments. Noah's care for Allie during cognitive decline symbolizes loyalty and mutual respect, mirroring American compassion. Sparks positions love as personal virtue and social ethic, responding to the second research question.

*The Notebook* (1996) presents mature love as a psychological discipline and social ideal. Through Fromm's framework, loving maturely requires moral responsibility, emotional understanding, and commitment to nurturing another. This analysis shows how literary texts examine theories of love. By depicting mature love in everyday contexts, *The Notebook* illuminates relationships' ethical dimensions and cultural narrative, shaping social values.

## REFERENCES

- [1] Abbas, H., Arafah, B., Rahman, F., Pattu, M. A., Junus, F. G., Fachry, M. E., Hanafiah, W., Tenrisanna, R., & Manaf, A. (2024). Ecological Literacy and Local Wisdom of Australian Aboriginal People in *Welcome to My Country* Written by Laklak Burarrwanga and Family. *Theory and Practice in Language Studies*, 14(5), 1493-1498.
- [2] Aini, D. N., Setiawan, S., Anam, S., Sudirman, Ibad, W., & Arafah, B. (2026). Negotiating sociocultural constraints through self-efficacy: An ethnographic study of English as a foreign language learners in Indonesian pesantren. *Theory and Practice in Language Studies*, 16(5), 1740-1752.
- [3] Almahdali, U. H., Arafah, B., Abbas, H., Rano, W. A., Taqdir, Mare, B. S., Sari, R. A., Wicaksono, C. K., & Malik, N. F. (2026). Apocalyptic Aspects Portrayed in Cormac McCarthy's *The Road*: An Ecocritical Study. *Theory and Practice in Language Studies*, 16(7), 2522-2532.
- [4] Allport, G. W. (1954). *The Nature of Prejudice*. Addison-Wesley.
- [5] Anggrawan, A., Yassi, A. H., Satria, C., Arafah, B., & Makka, H. M. (2019). Comparison of online learning versus face to face learning in English grammar learning. In *2019 5th International Conference on Computing Engineering and Design (ICCED)* (pp. 1-4). IEEE.
- [6] Arafah, B. (2018). Incorporating the use of literature as an innovative technique for teaching English. *KnE Social Sciences*, 3(4), 24-36.
- [7] Arafah, B., Abbas, H., Hasyim, M., Latief, M. R. A., & Taqdir. (2026a). The impact of cultural nuances in the translation of Indonesian government social media content on the digital literacy of young generations. *Journal of Language Teaching and Research*, 17(3), 1057-1069.
- [8] Arafah, B., Asri, D., Hanafiah, W., Ruslin, Ilmi, N., Pratiwi, A., & Astiantih, S. (2024a). Female Existentialism in *Monkey Grip* by Helen Garner. *Journal of Language Teaching and Research*, 15(4), 1238-1246.
- [9] Arafah, B., & Hasyim, M. (2023a). Digital Literacy: The Right Solution to Overcome the Various Problems of Meaning and Communication on Social Media. *Studies in Media and Communication*, 11(4), 19-30.
- [10] Arafah, B., & Hasyim, M. (2023b). Digital Literacy on Current Issues in Social Media: Social Media as a Source of Information. *Journal of Theoretical and Applied Information Technology*, 101(10), 3943-3951.
- [11] Arafah, B., Hasyim, M., Aman, R. B., Agussalim, A., & Latief, M. R. A. (2026b). Language as a gateway to authentic tourism: Leveraging Bugis-Makassar expressions in South Sulawesi's tourism industry. *Theory and Practice in Language Studies*, 16(2), 597-604.
- [12] Arafah, B., Hasyim, M., Arafah, A. N. B., Taqdir, Nursidah, Ruslin, & Arafah, F. R. B. (2025a). Local Wisdom and Leadership Values in Bugis Governance: Insights into Indigenous Political Ethics in South Sulawesi. *Scientific Culture*, 11(3.2), 224-234.

