

SOCIO-CULTURAL VALUES IN THE NOVEL LANGGAM NYI BAGELEN BY YUSUF MAHESSA DEWO PASIRO (A SOCIOLOGICAL LITERARY REVIEW)

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Abstract: *This research aims to portray the dynamics of community life, particularly in Java Island, through its rich customs and traditions as depicted in the novel Langgam Nyi Bagelen by Yusuf Mahesa Dewo Pasiro. The study focuses on socio-cultural values based on Koentjaraningrat's theory of seven universal cultural elements: religious systems and rituals, social organization, livelihood systems, knowledge systems, technology and equipment, language, and the arts. The findings show that the language system is the most dominant (14 data points), followed by social organization (11 data points), knowledge systems (8), arts (7), and religion, livelihood, and technology with 6 data points each. In conclusion, the novel reflects the diversity of Javanese cultural elements and serves as an important medium for preserving and documenting local wisdom through the lens of literary sociology.*

Keywords: *Socio-cultural values, Langgam Nyi Bagelen.*

INTRODUCTION

Literary works also have functions according to their nature; beside displaying beautiful, humorous, and serious elements, they also contain educational value (Nafisa et al., 2021). Literary works encompass all the problems that arise in human life. To reveal a problem, a writer usually must be able to depict the issue in depth, by describing the existing values and expressing them thru other literary works, which can then interpret the entire problem thru deep meditation (Harun et al., 2022).

One of the literary works that contains values is the novel. Novels have an important role as reading material that can provide moral influence or positive values for readers (Yani, 2021). Novels are also a phenomenal social expression in several aspects of life that can be used as a way to learn about people and their times. (Cut Nyak Dhien et al., 2022). Therefore, the author concludes that novels play an important role, not only as reading material but also as a medium to convey positive moral and social values to readers, as well as a social expression.

In the novel, it contains life values that the author depicts in the story. Value in English "Value" in Latin *valere* (useful, capable, strong). Value is something positive to be done or emulated, aspired to, and considered important for society (Vilan et al., 2022). Especially social values and cultural values. According to Hendropuspito, social values are guidelines for interacting within society. Basically, interacting with many people requires references to be used as an internal basis (S. D. F. Putri et al., 2023). Meanwhile, according to Mulyadi, social values are the behaviors of interpersonal interactions in daily life (Vilan et al., 2022). Then, according to Zubaedi, social values are a set of evaluated individual attitudes used as behavioral standards to achieve a democratic social life (Fauziah & Dewi,

2021). However, in line with that, according to Zubaedi in (Dewi & Setiawan, 2022), social values are something that is collectively owned, namely: (1) love/affection (devotion, mutual assistance, kinship, loyalty, care), (2) responsibility (sense of belonging, discipline, empathy), (3) harmonious life, quality of life (justice, tolerance, cooperation, and democracy).

The researcher believes that social values play a very crucial role in community life, serving as a guideline in interpersonal relationships. Therefore, social values are not merely norms, but also an important foundation for creating good and orderly relationships within society. Meanwhile, Cultural Values are values that readers often encounter in a literary work. Humans existed before culture, therefore culture is something that must be preserved and conducted in different ways, of course, positively and constructively (Ningsih et al., 2021). Culture is a way of life that has been developed, shared, and tested by people in this group over several generations (Armet et al., 2021).

Culture is a pattern of behavior or way of life that includes customs inherited and collectively owned by a society (Yupitasari et al., 2020). In addition, culture is an art that depicts human life. Literary works that contain universal religious and humanitarian values, particularly depicting the cultural life of humanity in their time (Nasution, 2024). So, the researcher can conclude that cultural values are an important element found in literary works, reflecting the lifestyle, customs, and behavior of a society passed down from generation to generation. Culture encompasses positive aspects that are constructive and reflect human life thru art, customs, and habits that are difficult to change. As a worldview formed within social groups, culture contains universal values such as religion and humanity that reflect the dynamics of human life over time.

The sociological approach to literature is an important tool for studying the relationship between literary texts and their social context. The study of the novel "Langgam Nyi Bagelen" by Yusuf Mahessa Dewo Pasiro not only presents a story but also depicts social criticism and the complex dynamics of society, such as social inequality, gender roles, and cultural changes. This approach allows us to understand issues related to the challenges of modernization, urbanization, and globalization, which often tend to be corrosive to local values. This research is important for documenting the socio-cultural values contained in literary works as a reference for cultural preservation, as well as inspiring the younger generation to recognize and appreciate Indonesian literature as an integral part of the nation's cultural identity.

Previous research conducted by Mar'atus Sholihah, Cutiana Windri Asturi, and Lusy Novitasari in the Sociocultural Study of Islamic Boarding Schools in the Novel *Kembara Rindu* by Habiburrahman El emphasizes the relationship between students and teachers, close interactions among students, and the attitude of qana'ah present in the boarding school culture. On the other hand, a similar study was conducted by Putu Lisma Dewi, A. A. Rai Laksmi, and Ni Luh Sukanadi in the analysis of social and cultural values in the novel *Muhammad Paradigma* by Syahid (A Literary Psychology Review), which applies a literary psychology approach to explore social values such as emotions, beliefs, organization, and prejudices experienced by the characters. Then, the research conducted by Neni Isnaeni, Imas Juidah, and Embang Logita in the study of Social and Cultural Values in the Novel *Lengking Burung Kasuari* by Nunuk Y. Kusmiana. discusses the religious, moral, and cultural aspects of Java and Papua that play a role in community life.

