

## SOCIOLOGICAL ANALYSIS OF JAVANESE CULTURE IN THE NOVEL *NYAI GOWOK* BY BUDI SARDJONO

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**ABSTRACT** Through his novel, *Nyai Gowok*, Budi Sardjono describes aspects of Javanese culture. This research focuses on two problems, namely: (1) the function of literature and (2) the literary values contained in the novel *Nyai Gowok* by Budi Sardjono. The approach used in this study is a qualitative descriptive approach. The data in this study are excerpts of novels related to the function of literature and also the values in literature which include moral values, social values, and also the spiritual values of Javanese society. While the data source is in the novel entitled *Nyai Gowok*, Budi Sardjono. Collecting data in this study using library, listening, and note-taking techniques, collecting and selecting data according to the research objectives, and combining them with the relevant theories. To analyze it, the writer uses the steps of (1) rereading carefully the results of the notes that have been obtained in the field, (2) classifying, (3) rereading the literature related to the relevant study problems that need to be done. Based on the analysis in the data, the results of this study are (1) the literary functions that exist in the novel entitled *Nyai Gowok*, by Budi Sardjono which describes the literary functions of the novel (2) the literary values in Javanese society that exist in the novel. entitled *Nyai Gowok*, Budi Sardjono's work is in the form of moral, social, and spiritual values.

**Kata kunci:** Sociological analysis, Javanese culture, *Nyai Gowok* novel

### INTRODUCTION

Sociology of literature becomes a model for the life of the reader. Every problem or picture of life experienced by the character in the story will cause reflection or reflection for the reader in determining their attitudes and actions in social life. This is what strengthens the author to conduct research with a sociological approach to literature.

Sariban (2009:110) states that the sociology of literature research is literary text research using sociological theory. Literature can thus be analyzed with social theory. In its development, it is known the understanding of the sociology of the author, the sociology of the text, the sociology of society, and the sociology of the reader.

Goldman (In Faruk 2013:90-91) defines the novel as a story about a degraded search for authentic values carried out by a problematic hero in a degraded world.

Novel as a form of literary work that aims to bring out positive values for the audience, so that they are sensitive to problems related to social life and encourage good behavior. Novels are also expressions of social phenomena in aspects of life that can be used as a means of getting to know humans in their time. Novels that are increasingly shining today are nothing but continuous stories about humans that are polished in such a way by creative writings.

The selection of the novel *Nyai Gowok* was motivated by the author's curiosity about the social value of Javanese culture in the society in the novel. Therefore, in this case the author will conduct a study of the novel "*Nyai Gowok*" by Budi Sardjono in the sociology of literature.

In line with the process of appreciation of literary works, to reveal various kinds of socialist values, of course, requires a deep understanding of the social meaning itself. This understanding is not based on the morality of the characters alone, but sees the complete reality that is happening in society. The understanding process can be carried out starting from the individual to the community, the community to the group, or the group to the individual. Therefore, society as the builder of the creation of literary works is certainly very influential on the existence of the beauty of literature.

Based on the statement above, the study in this study is related to the functions and values of literature in Javanese culture. The object of study in this research is the novel *Nyai Gowok* by Budi Sardjono. The novel *Nyai Gowok* was chosen as the object of study because

it has an interesting series of stories, which are able to drain emotions, and are full of literary functions and cultural values in it. These functions and values are reflected in the behavior and characters of the characters. The character of Nyai Lindri, for example, is a beautiful adult woman who serves as a Gowok, to educate a teenage boy to become more mature. In the ancient Javanese tradition, a circumcised male teenager will undergo various stages of the procession, one of which he must learn or be eccentric with a Gowok. Here the child character named Bagus Sasongko is the student of *Nyai Gowok* (or commonly called Nyentrik in Javanese) here referring to sexual lessons and everything related to the female body, how to treat it in order to achieve a happy home life. and harmony in the future of the young boy.

Based on the reasons above, the analytical analysis in this study is directed at aspects of the function of literature and cultural values which are part of the sociology of literature. The function of literature, according to some theorists, is to free the reader and writer from emotional stress. Expressing emotions means breaking away from those emotions (Wellek, Warren, 2014: 32). While cultural values themselves are something that can be learned and useful for human life. Culture is a vibration that can move the imagination. Culture has a clear science. As a science, culture can be studied systematically. Through the novel there is a cultural science that is offered. Culture is not just a value, but a network of symbols that accommodates literary imagination (Endraswara, 2011: 187).

Furthermore, Sutardi (2011:39) divides these cultural values into three, namely (1) moral, (2) social, (3) spiritual. Moral cultural values are values related to good and bad teachings, in this case can be in the form of attitude and responsibility, honesty, love, lies, malice, arrogance, and others. Social values in literary works can be interpreted as a form of humanitarian action that considers feelings, thoughts, and life with other people. Spiritual values or religiosity are all inner feelings that have a relationship or connection with God. Therefore, the religious values that exist in literary works can have a powerful effect on the work. And those values are what I will raise because in *Nyai Gowok* 's novel, they really highlight these values, namely moral values, cultural values and also religious values. While the functions that exist in this novel are deliberately made by the author so that the reader can better appreciate the messages contained by the author in this novel. Therefore, the title of this research is "Socio-Cultural Analysis of Javanese Society in the Novel *Nyai Gowok* by Budi Sardjono".

