



Javanese Values Reflected in Pengakuan Pariyem Novel Written by Linus Suryadi AG

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Abstract: This study aims to determine the values of Javanese society as reflected in Pengakuan Pariyem novel by Linus Suryadi AG. More specifically, this research is aimed to answer one problem question, namely what the Javanese values are reflected in Pengakuan Pariyem novel. The rationality of the research is to give a better understanding of the Javanese values in Javanese. The method used in this study is a descriptive method, in the form of qualitative, with a sociological approach. In collecting the data, the writer used a note-taking technique. The research applied some tools of analysis that developed in the study of literature such as Javanese Values and Cultural Studies. The result of this research brings two contributions namely theoretically and practically. From theoretically, is expected to provide more specific knowledge and information regarding Javanese values. Practically, it may provide helpful reference material for further researchers who are interested in relevant topics. The results of data analysis show that seven kinds of Javanese values are reflected in the Pengakuan Pariyem novel: sungkan,halus,grapyak,isin,nrimo,polite, and humble

Keywords: *Social Status, the Values, the Javanese Society*

INTRODUCTION

Basically, Javanese values are mostly expressed through behaviour and language. This language difference is classified according to social class disparities in society. These principles control how a person speaks to older people, younger people, those in positions of authority, peers, and so on. The status of a person is determined by a number of level systems. In the Javanese community, these levels provide certain functions and serve specific purposes. According to Sumiyardana (2016:20) mentioned that javanese ethics applied through

behavior and language which can be seen from the way people talk to someone. The language used by the Javanese people is divided into two, Javanese krama and Javanese ngoko. Krama is used to address people of higher status as well as at formal events. While ngoko is used to address someone of the same age or of lower status. Ngoko (is also frequently used by people who are conversant with the language. The use of Javanese in everyday life will foster politeness and mutual respect for one another.

There are several previous studies that have almost the same topic. In this related literature

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review section, the writer wants to show and to prove that many previous studies have proven the originality of the research. So, in previous studies the writer analyzed several references that have similarities with the findings to be studied:

The first writer is Nurhayati, from Muhammadiyah University of Surakarta (2010) entitled “*Aspek Budaya Jawa Dalam Novel Setitik Kabut Selaksa Cinta (SKSK)*” by Izzatul Jannah: *Tinjauan Sosiologi Sastra.*” The research describes and analyzes the aspects of Javanese culture contained in the *Setitik Kabut Selaksa Cinta* novel studied by Sociological literary approach from the Javanese cultural aspect of the main character's family. The approach used in this study is the structural approach. This study also describes the building elements in the novel *Setitik Kabut Selaksa Cinta* by Izzatul Jannah

The second writer is Oktaviani, from the University of Indonesia “*Dalam Ungkapan Jawa Yang Berlatar Belakang Perkawinan*”. The research discussed Javanese cultural values based on Javanese expressions associated with various marriage backgrounds. With this expression various interpretations can be drawn which give rise to a cultural value related to the nuances of marriage. This research used interpretation theory by Jan van Luxemburg which explained the text in a systematic and complete way.

The third writer is Yazida, et al. in E-Journal from University of Ahmad Dahlan Yogyakarta Vol. 13, No. 02 (2022) entitled “*Values of Javanese Culture.*” The research focused on the importance of preserving and educating children on the moral values of Javanese culture based on the cultural elements that are able to withstand foreign cultures, accommodate foreign cultural elements, integrate foreign cultural elements into native culture, control, and give direction to cultural development. The approach used in the study is the library research approach and using the descriptive method according to the problems studied.

The fourth writer is Nurpaisah in E-Journal, from University of Tanjungpura Pontianak (2013)

entitled “*This research aims to describe the values of Javanese culture which are contained in the novel Trilogi Ronggeng Dukuh Paruk by Ahmad Tohari*”. The more specific objectives of this research are as follows. 1) Description of the human relationship with God which describes the value Javanese culture. 2) Description of human relations with human beings describes the Javanese cultural values. 3) Description of human relations with nature which describes the Javanese cultural values. The method in this research is descriptive qualitative form and uses a sociological approach to literary works.

The fifth writer is Budiono in E-Journal, from Universitas Muhammadiyah Malang (2017) entitled “*The Transmission of Values of Javanese Culture in Scout Education*”. The research focused on the transmission and implementation of Javanese cultural values in scout education in Indonesia were transmitted and used as mottos to shape ideals, behavior and attitude. The approach used in the research is a qualitative approach with a descriptive qualitative method. The study also uses an interpretive method and a social constructivism approach.

Based on the description above, the writer draws a conclusion that the research has similarity and difference from the previous researchers. The similarities from the previous research are that they both analyse Javanese cultural values using a literary sociology approach, while the differences are in the research object and problems formulation in the research. The previous researcher commonly describes the Javanese values, mindset of Javanese people, implementation of Javanese culture and representation of the main character. But in this research, the writer focuses on Javanese values spoken by major characters in the novel.

Therefore, the researcher is interested in choosing the *Pengakuan Pariyem* novel as an object of research because of some reasons. Firstly, *Pengakuan Pariyem* novel is one of the novels which showed an overview of the problem of Javanese cultural diversity which can be associated



with past and present lives. This value can guide a person's life in society. It can be seen from the novel that it shows almost the detailed Javanese values description at that time. Thus, it can absolutely attract novel lovers to read this novel, hence people can understand its historical significance. The objective of this study is to know the Javanese values reflected in *Pengakuan Pariyem* novel.