Social and cultural aspects in literary studies are very important because literature reflects and evaluates the social conditions of society, namely: Literary works depict the social and cultural conditions present in the author's environment. With the presence of stories and characters, readers can grasp social issues such as class, gender, and identity (Ichsan & Nurhanisa, 2023). Literature serves as a means to educate and instill moral and ethical values. (Octafiona, 2024). Literary works often function as tools to critique social norms. (Contessa et al., 2023). Literary works depict interactions between characters to showcase traditions, language, and social values that shape cultural identity (Ihab Abdul Wahab et al., 2023)

This research is conducted to examine the socio-cultural values in the novel "Langgam Nyi Bagelen" by Yusuf Mahessa Dewo Pasiro thru literary sociology because this novel depicts the dynamics of community life, particularly on the island of Java, with its rich customs. Traditional values about how literature can preserve, document, and sustain local wisdom. As in line with Koentjaraningrat's opinion, which universally states that culture can be divided into seven different categories, namely: 1) tools for daily life such as clothing, housing, household appliances, and various tools used to meet daily needs. 2) sources of livelihood such as agriculture, livestock, fishing, and so on. 3) social structure, including communities, social organizations, and government institutions. 4) language systems (and literature), both spoken and written. 5) art systems, such as visual arts, music arts, dance arts, and others. 6) knowledge systems, which encompass various human experiences related to facts, objectivity, and empiricism. 7) religious systems, which are related to subjective experiences, beliefs, and faith (Andini, 2024a).

The study of socio-cultural values in this novel also aims to reveal the connection between literary texts and their social context, such as social inequality, cultural change, and the dynamics of life, as well as art related to the challenges of modernization and urbanization. Furthermore, this research aims to raise awareness among the younger generation about the importance of appreciating Indonesian literature as an integral part of their national cultural identity, as well as to strengthen the understanding of the fundamental values of society thru the analysis of literary works rich in cultural and social messages.

METHOD

The research conducted used the qualitative descriptive content analysis method. In this study, the data collected is in the form of descriptions rather than numerical data. The background of this research focuses on the analysis of socio-cultural values contained in the novel *Langgam Nyi Bagelen* by Yusuf Mahessa Dewo Pasiro. This data comes from words spoken or written by people as well as from observed behavior. This research is said to be descriptive because the data collected consists of semantic elements such as words, phrases, clauses, sentences, and paragraphs, as well as images. The result of this research is the excerpts taken from the data collection, which reflect the actions, thoughts, life views, concepts, ideas, and notions expressed by the author thru their work (GUNAWAN, 2020).

The analysis was conducted by reading the content of the novel "Langgam Nyi Bagelen" by Yusuf Mahesa Dewo Pasiro, such as dialogs and monologs, within the novel. In this context, the researcher uses a reflective thinking approach, which includes a back-and-forth thinking process

between the text (the content of the novel), context (situation or background), and contextualization (a broader understanding of the context) to uncover the social values contained in the novel.

FINDINGS AND DISCUSSION

The following presents the findings of the Religious and Religious Ceremony System, the Community Organization System, the Livelihood System, the Knowledge System, the Technology and Equipment System, the Language System, and the Arts System in the Novel *Langgam Nyi Bagelen*.

Table 4.1 Data Findings Table

No	Type of Socio-Cultural Value System (Koentjaraningrat)	Number of Findings
1.	Religious Ceremony	6
2.	System Community Organization	11
3.	System Livelihood	6
4.	System Knowledge	8
5.	System Technology and Equipment	6
6.	System Language	14
7.	System Art System	7
TOTAL		59

Social and Cultural Values in the Novel

a) Religious System and Religious Ceremonies

The novel "*Langgam Nyi Bagelen*" by Yusuf Mahessa Dewo Pasiro has a religious system depicted in the story thru the lives of the characters and the community in the text. There are religious practices in this novel that not only serve as part of the cultural backdrop but also reflect the social structure and collective values embraced by the local community as depicted thru the story. Religious ceremonies such as selamatan, grave visits, and ancestral rituals that are still prevalent show the integration between religious teachings and community traditions. The following points serve as evidence that novelists can depict the existence of a religious system as a social glue that regulates behavior, shapes cultural identity, and strengthens solidarity.

Data (1)

"Sins, right? Killing is not allowed, right?" the tiny girl leaned forward, her eyes full of curiosity (Pasiro, 2023:13).

Based on the data above, there is "Isn't it a sin? Killing is not allowed, right?" a quote taken from the story in the novel *Langgam Nyi Bagelen* by Yusuf Mahessa Dewo Pasiro, which reflects the presence of a religious system in society represented thru literary texts as a mirror of societal life, showing how religious values have permeated daily life, even from a young age. The words of the little girl show how society instills moral and spiritual values thru religious teachings, which are then reflected in literary works as part of the human struggle to understand truth and life.