Based on the background stated above, the focus of this research is the function of literature contained in the novel "*Nyai Gowok* " by Budi Sardjono. and the cultural values of the Javanese people contained in the novel "*Nyai Gowok* " by Budi Sardjono. So in this study the author aims to describe the literary function contained in the novel "*Nyai Gowok* " by Budi Sardjono and describe the values contained in the novel "*Nyai Gowok* " by Budi Sardjono.

## LITERATURE REVIEW

### Conceptual Description and Research Subfocus

#### *Sociology of literature*

Sociology is a science that studies human relations with one another. The relationship can be both friendly and hostile, all of which exist in society. Sociology of literature is a combination of two disciplines, namely social science and literature. The combination of these disciplines is to see the relationship between literary works and social reality (Sutardi, 2011: 80).

Damono (in Sariban, 2009:119) says that the sociology of literature must connect the experiences of the real characters and situations created by the author with the historical circumstances which are their origins. In his book, Sariban (2009:115) also says that humans can be seen as individual and social creatures. This means that each individual naturally has

their own principles and life goals. The diversity of individual desires causes interactions between humans to realize the goal of living together.

The theory of sociology of literature is a theory used to explain social realities that are transferred or copied by the author into a work. Besides that, sociology of literature is also used to analyze the relationship between the author's cultural area and his work, the relationship between literary works and a social group, the relationship between the tastes of the masses and the quality of a literary creation, and the literary relationship between social phenomena that arise around the author and his work. Therefore, the sociological theories used to analyze a literary creation cannot challenge the existence of the author. The world and its inner experience, as well as the culture in which the work was born (Aminudin, 2010: 186).

Thus, it can be concluded that the sociology of literature is a structure or public relations that is reflected in real life. Sociology of literature is an abstract description of social reality. So the sociology of literature is a reflection of the reality depicted or written in literary works.

### ***Novel***

Nurgiantoro (2010:12). Novel is a literary work of fiction. In its later development, the novel was considered synonymous with fiction. Novels describe an event that gives freedom to the author, generally has more than one plot. Main plot and sub plot. The main plot contains the main conflict which is the core of the problem. While the second plot is in the form of additional conflicts that are supportive, reinforce, and intensify the main conflict.

From some of the meanings of the novel above, it can be concluded that the novel is part of a literary work written by an author based on his personal experience. Novel is a picture of social society. So wherever the author in creating a novel his frame of mind must see a reality.

### ***Culture***

The word culture comes from the Sanskrit buddayah, which is the plural form of buggi which means "mind" or "reason". Thus, culture can be interpreted as "things related to reason". As for other scholars who examine the word culture as a development of majmuk cultivation, which means "the power of the mind" because of that they distinguish "culture" from "culture". Thus "culture" is "the power of the mind" in the form of creativity, intention, and taste. While "culture" is the result of science, initiative, and taste (Koentjanengrat, 2002: 181)

Furthermore, C. Kluckhohn (in Koentjaraningrat, 2002:204) asserts that as knowledge, culture is the whole system of ideas, actions and human creations in the context of community life which are made into human beings by means of learning. The result is that the result of all human actions is "culture" because there are very few human actions in the context of people's lives that do not need to be accustomed to learning, namely only a few instinctive actions, some reflexes, hoping for actions as a result of physiological processes, or behavior when he is blind. Every culture consists of universal elements, namely the cultural system, social system, and physical culture. Even various human actions which are instinctive abilities that are carried by human beings in their genes with birth (such as eating, drinking, or walking with both feet), are also transformed by them into cultural actions.

### ***Javanese Culture***

Yana (2010:148) in his writings states that Javanese culture as a subculture of Indonesian national culture, has been rooted for years as a way of life and attitudes of Javanese people. The attitude of life of the Javanese people, having a prominent identity and character that is based on the advice of ancestors from generation to generation, respect for others and as a symbol in Javanese expressions, becomes the soul of Javanese art and culture.

Javanese society in general has a view of life that is almost the same, only the thing that distinguishes it lies in how strong the hegemony from outside the Javanese culture influences Javanese culture and Javanese ethics in particular. In carrying out their life activities, Javanese

people try so that their actions do not violate taboos and are always in accordance with values. The values of goodness here are based on and motivated by Javanese cosmology (worldview).

In the Javanese world view there are several divisions of space. The Javanese divide this universe into four parts and more precisely four meaningful circles, each of which has its own rules. The first circle views the attitude of unity between humans, nature, and supernatural society which is manifested in the rites. the second circle contains the appreciation of political power as an expression of numinous nature.

### ***Social Function***

Wellek and Warren's classification is in line with Ian Watt's classification (in Damono, 1989: 3-4) which includes the following.

