

Moral and Democratic Society System in Twain's *The Man Who Corrupted Hadleyburg*

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ABSTRACT

This article sought to explore moral and democratic society systems within Mark Twain's short story "The Man That Corrupted Hadleyburg" using a descriptive methodology. The source of data in this research was the text of the short story itself, while to support the data, the writers encompassed relevant information related to the research, including literary theory and sociological perspectives on literature. The data collection process involved in-depth reading, transcription of pertinent quotations from the story to support the research, and systematic categorization. Through genetic structuralism as the analytical framework, this study revealed the moral criticism and democratic society system as the central themes, manifesting through key characters such as Edward Richard, Reverend Burgess, and other supporting figures. In Twain's "The Man Who Corrupted Hadleyburg," a profound exploration of moral criticism and democratic societal systems unfolds. The narrative delves into the intricacies of character morality, exposing the vulnerabilities of individuals and the democratic decision-making processes within the framework of Hadleyburg's society. The reactions of Hadleyburg's residents to the sudden influx of gold served as a noteworthy concluding point, shedding light on the broader societal implications within the narrative. In essence, this research illuminates the multifaceted layers of social criticism embedded in "The Man That Corrupted Hadleyburg," offering a nuanced understanding of the moral, societal, and individual dimensions explored by Mark Twain in this literary work.

Keywords: Social Criticism, Twain, Short Story, The Man Who Corrupted Hadleyburg

INTRODUCTION

Human life contains a variety of experiences which are directly captured by the human senses and recorded by his state of consciousness. The state of consciousness absorbs the experiences of life, whether they come from human senses or direct ideas (Rorintulus et al., 2022). It will create an inner conflict inside the human mind and provoke one to express an idea creatively. A work of literature always presents a whole new reality, known as the fictive reality. Gangjian (2023), Tatipang (2022), and Wellek & Warren (1990) state that literature presents life and life is commonly about social reality; therefore, literature also imitates nature and the

subjective world of human beings. This means that literature reflects the social issues from the life of society. Based on this fact, scientific studies in literary works need to understand the literature because in such situations. Knowledge should be sought to identify the nature, function, and role in life. Simanjuntak et al. (2023), Eddings (2019), and Wellek & Warren (1990) state that literature is often linked to specific social institutions. Literature has a social function, and it is not entirely private. Thus, the problems of literary studies imply a matter of convention, norm issues, genre, symbols matter, and myth.

There is a significant relationship between literature and the social culture environment that becomes the author's source of inspiration (Meilasari, 2022; Martin, 2020). This relationship is permanent since the literature, the writer, and the society have a strong correlation with each other (Mustari et al., 2023). Therefore, the emersion of ideas from authors or writers could not be separated from the situation of their society. An individual creates all the ideas as a member of the society. It is the direct product of the society itself (Ali, 2023; Mahmudah et al., 2022; Tatipang et al., 2022). As we can see, literature is involved in a society, precisely in relation to the society that surrounds it. The tradition of a society is often recorded in a novel, including the forms of social upheavals that occur in a society. These upheavals cover all of society's aspects in the change of social value as the effect of the individuals' change in their view of life.

Several studies on Mark Twain's "The Man Who Corrupted Hadleyburg" have significantly enriched our understanding of the intricate dynamics between morals and the functioning of democratic institutions within the narrative. Levy's (2020) exploration of moral decay, Gangjian's (2023) focus on democratic vulnerabilities, and Holmes & Peck's (2020) comparative approach have collectively formed a robust foundation for further research. These scholars have collectively deepened our understanding of Twain's social commentary and its implications for contemporary society. As the scholarly conversation continues to evolve, these previous studies serve as invaluable touchpoints, guiding future researchers in their quest to unravel the timeless and universal themes embedded in Twain's exploration of morality and democracy.