- [13] Arafah, B., Hasyim, M., Khaerana, A. S. A., Soraya, A. I., Ramadhani, R., Ismail, A., & Takwa. (2023a). The Digital Culture Literacy of Generation Z Netizens as Readers, Producers and Publishers of Text on Social Media. *International Journal of Intelligent Systems and Applications in Engineering*, 11(3), 112-123.
- [14] Arafah, B., & Kaharuddin. (2019). The idol: A model for incorporating literature in ELT. *KnE Social Sciences*, 3(19), 43–59.
- [15] Arafah, B., Kaharuddin, Hasjim, M., Arafah, A. N. B., Takwa, & Karimuddin. (2023b). Cultural Relations among Speakers of South Halmahera Languages. *Theory and Practice in Language Studies*, 13(1), 168-174.
- [16] Arafah, B., Rofikah, U., Kaharuddin, Nursidah, Ahmad, D., Mardiana, Syarif, A. R., & Taqdir. (2025b). Using the IDOL Model to Develop Literature Integrated CALL Materials. *Theory and Practice in Language Studies*, 15(3), 947-959.
- [17] Arafah, B., Rofikah, U., Kaharuddin, A., Room, F., Takwa, & Purwarno, P. (2023c). Evaluating the Suitability of Printed Materials in the Context of Online Learning. *XLinguae*, 16(2), 16-32.
- [18] Arafah, B., Room, F., Suryadi, R., Hamid, L. O. M. I., Juniardi, Y., & Takwa. (2024b). Character Education Values in Pullman's *The Golden Compass*. *Journal of Language Teaching and Research*, 15(1), 246-254.
- [19] Arafah, B., Sirajuddin, J., Thayyib, M., Room, F., Takwa, & Anayati, W. (2023d). Emotional Management of Defoe's *Robinson Crusoe*'s Main Character. *Journal of Language Teaching and Research*, 14(5), 1414-1421.
- [20] Arafah, F. R. B., Ismail, N. S., Rustham, A. T. P., Arafah, B., & Arafah, A. N. B. (2024c). Building optimism process in final-year students to finish their theses: case study of Hasanuddin University students threatened with dropout. In *International Conference on Medical Imaging, Electronic Imaging, Information Technologies, and Sensors (MIEITS 2024)* (Vol. 13188, pp. 278-285). SPIE.
- [21] Arafah, K., Mahmudah, R., Pongkessu, A., Abdullah, H., Arafah, B., & Agustini, S. (2026). Student physics learning achievement: the effect of learning activities, interest, and motivation in learning physics. *Educational Research and Evaluation*, 1–22.
- [22] Arifin, M. B., Arafah, B., & Kuncara, S. D. (2022). Dayak's Sociocultural Situation through Locality in Lumholtz's *Through Central Borneo Travel Writing*. *Theory and Practice in Language Studies*, 12(12), 2695-2703.
- [23] Arifuddin, A., Arafah, B., Abbas, H., Lestari, W., Jusdalyana, Tang, M. A., & Malik, A. N. M. (2024). Racial Injustice against Blacks in American Society as Represented in Wright's *Native Son*. *Theory and Practice in Language Studies*, 14(12), 3938-3946.
- [24] Arnawa, I. G. N. E. V., & Arafah, B. (2023). Students' Self-Regulated Strategies in Approaching Second Language Writing. *Theory and Practice in Language Studies*, 13(3), 690-696.
- [25] Aronson, E. (1999). *The Social Animal* (8th ed.). New York: W. H. Freeman.
- [26] Asri, D., Arafah, B., Sahib, H., & Abbas, H. (2023). Male Domination in Helen Garner's *Monkey Grip*. *Theory and Practice in Language Studies*, 13(7), 1651-1658.
- [27] Baa, S., Wardani, S. B., Iskandar, Weda, S., & Arafah, B. (2023). Lexical Metaphors in Westlife's Selected Song Lyrics. *XLinguae*, 16(1), 132-154.
- [28] Bradshaw, J. (1995). *Creating love: The next great stage of growth*. New York: Bantam Books.
- [29] Branden, N. (1988). *The Psychology of Romantic Love: Romantic Love in an Anti-Romantic Age*. New York: Bantam Books.
- [30] Dewi, R. S., Arifuddin, & Rosalina, A. (2021). Conflict in Nicholas Sparks' novel *The Notebook*. *Language Literacy: Journal of Linguistics, Literature and Language Teaching*, 5(1), 95–105.
- [31] Eagleton, T. (1983). *Literary Theory: An Introduction*. Minneapolis: University of Minnesota Press.
- [32] Effendy, C., Kurniawan, S., Arafah, B., & Hidayat, S. (2025). Ghosts in Pontianak Malay Beliefs: Origins, Teachings, and Evolving Functions. *Scientific Culture*, 11(3.2), 1476-1492.
- [33] Endraswara, S. (2003). *Metodologi Penelitian Sastra (Research Methodology of Literature)*. Bandung: Pustaka Widyatama.
- [34] Fajarini, Y. (2017). Devotion in Nicholas Sparks' *The Notebook* (1996): An individual psychological approach. *Kajian Linguistik dan Sastra*, 27(1), 40–47.
- [35] Freud, S. (2001). *The ego and the id* (J. Strachey, Trans., Vol. 19). London: Hogarth Press.
- [36] Fromm, E. (1941). *Escape from Freedom*. New York: Farrar & Rinehart.
- [37] Fromm, E. (1955). *The Sane Society*. New York: Rinehart.
- [38] Fromm, E. (1956). *The Art of Loving: An Enquiry into the Nature of Love*. New York: Harper & Brothers.
- [39] Halil, N. I., Arafah, B., Saputra, I. G. P. E., Hasyim, R. S., Sarmadan, Takwa, & Karma, R. (2024). Preservation of Tolaki Mekongga language through Merdeka Curriculum-based local subject teaching modules. *Journal of Language Teaching and Research*, 15(3), 960–971.
- [40] Hasjim, M., Arimi, S., Kushartanti, B., Arafah, B., & Taqdir. (2026). Language Transformation in Social Media and Its Impact on the Linguistic Identity of Indonesian Youth. *Journal of Language Teaching and Research*, 17(1), 296-305.
- [41] Hasyim, M., & Arafah, B. (2023a). Semiotic Multimodality Communication in the Age of New Media. *Studies in Media and Communication*, 11(1), 96-103.
- [42] Hasyim, M., & Arafah, B. (2023b). Social Media Text Meaning: Cultural Information Consumption. *WSEAS Transactions on Information Science and Applications*, 20(2023), 220-227.
- [43] Hooks, B. (2000). *All about Love: New Visions*. New York: William Morrow Paperbacks.
- [44] Idhan, M., Jabir, M., Ruslin, Asmawi, M. N., Arafah, B., Ubadah, Ubay, & Fatima. (2026). Teachers' Experiences With Mobile Apps for Arabic Language Learning: Insights From Islamic Schools in Palu, Indonesia. *Journal of Language Teaching and Research*, 17(1), 338-350.
- [45] Iksora, Arafah, B., Syafruddin, S., Muchtar, J., & Lestari, P. A. (2022). Typos' Effects on Web-Based Programming Code Output: A Computational Linguistics Study. *Theory and Practice in Language Studies*, 12(11), 2460-2469.
- [46] Jaelani, A., Arafah, B., Abbas, H., & Yudith, M. (2024). Environmental Themes in Michael Punke's *The Revenant*: An Ecocritical Analysis of Human-Nature Interaction. *Theory and Practice in Language Studies*, 14(10), 3312-3319.
- [47] Jamiluddin, Suparti, Arafah, B., & Marhum, M. (2026). Language, power, and symbolic violence in classroom communication: Insights from Indonesian culture. *Journal of Language Teaching and Research*, 17(2), 735–746.
- [48] Jung, C. G. (1964). *Man and His Symbols*. New York: Dell Publishing.