#### **Author's social context**

In this case, it has something to do with the writer's social position in society, and its relation to the reading community, including social factors that can affect his literary work, which especially must be investigated relating to:

- a) how the author gets his livelihood, whether he gets it from direct community support, or other work
- b) professionalism in its authorship, and
- c) what society is the author addressing.

#### **Literature as a mirror of society**

It means how far literature can be considered as a mirror of the state of society. The definition of "mirror" in this case is still unclear, therefore, it is widely misinterpreted and misused. What must be considered in the classification of literature as a mirror of society is:

- a) literature may not be said to reflect society at the time it was written, because many of the characteristics of society displayed in the work were no longer valid at the time it was written,
- b) an author's "different from the others" character often influences the selection and appearance of social facts in his work,
- c) literary genres are often the social attitudes of a particular group, and not the social attitudes of the whole society,
- d) literature that tries to present the state of society as carefully as possible may not be trusted as a mirror of society. On the other hand, literature that is not intended to describe society at all may still be used as material to obtain information about a particular society. Thus, the author's social view is taken into account if the researcher of literary works is a mirror of society.

#### **The social function of literature**

It means how far the value of literature is related to social values. In this connection there are three things that must be considered

- a) the extreme point of view of the Romantics who considered literature the same rank with the work of priests or prophets. Therefore, literature must function as a reformer and reformer,
- b) literature as entertainment only, and
- c) literature must teach something in an entertaining way.

So, Sociology of Literature is a science that can be used to analyze literary works by considering social aspects. The paradigm of the sociology of literature is rooted in the historical background of two phenomena, namely society and literature: literary works exist in society, in other words, there is no literary work without society.

### ***Cultural Values***

Koentjaningrat (2002: 190) states that cultural values are concepts about what lives in the minds of most of the citizens of a society about what they consider valuable, valuable, and important in life, so that it can function as a guide that giving direction and orientation to the

lives of these residents. So, cultural values are something important in human life that can serve as guidelines that give direction to the next life.

Kluchon (in Koentjaraningrat, 2002: 191) suggests that each cultural value system can be grouped into five basic problems of human life. The five basic problems are: (1) the problem of the nature of human life, (2) the problem of the nature of the work of human life, (3) the problem of the nature of human position in space and time, (4) the problem of human nature and the natural environment around it, and (5) the problem of human nature with each other.

Furthermore, Sutardi (2011:39) divides these cultural values into three, namely:

### **Moral values**

Moral values are values related to good and bad teachings, in this case can be in the form of attitude and responsibility, honesty, love, lies, malice, arrogance, and others. Social values in literary works can be interpreted as a form of humanitarian action that considers feelings, thoughts, and life with other people.

### **Social Value**

According to Zaidan (2007:132) social values are moral teachings that can be drawn from literary works that aim to teach something directly or indirectly. Likewise with solidarity. Solidarity can be interpreted as part of social values. Solidarity reflects a state, a relationship between individuals or groups that is based on moral feelings and beliefs that are strengthened by Durkhiem's emotional relationship (in Faruk, 2010:28

### **Spiritual Cultural Values (Religious)**

The term "religious" according to Nurgiyantoro (2009: 326) carries connotations in the meaning of religion. Religion and religion are closely related, side by side, and can even merge into a single unit, but actually both suggest different meanings. Religion refers more to the institution of worship to God with official laws. Religiosity on the other hand, looks at aspects that are deep in conscience, the totality of the depths of the human person. Thus, religiosity is transcendent, deeper, and broader than the visible, formal, and official nagama.

Spirituality in literary works can occur in various aspects to provide impetus or new vehicle space for action. A good literary work will be able to involve the reader's feelings. In addition, it can also pass through various impossibility of meaning or phenomena.

## **RESEARCH METHODS**

### **Research Design**

This type of research uses a descriptive qualitative approach to sociology of literature. It is said so because the data collected is in the form of words and not numbers. This study does not use mathematical calculations.

Sociology of literature is a science that studies literary works based on social reality (Sutardi, 2011: 80). This assumption is because literary works are not born in a cultural vacuum. Sociology of literature research that discusses socio-cultural aspects is a combination of social and cultural aspects in literature. Cultural messages are central to literary expression. So studying literature, will not be separated from the culture and society. Culture is a vibration that can move the imagination. Culture is a picture of human life in society. Studying culture through literature and society, will find the nature of human life and the values inherent in it (Endaswara, 2011: 186).

Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject. For example, behavior, perception, motivation, action, and others. Holistically and by way of description in the form of words and language in a special natural context and by utilizing various scientific methods (Moleong, 2003:2). Furthermore, descriptive research is research that intends to systematically describe facts with certain population characteristics factually and carefully. That is, in research concerned with results, and the results in this study are descriptions in the form of quotations of words quoted from a

collection of existing data sources. From the results of these data, it can be seen that the description of cultural values contained in the novel *Nyai Gowok* by Budi Sardjono, namely the literary function which consists of a recreational function, an aesthetic function, a didactic function, a morality function, a religiosity function, and a social control function. And also values in literature, namely moral, social, and religious values.