The moral and democratic society system in Mark Twain's "The Man Who Corrupted Hadleyburg" presents significant potential for innovation in literary studies (Cao, 2022), opening avenues for exploring uncharted territories at the intersection of ethics and governance in literature (Höll, 2023). Through this study, the researchers quantify the moral nuances and democratic dynamics in the narrative, uncovering patterns and subtleties that traditional qualitative methods may have overlooked. Additionally, an innovative research angle centers on

interdisciplinary collaboration by integrating insights from these diverse fields. This enables a multifaceted analysis of the characters' moral decision-making processes and the societal consequences within Hadleyburg (Smith, 2021). This study will foster a holistic understanding of the intricate relationship between individual morality and the functioning of democratic societies. By juxtaposing the challenges faced by Hadleyburg with analogous situations in modern literature or historical events, researchers draw parallels and contrasts, enriching the analysis with diverse perspectives. This present study unearths new layers of meaning, transcends traditional boundaries, and offers fresh insights into the complexities of human behavior and governance. As literature evolves, these methodologies become essential for unlocking the full spectrum of insights embedded in literary classics like Twain's exploration of morality and democracy.

RESEARCH METHOD

In this investigation, a descriptive qualitative methodology was applied, emphasizing the scientific facets outlined in the data. The data were the short story. To fortify the analytical process, the researchers delved into relevant literature, scrutinizing books, articles, and proceedings linked to the study's theme. Additionally, dictionaries were consulted to elucidate the meanings of intricate terms present in the short story and the referenced materials. Moreover, the researchers referred to theses to aid in executing a comprehensive analysis. This comprehensive approach is aimed to ensure a thorough understanding of the scientific nuances within the data. The utilization of diverse sources, ranging from literary works to scholarly publications, and the incorporation of dictionaries and theses, underscored the methodological rigor employed in this study to enhance the clarity and depth of the research findings.

RESULTS & DISCUSSION

The opening chapter of the short story begins with a description of the situation that occurs in Hadleyburg after horrendous news about a stranger who distorts a sack containing around \$40,000 gold in the home of Mr. Richard. The concern and excitement happen in the city. It starts with Mr. Cox and the other residents who suspect that something will happen to damage their city. Hadleyburg is indeed renowned for its reputation as a city that is not easily bribed. Therefore, most of the inhabitants are proud and haughty.

In another place, the feeling of worry hits Richards, especially his wife, who fears something terrible behind the actions that the Stranger performed. On the other hand, citizens

look enthusiastic about the circumstances of what is happening. They are very proud that their city, which they worship and glory, could be more famous than any other city.

“So three weeks passed one week was left. It was Saturday evening after supper. Instead, the a foretime Saturday evening flutter and bustle and shopping and larking, the streets were empty and desolate. Richards and his old wife sat apart in their little parlour miserable and thinking. This was become their evening habit now: the life-long habit which had preceded of reading, knitting, and contented chat, or receiving or paying neighbourly calls, was dead and gone and forgotten, ages ago two or three weeks ago; nobody talked now, nobody read, nobody visited the whole village sat at home, sighing, worrying, silent. Trying to guess out that mark” (Twain, 1900)

The Stranger mentions that the sack of gold contains notes explaining about the people who helped him. He also informed us that these notes include some names that received remarks from the Stranger. Additionally, the Stranger announces that the person who has the right to claim the sack of gold is available to the public, and the news is published in the city's local newspaper.

In another place, Richard begins to suspect what is on the Stranger's mind regarding the sack of gold in his house. He and his wife start to suspect that the goods (sack of gold) could be a result of gambling. They begin to discuss the sack of gold, contemplating the wealth obtained from a sack weighing 460 pounds with a total value of \$40,000. Their conversation continues into the middle of the night, with Mary persistently trying to reassure her husband about the situation they are facing. However, Richard continues to think about the Stranger who placed the sack. On the other hand, he is also proud of himself and his town because the Stranger trusts them.

At their home, Richard and his wife are still discussing who gave \$20 to the Stranger when he passed through the city. However, Mr. Richard guesses that Barclay Goodson was the one who did it.

“The first question was, who could the citizen have been who gave the stranger the twenty dollars? It seemed a simple one; both answered it in the same breath” (Twain, 1900)

The Stranger also considers the Reverend Burgess as someone who is very proper, leading and resolving about the sack of gold claiming. Richard also supports the statement of the Stranger about the right person dealing with the problem:

“Mary, Burgess is not a bad man” (Twain, 1900)

However, Mrs. Richard remains firm in her belief that Reverend Burgess is not the right person to solve this problem, given his mistakes in the past. On the other hand, Mr. Richard still considers Reverend Burgess the right candidate because of his friendliness and kindness.