Sociological Approach

A sociological is a set of ideas that provide an explanation for human society and how people behave and create groups, societies and individual lives. As a result, sociology is the study of human behavior as well as the observation of human life as a group action. Max Weber states about the definition of sociology in Shivaji's books "Sociological Theory" as follows:

"Sociological approach is the process by which individuals form self-concepts or self-images, interpret the actions of others, and act in terms of meanings, symbolic interactionists aim to explain human behavior and human culture. It can be grouped according to criteria. The most important of these is the distinction between structural and social." (2014:6)

Sociology has a goal to generate understanding and general patterns in society. It means, sociology conducts research on various kinds based on interactions that occur based on aspects of community life. Sociological approach is a general understanding of how the problem develops, and how people get affected by them. In other words, a sociological approach is an approach to find the meaning of literary works that learn about society, social classes, relationships, nature and religion. Some human interaction can be found in literary works like novels. So, the writer chooses this approach to analyze this research.

Cultural Studies Theory by Barker

Cultural studies are the study about language, power and the people which involve multiple disciplines concerning diverse subjects. The study of culture has taken place in a variety of academic

disciplines (sociology, anthropology, English literature, etc.) and in a range of geographical and institutional spaces. Barker states about the definition of cultural studies in Barker's books "Cultural Studies Theory and Practice" as follows:

"Cultural studies are a broad formation, that is a cluster or development of ideas, images and practices, which provide ways of talking about, forms of knowledge and conduct related with, a particular topic, social activity or institutional site in society." (2016:42)

Cultural studies are constituted by a structured way of speaking about objects and coheres around key concepts, ideas and concerns. The language used to talk about objects in cultural studies is organized around a core set of concepts, ideas, and concerns. Furthermore, the study of communication draws on a variety of disciplines, including sociology, anthropology, politics, history, economics, philosophy, literature, and more. The definition of cultural studies can be summed up as an academic discipline that investigates how social systems produce meaning in accordance with class, ethnicity, gender, race, ideology, nationality, etc. The lists above are then linked to cultures of various forms within society, including economic, political, and historical contexts. Rather than the study of one particular culture, cultural studies academics attempt to explain and to identify elements of culture in general. In other words, the field of cultural studies seeks to understand how and why culture is organized and created, and how those elements change over time.

Concerning those concepts of cultural studies theory, this study will apply cultural studies theory as the foundation of analyzing Javanese values in the *Pengakuan Pariyem* novel. As a discipline and anthropology study, it also describes the Javanese ethics that are reflected in the novel.

Javanese Cultural Values Theory by Sumiyardana

Indonesia is a country that has a variety of cultural heritages in the form of literary works that contain the ethical values of Javanese people's lives in general. The ethical values of the Javanese people

are characteristic of literary works. Between literature and culture, both have a relationship as a social portrait in certain social conditions. In other words, something whose author is influenced by the cultural background that influences it. According to Sumiyardana et.all in “Etika Jawa Dalam Novel Indonesia” Book (2016:23) Etika didefinisikan sebagai ilmu tentang apa yang baik dan buruk mengenai hak dan kewajiban moral [Ethics is the science of what is good and bad regarding moral rights and obligations]. Generally, this relates to the norms that apply in human lives. The theories about Javanese Values can be traced back to Sumiyardana’s book “Etika Jawa Dalam Novel Indonesia” as follow: Ethics applied through behavior and language which can be seen from the way people talk to someone. The language used by the Javanese people is divided into two, Javanese krama and Javanese ngoko. Javanese krama is used to speak with people who are not yet known, but who are the same age or higher in age and social status. While Javanese ngoko is used for people who are not yet known, and are younger in age and have lower social status. (2016:20)

From the definition above, the social class of Javanese people influences how they speak to other people which are classified by their social class. This Javanese value can be seen in manners and respect in adding to how it is expressed in language.

a. *Sungkan* (reluctant)

In Javanese values, *Sungkan* is the most obvious thing, particularly for Javanese people, is resistance. The definition of *sungkan* describes a sentiment that is somewhat like embarrassment but leans more in the favor of the positive. *Sungkan* is also frequently referred to by another name, *ewuh pakewuh*, which denotes an attitude and behavior characterized by reluctance and concern that one's actions or words will offend or displease others.

b. *Grapyak* (friendly)

Some Javanese people have the trait of *grapyak*, meaning friendly or pleasant, which is highly valued in social settings. This value also relates to good

manners when talking to others. In short, *grapyak* is also known as a person who is easy to get along with and get to know new people. Most Javanese people still maintain this value in their environment. It is considered to be able to strengthen communication between people.

c. *Nrimo* (Accepted)

Javanese people have rules that apply in society. This rule is shown by the values in the association of Javanese people who maintain relationships with other people. Furthermore, in society's social ethics, it is also taught that in life humans must have the *nrimo* nature, which means being willing to accept everything that happens in life calmly. *Nrimo* also means being grateful for what you already have and not feeling jealous of other people who have better luck. The attitude of *nrimo* reflected in the saying "*nrimo ing pandum*", accepting what God has given.