### **Data and Sources of Data**

The data of this research are text snippets that describe the function of literature and the cultural values of the Javanese people in the novel *Nyai Gowok* by Budi Sardjono. The function of literature consists of the function of the author's social context, the social function of society, and the social function of literature. Meanwhile, the values in Javanese literary culture are moral, social, and religious values.

The data source is the main material or research subject material from which the data is obtained (Siswantoro, 2010:72). Thus, the source of data in this study was obtained from the novel *Nyai Gowok* by Budi Sardjono. This novel is published by DIVA Press, Yogyakarta. The first time in 2014 with the thickness of the novel is 332 sheets.

### **Data Collection Technique**

Data collection techniques in this study were carried out using recording techniques. According to Junice Mc Durcy (in Moleong, 2006:248), the recording technique with qualitative analysis is done to obtain a good level of accuracy. The ways to do it are by (1). reading the data, marking key words and ideas in the data, (2). Studying key words and trying to learn themes from the data, (3). Write down the model found, (4). Revise the data that is considered inaccurate and explain the necessary components in data analysis. In addition, the author uses the literature study method. This method is a way of collecting data by studying various literatures as reference material in writing reports. The data used in this study were all obtained from the text of the novel *Nyai Gowok* by Budi Sardjono.

### **Data Analysis Technique**

The data analysis technique used in this research is content analysis technique and description analysis technique.

**Content Analysis** This analysis is used to determine whether the content of the novel is related or not to the problem that the researcher has formulated. Researchers must first read the novel, and understand its contents carefully. Therefore, this technique is used, namely to analyze novel excerpts that describe the Socio-Cultural Functions and Values of the Javanese Society in the novel *Nyai Gowok* by Budi Sardjono, namely values that have to do with moral values, social values and spiritual values. The data that has been collected based on the subject matter in this study is interpreted based on the theory used.

The descriptive analysis technique is used to describe the results of the content analysis that have been obtained, namely the content of data related to the Functions and Cultural Values of the Javanese Society in the novel *Nyai Gowok* by Budi Sardjono, namely moral values, social values and spiritual values.

## **RESULTS AND DISCUSSION**

### **The Function of Literature in the Novel Nyai Gowok by Budi Sardjono**

Literary works have a dual function, namely as entertainment, while on the other hand they try to provide values that are useful for life. The results of the analysis of the data in the novel *Nyai Gowok* by Budi Sardjono. According to Wellek and Werren's classification which is in line with Ian watt's classification (in Damono, 1989: 3-4) includes:

#### ***Author's Social Context***

In this case, it has something to do with the writer's social position in society, and its relation to the reading community as well as social factors that can affect his literary work.

*“Memang belum boleh minum untuk anak lelaki yang belum sunat. Kopi Purwoceng biasanya dijual secara sembunyi-sembunyi. Hanya boleh diminum bagi mereka yang sudah dewasa, terutama mereka yang sudah punya istri.”*

*”Kenapa, Nyai?” tanya Bagus sasongko penasaran.*

*“Karena khasiatnya.”*

*“Punya khasiat untuk apa?” (Sarjono, 2014:81)*

Here the author in making his literary work is influenced by the social factors of the surrounding community.

### ***Literature as a Mirror of Society***

It means how far literature can be considered as a mirror of the state of society. The definition of "mirror" in this case is still vague, therefore, many misinterpreted.

*“Ndoro Dono tahu sendiri bahwa saya bukan termasuk wanita yang mau menjual kehormatan, yang bisa dibeli layaknya seorang pelacur. Saya seorang gowok. Sekali lagi, saya bukan seorang pelacur. Tugas saya bukan untuk memuaskan lelaki, tetapi mengantar lelaki muda seumur Mas Bagus untuk tahu dunia wanita”.* (Sarjono,2014:151)

Like the quote above, the interpretation of a Gowok is the same as a prostitute, even though a Gowok really maintains his self-respect by sticking to the rules of his ancestors in order to maintain self-respect and not to marry.

### ***Literature as an Entertainer***

It means how far the value of literature is related to social values and as a means of entertainment only.

*“Menjelang sore, hujan turun lumayan deras. Langit gelap. Seolah-olah seluruh jagat akan ditenggelamkan oleh air yang turun dari langit. Beberapa kali, terdengar suara petir menggelegar disertai kilat menyambar-nyambar, seperti ingin merajang langit menjadi beberapa bagian. Udara menjadi sangat dingin.” (Sarjono, 2014:102)*

As quoted above, the function of literature is seen as a means of entertainment for its readers. All of that can be seen in terms of the words made by the author are very beautiful and entertaining.