An apparent consideration from Mary Richard is that the right people are Mr. Goodson or Swalsberry. Swalsberry suggests modifying Mr. Richard's decision regarding Reverend Burgess. However, Swalsberry's proposal or inducement cannot change Mr. Richard's conviction that Burgess is the suitable person for the role.

“just like goodson; it's got all the marks. He had only one vanity; he thought he could give advice better than any other person” (Twain, 1900)

Mr. Richard also goes to Mr. Cox to preach to all the people in the town about the sack of gold. Mr. Cox welcomes the news submitted by Mr. Richard, thinking that this event would be talked about 1,000 years later, and therefore, he should publish it to all people throughout the land in America.

The residents beam with pride as stories of the sack and Hadleyburg's honesty spread throughout the nation, but the mood among the citizens has changed. The temptation of the gold leads the people in Hadleyburg to speculate about the remark. The content of the note from the Stranger mentions his return to the city of Hadleyburg because of an accident while driving at night. He also states that he is very well acquainted with Barclay Goodson.

“I am Stranger to you, but no matter. I have something to tell. I have just arrived home from Mexico, and learned about the episode. Of course, you do not know who made that remark, but I know, and I am the only person living who does know. It was GOODSON. I knew him well, many years ago. I passed through your village that very night, and was his guest till the midnight train came along” (Twain, 1900)

Responding to this, the family of Richard feels fortunate that they are one of the chosen couples from 19 families who live in Hadleyburg, and they receive a letter from a stranger revealing the remark: *“You are far from being a bad man: go, and reform”*. Mrs. Richard is ecstatic that they will be able to claim the gold. She felt very proud of her husband, and she thinks that her election is something special and not many people can bear the image as a person who is incorruptible in Hadleyburg.

As word spreads of the situation in Hadleyburg, its residents grow prideful about the national attention. They also begin talking about how to guess the right advice and get the bag of

gold. This takes its toll on the community (Sanders, 2019). Soon, routines fall by the wayside in favor of pondering the correct answer. Soon, every family in town gets an identical, mysterious letter telling them that the secret advice is "You are far from a bad man: Go and reform." So, all of 19 families submit their answers, sealed in an envelope, to Reverend Burgess.

Mrs. Richard looks happy, and today's announcement will be busy as people determine who has the right to claim the sack of gold. She begins to think about the money they will receive. It's a different expression on Mr. Richard's face; he appears busy but not happy.

Three weeks have passed. The people in the town start showing unusual interest because of the time needed to decide on who is entitled to claim the sack. Additionally, the person with the right to read the notes in the sack of gold is Reverend Burgess. All 19 families have received the same letter. They submit their claims to Burgess and begin to anticipate their future wealth.

Rising Action

Rising action is the second part of the plot (Winter, 2022). It elucidates troubles and events that create conflicts in the story. In the short story "The Man That Corrupted Hadleyburg," the rising action occurs on the announcement day about the claiming of the sack of gold. Everything in the city has been decorated to celebrate the announcement. Chairs are lined around the city hall, with approximately 412 chairs provided for all audiences and 68 seats for some invitations. The sack of gold is placed on a small table where people can see it.

At that time, Mr. Burgess starts to determine who will have the right to the sack of gold. All people gather and watch the process. Reverend Burgess delivers a speech about how the city of Hadleyburg's pride is famous for its incorruptible nature. He believes that the Stranger entirely trusts everyone in the city. Reverend Burgess explains that the note written by the Stranger must be similar to the note owned by the person who has the right to claim the sack of gold. The contents of the note describe the status of the person.

"The remark which I made to distressed stranger was this: "You are very far from being a bad man; go, and reform". Then he continued" (Twain, 1900)

After several attempts, the process of determination runs to decide the ownership of the sack of gold. However, problems arise between Mr. Willson and Billson, both claiming the right to own the note. Mr. Billson accuses Mr. Willson of stealing and copying his note, which was taken from Reverend Burgess. They are among the 19 city residents whom the Stranger trusts because of their "Incorruptible" attitude.