- [49] JUSDALYANA, Arafah, B., Abbas, H., Lestari, W., Arifuddin, A., Tang, M. A., & Malik, A. N. M. (2024). Representation of Patriarchal Ideology and Its Negative Effect on the Characters in Naomi Alderman's *The Power*. *Theory and Practice in Language Studies*, 14(9), 2880-2888.
- [50] Kaharuddin, Ahmad, D., Mardiana, Latif, I., Arafah, B., & Suryadi, R. (2024). Defining the Role of Artificial Intelligence in Improving English Writing Skills Among Indonesian Students. *Journal of Language Teaching and Research*, 15(2), 568-578.
- [51] Kaharuddin, Arafah, B., Nurpahmi, S., Sukmawaty, Rahman, I. F., & Juniardi, Y. (2023). Exploring How Reading Aloud and Vocabulary Enrichment Shape English Speaking Skills Among Indonesian Learners of English. *World Journal of English Language*, 13(8), 436-445.
- [52] Kearney, R. (1998). *On Paul Ricoeur: The Owl of Minerva*. London: Routledge.
- [53] Kuswanti, W. H., Arafah, B., Budiman, A. N. A., Ali, T., Fatsah, H., & Room, F. (2023). Students' Perception of Explicit and Implicit Methods in Learning Tenses in SMP DDI Mangkoso. *Theory and Practice in Language Studies*, 13(6), 1473-1482.
- [54] Lestari, W., Arafah, B., Abbas, H., JUSDALYANA, Arifuddin, A., Tang, M. A., & Malik, A. N. M. (2025). Gender Representation in Baker's *Princess between Worlds*. *Theory and Practice in Language Studies*, 15(1), 55-63.
- [55] Malawat, I., Hengki, & Arafah, B. (2026). Authorial ideology and worldview in Kijne's *Kota Emas*: A genetic structuralist analysis. *Journal of Language Teaching and Research*, 17(3), 1028-1038.
- [56] Mandasari, H. (2017). The Struggle of Love as Reflected in Nicholas Sparks' *The Notebook*. *Jurnal Ilmiah Langue and Parole*, 1(1), 200-204.
- [57] Manugeran, M., Arafah, B., Purwarno, P., Siwi, P., Ekalestari, S., & Wulan, S. (2023). An Ecoliterature Approach to Environmental Conservation: Take Four Selected Literary Works as Examples. *Theory and Practice in Language Studies*, 13(5), 1318-1327.
- [58] Mardiana, Arafah, B., Ahmad, D., Kaharuddin, Room, F., & Barus, E. (2023). Time allocation effect on test scores for academic writing of Indonesian English learners. *Journal of Language Teaching and Research*, 14(6), 1628-1636.
- [59] Mare, B. S., Arafah, B., Abbas, H., Rano, W. A., Almahdali, U. H., Wicaksono, C. K., Sari, R. A., & Malik, N. F. (2025). The Influence of Social Norms and Etiquette on the Behavior and Decision-Making of Characters in Jane Austen's *Pride and Prejudice*. *Theory and Practice in Language Studies*, 15(12), 4006-4016.
- [60] Mofu, H., Arafah, B., & Malawat, I. (2024). Ethnolinguistic Study of Marine Fishes' Characters of the Biak Tribe, Papua. *Theory and Practice in Language Studies*, 14(8), 2532-2542.
- [61] Mutmainnah, Arafah, B., & Pattu, A. (2022). Racial discrimination experienced by Black people as reflected in Langston Hughes's poems. *Journal of Language Teaching and Research*, 13(2), 350-356.
- [62] Myers, D. G. (2013). *Social Psychology* (11th ed.). New York: McGraw-Hill Education.
- [63] Papalia, D. E. (1985). *Psychology* (1st ed.). New York: McGraw-Hill.
- [64] Peck, M. S. (1978). *The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual Growth*. New York: Simon & Schuster.
- [65] Peck, M. S. (1997). *The Different Drum: Community Making and Peace*. New York: Simon & Schuster.
