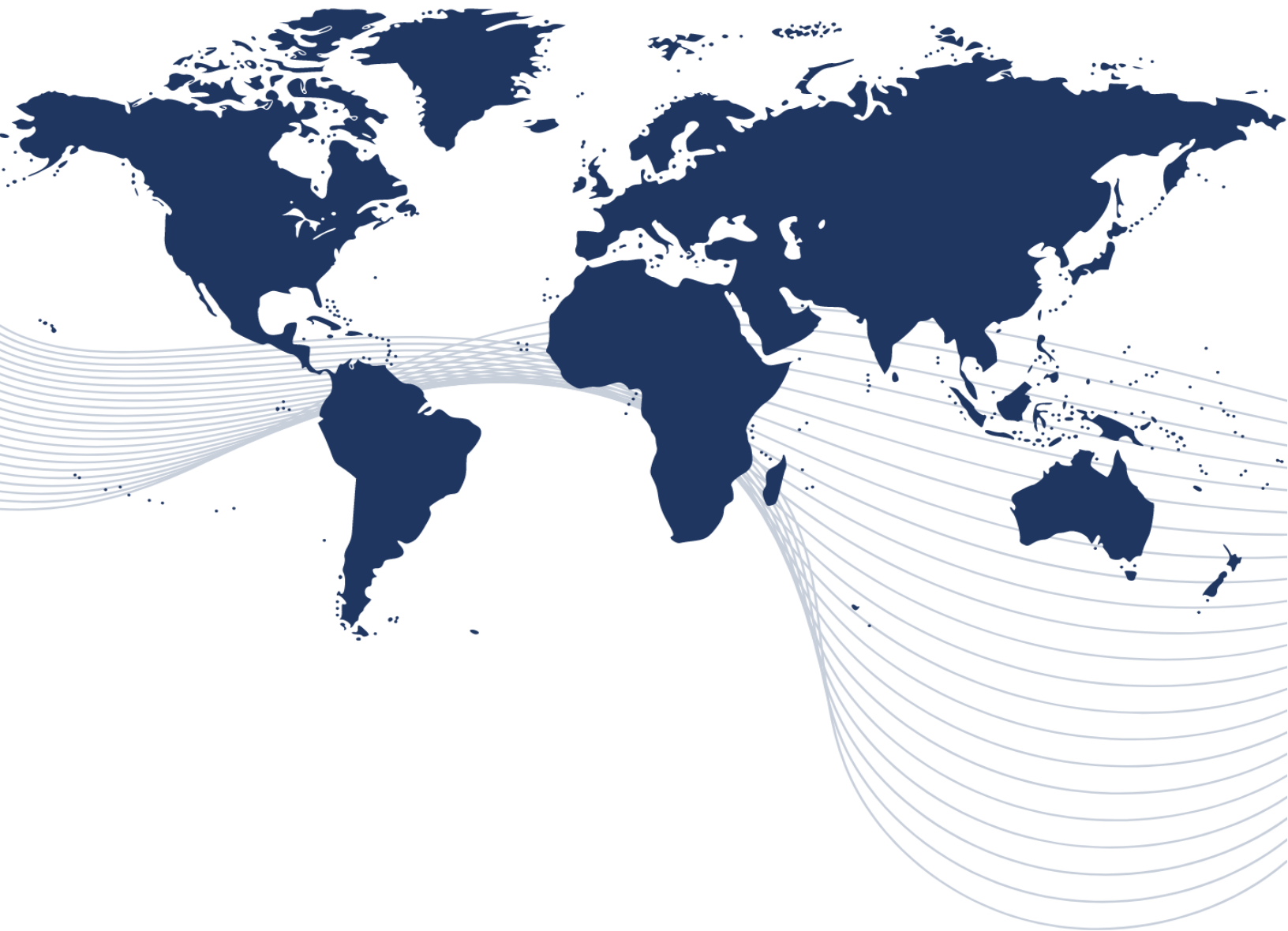



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Unveiling Cultural Insights in Pramoedya Ananta Toer's 'Rumah Kaca': A Sociopragmatic Analysis

Yunita Warinangin¹ , Rosmawati²

^{1,2}State University of Medan, Medan, Indonesia

Abstract

Background of the problem: Literature not only reflects human beauty and creativity but is also a forum for conveying deep messages about life, philosophy and culture. **Purpose:** This research aims to analyze the expression of cultural values in the story construction of the novel "Rumah Kaca" by Pramoedya Ananta Toer, with a focus on traditional Javanese cultural values and modern European cultural values reflected in the narrative. **Method:** A library research approach and qualitative descriptive methods. Secondary data was obtained from digital libraries, documents and scientific journals. Data analysis was carried out through reduction, narrative presentation and drawing conclusions. **Result:** The novel "Rumah Kaca" is a medium that depicts the combination and conflict between traditional Javanese cultural values and modern European cultural values. Sociopragmatic analysis reveals how the characters in the novel reflect the different views and values that characterized society's life at that time. **Implication:** This study enhances the understanding of how traditional Javanese and modern European cultural values coexist and conflict within Indonesian literature. It promotes cultural awareness and appreciation among readers, highlighting the richness and diversity of cultural narratives.