d. *Isin* (ashamed)

This value shows what a person shows when they feel ashamed, guilty, and so on in accordance with Javanese values. When someone feels ashamed to act in a certain way, they may also use this expression. *Isin* is usually a quality that prevents someone from engaging in negative behavior.

e. *Halus* (attitude of speaking)

Halus is another important trait to Javanese people. This attitude involves expressions of tenderness, grace, or adaptability in both words and deeds. Everything that *halus* is presented with a positive attitude, to put it simply. This attitude also shows the level of speaking in Javanese.

f. *Sopan* (Polite)

In Javanese ethics, politeness is shown in speech, behavior and dress. Javanese society has strict rules for these rules. One such ethic is the one that governs children's behavior towards their parents. Respecting parents by listening to and carrying out their messages is one form of Javanese ethics. In addition, Javanese etiquette also teaches young people to be gentle to their elders.

g. Humble



The last Javanese value is humbleness. Someone with a humble attitude is constantly calm and uncomplicated, and avoids being pompous. Furthermore, humble people are always eager to receive feedback and recognize mistakes when they occur. People who are humble will be well-liked in the community. This is because they are always doing nice things for others and will receive reciprocity in the form of kindness from their surroundings.

METHODS

The data in this research is analyzed descriptively qualitative using a sociological approach. After collecting the data from the novel and other sources, the writer does several steps to analyze the data. Firstly, the writer identifies the Javanese cultural values and different language of social class status contained in Pengakuan Pariyem novel by Linus Suryadi AG. Secondly, the writer categorizes the data of research that has been collected. Finally, the writer describes and analyzes the data based on Javanese cultural values and different language of social class status in Pengakuan Pariyem novel.

FINDING AND DISCUSSION

The writer presents the findings and discussions in this chapter. In this chapter, the writer provides the answer to the problem statements of the research. The problem statements are: What are the Javanese values reflected in Pengakuan Pariyem novel.

The Javanese values reflected in Pengakuan Pariyem novel.

The involvement of Javanese culture value can be seen in various aspects of people's lives. Value is a belief in a particular form of behaviour or attitude which is preferred and acceptable both personally

and socially. The essence of cultural values is the embodiment of social interaction that emphasizes other people. Javanese cultural values in the novel Pengakuan Pariyem by Linus Suryadi AG are reflected in the description. This novel is a work of Linus Suryadi AG. which tells the life of Javanese society between small communities and the kingdom. This story describes the life of a woman named Pariyem who works in the palace as a housemaid. There are various Javanese values and language differences that can be seen in this novel. Every culture in Java has its own meaning and value.

The Javanese values in this novel can be used as an example of everyday life. Javanese cultural values are a science that describes good and bad things which are related to norms and morals (Sumiyardana et.all, 2013: 3). This value is manifested in the behavior of Javanese society at this time which is reflected in behavior and speech. After conducting an assessment of the Pengakuan Pariyem novel, the writer looked for data related to the Javanese values, then carried out an analysis so as to get findings and discussion.

To make the discussion systematic and clear the results of this data analysis are presented in seven data namely: sungkan, halus, grapyak, isin, nrimo, polite, and humble. The results of data analysis regarding these are described one by one to find out the Javanese culture in the novel which is accompanied by a quote from the text of Pengakuan Pariyem novel by Linus Suryadi AG as an object of research. The following table describes the results of research from examining Javanese values in Pengakuan Pariyem novel.

Table. 1 The Javanese Values in Pengakuan Pariyem novel by Linus Suryadi AG.

NO	JAVANESE VALUES	PAGES	TOTAL
1.	Sungkan	62,117	2
2.	Halus	21,65,92,116	4
3.	Grapyak	44,67,144	3
4.	Isin	59,64,169	3
5.	Nrimo	21,30,32,54,182,200,219	7
6.	Polite	92,93	2
7.	Humble	51,116,131	3
TOTAL DATA			24

The results of the research based on Javanese values in the novel Pengakuan Pariyem by Linus Suryadi AG, are further elaborated through descriptive explanation in more detail and clearly. The results of this research become reference to the descriptive analysis of this literary work. Based on table 4.1 above, it shows that the most Javanese value found is nrimo which can be seen in the novel. This value reflects the attitude of Javanese people who always accept all gifts from God and humans without regret.

1) Sungkan

This part describes how the value of sungkan was found in the novel. In the Javanese, it means a positive attitude caused by a feeling of respect and reverence for someone. In polite manners, it is sometimes equated with being polite. Sungkan is regarded favourably since it denotes a person who constantly evaluates the pros and cons when he conveys the ideas to others. This attitude towards the Javanese people in the story can be seen in the following data.

Datum 1:

“*Sedangkan saya pantang dusta. Bila saya dusta pada lain orang, orang lain akan dusta sama saya. Saya kuwalat saya kena hukum karma namanya. Bila saya dusta sama lain orang saya dikuntit oleh*

rasa berdusta. Wuah itu tak baik buat hati saya. Saya tak ayem tentrem karenanya”. [On the other hand, I never lie. If I lie to others, then others will do the same. I am afraid of the law.