- [66] Purwaningsih, Y. R., Arafah, B., & Abbas, H. (2020). An ambition of infidelity "Emma Bovary" as wife: Sexuality problems. *Medicina Clínica Práctica*, 3(S1).
- [67] Rano, W. A., Arafah, B., Abbas, H., Almahdali, U. H., Wicaksono, C. K., Sari, R. A., Malik, N. F., & Mare, B. S. (2026). Social Class and Stratification in the Edwardian Era as Portrayed in Forster's *A Room With A View*. *Theory and Practice in Language Studies*, 16(2), 639-648.
- [68] Said, E. W. (1978). *Orientalism*. New York: Pantheon Books.
- [69] Sparks, N. (1996). *The Notebook*. New York: Warner Books.
- [70] Suhadi, J., Arafah, B., Makatita, F. P., Abbas, H., & Arafah, A. N. B. (2022). Science and society: The impact of science abuse on social life in Wells's *The Invisible Man*. *Theory and Practice in Language Studies*, 12(6), 1214-1219.
- [71] Sunardi, Akil, M., Arafah, B., & Salija, K. (2018). Looking at the Shared Conception of Teaching Literature in an Indonesian ELT Setting. *Journal of Language Teaching and Research*, 9(2), 316-327.
- [72] Sunyoto, F. G., Arafah, B., Yudith, M., Mokodompit, G. P., & Asnawi, A. E. F. (2022). The Native American Father's Parenting Style in John Ernst Steinbeck's *The Pearl*. *Theory and Practice in Language Studies*, 12(12), 2551-2558.
- [73] Suparti, Kholiq, A., Arafah, B., Kaharuddin, Suhartono, & Milawati. (2025). The Effect of Brainstorming and Free Writing on Writing Skill Development: Teachers' Feedback as a Mediator. *Theory and Practice in Language Studies*, 15(11), 3785-3797.
- [74] Tajfel, H., & Turner, J. C. (1986). The Social Identity Theory of Intergroup Behaviour. In S. Worchel & W. G. Austin (Eds.), *Psychology of Intergroup Relations* (pp. 7-24). Chicago: Nelson-Hall.
- [75] Takwa, Arafah, B., Hasyim, M., & Akhmar, A. M. (2024a). Cultural Imagery of Tolaki Mekongga Community of Kolaka in Mowindahako Ritual. *Theory and Practice in Language Studies*, 14(3), 763-770.
- [76] Takwa, Arafah, B., Hasyim, M., Akhmar, A. M., & Taqdir. (2025). Cultural Value in Mowindahako Ritual Speeches of Tolaki Mekongga Ethnic Group in Kolaka, Indonesia. *Theory and Practice in Language Studies*, 15(6), 1857-1866.
- [77] Takwa, Arafah, B., Hasyim, M., Akhmar, A. M., Taqfiyah, S. J., & Sarmadan. (2024b). Symbolic Meanings in the Mowindahako Ritual of the Tolaki Mekongga Kolaka Ethnic. *International Conference on Medical Imaging, Electronic Imaging, Information Technologies, and Sensors (MIEITS 2024)*, 13188(131880I), 1-5.
- [78] Takwa, Arafah, B., Taqdir, Sarmadan, Tundreng, S., Pageyasa, W., Hariyadi, S., Rasid, Inpresani, W. O., & Mofu, H. (2026a). Local Knowledge for Coastal Resilience: Adaptive Strategies of Bajo Fishers in Pomalaa, Indonesia. *Scientif Culture*, 12(1.1), 1336-1347.
- [79] Takwa, Arafah, B., Hasyim, M., Akhmar, A. M., & Taqdir. (2026b). Linguistic Units and Cultural Meanings in the Ritual Speech of Mowindahako Among the Tolaki Mekongga Ethnic Group. *Journal of Language Teaching and Research*, 17(2), 665-676.
- [80] Tang, M. A., Arafah, B., Abbas, H., JUSDALYANA, Lestari, W., Arifuddin, A., & Malik, A. N. M. (2025). Social Criticism in *A Tale of Two Cities* by Charles Dickens: From the Perspective of Genetic Structuralism. *Theory and Practice in Language Studies*, 15(5), 1682-1688.