Billson claims that he gave \$20 to the Stranger, which amazes Mr. Burgess. On the other hand, Mr. Willson also argues for the sack and has clear evidence. Subsequently, Mr. Burgess, persuaded by Tanner, opens Billson and Willson's notes. Upon opening them, it is discovered that both notes have similarities with the note made by the Stranger. Everyone gathers around Mr. Willson and congratulates him for his achievement. However, the reading of the notes continues.

“Go, and reform or, mark my words someday, for your sins you will die and go to hell or Hadleyburg. TRY AND MAKE IT THE FORMER” (Twain, 1900)

Everyone is left speechless, including the residents of the city, the reporters, and the residents of the neighboring town (Brixton). They cover their faces with both hands, trying to humiliate Willson and Billson. At that moment, Reverend Burgess tries to calm down the audience by asking for a response from Mr. Willson. He explains that he deeply apologizes for this shameful incident, understanding that the temptations of the sack of gold have affected his mind. However, he continues to explain that Mr. Billson is the one who changed his note because he observed Mr. Billson acting strangely and suspiciously in his office. Instantly, Mr. Billson tells Mr. Willson that all he says is a lie.

“it’s lie! It’s an infamous lie!” (Twain, 1900)

Mr. Willson keeps accusing Mr. Billson because of some of the evidence he saw when he went to his room. He noticed his note had moved. With a harsh response from the Chairman, Reverend Burgess tries to explain the problem that appears and calm everyone down, including Mr. Willson and Mr. Billson. He also immediately determines the outcome of the situation.

He explains that there are still notes that must be read out in public. Instantly, the audience shouts to read out the notes. He reads out notes from 19 citizens, starting with the notes of Mr. Pinkerton and Gregory Yates. However, the citizens look pale and tense as they wait their turn to read their notes. The reading of the notes continues. The note from L. Ingoldsby Sargent contains familiar words: "You are far from being a bad man." The Chairman also explains that he still has 19 envelopes that will be read.

Meanwhile, Mary Richard is seen crying, and her husband tries to support her by holding her shoulders. He says that they have been old, try to give forgiveness to people who are not honest, and explain that they are just making the usual mistakes like others. However, the Chairman rejects a petition from Mr. Richard, always praising the goodness of Mr. Richard. The Chairman continues to read the notes, with the next note from Robert J. Titmarsh followed by Eliphalet Weeks, Oscar B. Archibald Wilder, Wilcox, and so on.

The Richards already seem resigned to the decision they would receive later. Mrs. Richard tries to toughen up, knowing that they are very weak, poor, old, and do not have a child. That is the thing that makes them resign to what is happening. She tries to strengthen her husband.

"Be ready," Mary whispered. "Your name comes now; he has read eighteen."
(Twain, 1900)

Climax Action

The climax action in this story begins when Reverend Burgess takes the note from his pocket. The Richards look shaky. However, at that moment, Reverend Burgess does not find the note again. It means that Mr. Richard is the right person to claim the sack of gold. Mary is very grateful and relieved by the decision. Reverend Burgess declares to all residents of the city that Mr. Richard has become the cleanest and most honest person in Hadleyburg.

"It is another temptation, Edward, I'm in a tremble but, oh, we've escaped one temptation, and that ought to warn us, ("six did I hear? Thanks! Six fifty, Six fifty SEVEN hundred!") And yet. Edward, when you think nobody, "Eight hundred dollars! hurrah! Make it nine! Mr. Parsons, did I hear you say" (Twain, 1900)

Mr. Richard is chosen as the symbol of the city of Hadleyburg, which is an incorruptible city. However, based on advice from the Tanner, the money is distributed to all citizens of Hadleyburg. The Chairman also reads out a note from a stranger that describes the attitude of a person who appears arrogant and stupid will be very easy to be attacked or dropped. He also explains that the goal he pursued during this time was to bring down the reputation of the city of Hadleyburg because their city is famous for its cleanliness, honesty, and, most importantly, cannot be bribed.

Falling Action

Eventually, all the residents of the city, including those who are elected, accept the proposal of the Stranger to open the sack. After opening it, the sack contains coins of golden yellow. The Chairman proposes that the coins in the sack be divided or auctioned, and based on the persuasion from the audience, all the money from the sack should be given to Mr. Richards. However, all people begin to rejoice over the decision to auction the sack, starting from the lowest to the highest bidding. A different thing is shown by Mr. Richard, who is doubtful and still has misgivings about the election's decision.