If I lie to others, I am overshadowed by the feeling of lying. That's not good for my heart. I am not at ease.] (Pengakuan pariyeM 2015, pg.62)

Based on the data above, it is explained that Pariyem as the main character feels reluctant to lie to anyone. She is afraid that what she does will come back to her. According to her, before taking any action, Pariyem thinks about the good or bad effects that will occur in the future. She does not want to be careless in making decisions and has a fearful personality to do bad things.

Datum 2:

“*Keadaan Kembali sebagai pemula damai dalam kehangatan anggota keluarga tenang, tak terjadi apa-apa. Tapi nDoro Ayu sungkan disembah-sembah dia tak suka dihormati mundhuk-mundhuk. Pendeknya, yang berlebihan dia tak suka”*. [The situation of returning as a beginner is peaceful in the warmth of calm family members, nothing happens. But nDoro Ayu dislikes being worshipped, she dislikes being overly honored. In short, she doesn't like excessive.]

(Pengakuan pariyeM 2015, pg.117)

Furthermore, the data explained that *sungkan* is an important part of Javanese life. This is in accordance with the Javanese philosophy "ewuh pakweuh" which means upholding respect for others. Javanese people feel *sungkan* when considering every decision, they make. This is intended so that later the actions taken will not cause bad effects to other people. The data explains that nDoro Ayu is *sungkan* to be respected too much, she prefers when other people are normal to her.

2) *halus*

The value of *halus* in Javanese is also called *krama*. One of these values is mutual respect by using *halus* language for older people. Appreciative attitude towards elders and someone who has a higher position. In addition, this subtle attitude is also shown by how someone speaks softly, gracefully, and politely. The writer would like to elaborate on the value of *halus* as seen in the novel in the following data.

Datum 1:

"Saya tak suka serba kaku ngotot bagaikan baja yang keras tapi getas sekali bengkok tak punya gaya pegas. Saya suka serba luwes lembut bagaikan putri kraton Ngayogyakarta yang lembah manah dan andhap asor". [I don't like being stiff like steel which is hard but brittle when it bends and doesn't have spring force. I like to be flexible, gentle, like a queen from the Ngayogyakarta palace who is humble and polite to anyone.] (Pengakuan pariyem 2015, pg.21)

The above proof shows that the values of Javanese cultural values, *halus*. In the novel, there are several quotes which explain that the use of subtle language is still maintained today for some Javanese people. The quote above describes a woman named Pariyem who comes from Wonosari, Gunung Kidul with her gentle nature and polite speech towards anyone, especially older people.

More specifically, this subtle form can be seen from the way he talks to the royal family.

Datum 2:

"Ya, ya, mencipta hubungan di dalam cinta lebih gampang ketimbang kita memelihara, Kata-katamu ialah pekertimu. Kasar lembutnya kepribadian". Kata simbah. [Ya, ya, creating relationships in love is easier than maintaining them, your word is your character. The coarseness of your personality. Grandma said.] (Pengakuan pariyem 2015, pg.65)

The quote above shows the advice given by *simbah* to Pariyem to always keep words wherever it is. *Simbah* has the belief that every word will reflect the personality of people. A good person is seen from how he speaks and is polite in his behavior. In accordance with *simbah's* advice "kata-katamu ialah pekertimu". This is a system of respect for others to look after and love each other.

Datum 3:

"Kulo sowan wonten ing ngarsanipun mbah putri. Sepisan: nyaosaken sembah pangabekti mugu katur ing ngarsanipun simbah. Ongko kalih: mbok bilih wonten klenta-klentunipun atur kula saklimah tuwin lampah kula satindak. Inggang kula jarag lan mboten kula jarag inggang mboten ndadosaken sarjuning panggali. Mugu simbah karsa maringi gunging samodra mangaksami. Kula suwun kaleburna ing dinten Riyadi punika. Lan inggang wayah nyuwun berkah saha pangestu". [I came to face my grandmother on her lap. First, I offered my prostration to my grandmother. Secondly, if there is any mistake in my words and actions, please take a step back. Intentionally or unintentionally, which has caused displeasure to my mind and feelings. May you forgive me as deeply as the ocean.] (Pengakuan pariyem 2015, pg.92)

The quote above is Kliwon's speech when he sungkem (begs for permission) to his grandmother with respect and courtesy. He sat in front of his grandmother cross-legged and neatly dressed in full Javanese traditional clothes. In his words, he uses krama language which is spoken slowly. This shows that the use of halus language was used when talking to older people because it is considered more polite. The language spoken by Kliwon to his grandmother is different from the language he usually uses in daily conversations with peers.

Datum 4:

“Sedangkan Raden Ayu julukannya. Dan nDoro Ayu saya memanggilnya. Dia punya katuranggan Dewi Jembawati. Dia sangat luwes dalam berbusana luwes pula pergaulannya. Halus pengucapannya dan teduh pandangannya”. [While Raden Ayu is her nickname. And nDoro Ayu, I call her. She has the name Dewi Jembawati. She is very flexible in her dress and her socialization. Her speech is smooth and her gaze is calm.] (Pengakuan pariyem 2015, pg.116)

The above proof shows the Javanese cultural values, halus in the novel. It describes the wife of Raden Cokro Sentono, commonly known as nDoro Ayu. Her life is humble and does not like to show off wealth. Her words are used halus to anyone. When she is speaking, nDoro Ayu always uses krama language and doesn't like to shout. When she feels angry, she prefers to be silent.