- [81] Taqdir. (2025). Cultural Stereotypes in Foreign Language Textbooks: A Systematic Review of Visual Representation. *Theory and Practice in Language Studies*, 15(6), 1949–1958.
- [82] Taqdir, Arafah, B., & Nursidah. (2026). Perceptions of cultural representation in Japanese language textbooks: Insights from students and teachers in Indonesian higher education. *Journal of Language Teaching and Research*, 17(2), 622–633.
- [83] Taqdir, Arafah, B., Nursidah, & Afisha, W. A. N. (2025). Gender Representation in Foreign Language Textbooks: Trends, Gaps, and Implications for Multilingual Teaching. *XLinguae*, 18(4), 225-242.
- [84] Tsur, R. (1992). Toward a theory of cognitive poetics. *Poetics Today*, 13(3), 445–471.
- [85] Usman, S., Arafah, B., Marhum, M., Munir, S., Budi, & Tadeko, N. (2024). The Effect of Technological Pedagogical Content Knowledge (TPACK) on Rural Area Students' English Writing. *Journal of Language Teaching and Research*, 15(3), 884-892.
- [86] Wellek, R., & Warren, A. (1956). *Theory of Literature*. New York: Harcourt.
- [87] Wellek, R., & Warren, A. (1963). *Theory of literature* (3rd ed.). London: Penguin Books.
- [88] Yudith, M., Arafah, B., Abbas, H., Jaelani, A., Sunyoto, F. G., & Arafah, A. N. B. (2024). Social Issues During the Victorian Era Lead to the Formation of Nice Girl Syndrome in Gaskell's *Ruth*. *Journal of Language Teaching and Research*, 15(3), 822-832.
- [89] Yudith, M., Arafah, B., Sunyoto, F. G., Fitriani, Rostan, R. B., & Nurdin, F. E. (2023). The Representation of Animalism Issue in Sewell's *Black Beauty*. *Theory and Practice in Language Studies*, 13(1), 108-116.