## **Javanese Cultural Values in the Novel Nyai Gowok by Budi Sardjono**

According to Sutardi (2011:39) divides these cultural values into three, namely:

### ***Moral Values in the novel Nyai Gowok by Budi Sardjono***

Cultural values related to moral values are teachings about good and bad that have been introduced by humans since birth. This introduction through good and bad becomes the value (basic) in acting so that the person has behavior that is in harmony with his environment (Sutardi, 2011:41). The Javanese develop basic beliefs into their group, here their sensitivity to the reactions of others develops, here they begin to recognize fear of the outside and dangerous world, here grows in them basic moral attitudes such as honesty, willingness to help and sense of justice, here he embodies the basic commandment to prevent conflicts as something positive and learns to understand the hierarchical structure of society.

In this process of growth his life attitude is from the beginning structured according to the category of place: he experiences the difference between the inside (trust, warmth, intimacy, security) and the outside (respect, shame, sunkan, dangers); he learns to distinguish between different positions and ranks in society and that the individual is determined by those positions and ranks. He learns to distinguish obligations according to their respective positions in society. Here he internalizes the links of manners and customs. Thus the taste develops. Through his senses he knows how he should carry himself and appropriate behavior becomes a habit (Suseno, 1991:197-198).

Furthermore, Suseno (1991:198) explains, the emphasis on the element of understanding also appears, as we see in the Javanese understanding of wrong behavior as a lack of understanding (*durung understand*). This lack of understanding does not mean that moral norms are completely unknown, which is also recognized in other ethics that distinguishes between evil actions on the one hand and actions that are objectively wrong but subjectively meant good (or indifference) on the other. party. In Javanese there is no special word for the word "evil", the word *ala* which is used for "evil" also means "bad".

In the novel *Nyai Gowok* by Budi Sardjono, many describe moral values related to good and bad deeds in living their lives. The moral cultural values in the novel *Nyai Gowok* by Budi Sardjono are as follows:

### Good Values

Moral is a learning concept to teach ethics because morals are more connoted to actions that are okay. In acting, people have behavior that is in harmony with their environment. However, many people are not aware of the morality that exists in their environment. This is where readers of literary works can train their sensitivity to understand the morality that exists in a society. The understanding of morals with good behavior in literary works has beauty and usefulness. Morals in literary works usually reflect the author's view of life, the view of truth values, and that is what he wants to convey to the reader (Sutardi, 2011: 42-43).

Yana (2010:151) says that the values of goodness are based on and are based on Javanese cosmology (worldview). Seeing that the right action is always relative to the place. By that, it means that each individual has his obligations determined by his place in society and the cosmos. But the cosmos as a whole is full of suspense and secrets. In this light, it is not so surprising that there are places of the cosmos and individual destinies that demand attitudes that are contrary to ordinary norms, that is to say, generally applicable to correct moral action, and precisely because of that attitudes that appear to be deviating is necessary for the sake of overall maintenance. Here we come to the famous Javanese tolerance which always takes into account the possibility that individuals and nations as a whole in the cosmos as a whole assume antagonistic roles. We have touched on this possibility briefly where we showed that in addition to the four usual sources of determination of right action, namely, custom, etiquette, principle, harmony, and the principle of respect.

The customs in the novel *Nyai Gowok* by Budi Sardjono are illustrated in the quote below.

*“Dahi Bagus Sasongko berkerut. Lagi-lagi purwoceng. Tadi yang dijemur ubi-ubian bernama purwoceng. Sekarang kopi purwoceng.*

*“Mas Bagus belum pernah minum?”*

*Bagus menggelengkan kepala.*

*“Memang belum boleh minum untuk anak lelaki yang belum sunat. Kopi Purwoceng biasanya dijual secara sembunyi-sembunyi. Hanya boleh diminum bagi mereka yang sudah dewasa, terutama mereka yang sudah punya istri.” (Sarjono, 2014:80).*

Based on this quote, it clearly describes the customs of the Javanese people by using a sweet potato herb called Purwoceng, a coffee concoction that can be used to increase the stamina of adult men. This concoction consists of various herbal ingredients that can be found in Central Java, especially in Dieng. The way to make it is quite easy, which is to dry the purwoceng until it is completely dry, then puree and stir like regular coffee. It is said that the various materials that reach more than tens of types. And not all ingredients have to be brewed with warm water, because there are still many ways to consume this efficacious medicinal plant. In addition, residents often hold traditional ceremonies that are carried out as gratitude for the produce of the earth. The author wants to convey that the Javanese people always maintain the noble values that have been passed down from generation to generation by their ancestors.



Manners in the novel *Nyai Gowok* by Budi Sardjono are described in the quote below:  
“*Selamat sore Nyai Lindri, maaf kami terlambat,*” kata seorang lelaki sambil menyalami tuan rumah yang langsung menyongsong kedatangan tamunya di depan pintu.” (Sujono, 2014:48).

The quote describes the manners in the novel *Nyai Gowok* by Budi Sardjono when visiting is recommended to be done politely, knocking on the door first before entering someone's house and behaving or speaking by looking at the position, role and position of oneself and the position of the opponent.

In addition to these quotes, there are other quotes that explain manners in conversation. This is illustrated in the following quote.