3) Grapyak

In this section, we will explore the value of grapyak found in this novel. In general, Javanese people are known as grapyak (easy to get along with). These values are reflected in the behavior of the main character Pariyem who works at the Ngayogyakarta Palace. Pariyem is easy to get along with the children of the palace. This value can be seen in the following data.

Datum 1:

“Ya, ya, Raden Bagus Ario Atmojo. Namanya betapa bikin kesengsem banyak wanodya. Lha, bagaimana tidak? Dia punya katuranggan raden Gatotkaca: ganteng tapi lembut kalem tapi pun sembodo”. [Ya, ya, Raden Bagus Ario Atmojo. His name attracts many women. How could it not? He has physical characteristics like Raden Gatotkaca: handsome but gentle, calm but charismatic.] (Pengakuan pariyem 2015, pg.44)

The above proof shows one of the characteristics of Javanese people who easily get along with anyone. Raden Bagus is the son of Raden Cokro Sentono who has a handsome physique that makes many women like him. He understands the knowledge that describes the shape of the body which is commonly known as "katuranggan". His behavior made him liked by people. It does not discriminate between one another, between the nobility and the common people in the palace and outside palace, or between employers and workers. This matter reflects the Javanese value of having a high relationship system in the family and community environment.

Datum 2:

“Sungguhpun sudah cukup usia tapi dia gemar bergaul sama anak-anak muda. Luwes tumindaknya. Cakrak pembawaannya. Selir-selirnya berserak dari yang berusia muda sampai setengah baya”. [Even though he is quite old, he likes to hang out with young people. His behavior was attractive, his bearing authoritative. His concubines range from young to middle-aged.] (Pengakuan pariyem 2015, pg.67)

Based on the data above, explained the personality of a Raden Cokro Sentono or commonly known as nDoro Kanjeng. Since then, his life is easy to get along with anyone. Many people appreciate him for his behaviour which is humble to anyone. As a leader in the palace, it is normal to be polite to everyone. This proof shows that the Javanese people

still maintain the value of hospitality to anyone. Other values are listed in the data below.

Datum 3:

“Lha iya, nDoro Wiwit Setiowati. Tapi bila kecenthok sama siapapun nDoro Putri kumat galaknya, lho Apalagi bila dia kumat nakalnya tindak-tanduknya ugal-ugalan. Pakaiannya diecer-ecer di lantai dan di kamar, dia pun telanjang tapi dia malas-malas di ranjang duduk njedhodhog. Rambutnya dibiarkan awut-awutan. Lha, belum lagi dia mencuci muka diambalnya rokok kretek dan geretan. Kempas-kempus mulutnya nyedot kebul sembari menggosok-gosok jerawatnya yang alhamdulillah lebat bertumbuhan. Tapi dia sangat grapyak, kata wong Jawa micarani. Sahabat karibnya banyak sekali tapi dia masih mbok-mboken, lho rada gembeng, gampang menangis”. [Yes, nDoro Wiwit Setiowati. But when she has a problem with anyone, nDoro Putri gets fierce, you know, especially when she gets naughty, her behaviour is irresponsible. Her clothes were scattered on the floor and in the room, she was also naked but she just lazed on the bed while sitting. Her hair was left messy. She had not yet washed his face, he took a cigarette and a lighter and smoked the cigarette while rubbing his pimples which, alhamdulillah, had grown a lot. But she was very sociable, the Javanese say good at talking. She has many close friends but she is still spoils and cries easily.] (Pengakuan pariyem 2015, pg.144)

Moreover, grapyak is a symbol of Javanese society in general. It is not unusual for new acquaintances to talk to each other. The quote above describes the personality of nDoro Wiwit Setiowati who is the younger brother of Raden Bagus. She is sometimes spoiled and mischievous, but has the same nature as her brother, Raden Bagus, who likes to get along with anyone. This is evidenced in the text which explains that nDoro Wiwit is sociable and good at speaking. This data proves the theory that explains that Javanese people are grapyak.

4) *Isin*

This section explains the value of isin found in the novel. Isin is an understanding of the sense of shame that Javanese people have. Javanese cultural values have been known since ancient times and are still maintained today in their behavior to other people. This value can be seen in the following data.

Datum 1:

“Tapi bagaimana saya menebus rasa malu? Orang Katolik menebus rasa dosanya dalam pengakuan di kamar Bihten lewat rama pastor dalam pengakuan kepada Ibunda Maria yang menyampaikan kepada Yesusnya. Orang islam menebus rasa salahnya dalam halal bihalal waktu lebaran”. [But how do I atone for shame? Catholics do their penance in confession in the Bihten through the priest in confession to Mother Maria who communicated to Jesus. Muslims do their penance in halal bihalal during Eid.] (Pengakuan pariyem 2015, pg.59)

The quote above shows Pariyem's shame in the presence of her God. Having shame in Javanese society is important in behavior. She was confused about how to redeem the shame of the forbidden act she had committed with Raden Bagus Ario Atmojo. She was ashamed to tell this incident to anyone except to the person he loves, namely Paiman. In her opinion, this is something that does not need to be told to anyone. This shame illustrates one of the values in Javanese society that is still maintained today.