This analysis aligns with Hutabarat's opinion in (Andini, 2024b), which states that a religious system is a collection of practices and beliefs related to things considered sacred and beyond human understanding. A religious system encompasses beliefs, values, worldviews, religious communication, and religious rituals. In line with that, the research conducted by (Syakhrani & Kamil, 2022) titled "Cultural Culture: A Review from Various Experts, Forms of Culture, 7 Universal Elements of Culture" states that in the Religious System, there exists a power considered supernatural or beyond human comprehension, and therefore, humans strive to interact and establish a relationship with these supernatural forces in various ways.

Data (2)

The gatekeeper, along with a man who had just carried a rooster, now sat kneeling, and the gatekeeper's lips moved as if reciting a prayer or mantra. The gatekeeper and the other man stepped inside, but there was something strange; they remained kneeling on the floor while walking. It turns out that customs and respect for ancestors are very strong (Pasiro, 2023:52).

Based on this data, there is a quote that describes a ritual scene performed by a gatekeeper and a man as a form of respect for ancestors, by bringing a rooster and reciting prayers or mantras while kneeling. Such practices show that the religious system is not always identical to formal religion, but also includes local beliefs that are hereditary and collectively practiced by the community. Thus, the novel *Langgam Nyi Bagelen* not only conveys a story but also documents cultural values that demonstrate the connection between humans and the spiritual dimension and ancestral traditions as part of their social identity.

This analysis aligns with (Syakhrani & Kamil, 2022) who state that there exists a force considered supernatural or beyond human, and therefore, humans strive to interact and establish a relationship with these supernatural forces in various ways. In line with that, the research conducted by (Andini, 2024a) states that the religious system encompasses belief in supernatural powers and consists of three main elements: belief, religious ceremonies, and its adherents.

Data (3)

Residents who heard about the death of Grandpa Hasan immediately came to take care of the body and the burial, as well as to prepare plastic chairs from the village hall for the mourners. (Pasiro, 2023: 68).

Based on this data, there is a quote that describes the residents' prompt response in taking care of Grandpa Hasan's body, preparing the burial, and providing facilities for the mourners. This reflects the presence of a living religious system and religious ceremonies within the community. The residents' presence to assist in the burial process indicates that the community is bound not only by social norms but also by strong spiritual beliefs and customs. Thru this literary work, it is depicted that the religious system serves as an important foundation in shaping collective consciousness and relationships among community members.

This analysis aligns with Hutabarat's view in (Andini, 2024a), which states that a religious system is a collection of practices and beliefs related to things considered sacred and beyond human understanding. A religious system encompasses beliefs, values, worldviews, religious communication, and religious rituals. In line with that, the research conducted by (Syakhrani & Kamil, 2022) titled "Cultural Culture: A Review from Various Experts, Forms of Culture, 7 Universal Elements of Culture" states that there exists a power considered supernatural or beyond human comprehension, and therefore, humans strive to interact and establish a relationship with these supernatural forces in various ways.

b) Community Organization System

In the novel "Langgam Nyi Bagelen" by Yusuf Mahessa Dewo Pasiro, the community organization system becomes the second highest value after the language system, depicted thru literary works that illustrate various social activities and community structures brought to life in the story. This conveys the idea that the depicted society has an orderly social structure. Marked by the emergence of informal leaders such as village elders, customary leaders, and religious figures who play important roles in managing community life. Social activities carried out, such as mutual cooperation or working together to achieve optimal results, or resolving conflicts thru customary means, allow the characters in the novel to interact and reflect the social roles and functions of each individual. The following quote serves as evidence that there is a Social Organization System in the Novel as follows:

Data (1)

The young man's gaze swept across the entire market area, where the traders were busy haggling. Johan raised his voice calling Lya. The snack vendors turned toward Johan who was shouting. (Pasiro, 2023:7).

Based on the data, there is a quote that describes the market atmosphere as part of the social life of the community, colored by the interaction between sellers and buyers. The haggling activities and the traders' reactions to Johan's shouts indicate the presence of social order regulated by norms and customs that have become part of the community's daily life. Literature in this case serves as a medium that records social dynamics, traditional values, and interactions among residents that depict the daily life of the village community in a real and contextual manner.

This analysis aligns with Koentjaraningrat's view in (Syakhrani & Kamil, 2022), which states that society is governed by customs and rules that prevail in the social environment, including in economic interactions and communication in public spaces such as markets. The visible social unity also reflects the close social relationships between individuals and their community environment. In

line with that, the research conducted by (Andini, 2024a) aligns with Hutabarat's view, which states that the structure of society or social organization includes various elements such as associations, family relationships, associations, governance systems, and the unity of life.

Data (2)

"Yes, he was furious and never appeared again." Before leaving, Nyi Bagelen made a request to her surviving child. So that they never hold celebrations, do not travel, and do not engage in trade on Wage market days. All the women here are forbidden from wearing the same striped kebaya as Nyi Bagelen, which is the jasmine flower kebaya and the crane-embroidered kemben. Especially the women who are menstruating. The indigenous people of Bagelen are also prohibited from raising cattle and are not allowed to plant soybeans. "This story has existed since my grandfather was a child and has been passed down thru generations" (Pasiro, 2023).

Based on the data, there is a quote that the Bagelen community lives in a social organization system regulated by customs and rules passed down thru generations. Prohibitions on holding celebrations, traveling, and conducting trade on Wage market days, as well as taboos in clothing and farming activities, are forms of local cultural values adhered to by the local community. The traditions and myths that have developed become symbols of the community's attachment to their ancestors and customs, while also demonstrating how literature can record and voice the social systems that exist in the reality of society.