“*Tidak apa ndoro Dono. Maaf tempatnya seperti ini,*”  
Sambut tuan rumah yang tiada lain Nyai Lindri. “*Monggo...monggo masuk kedalam,*” ajaknya kemudian setelah menyalami semua tamu. Mereka lalu diajak duduk di kursi kayu dengan variasi anyaman rotan. (Sujono,2014:48).

The quote clearly reinforces the manners that are very prominent in Javanese families, namely the manners of daily conversation and the language used. Javanese manners are a statement of respect or respect for the person being spoken to, which is also seen in attitudes and behavior, facial expressions and so on. It is true that we as Javanese always use the language of manners, especially to those who are older.

The harmony in the novel *Nyai Gowok* by Budi Sardjono is described in the quote below:

“*Rebat cekap karena waktu sudah sore, maksud kedatanganku kemari adalah ingin menyerahkan anak ku Bagus Sasongko kepada Nyai Lindri. Dia akan nyentrik di sini beberapa waktu lamanya. Kuserahkan anak ku sepenuhnya ke tanganmu, Nyai, supaya dia nanti memperoleh bekal kehidupan ketika akan memasuki alam kedewasaan*”.

(Sujono,2014:49).

The quote describes the harmony that exists in the novel *Nyai Gowok* by Budi Sardjono, an ideal state that is expected to be expected in all social relationships, within the family, within the neighborhood, as well as between villages.

The quote further explains about harmony to maintain a harmonious society. Being in harmony means removing signs of tension in society or between individuals so that social relations still seem harmonious and good.

### **Bad Deeds**

Bertens (2007:211) in his book states that looking at actions and saying that actions are good or bad, fair or unfair, honest or dishonest. We can say, for example, that the explanation given by someone is a hoax. Here we seem to "measure" an action with moral norms or principles. If the act is in accordance with the principle concerned, it is called good, fair, honest, and so on. In addition, there is another way of ethical assessment that does not really look at the act, but rather the condition of the actor himself. For example, that a certain person is not usually trusted, because he is dishonest. Here it refers not to principles or norms, but to the nature, character, or morals that the person has or does not possess. Talking about the moral weight (good or bad) of the person himself and not about the moral weight of one of his actions.

Wrong moral actions are not considered a matter of bad will, but are the result of a lack of understanding: such a person is called irrational understanding, he has not yet attained understanding. This lack of understanding does not mean that moral norms are completely unknown, which also ends in other ethics that distinguish between evil actions on the one hand and actions that are objectively wrong but subjectively meant good (or indifference) on the other hand. . But it may happen that the individual concerned understands the moral rules in question and in a superficial sense also understands that he must act in accordance with it, but

he does not act according to his actions, for example because he is under by lust, or to achieve certain personal gains. Also to such a person the Javanese do not talk about evil will, but their attitude is understood as a lack of understanding, as human immaturity in the same sense as for example in the West people talk about moral immaturity. Suseno (1991:210).

Examples of quotes in the novel *Nyai Gowok* by Budi Sardjono are as follows:

*“Ndoro Dono tahu sendiri bahwa saya bukan termasuk wanita yang mau menjual kehormatan, yang bisa dibeli layaknya seorang pelacur. Saya seorang gowok. Sekali lagi, saya bukan seorang pelacur. Tugas saya bukan untuk memuaskan lelaki, tetapi mengantarkan lelaki muda seumur Mas Bagus untuk tahu dunia wanita. Saya memang tidak bersuami, tetapi saya tidak lalu mencari laki-laki. Para leluhur sudah memberi ajara nbagaimana jalan hidup seorang gowok.”* (Sujono,2014:151)

From the quote it appears that the morals of the Randu Pitu community are very despicable, because many men feel that money can buy anything. Including buying a Gowok to sleep with.

*“Tempat apa ini sebenarnya kok pada menawarkan kamar dan ada beberapa wanita dengan dandanan agak menor duduk-duduk di depan losmen? Bahkan, ada yang menyilangkan kaki sehingga kain yang di pakai tersingkap sampai atas. Kadang-kadang, ia mencium bau minyak wangi yang mencolok hidung. Di bawah pohon waru yang jauh dari penerangan lampu jalan, sepasang laki-perempuan berdiri berdekapan. Di tempat yang agak gelap, terdengar tawa cekikikan seorang perempuan. Ia tidak berani menoleh.”* (*Nyai Gowok*, 2014:209)

The quote above clearly describes bad deeds. Men who get the nickname johns and prostitutes who peddle their pride. In such a person the Javanese do not talk about evil will, but their attitude is understood as a lack of understanding, as human immaturity in the same sense as for example in the west people talk about immaturity. For this kind of behavior, through the illustration of the novel, the writer can assume understanding because proper behavior is considered to have been guaranteed by correct understanding while at the same time the will is not given attention.

Based on these quotes, the writer can conclude that the Javanese moral values in the novel *Nyai Gowok* by Budi Sardjono describe many moral values related to good and bad human actions in living their lives. The moral cultural values in the novel illustrate that good and evil deeds lose their absolute contradiction. What is evil, meaning the existence of a will that does not want to follow moral norms, is not considered evil, but as a result of an immature mental development, and besides that the Javanese must pay attention to the possibility that what he does not agree with has a meaning as a whole. and therefore predestined.