Datum 2:

“Ya, ya, Pariyem saya. Maria Magdalena Pariyem lengkapnya “iyem” panggilan sehari-harinya dari Wonosari Gunung Kidul. Sebagai babu nDoro Kanjeng Cokro Sentono di nDalem Suryomentaraman Ngayogyakarta. Saya tak mau memermalukan orang di hadapan banyak orang. Kendati saya dipermalukan orang di hadapan banyak orang itu kurang pekerti

namanya". [Yes, I am Pariyem. Maria Magdalena Pariyem, "Iyem" as known, is from Wonosari, Gunung Kidul. As a babu of nDoro Kanjeng Cokro Sentono at nDalem Suryomentaraman Ngayogyakarta. I do not want to embarrass people in front of many people. Even if I am embarrassed by someone in front of many people, it's not very respectful.] (*Pengakuan pariyem* 2015, pg.64)

This shame is also reflected in Pariyem's figure in his behavior. The quote above explained that Pariyem as a Javanese woman does not want to embarrass other people in front of many people. In her opinion, it was a horrible deed that strained connections amongst people. This behaviour demonstrates the sense of embarrassment (*isin*) from Javanese people have while acting toward someone. They always think about the impact of what will happen in their actions.

Datum 3:

"Ya, ya, Pariyem saya. Maria Magdalena Pariyem lengkapnya, "iyem" panggilan sehari-harinya dari Wonosari Gunung Kidul. Sebagai babu nDoro Kanjeng Cokro Sentono di nDalem Suryomentaraman Ngayogyakarta. Rasa dosa tidak saya kenal, tapi rasa malu saya tebal". [Yes, ya, I am Pariyem. Maria Magdalena Pariyem in full, "iyem" as she is called daily from Wonosari Gunung Kidul. As a housemaid of nDoro Kanjeng Cokro Sentono at nDalem Suryomentaraman Ngayogyakarta. I have no sense of sin, but my shame is thick.] (*Pengakuan pariyem* 2015, pg.169)

Furthermore, this attitude is also reflected in the quote above. It tells the story of a housemaid from Wonosari, Gunung Kidul, named Pariyem. She was hired by the Ngayogyakarta Palace Dalem Suryomentaraman. She was humiliated because she had to bear the consequences of her actions. The palace where she works is famous for maintaining a strong culture of modesty and customary rules. She felt ashamed for expressing all her emotions. As a

Javanese woman, Pariyem chose to suppress her feelings for anyone for the time being.

5) *Nrimo*

The writer found values which related to *nrimo* in *Pengakuan Pariyem* novel. *Nrimo ing pandum* is one of the Javanese life philosophies that teaches humans to always accept whatever is given by God or other humans in any situation. This gift can be something good or bad, and in many or few sizes. The writer found seven values of *nrimo* which can be seen in the following data.

Datum 1:

"Biarkan saya dikata-katai murtad, biarkan saya dikata-katai kapor. Biarkan saya dikata-katai malas beribadat biarkan sajalah. Saya tidak apa-apa saya lega lila, kok Gusti Allah tidak sare". [Let me be called an apostate, let me be called a kafir. Let me be insulted for being lazy in worship, let it go. I'm okay, I'm relieved, God does not sleep.] (*Pengakuan Pariyem* 2015, pg.21)

Datum 2:

"Tiba-tiba mulut nDoro Putri dibungkam oleh nDoro Ayu yang ketawa cekikikan. Lha, namun apa artinya vonis barusan? Sungguh saya belum paham benar. Tapi biar sajalah saya tak apa-apa. saya pasrah saja, kok saya lega saya lila". [Suddenly, nDoro Putri's mouth was silenced by nDoro Ayu who burst into laughter. But what does the verdict mean? I really don't understand. But it's okay, I just surrendered, I'm relieved] (*Pengakuan Pariyem* 2015, pg.200)

Some of the data above shows the value of *nrimo*. The concept of destiny can be used to capture the essence of Javanese existence. The Javanese belief is to surrender and accept what they have. One accepts destiny as a way of life and moves on with their lives. Surrendering and accepting something is not the same as forcing oneself. The quote above, explains about Pariyem who accepts her existence, despite being insulted by many



people. She is sincere in living her life, and has no regrets. She entrusted all her affairs to God. Until when she faced the trial between herself and Raden Bagus Ario Atmojo, she was willing to accept all the punishments that would be given by nDoro Ayu. Whatever happens, Pariyem is ready to accept it gracefully.

Datum 3:

“Ya, ya, Pariyem saya. Maria Magdalena Pariyem lengkapnya. “iyem” panggilan sehari-harinya dari Wonosari Gunung Kidul sebagai babu nDoro Kanjeng Cokro Sentono di nDalem Suryamentaraman Ngayogyakarta saya sudah trima, kok. Saya lega lila kalau memang sudah Nasib saya sebagai babu, apa ta repotnya? Gusti Allah Maha Adil, kok. Saya nrima ing pangdum”. [Yes, yes, I am Pariyem. Maria Magdalena Pariyem in full. “Iyem” is daily nickname from Wonosari Gunung Kidul as a babu of nDoro Kanjeng Cokro Sentono at nDalem Suryamentaraman Ngayogyakarta I have accepted, really. I am relieved if it is my fate to be a housemaid, is it not a hassle? God is fair, really. I accept my fate.] (Pengakuan Pariyem 2015, pg.30)

Based on the data above, the writer will elaborate on the quotation. It is explained that Pariyem's life as a baby from Gunung Kidul is accepting the fate she lives. She does her work as a housemaid sincerely. For her, what God has given is fair and he accepts it without regret in accordance with the well-known philosophy in Javanese society “nrimo ing pandum” which means a representation of how Javanese people surrender themselves to God Almighty.