This analysis aligns with Koentjaraningrat's view in (Syakhrani & Kamil, 2022), which states that these rules become part of the social system that regulates the life of community groups and reflect the close social unity within their environment. In line with this, (Andini, 2024a) according to Hutabarat's view, the structure of society or social organization includes various elements such as associations, family relationships, associations, government systems, and life units.

Data (3)

The village youth were busy setting up the stage and preparing for an all-night drama performance and wayang show. (Pasiro, 2023:59)

Based on this data, there is a quote that illustrates the mutual cooperation and togetherness among the villagers in preparing for the entertainment event in the form of an all-night drama performance and wayang show. This activity shows how the community lives within a social organization system governed by social norms and cultural traditions passed down thru generations. Events like wayang performances are not just entertainment, but also a form of cultural preservation and the collective identity of the community. In this context, literature serves as a medium that records and reflects the social dynamics and community values that live and develop within society.

This analysis aligns with Koentjaraningrat's view in (Syakhrani & Kamil, 2022) that the life of the community is inseparable from customary rules that govern forms of cooperation and social responsibility among individuals, especially those based on kinship and social closeness. In line with

this, the research conducted by (Andini, 2024a) aligns with Hutabarat's view, which states that the structure of society or social organization includes various elements such as associations, family relationships, associations, governance systems, and units of life.

C) Livelihood System

In the novel *Langgam Nyi Bagelen*, Yusuf Mahessa Dewo Pasiro subtly yet powerfully depicts the livelihood system of the Bagelen community, representing the diversity of professions and local wisdom. Thru a distinctly literary narrative style, the author presents a socio-economic portrait of the community by bringing to life various traditional and modern professions. In the midst of rural life, readers are introduced to characters with job backgrounds that reflect the local economic structure. Some work as kuncen, the spiritual guardians of sacred sites that symbolize the community's connection to their ancestors.

Data (1)

Unbeknownst to him, there was a small child herding goats, and the shepherd boy walked toward Johan.
 (Pasiro, 2023:10).

Based on this data, there is a Livelihood System evidenced by the sentence "Unbeknownst to him, there was a small child herding goats, and the shepherd boy walked toward Johan," it is evident that the activity of herding goats is carried out by a small child. Although carried out by children, this activity reflects one of the common forms of work found in rural or agrarian communities. Herding goats is a job related to livestock farming, which is an important sector in meeting the economic needs of households. Children are often involved in this work as part of their contribution to the family's livelihood, which shows that this activity is not only educational but also economically productive.

This analysis aligns with the view according to Putri (2019) in (Andini, 2024b), which states that the efforts made by individuals or groups to meet their living needs categorize goat herding within this context. In line with this, the research conducted by (Syakhrani & Kamil, 2022) "Culture and Civilization: A Review from Various Experts, Forms of Culture, 7 Universal Elements of Culture" states that the livelihood system examines how a group of people meets their life needs thru distinctive and organized economic activities within their social structure. This approach is collective and emphasizes the relationship between economic activities and the culture, environment, and social system of the community. This activity is carried out to care for and maintain livestock, which can later be sold, harvested for their products (such as milk or meat), or used for traditional purposes. Thus, herding goats is part of the community's livelihood system, especially in areas that still rely on the livestock sector. This activity becomes a source of livelihood, both directly and indirectly, for the families or communities that engage in it.

Data (2)

Not long after, suddenly the kuncen came out of the room on the southern side, wearing traditional attire.
 (Pasiro, 2023:52)

Based on this data, there is a Livelihood System evidenced by the sentence "Not long after, suddenly the kuncen came out of the room on the southern side, wearing traditional attire," it appears that the kuncen has a specific role in a cultural or societal environment. The word "kuncen" refers to someone who is tasked with guarding sacred places such as cultural sites, ancestral graves, or locations considered holy. By wearing traditional clothing, the kuncen not only fulfills a spiritual or customary role but also demonstrates that this duty is part of the cultural and social identity of the local community. In this context, the role of the kuncen can be linked to the livelihood system because their position is usually respected and rewarded with harvests, money, or other forms of appreciation by the community as a form of reciprocation for their services.

This analysis aligns with the view according to Putri (2019) in (Andini, 2024b), which states that the efforts made by individuals or groups to meet their living needs categorize the role of the kuncen as one form of traditional livelihood. Although this job is not commercial like that of farmers or traders, the role of the kuncen provides important social contributions and often becomes a source of livelihood for those who undertake it. In line with that, the research conducted by (Syakhrani & Kamil, 2022) "Culture and Civilization: A Review from Various Experts, Forms of Culture, 7 Universal Elements of Culture" states that the livelihood system examines how a group of people meets their life needs thru distinctive and organized economic activities within their social structure.

Data (3)

"Actually, I am a freelance journalist and also an editor for digital platforms. I came here because I wanted to vacation at Uncle Karto's house. The city was exhausting, so I took a long leave." (Pasiro, 2023:54).