### **Social Values in the novel *Nyai Gowok* by Budi Sardjono.**

Social values are all views that are considered good and right by a community environment which are then guided as examples of good behavior and are expected by all citizens. Each society has a different value system that is passed down from generation to generation. These values can be sourced from religious values, customs and aesthetics that continue to develop in line with the civilization of the community.

Social values in general can be asked as relative beliefs in good and bad, right and wrong, in what ought to be and what ought not to be. In people's lives, social values play an important role. Most social relations are based not only on social facts, but also on value judgments.

#### ***Social Values That Have Been Hereditary***

In the culture of the Kawedanan Randu Pitu residents, namely the quirky culture where a child who is heading into teenage life will be introduced to the ins and outs of a woman's body by a *Gowok*, which is a normal culture and is considered good.

*“Bagaimana, Ko, sudah siap?” tanya Ngoro Dono menggoda anak lelakinya nomor 2 itu. Dulu, kakaknya juga dibawa ke rumah Nyai Lindri, Nyentrik hampir sebulan. Sedangkan, anak bungsunya perempuan.*

*“Ya harus siap ya, Ko!” sahut ibunya membesarkan hati anak kesayangannya itu. “Kakamu dulu juga kerasan kok selama di rumah Nyai Lindri. Nanti kamu juga harus kerasan, ya? Orangnya baik, tidak galak.” (Sujono, 2014:46)*

Based on the quote above, the quirky culture is a culture that is very common among the people of Kawedanan Randu Pitu and its surroundings, especially the children of the Priyayi around the area. It can be seen in the quote of the support given to two parents to their children. Because in the Kawedanan Randu Pitu community, being a Lelananging Jagad is something that must be owned by a child who has reached adulthood, especially the son of a priyayi like Ngoro Dono, the father of Mas Bagus Sasongko.

### **The Spiritual Cultural Values of the Javanese Society in the novel *Nyai Gowok***

Religion is often also said to be spiritual, namely one's belief in something infinite power outside of humans. A'la (2010:16) interprets spirituality as a religion that worships something unseen (substance) that is not visible outwardly, namely something that cannot be seen and cannot be formed.

#### ***Belief in the Unseen***

Based on this brief description, the author in this section will describe the spiritual culture of the Javanese people in the novel *Nyai Gowok* by Budi Sardjono. The spiritual culture in the novel is more depicted in one's belief in an infinite power outside of humans. In Javanese belief there are various kinds of spirits that can cause havoc if they are angered. To calm these spirits, offerings are given, for example in the form of rice and various other foods or flowers. This belief became the basis for Nyai Lindri to train herself as Gowok. As shown in the following quote:

*“Dan malam ini, ia melihat sendiri apa yang dilakukan nyai Lindri di depan makam Goo Hwang Nio. Ia tidak hanya ziarah membawa sesaji dan berdoa secukupnya dimakam itu, tetapi juga melakukan tirakat.” (Sujono,2014:119).*

The quotes can be used as evidence to describe the spiritual culture of the Javanese people. From these two data, Javanese people prefer spirituality as a form of belief in the existence of a power outside of themselves. Spirituality for the Javanese people has transformed into a belief in something that is considered to have unlimited power. This description of the existence of unlimited power outside of human beings is clearly seen in the novel *Nyai Gowok* by Budi Sardjono.

According to Suseno (1991: 15) aspects of the spiritual culture of Javanese society (Kejawen), are determined by the belief in various kinds of invisible spirits, which cause accidents and illness if they are angered or careless. People used to protect themselves by occasional offerings consisting of rice and other foods, leaves, flowers, and frankincense; by asking a shaman for help, and also by trying to avoid troubles and keep the mind calm and willing.

Kejawen can be well expressed by those who understand the secrets of Javanese culture, and that this kejawen is often best represented by the old priyayi class and their descendants who emphasize that awareness of culture itself is the greatest phenomenon widely among the Javanese. The religion of the Javanese Kejawen is determined by their belief in various kinds of invisible spirits that can cause harm such as accidents or illness if they are angered or the adherents are not careful. To protect all of this, Javanese Javanese people make offerings which are believed to prevent unwanted events and keep the mind calm. The offerings used usually consist of rice and various other foods, leaves, flowers and incense (Yana, 2010:111). To find

out more about the description of the spiritual culture of the Javanese people in the novel, the author will quote some data as follows:

*“Bagus Sasongko mengangguk-angguk. Ia menerima petuah dari Mbah Dalimun, sesepuh masyarakat Randu Pitu. Lelaki itulah yang memimpin upacara sesaji di makam Nyai Bayak Abang.”* (Sujono, 2014:39)

Based on these data quotes, it clearly illustrates that from the beginning the Javanese people could not be separated from a spiritual culture that is closely related to mysticism or belief in something that has supernatural powers. This belief in human beings is clearly seen in the novel *Nyai Gowok* by Budi Sardjono. They believe that in the world of Javanese society behind its fertile and prosperous harvest thanks to the loyalty of Sri Sadana and Dewi Sri who take care of the rice. Sri Sadan and Dwi Sri for the Javanese people still believe that Dewi Sri is the goddess of pari, as well as the goddess of wuku, which means always giving food to the needy. Meanwhile, Raden Sadana is the council of wuku kulawu or the council of sandhang, kabegjan, and peace to anyone who always respects dhawuh pituture.