Datum 4:

“Darah saya mengalir mengikuti fitrahnya batin saya tenang; bebas dari kerisauan Karsa, Kerja, dan Karya. Dan saya sudah 3K sebagai babu, kok. Saya siap menyambut berkah kerja sebagai ibadah harian hidup saya”. [My blood flows according to its nature my mind is calm;

free from the worries of Karsa, Kerja, and Karya. And I am already 3K as a housemaid, really. I am ready to accept the blessing of work as a daily act of worship in my life.] (Pengakuan Pariyem 2015, pg.32)

The above data is a description of the essence of Javanese human life, that karsa which means is part of a strong-willed life. Sincerely in accepting fate and destiny. There is no blame to the environment, other people, or byself. They live without complaint. Pariyem is a babu who works for nDoro Kanjeng Cokro Sentonodi nDalem Suryamentaraman Ngayogyakarta accepts fate with sincerity for what has been determined by Gusti Allah. Her father works as a kethoprak player and her mother works as a dancer. In addition, her parents also worked as farmers. They work just to survive and accept it all. She accepts everything she has without worry and anxiety. Pariyem's life is calm, because she accepts everything in every situation without blaming anyone. This form of acceptance is an example of Javanese values known as nrimo.

Datum 5:

“O, Allah, Gusti nyuwun ngapura saya krasan di dalam kehidupan. Saya krasan walaupun kesunyian. Biar makan gaplek, makan tela tak akan saya tinggalkan”. [O, God, please forgive me for being comfortable in life. I feel at home even in solitude. Let me eat cassava, I will not leave it.] (Pengakuan Pariyem 2015, pg.54)

The data above is reflected in the value of nrimo. It is explained that Pariyem is happy in living her life even though sometimes she also feels lonely. She accepts all the destinies that exist in her life, for example, she doesn't mind if she has to eat cassava every day. Because by doing so, it means that she accepts and is grateful for everything given by God.

Datum 6:

“Kini batin rasanya longgar. Napas saya perlahan-lahan lapang. Dada saya pun menjadi

senggang. Ibarat badan tersiram air sendhang wayu sewindu pulih kembalilah daya kekuatannya. Saya pun duduk menata rambut saya: nDoro Putri Wiwit Setiowati saya tak apa-apa, kok. Semuanya saya lakukan dengan tulus saya tak menyesal, saya Ikhlas. Saya lega lila". [Now my mind feels loose. My breathing is slowly getting easier. My chest has become relaxed. Like a body splashed in a bath, it regained its strength. I sat down and arranged my hair: "nDoro Putri Wiwit Setiowati, I'm fine. I did everything sincerely, I have no regrets, I am sincere. I am relieved.] (Pengakuan Pariyem 2015, pg.182)

This nrimo value is a philosophy of Javanese society which teaches to always accept whatever is given by God and humans in the form of good and bad. The quote above explains the mind of a babu from Wonosari, Gunung Kidul who is very accepting of her life. Pariyem sincerely carries out everything given by God and humans in any form. The dialogue shows Pariyem and nDoro Wiwit who are in the room. Then Pariyem explains to nDoro Wiwit that she is sincere and sincere with the life she is currently living.

Datum 7:

"Betapa senangnya hati saya nDoro Putri tidur seamben dengan saya. Dia betah dan krasan tinggal di desa dan, o, makan dan jajan apa adanya. Tak pernah mencatat, dia nrima saja betapa senangnya hati saya". [How happy I am that nDoro Putri is sleeping with me. She feels at home in the village and, o, eats and snacks whatever it is. It was never recorded, he just accepted how happy I was.] (Pengakuan Pariyem 2015, pg.219)

The last value of nrimo is also shown to Raden Cokro's daughter, nDoro Putri, who visits Pariyem's house in the village with her family. The last proof shows that in the quote when she was there. Although nDoro Putri comes from a rich family, she can live simply without complaining. She slept with

Pariyem in the wooden hall she used to rest. In addition, she also always accepted what Pariyem gave her, such as food or snacks for her. The attitude of nDoro Putri who always accepts whatever is given, makes Pariyem happy and happy. The value of nrimo in the Pengakuan Pariyem novel is the most common value found in the novel.

Polite

The most significant aspect of Javanese society is politeness and etiquette. This is a trait of the Javanese people who pass down cultural values from generation to generation. Politeness is also called unggah-ungguh in Javanese language. It means, the rules or manners in speaking and behaviour to respect others by paying attention to the degree of the person. This value towards the Javanese people in the novel can be seen in the following data.