Based on the data, there is a Livelihood System that can be evidenced in the sentence, "Actually, I am a freelance journalist and also a writer's editor on a digital platform. I came here because I wanted to vacation at Uncle Karto's house. The city is exhausting, which is why I took a long leave." The character Johan mentions two professions he undertakes, namely as a freelance journalist and a writer's editor on a digital platform. These two professions indicate that he works in the field of media and communication, which is part of the modern service sector. Freelance journalists are tasked with researching, writing, and disseminating information to the public, while editors are responsible for editing and refining manuscripts or articles before they are published. Although carried out independently (not tied to one company full-time), both of these jobs remain productive and generate income used to meet living expenses.

This analysis aligns with the perspective according to the definition by Putri (2019) in (Andini, 2024b), which states that a livelihood system is an effort made by individuals or groups to meet their living needs. In line with this, research conducted by (Syakhrani & Kamil, 2022) states that the livelihood system examines how a community group meets its living needs thru distinctive and organized economic activities within their social structure. This approach is collective and emphasizes the relationship between economic activities and the culture, environment, and social system of the community.

d) System of Knowledge

The novel "Langgam Nyi Bagelen" by Yusuf Mahessa Dewo Passiro not only presents a strong narrative fictional story but also incorporates a system of knowledge based on local history and culture. Thru the plot and setting descriptions, readers are invited to trace the footprints of ancient civilization in the Bagelen region—a once-important cultural center in Java. The author combines literary elements with historical data, such as the existence of the Cipater Inscription and the Ara Hiwang Inscription, which are considered significant remnants from the classical Javanese period in the academic world. The Cipater Inscription is believed to be related to the agricultural and social systems of ancient society, while the Ara Hiwang Inscription records the religious and power aspects of that time. These two inscriptions are featured in the novel as markers of the heritage of values and traditional knowledge structures, such as the system of governance, local beliefs, and the relationship between humans and nature. Here is a quote that shows the System of Knowledge:

Data (1)

"Once upon a time, according to the elders here, Nyi Bagelen had very large breasts." She had three children from her marriage to Raden Awu Awu Langit. The eldest is named Raden Bagus Gento, his younger siblings are named Roro Taker and Roro Pitrah. At that time, the woman was weaving on Tuesday Wage. She was only wearing a flower-patterned cloth, with her breast draped over her shoulder. She was still breastfeeding her eldest child named Raden Bagus Gento. Her two daughters were playing somewhere. However, the one nursing from Nyi Bagelen was not Bagus Gento, but a calf. Nyi Bagelen was surprised. Then, she asked her husband where their two daughters were. However, her husband answered with a piece of paper because he was engrossed in selecting glutinous rice seeds. Nyi Bagelen got angry and then pushed the granary with a weaving tool, causing the granary to be thrown quite far, scattering the soybeans and rice. After that, her two daughters were found dead in the remnants of the barn that had been thrown away" (Pasiro, 2023:17)

Based on this data, there is a quote from the novel Langgam Nyi Bagelen by Yusuf Mahessa Dewo Pasiro that describes the existence of a traditional knowledge system in society, passed down orally thru myths and folklore. They observe the phenomena around them thru legendary figures like Nyi Bagelen. This story not only touches on the human body (Nyi Bagelen's large breasts and the process of breastfeeding), but also involves elements of fauna (calves), flora (glutinous rice seedlings), and the surrounding environment (the barn as a storage space for harvests). This knowledge, although narrative and mythological in form, becomes an important part of the knowledge system understood and believed by the community.

This analysis aligns with Hutabarat's view in (Andini, 2024a) which states that Knowledge encompasses all things understood by people regarding objects, characteristics, conditions, and expectations. Each community has a type of knowledge that may differ from one another. In line with that, the research conducted by (Al-fanani & Yusuf, 2021) titled "Indonesian Content in the Arabic Language Book for 11th Grade Madrasah Aliyah" states that there are several important aspects to be known, such as the surrounding environment, plants in the area where certain communities reside, animals or fauna, raw materials available in the vicinity, the human body, human character and behavior, space, and time.

Data(2)

In the past, the name Bagelen was also often referred to as the land of Madang Kamulan, Madang Gele, or Pagelen. Sri Prabu Kandiawan who once ruled in Pagelen. This genealogy is based solely on oral tradition. However, there are also clear sources that come from ancient records. Historians might know better. Grandpa will tell you a fragment of a story that he has often heard since he was a child. Sri Panuwun II referred to Bagelen as Madang Gele. Only after he continued his reign was the government taken over by Dewi Roro Wetan, and after ascending the throne, she changed her title to Nyai Ageng Bagelen. "Page 19

Data

(3)"

"Oh, the food called clorot comes from here?" "No. It comes from the village of Grabag, the original download of Purworejo district, while Bagelen is mostly known for producing durian and mangosteen, as well as being home to goat farmers, specifically Etawa goats from India. As for durian and mangosteen, the village of Somongari in the eastern part of Purworejo is also famous for producing mangosteen." (Pasiro, 2023)

Based on the data, there is a quote that describes the existence of a local knowledge system of the community that is closely related to the geographical conditions and natural potential in the surrounding area. In the dialog, knowledge about the origins of traditional food (clorot), the grouping of regions producing fruits like durian and mangosteen, and the presence of Etawah goat farms originating from India is mentioned. This information shows that the community has a deep understanding of the local flora and fauna, as well as the raw materials available in their environment. This proves that literary works can serve as a medium that reflects and documents the traditional knowledge systems that are alive in the daily lives of the community.