“Oh, Mary, can we allow it? It, it, you see, it is an honour reward, a testimonial to purity of character and, and can we allow it? Hadn't I better get up and oh, Mary, what ought we do? what do you think we?” (Twain, 1900)

The Stranger notices that Mr. Richard would be the reason for rejecting the Chairman's decision. He continues speaking about Mr. Richard's cheeky attitude. The Stranger then talks about Mr. Harkness, who is one of the wealthiest people in Hadleyburg besides Mr. Pinkerton. Mr. Harkness approaches the Stranger and offers a price for the sack. The Stranger replies that the cost of his sack is \$40,000. Although Mr. Harkness bids \$20,000, the Stranger refuses. Mr. Harkness then raises his bid from \$25,000 to \$30,000. Finally, Mr. Harkness gives up and agrees to provide \$40,000 for the Stranger. They plan to meet in the hotel early in the morning at 10 a.m. Mr. Harkness also agrees to give \$500 to Mr. Richard. After that, a song containing allusions to the results of the decision is sung “You are f-a-r from being a b-a-a-d m-a-a-n!”.

At his home, Mr. Richard begins to feel restless about his election. He starts to doubt what he received. Mr. Richard begins to feel the burden or praise given to him. However, the highly visible restless is his wife, Mary. She doubts that the possibilities of the form are lies.

“Do you think we are to blame, Edward much to blame?” (Twain, 1900)

Mr. Richard begins to consider his position in the bank and plans to resign. He also plans to visit the bank the following day, feeling that he is too old for all of this. At 9 a.m., the Stranger comes to Mr. Richards' home, bringing a check containing money with a total of \$38,500, including \$1,500 and \$34,000. At 5 p.m., the Stranger enters Mr. Richards' house secretly, places the envelope behind the door, and immediately disappears. However, Mr. Richards sees the Stranger and recognizes him.

Mr. Richard suspects that the Stranger carries out the checks. He notices that the check for \$8,500 is signed by Stephenson, which makes him sick. He is concerned that the check given to him might bring him and his wife into a dangerous situation. Upon closer inspection of the check, Mr. Richard finds Harkness's signature, and the sack is removed from banks far away from Hadleyburg. He also finds a note from Stephenson, but he does not see the signature.

“I am a disappointed man. Your honesty is beyond the reach of temptation. I had different idea about it, but I blamed you in that, and I beg pardon and do it sincerely. I honour you, and that is sincere too. This town not worthy to kiss the hem of your garment. Dear sir, I made a square bet with myself that there were nineteen debauchable men in your self-righteous community. I have lost. Take the whole pot, you are entitled to it” (Twain, 1900)

The doubt continues to surround Mr. Richards. He keeps trying to convince himself and his wife about his election. He fears that something will happen and will destroy the people in Hadleyburg. They continue to chat until a message comes from Reverend Burgess about the origin of the money from the Stranger. Mr. Burgess says that he is the one behind all the chaos. With the Burgess' help, Mr. Richard receives congratulations from the people in Hadleyburg. It is because Mr. Richard helped Reverend Burgess throughout the complicated situation. No one knows about the goodness and glory that Mr. Richard has done for Mr. Burgess.

Less than 24 hours after Mr. Richard accepted the checks, he felt fear, terrorized, and uneasy with the current situation. In the morning, the Richards go to church as usual. Generally, they listen to advice from a priest afterward. After that, they receive congratulations from people in the church. However, the only person who sees them from the corner of the church without any interest at all is Burgess. He appears not to react to their victory. Upon arriving home, they continue to ponder Mr. Burgess's secrets. Mr. Richard worries that his maid may have heard their secret. He is afraid that Sarah, his maid, may betray him and tell other people about their secret.

The Resolution

In the middle of the night, the Richards feel ill. The examination from the doctor reveals that they are stressed about the perception of the people in the town of Hadleyburg. This stress is due to their pride. Additionally, they engage in erratic behavior regarding the money they will use. Their condition worsens, and they appear frantic, particularly with the sack itself. Mr. Richard speaks to the nurse, suggesting that the best way to stop all this is to hide the check or destroy it. Mrs. Richard also agrees with this idea.