Their beliefs are based on animistic beliefs which for centuries have been the beliefs of the ancestors of the Javanese people. This belief holds that all objects, both animate and inanimate, have a spirit composed of a subtle substance or mystery. This spirit has strength and will, can feel happy and angry. If this spirit is angry it will give birth to disaster, therefore the human must seek his pleasure by giving food or offerings or sacrifices and holding certain ceremonies.

Suseno further explained that the central ritual of the Javanese, especially the Kejawen, is the salvation, a simple ceremonial banquet: all neighbors must be invited and harmony between neighbors and the universe is restored. In the salvation, the values that are felt most deeply by the Javanese are revealed, namely the values of togetherness, neighbourhood, and harmony. At the same time, the salvation creates a strong feeling that all villagers are equal to each other, unless one has a higher position. To find out more about the description of the spiritual culture of the Javanese people in the novel, the author will quote some data as follows.

*“Sepuluh hari setelah acara pasar malam selesai, rakyat Kawedanaan Randu Pitu seolah diajak menuju puncak hajatan Ngoro Ngoro, yakni ziarah ke makam Nyai Bayak Abang. Makam itu berada persis di kaki bukit, di samping Kali Lanjar. Kali itu berhulu di Gunung Sumbing.”* (Sujono,2014:21)

The quote clearly describes the harmony that exists in the novel *Nyai Gowok* by Budi Sardjono. The spiritual value that can be taken from the two data quotes above is that harmony in society is maintained, and for that it is necessary to maintain an atmosphere of harmony and acknowledge the place of each party in it.

### ***Believe in God***

Religion and spirituality for the Javanese people are basically one's belief in something infinite power outside of human beings. The Javanese believe that one of the most important conditions in human life is belief, which some people regard as religion. This religion aims to achieve spiritual peace and physical well-being. To achieve peace, it must be followed by conditions, namely believing in the existence of God Almighty. While spiritual is part of the inner experience of the Javanese in carrying out religious orders.

Religion comes with the main mission of regulating human life, so that their lives become orderly and orderly, and even later bring prosperity and happiness (A'la 2010:8). To find out more about the description of the Javanese spiritual culture in the novel, the author will quote some data as follows:

“Belum pernah terjadi di dalam sejarah nyimas, kekuatan jahat menang melawan kekuatan Allah. Jika kekuatan Allah bisa dikalahkan, maka dunia ini sudah hancur berabad-abad yang lalu. Nyatanya tidak. Memang adakalanya si Jahat menang. Namun, itu hanya sekejap. Jika kita menggunakan kekuatan dari Allah, maka siapa yang bisa mengalahkan? Tidak ada, bukan? Kata abdi dalem Keraton Yogyakarta itu membesarkan hatinya tadi siang.” (Sujono, 2014:281).

Based on these quotes, it can be assumed that an attitude and view of life of the Javanese people are related to spiritual values or kebatinan. Usually spiritual understanding is associated with one's belief in a power that is beyond human strength.

Based on some of the descriptions above, the author can conclude that the description of Javanese spiritual culture in the novel *Nyai Gowok* by Budi Sardjono is based more on the Javanese belief in the existence of supernatural powers outside of themselves, fostering harmony in society, and spiritual practice that is often done is with tapa, which is almost always accompanied by pasa (fasting). The Javanese believe that all of this can bring security, peace, and prosperity.

## CONCLUSION

Based on the results of the research and discussion of above, it is concluded that in *Nyai Gowok's* novel, there are many contexts of Javanese life and it is thick with various functions and cultural values of Javanese society. Based on the results of the analysis, the literary functions contained in the novel *Nyai Gowok* by Budi Sardjono are: (1) the function of the author's social context, (2) literature as a mirror of society, and (3) the social function of literature. In addition to the literary function, various values of life such as values in which there are cultural values of the Javanese community contained in the novel *Nyai Gowok* by Budi Sardjono are: (1) moral values, moral values themselves in the discussion above are divided into the values of goodness and deeds. bad, (2) social values, which analyze social values that have been passed down from generation to generation, and the last (3) spiritual values, which also discuss beliefs in the occult and also belief in God.

Based on the results and implications of the research that has been presented previously, the researcher proposes a suggestion so that readers can take the positive side of the story of this novel, for further researchers it is expected to conduct a more in-depth study of the novel *Nyai Gowok* by Budi Sardjono and find other problem topics. There are still many literary studies that can be lifted from this novel. As in terms of its function, it still needs further research, such as the recreational function, aesthetic function, didactic function, and religious function.

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