This analysis is in accordance with (Al-fanani & Yusuf, 2021) who state that there are several important aspects to be known, such as the surrounding environment, plants in the area where certain communities reside, animals or fauna, raw materials available in the vicinity, the human body, human character and behavior, space, and time. In line with that, the research conducted by (Andini, 2024a) titled "Livelihoods, Beliefs, Language." Social Order and Aspects of Knowledge in the Novel "Tanah Bangsawan" by Filianur" Knowledge encompasses all things understood by people regarding objects, characteristics, conditions, and expectations. Each community has a type of knowledge that may differ from one another.

e) Technology and Equipment System

In *Langgam Nyi Bagelen*, Yusuf Mahessa Dewo Passiro presents a layered depiction of the technology and equipment system between the present and the past. Thru a literary approach, the author illustrates how the society in the novel coexists with the development of modern technology while still preserving traditional values and tools that are rich in symbolic meaning. Modern technology is depicted thru the presence of laptops, cameras, digital watches, and motor vehicles such as cars and motorcycles used by certain characters, including Johan, the main character. However, the author

also incorporates traditional tools that contain historical and cultural elements, such as the keris—a heirloom weapon rich in spiritual meaning and a symbol of power in Javanese culture. The keris not only serves as a weapon but also as a cultural artifact that connects the present with the past.

Data

(1)

Loudly, Bono read the sentence displayed on Johan's laptop screen. "In the feast, I want to imagine the spirits of my ancestors, hoping my mothers are also present. That's the only reason why I want to write this story. Maybe I want to cover it up quickly, but I don't want to lose this beautiful sensation." (Pasiro, 2023:4)

Based on the data, there is a quote in the novel *Langgam Nyi Bagelen* that depicts Bono reading the text on Johan's laptop screen, reflecting the presence of equipment and technology systems in modern society. The laptop, as a form of technology, serves as an important tool in the processes of documentation, communication, and self-reflection. The laptop becomes a medium for writing memories and deep feelings toward ancestors, showing how technology not only supports practical activities but also plays a role in the spiritual and emotional aspects of humans. Literature serves as a medium to represent the shift in social and cultural values, from traditional to modernity.

This analysis aligns with Ridwan's (2021) view in (Andini, 2024b), which states that tools, including digital technology, are part of the human-made life support system designed to sustain and enhance the comfort of life. In line with that, the research conducted by (Hilmi et al., 2018) titled "Japanese Traditional Elements in the Film *Rurouni Kenshin* by Director Keishi Ohtomo from a Cultural Perspective" states that tools and technology are methods or ways possessed by individuals or groups. This involves the processes of production, use, maintenance, and collection of raw materials, which are then transformed into material resources to meet human needs.

Data (2)

The camera hangs around Johan's neck, swaying in front of his chest, his hand holding a small notebook and a pen, his eyes constantly glancing at the watch on his left wrist. (Pasiro, 2023:6)

Based on the data, the excerpt from the novel *Langgam Nyi Bagelen*, which describes Johan with a camera hanging around his neck, a small notebook, a ballpoint pen, and a watch, indicates the presence of technology and equipment systems embedded in the daily lives of modern society. The camera functions as a visual documentation tool, the notebook and pen as media for recording data or ideas, and the watch as a timekeeper. These three objects show that humans are highly dependent on tools to support various activities, from observation, recording, to time management. Literature in this case not only presents characters and stories but also depicts the social reality in which humans form relationships with technological tools as part of their daily lives.

This analysis aligns with Ridwan's (2021) view in (Andini, 2024b) which states that tools, including digital technology, are part of the human-made life support system designed to sustain and enhance the comfort of life. In line with that, the research conducted by (Hilmi et al., 2018) titled "Traditional Japanese Elements in the Film *Rurouni Kenshin* by Director Keishi Ohtomo" From the cultural perspective, tools and technology are methods or ways possessed by individuals or groups.

This involves the processes of production, use, maintenance, and collection of raw materials, which are then transformed into material resources to meet human needs.

Data (3)

"The times have advanced with motorcycles and cars, it's more enjoyable to walk because it's healthier for the body, rather than riding a horse," Lya replied curtly (Pasiro, 2023:47).

Based on the data, there is a quote in the novel *Langgam Nyi Bagelen* that states, "Times have advanced with motorcycles and cars..." reflecting the changes in equipment and technology systems in people's lives. The motorcycles and cars mentioned are symbols of technological advancement in the field of transportation, serving as tools to help humans move efficiently from one place to another. Literature, in this case, becomes a medium that reflects the tension between technological advancement and natural life choices.

This analysis aligns with Ridwan's (2021) view in (Andini, 2024b) which states that tools, including digital technology, are part of the human-made life support system designed to sustain and enhance the comfort of life. In line with that, the research conducted by (Hilmi et al., 2018) titled "Traditional Japanese Elements in the Film *Rurouni Kenshin* by Director Keishi Ohtomo" From the cultural perspective, tools and technology are methods or ways possessed by individuals or groups. This involves the processes of production, use, maintenance, and collection of raw materials, which are then transformed into material resources to meet human needs.

f) Language System

In the Novel *Langgam Nyi Bagelen* by Yusuf Mahessa Dewo Pasiro, it contains a language system "language". It is found in the novel that there are certain communities that use language to convey their intentions and goals according to what they desire with their conversation partners. As described in the novel, Javanese is used as their means of communication to build relationships in daily life. The language system serves as the highest value contained in the novel because the setting of the story is in Java, specifically in the village of Bagelen, Purworejo, which has a rich cultural and historical heritage. The language system depicted not only supports the development of the character's plot but also serves as a key to conveying meaning in reinforcing the Social Cultural Value message delivered by the author.