“Two days later the news was worse. The old couple were delirious and were doing strange things. By witness of the nurses, Richards had exhibited cheques for \$8,500? Not for an amazing sum \$38,500! What could be the explanation if this gigantic piece of luck?” (Twain, 1900)

Increasingly, their condition is worsening. Mr. Richard calms his mind at the end of his life and sends a message to Mr. Burgess. Afterward, Mr. Richards makes a surprising confession that he did all of this based on checks, false signatures, and the sack of gold. He did it because of favors from Mr. Burgess several years ago. He was not strong against temptations. However, the Richards begin to see the letter as being sarcastic. They become troubled by guilt and paranoia. As a result, the people of the town change its name. At the end of this story, they speak one

important sentence that says, “*It is an honest town once more, and the man will have to rise early that catches it napping again*”.

Discussion

Mark Twain's "The Man Who Corrupted Hadleyburg" offers a thought-provoking exploration of moral and democratic principles within a small, seemingly idyllic community. The narrative unfolds against the backdrop of Hadleyburg, a town that prides itself on its unwavering moral standards and commitment to democratic ideals (Trupej, 2019). This fictional setting provides a rich context for sociological analysis, allowing for an in-depth examination of how moral and democratic values intersect and shape the social conditions within the town. The initial portrayal of Hadleyburg sets the stage for an assessment of the town's moral foundations. Sociologists often investigate the moral fabric of communities to understand how shared values and ethical principles contribute to social cohesion. Hadleyburg is introduced as a town with a meticulously upheld moral code, with residents taking great pride in their reputation for incorruptibility (Höll, 2023). The townspeople's adherence to honesty and integrity forms a critical aspect of the social conditions within Hadleyburg.

Sociologically, this emphasis on moral principles aligns with the concept of a moral community, a group bound together by shared ethical norms. Scholars studying moral communities explore how collective adherence to certain values influences individual behavior and community dynamics (Smith, 2021; Cao, 2022). In Hadleyburg, the residents' commitment to honesty creates a sense of communal identity and shared purpose. The sociological exploration of Hadleyburg's social conditions takes a compelling turn when an external actor, the mysterious Stranger, exploits the town's vulnerabilities. Sociologists often investigate the impact of external influences on social structures, and in this case, the Stranger becomes a catalyst for unravelling the town's moral fabric. The story raises questions about the resilience of supposedly incorruptible communities when faced with external pressures.

This aspect can be analyzed through the sociological lens of social control and deviance. The Stranger's ability to corrupt the town challenges the established social norms, revealing the limits of Hadleyburg's self-perceived moral invincibility. Sociological studies on deviance explore how individuals or external factors disrupt established norms and contribute to the breakdown of social order (Widyaningrum & Hartarini, 2023). In the case of Hadleyburg, the Stranger's actions prompt a reevaluation of the town's moral condition and its susceptibility to corruption. The aftermath of the Stranger's influence provides fertile ground for sociological

analysis of social control mechanisms. Sociologists study how societies regulate behavior through formal and informal means, and in Hadleyburg, the town's response to the moral crisis exemplifies these mechanisms. One can examine the role of informal social controls such as gossip, reputation management, and social stigma. The revelation of Hadleyburg's moral decline triggers a collective effort within the community to restore its reputation. Gossip becomes a powerful tool for disseminating information, shaping public perception, and influencing social attitudes. Sociological studies often explore how informal social controls contribute to the maintenance of social order and the preservation of community values.

Moreover, the story touches upon formal social controls as the town organizes a committee to investigate the Stranger's influence and devise a plan for redemption. Formal institutions and structures play a crucial role in shaping and enforcing societal norms (Eddings, 2019; Ali, 2023). Sociological analysis may focus on how institutions, in this case, the committee, address moral challenges and attempt to restore order within the community. Beyond moral considerations, Hadleyburg's commitment to democratic ideals is another sociologically relevant aspect. The town prides itself on its democratic decision-making processes, as seen in the organization of the committee and the town meeting. Sociologists interested in democratic governance and participatory decision-making may scrutinize how these processes operate in the context of a moral crisis. However, the story also highlights the limitations of democratic ideals when faced with the complexities of moral dilemmas. The democratic decision-making process, while providing a platform for community involvement, does not guarantee ethical outcomes. Sociological studies often explore the tension between democratic governance and moral decision-making, acknowledging that the will of the majority may not always align with ethical principles.