**Sri Rahma Waningsih** obtained her Bachelor's degree in English Literature at the Faculty of Letters, Universitas Muslim Indonesia (UMI) in 2019. Her research interests are the psychology of literature and the sociology of literature. Currently, she is doing her Master's degree in English Literature, in the English Study Program, Postgraduate Program at the Faculty of Cultural Sciences. Hasanuddin University (UNHAS).



**Burhanuddin Arafah** obtained his PhD in English literature at Newcastle University, Australia, in 2003. He earned his Master's in American literature at Gadjah Mada University (UGM) Yogyakarta in 1995. He is a full professor of English literature at UNHAS's English Literature Study Programme. His interests are English literature, language education, and cultural studies. He served as Dean of UNHAS's Faculty of Cultural Sciences (2009-2017) and is an Assessor at the National Accreditation Board-Higher Education, Ministry of Education and Culture.



**Herawaty Abbas** obtained her PhD. at the University of Newcastle, Australia, in 2013, and Master's degrees from Gadjah Mada University (UGM) Yogyakarta and Saint Mary's University Canada in 1997 and 2001. She is an associate professor at the English Literature Study Programme, Faculty of Cultural Sciences of Hasanuddin University, Indonesia. Her doctoral thesis examines Australian and Buginese cultures regarding feminism. Her research interests are feminist, children's, and Indigenous literature.



**Taqdir** completed his Master's in Literature with a concentration in Japanese Linguistics in 2013 at Padjadjaran University. He is a lecturer at the Department of Japanese Literature, Hasanuddin University, Makassar, Indonesia. He is pursuing his doctoral degree in the Linguistics Department at Hasanuddin University. His research focuses on Japanese language and culture.



**Ummu Rofikah** completed her Master's in English Language Studies in 2022 and is now pursuing a doctoral degree in Applied Linguistics at Hasanuddin University, Makassar, Indonesia. She is currently a lecturer at Muhammadiyah University Bima. Her academic interests span materials development, instructional design, educational technology, and the integration of Generative Artificial Intelligence (GenAI) in L2 writing.



**Zakridatul Agusmaniar Rane** completed her master's in literature concentration in English literature at Gadjah Mada University in 2015. She is a lecturer of English literature at Halu Oleo University, Kendari. She is currently pursuing her doctoral programme in English language studies at the Faculty of Cultural Sciences, Hasanuddin University.



**Masdiana** completed her master's in linguistics with a concentration at Hasanuddin University. She is a lecturer of French literature at Hasanuddin University, Makassar. He is pursuing his doctoral degree in the Linguistics Department at Hasanuddin University. Her research focuses on gender and translation's study.



**Asyrafunnisa** completed her master's degree in English Language Studies with an English Literature concentration at Hasanuddin University. She is currently an English lecturer at Bosowa University, Makassar. She is pursuing her doctoral programme in the linguistics department at Hasanuddin University. Her research interests focus on language, literature and culture.



**Sandra Dewi Dahlan** Obtained her Master's degree in American Literature at Universitas Gadjah Mada (UGM) Yogyakarta of Indonesia in 2015. She is a Lecturer and the Secretary of English and Literature Department, Faculty of Adab and Humanities of Universitas Islam Negeri Alauddin Makassar, Indonesia. She has published several books and articles nationally. Her areas of interest are in English literature, language education, and cultural and social studies.



**Takwa** completed his Master's in humanities at Hasanuddin University Makassar (2014) and bachelor's at Universitas Sembilanbelas November Kolaka in Indonesian Language and Literature Education (2007). He is a permanent lecturer in the Indonesian Language Education Study Program at USN-Kolaka. His work in linguistics has focused on linguistics and culture research. He is currently pursuing a Linguistics doctorate at Hasanuddin University.



**Sarmadan** a lecturer in Indonesian Language Education at the Faculty of Teacher Training and Education, Universitas Sembilanbelas November Kolaka (USN Kolaka), Southeast Sulawesi, Indonesia. He earned his Master's in Indonesian Language Education from Universitas Pendidikan Indonesia (UPI) Bandung in 2013, and Doctorate in Applied Linguistics from Universitas Negeri Jakarta (UNJ) in 2022. His expertise in applied linguistics and Indonesian language education is reflected in his publications in journals, books, proceedings, media, and Intellectual Property Rights.