Data (1)

"In that feast, I want to imagine the spirits of my ancestors, hoping my mothers are also present; that's the only reason why I want to write this story. Maybe I want to cover it up quickly, but I don't want to lose this beautiful sensation." (Pasiro, 2023:4)

Based on the data, the word "kenduri" is present A quote from the novel *Langgam Nyi Bagelen* depicted in the character's inner narrative, expressing their desire to imagine the presence of

ancestral spirits in a kenduri. That expression is not only a form of emotional expression but also reflects the use of language as a tool for inner and spiritual communication. In this case, the language system is used to convey deep feelings, hopes, and subjective experiences.

This analysis is in line with (Contessa et al., 2023) which states that language functions as a means of communication between individuals and each region has its own distinctive language characteristics. In accordance with this, the research conducted by (Syakhrani & Kamil, 2022) titled "Culture and Civilization: A Review from Various Experts, Forms of Culture, 7 Universal Elements of Culture" Language functions as the primary tool for humans to meet social needs, especially in interacting and communicating with others.

Data (2)

Bono immediately laughed and smiled cynically. "Besides, what do you expect from the tales of the spirits?" the spirits can't be invited to dance—nor can they read, what do you want to do, give them that writing so they will give you a prophecy?" (Pasiro, 2023:5).

Based on the data, there is a dialog between Bono speaking for Johan, his speech contains the word "wangsit," A quote from the novel *Langgam Nyi Bagelen* shows the use of language in the form of a cynical dialog between the character Bono and other characters who are discussing the spirits. Sentences like "spirits can't be invited to dance" and "can't read" are forms of linguistic expression that reflect modern skepticism toward traditional beliefs. The language in this quote is used as a means of communication between characters to convey opposing views: between those who believe in the spiritual meaning in the writing and those who doubt it. This shows that literary texts do not merely convey stories, but also reflect the social and cultural conditions of the society from which the characters originate.

This analysis aligns with (Contessa et al., 2023) which states that language functions as a means of communication between individuals and each region has its own distinctive language characteristics. In line with this, the research conducted by (Syakhrani & Kamil, 2022) titled "Culture and Civilization: A Review from Various Experts, Forms of Culture, 7 Universal Elements of Culture." Language functions as the primary tool for humans to meet social needs, especially in interacting and communicating with others.

Data (3)

"Murca is unconscious, in other words, fainted." If something is lost or disappears, the Javanese often refer to it as moksa. Fainting and then disappearing just like that, that's what grandfather knew in Hindu teachings, essentially letting go of everything worldly." (Pasiro, 2023:19)

Based on this data, there is a Language System evidenced by two unique terms in Javanese culture, namely *murca* and *moksa*. The excerpt from the novel *Langgam Nyi Bagelen* illustrates the use of unique Javanese terms such as "murca" and "moksa," which carry philosophical and spiritual meanings in Javanese society. The character in the excerpt explains the difference in meaning between

a regular fainting (*murca*) and *moksa*, which relates to the concept of a person disappearing from the world because they have let go of worldly attachments, as taught in Hindu teachings. In this context, the language system is not only a means of communication but also a carrier of local cultural values. Literature, in this case, becomes a medium for recording and reflecting the cultural knowledge that has lived within society, while also serving as a means of preserving local identity amidst the currents of modernity.

This analysis aligns with (Contessa et al., 2023) who state that language functions as a means of communication between individuals and each region has its own distinctive language characteristics. In line with this, the research conducted by (Syakhrani & Kamil, 2022) titled "Culture and Civilization: A Review from Various Experts, Forms of Culture, 7 Universal Elements of Culture" Language functions as the primary tool for humans to meet social needs, especially in interacting and communicating with others. Thru Endaswara's sociological approach to literature as described in (Fauziah & Dewi, 2021), which states that the perspective of literary texts can be viewed as a reflection of village community life recorded in literary texts.

g) Art System

The novel *Langgam Nyi Bagelen* not only presents a storyline rich in meaning but also reflects the existence of a vibrant art system embedded in the lives of the Bagelen community. Thru a narrative rich in cultural nuances, the author depicts how art becomes an integral part of the identity, expression, and heritage of the community.

In this novel, the arts are present in various forms. There is a dance performed while wearing traditional attire, showcasing the beauty of movement as well as the richness of traditional costumes that reflect esthetic and symbolic values. In addition, the author also incorporates elements of theatrical performances as part of the social and spiritual life of the community, serving as a medium to convey moral messages and ancestral stories. Not only performing arts, *Langgam Nyi Bagelen* also records legacy artworks, such as ancient statues and a large drum made from teak wood. These two objects have become symbols of fine arts and spiritual heritage, preserved by the community as part of the historical and civilizational legacy.