The themes of trust and betrayal within Hadleyburg offer a lens through which sociologists can apply the concept of the sociological imagination. Developed by sociologist C. Wright Mills, the sociological imagination encourages individuals to connect personal troubles with broader social issues (Gangjian, 2023). In Hadleyburg, the personal troubles of betrayal and loss of trust among individuals intersect with more significant social issues of moral decay and susceptibility to corruption. Sociologists examining trust within communities explore how interpersonal relationships contribute to social cohesion (Levy, 2020). The betrayal of trust in Hadleyburg prompts a reevaluation of social bonds and highlights the interconnectedness of individual experiences with broader societal conditions. The sociological imagination allows researchers to

link personal narratives within Hadleyburg to larger social structures and dynamics, fostering a deeper understanding of the implications of moral and democratic principles on community life.

While "The Man Who Corrupted Hadleyburg" is a work of fiction, its exploration of moral and democratic principles offers valuable insights into real-world societies. Sociological studies often draw parallels between fictional narratives and actual social conditions to derive lessons for understanding and improving human societies (Holmes & Peck, 2020). Real-world communities may face challenges similar to Hadleyburg, where the interplay of moral values, democratic governance, and external influences shapes social conditions. Sociologists can use Hadleyburg as a case study to explore how communities respond to moral crises, the efficacy of social control mechanisms, and the complexities of balancing democratic ideals with ethical considerations. "The Man Who Corrupted Hadleyburg" provides a rich tapestry for sociological analysis of moral and democratic societies. The story's exploration of Hadleyburg's moral foundations, vulnerability to external influence, social control mechanisms, democratic ideals, and the interpersonal dynamics of trust and betrayal offers a nuanced lens through which sociologists can examine the complexities of community life. By applying sociological concepts to this fictional narrative, researchers can gain valuable insights into the interplay of moral and democratic principles within the fabric of society, fostering a deeper understanding of how these elements shape social conditions and influence individual and collective behavior.

CONCLUSION

In concluding the exploration of moral and democratic societies in Twain's "The Man Who Corrupted Hadleyburg," it is evident that the narrative serves as a captivating canvas for sociological analysis. The fictional town of Hadleyburg, with its carefully crafted moral fabric and commitment to democratic ideals, undergoes a transformative journey when confronted with external influences. The unravelling of its perceived incorruptibility, the examination of social control mechanisms, and the interplay of trust and betrayal within the community offer valuable insights for understanding real-world societies. The story underscores the fragility of moral communities, challenging the notion that unwavering moral principles alone can safeguard a society from external corruption. This vulnerability, when viewed through a sociological lens, prompts reflection on the resilience of communities in the face of moral crises. Sociologists can draw parallels between Hadleyburg and real-world societies, exploring how shared values and ethical norms influence the dynamics of communities.

Moreover, the narrative sheds light on the limitations of democratic ideals when confronted with complex moral dilemmas. While democratic governance provides a platform for community involvement, it does not guarantee ethically sound outcomes. Sociologists may find inspiration in Hadleyburg to investigate the tensions between democratic decision-making processes and the preservation of moral integrity within societies. The social control mechanisms depicted in the story, both formal and informal, offer a nuanced understanding of how communities respond to moral challenges. Gossip, reputation management, and the formation of committees exemplify the intricate ways in which societies attempt to restore order and reaffirm their moral standing. Sociologists can delve into these mechanisms to unravel the dynamics of social control and their effectiveness in maintaining ethical standards.

In essence, the exploration of moral and democratic societies in "The Man Who Corrupted Hadleyburg" serves as an invitation for sociologists to delve into the complexities of community life. By applying sociological concepts to this fictional narrative, researchers can not only gain a deeper understanding of the dynamics portrayed in the story but also draw meaningful connections to real-world societal challenges. As communities continue to navigate the delicate balance between moral principles and democratic governance, the lessons derived from Hadleyburg offer valuable insights for shaping a more nuanced understanding of the intricate interplay between ethics, democracy, and societal well-being.

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