Datum 1:

"Sebagaimana beberapa tahun yang silam. Kang Kliwon sungkem di muka simbah. Ujung kata orang Jawa penuh rasa hormat, penuh rasa sopan kang Kliwon tangannya ngapurancang. Berpakaian sarung, Surjan, dan blangkon duduk bersila". [Just like a few years ago. Kliwon bowed before his grandmother. At the end of the Javanese word, full of respect, Kliwon's hands politely begged. He was dressed in sarong, suit, and blangkon while sitting cross-legged.] (Pengakuan Pariyem 2015, pg.92)

This value of politeness is also found when Kliwon asks his grandmother for a blessing. This politeness is in accordance with Javanese values, which are reflected in what a person says and how they dress. In this case, Kliwon dressed neatly and raised his hand in front of his grandmother with good language as a form of politeness.

Datum 2:

"Ya Allah, seberapa keramatnya simbah sebagai orang tua pun meminta maaf. Bersedia memohon rahmat Tuhan dan berkenan



melimpahkan restu. O, sungguh longgar dan luhur. Batin dan rasa seorang tua. Jembar pangrekuh jagadnya, pantas benar ucapannya malati. O, saya rasa hormat". [O God, how sacred grandmother is as a parent also apologizes. Willing to ask for God's mercy and blessing. O, how vast and sublime. The mind and feelings of an old man. Broad way of treating someone, good speech of advice. O, my respect.] (Pengakuan Pariyem 2015, pg.93)

Politeness in Javanese society is very important and is still maintained until now. The quote above explains how respectful and polite Kliwon is to his grandmother. The politeness is reflected in Kliwon's behavior and speech. In his life, Kliwon is known as a friendly figure and has great respect for his ancestors. He also asks for blessings from his grandmother who gives him advice in polite language. Kliwon respects his grandmother as an elder for the advice and blessing given to him.

Humble

This part, the writer will explore the value of Javanese humbleness. Many Javanese philosophies which are used as a way of life and a way of life about the world and how to live in it by the Javanese. The value can be seen in the following data.

Datum 1:

"Simbah saya pernah berpesan: Orang berisi itu orang yang semakin runder ke bumi itulah ngelmu padi. Sikap congkak dan sombong diri tanda orang itu kurang pekerti "Wani ngalah luhur wekasanipun" itulah wejangannya". [My grandmother once told me: The fuller a person is, the more they bow down to the earth, which is the science of rice. An arrogant attitude is a sign of a person's lack of character "the principle of life that always prioritizes patience and is willing to give in" was her advice.] (Pengakuan pariyem 2015, pg.51)

The quotation above shows that the grandmother advised Pariyem to always be humble to anyone. Because a person is seen from his behavior. The grandmother's phrase "Wani ngalah luhur wekasanipun" explained that all causes of conflict must be avoided, always take care of yourself and be alert in your actions. In addition, it also does not prioritize worldly desires and maintain harmony and harmony together. Good human beings are those who do not feel ashamed to give in.

Datum 2:

"O, saya krasan dalam kehangatan. Kepantasan diperhatikan banget busananya tak pernah norak, lho tak pernah suka jor-joran. Apalagi pamer harta kekayaan dia anggap tak punya pekerti". [O, I like in the warmth. Harmony is really concerned about the clothes never tacky, never like to overdo it. Moreover, showing off wealth he considered not having behavior] (Pengakuan pariyem 2015, pg.116)

The data above shows that Raden Cokro's wife, nDoro Ayu, has a simple character in everything, including in dressing. She likes to wear simple and not excessive clothes. This shows the value of Javanese society that favors the concept of simplicity or humbleness.

Datum 3:

"Ah, ya, nDoro Ayu Cahya Wulaningsih. Dia tak suka membeda-bedakan orang. Dia tak suka membanding-bandingkan: Yang bangsawan dan yang pidak-pedarakan yang kraton dan yang pedusunan. Yang kaya-raya dan yang kere gelandangan yang pejabat tinggi dan yang penganggur. Yang presiden dan petani pedagang. Duduk sama rendah berdiri sama tinggi sama derajatnya dan sama pula nilainya". [Ah, yes, nDoro Ayu Cahya Wulaningsih. She doesn't like to discriminate against people. She doesn't like to compare: The aristocrats and the commoners, the kraton and the countryside. The wealthy and the homeless, the high-ranking officials and the unemployed. The president and

the peasant merchant. Sitting the same low standing the same high is the same degree and the same value.] (Pengakuan pariyem 2015, pg.131)

The last data shows that nDoro ayu also has a character that never discriminates against anyone. In addition to her simple way of dressing, her polite and gentle way of speaking, she is also a figure who nurtures everyone. She never discriminates against anyone based on their position or social class. This is reflected in the text excerpts in the novel that show nDoro Ayu's humble attitude in her life which is characteristic of Javanese society.

CONCLUSION

Based on the results that have been discussed in the previous chapter, it can be concluded that the novel entitled Pengakuan Pariyem by Linus Suryadi AG consists of some of the following conclusions. In the first problem, the writer found seven types of Javanese values found in the novel based on the Javanese Cultural Values Theory by Sumiyardana which are reflected in the quotes found in the conversations between characters. The Javanese values include: sungkan, halus, grapyak, isin, nrimo, polite, and humble. These seven Javanese values have their respective roles and benefits to be applied in life. The most Javanese value found in this novel is nrimo as much as seven data, which is an attitude of resignation to what is owned as a gift from God and humans.

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