Data (I)

"The giant teak tree was mysteriously thrown, and the trunk of the teak tree was made into a drum called the Pendowo drum because it is said that the teak tree has 5 branches" (Pasiro, 2023:43).

Based on the data about the giant teak tree that was mysteriously thrown and then its trunk was made into a Pendowo drum, it represents a system of art rich in symbolic and historical values. In the approach of literary sociology, this story not only contains elements of beauty in the form of the large and unique physical drum but also reflects the interconnection between beliefs, local myths, and cultural expressions in the form of art. The making of the drum from the five-branched teak tree is not merely a technical process but holds cultural meanings and narratives that live within the community. The uniqueness of the story and its physical form makes the Pendowo drum a work of art born from the fusion of nature, spirituality, and tradition.

This analysis aligns with Hutabarat's view in (Andini, 2024a), which states that art is not only related to esthetics but also serves to strengthen social solidarity, disseminate norms, and preserve cultural and traditional values. Bedug Pendowo is not just a traditional musical instrument, but also a symbol of togetherness and local identity used in various religious or traditional ceremonies. The story of its origin becomes part of the collective narrative of the community, strengthening intergenerational relationships thru cultural heritage. Thus, Bedug Pendowo is part of an artistic system that not only has esthetic value but also plays a role in conveying cultural values and strengthening social bonds within the community.

Data (2)

Not long after, the kuncen suddenly emerged from the southern room, wearing traditional attire. The kuncen wore a blangkon on his head and a jarik wrapped from his waist to above his ankles, then walked toward an ancient building. (Pasiro, 2023:52).

Based on this data, the appearance of the kuncen wearing complete traditional attire such as a blangkon and jarik reflects the living art system within the community, particularly in the form of traditional clothing art. In the approach of literary sociology, this description not only showcases the visual beauty of traditional attire but also illustrates the symbols and cultural meanings embedded in the clothing. The attire worn by the kuncen is not merely an external appearance, but rather a part of cultural identity, social status, and spiritual role within the societal structure. The act of the kuncen walking toward the ancient building signifies its important role in local traditions and rituals, where the art of dressing serves as a means of expressing values and respect for customs.

This analysis aligns with Hutabarat's view in (Andini, 2024a), that art, as part of culture, possesses unique esthetic elements in each community and has a profound social function. The traditional clothing worn by the kuncen reflects cultural values and reinforces the norms and traditions of the community. In this context, art is not only evident in dance or music but also in clothing and daily rituals that contain educational, symbolic values and strengthen cultural solidarity. Thus, this quote represents the artistic system thru the expression of traditional clothing that is not only esthetically beautiful but also contains strong social, spiritual, and cultural meanings in the life of the community.

Data (3)

A tall statue in the shape of a god entwined with a dragon snake, the statue faces north. Johan chuckled, "Is this the statue of Dewa Ruci?" "(Pasiro, 2023:63)."

Based on the data about the towering Dewa Ruci statue depicted entwined with a dragon, it serves as a visual representation of art rich in symbolic and esthetic values within the local culture. In the approach of literary sociology, this statue is not only viewed as an art object but also as part

of an artistic system that reflects the cultural values, spirituality, and identity of the community. The figure of Dewa Ruci in Javanese mythology is often associated with the quest for true meaning and wisdom, and this depiction is artistically realized in the form of a statue that contains strong symbolic elements. The beauty of the statue lies not only in its physical form but also in the profound meaning it embodies and the community's respect for the figure.

This analysis aligns with Hutabarat's explanation in (Andini, 2024a), which states that art is a component of culture rich in esthetic value and has various functions, including strengthening solidarity and spreading cultural values. In line with that, the Dewa Ruci statue in the quote is not just a work of art, but also has educational and symbolic functions. It can serve as a medium to reintroduce local myths to the younger generation, strengthen social bonds thru a shared understanding of cultural symbols, and reinforce the identity of a community that still values its ancestral heritage. Thus, the statue is part of a living artistic system within the community, reflecting a blend of artistic expression and the conveyance of traditional values.

CONCLUSION AND SUGGESTION

Based on the findings and research in the novel *Langgam Nyi Bagelen* by Yusuf Mahessa Dewo Pasiro, it can be concluded that this novel contains socio-cultural values that reflect the seven universal cultural elements according to Koentjaraningrat, and can be analyzed thru the approach of literary sociology. This approach positions literary works as reflections of the social and cultural realities of the society that underlies them. First, the religious system and religious ceremonies are reflected in the tradition of kenduri, ancestor worship, and spiritual concepts like moksha, which indicate the presence of living belief values within the community. Second, the system of social organization is displayed in the form of social interactions among village residents, the position of elder figures as role models, and mutual cooperation, which are highly valued because they maintain order and social solidarity. Third, the system of livelihood is reflected in activities such as farming, raising Etawa goats, and buying and selling agricultural products like mangosteen and durian. Fourth, the system of knowledge is present thru the introduction to inscriptions, local history, and the interpretation of cultural symbols. Fifth, the language system becomes the most dominant element in this novel, as its setting is in Purworejo, the land of Java, which makes the Javanese language, whether krama, ngoko, or a mix, the primary means of communication. Thus, this novel is not merely a literary work, but also a complete representation of the socio-cultural system of the Javanese people, particularly in the Bagelen region, enriching the Indonesian literary treasure from a sociological perspective.

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