Keyword: Javanese Culture; Values; Sociopragmatics; Pramoedya Ananta Toer; Rumah Kaca

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 Corresponding author, Email: tariiyuni0@gmail.com

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INTRODUCTION

Background of the Problem

This research is to explore the expression of cultural values in the novel "Rumah Kaca" by Pramoedya Ananta Toer through a sociopragmatic approach (Yusuf, 2021). This research is relevant because literature has an important role in representing and maintaining the cultural values of a society (Tominc, 2013). However, there is still a gap in understanding of how cultural values are reflected in certain literary works, especially in the context of sociopragmatics (Syarifuddin & Kurniawan, 2020). The approach, which combines elements of sociology and pragmatics to analyze how cultural values are reflected in literary texts (Susanti, 2021). Apart from that, this research also refers to the concept of cultural value orientation and theories about social interaction and language use in historical contexts (Setyowati & Widyawati, 2022).

Research or Theoretical Gap

The research gap lies in the lack of research that specifically applies a sociopragmatic approach to analyzing the representation of cultural values in literature, especially in the novel "Rumah Kaca" by Pramoedya Ananta Toer (Toer, 2011). Although there is a lot of research on literature and cultural values, there have been no adequate studies that use a sociopragmatic approach to analyze this novel (Schwartz & Bardi, 2001; Sauri, 2020; Reiter & Placencia, 2005; Rahayu, 2021).

State of the Art

This research provides a new contribution by applying a sociopragmatic approach to analyzing the novel "Rumah Kaca". Through this approach, this research will not only identify the cultural values reflected in literary texts but will also explain how these values are interpreted and understood in a broader social context (Tarigan, 2008).

Research Objective

The aim of this research is to explore and analyze the representation of cultural values in the novel "Rumah Kaca" by Pramoedya Ananta Toer using a sociopragmatic approach. Apart from that, this research also aims to enrich understanding of the relationship between literature and culture and to provide new insights into how cultural values are reflected in literary works.

Research Question

How are traditional Javanese cultural values reflected in the novel "Rumah Kaca"? How does the interaction between the characters in the novel influence the representation of cultural values? How are modern European cultural values reflected in this novel and how do they interact with local cultural values?

METHOD

This research uses library research methods and qualitative descriptive methods to present the analysis and results in the form of words, not numbers. The data sources used are secondary data obtained from digital libraries, documents and scientific journals. Data collection techniques were carried out through reading and writing methods by identifying

and recording information from books, scientific reports, journals and relevant news regarding the representation of cultural values in novels through sociopragmatic studies (Rahmawati & Arifin, 2021). Data analysis includes reduction, presentation in the form of a descriptive narrative, and drawing conclusions that answer the research questions. Data validity is guaranteed by source triangulation techniques, comparing data from various sources to ensure the accuracy and consistency of information. The research steps include preparation, data collection, analysis, and preparation of a research report, all of which aim to provide an in-depth understanding of the representation of cultural values in novels through a sociopragmatic perspective.

FINDING AND DISCUSSION

Finding

This research aims to explore the representation of cultural values in the novel "Rumah Kaca" by Pramoedya Ananta Toer through a sociopragmatic perspective. This discussion will outline the main findings based on an analysis of traditional Javanese cultural values and modern European cultural values reflected in these literary works.

Traditional Indigenous Cultural Values

In the novel "House of Glass", traditional Javanese cultural values are very striking. Based on the research results, the main findings include the following aspects:

- **Respect for Parents:** In Javanese culture, respect for parents is considered a very important value. Even though Minke and her mother often have differences of opinion, Minke always shows respect and apologies towards her mother.
- **Mutual Cooperation and Nationality:** The concept of mutual cooperation and togetherness is also very emphasized in this novel. Minke shows her involvement in communal activities and cooperation with others, which are important values in Javanese culture.
- **Respect for Tradition:** The important role of tradition in the daily lives of Javanese people is reflected in this novel. Minke and his family always pay attention to and maintain their traditional traditions, showing deep respect for the cultural heritage of their ancestors.

Modern European Cultural Values

Meanwhile, modern European cultural values reflected in the novel "Greenhouse" include the following aspects:

- **Modern Thought and Humanism:** Minke consistently expresses modern thinking and humanistic values in her interactions and views of the world. His contemporary work and respect for the individual and human dignity show the influence of modern European cultural values on Minke's thoughts and actions.
- **The motto of the French Revolution:** The concepts of freedom, equality and fraternity promoted by the motto of the French Revolution are reflected in Minke's attitudes and views towards society and social order. Minke attempted to uphold these values in the context of an authoritarian and hierarchical colonial society.
- **Democracy and Participation:** Democratic values, such as freedom of opinion and participation in the political process, are also reflected in Minke's attitude. Despite living in an authoritarian colonial system, Minke continues to struggle to realize democratic values in everyday life.

- Thus, through sociopragmatic analysis, we can see how traditional Javanese cultural values and modern European cultural values interact and are reflected in the characters and actions of the characters in the novel "Rumah Kaca". This provides a deeper understanding of the complexity of culture and values that shape individual and societal identities in the context of history and colonialism.

Discussion

Jauhari (2010: 4) defines literature as human written works, both orally and in writing, which have aesthetic value and are able to convey various emotions such as beauty, surprise, hatred, love, affection, and others. Bahatyar et al. (2017) emphasizes that literature is the result of human creativity in the form of imaginative writing that is conveyed in a unique way and contains a relatively realistic message. Authors express their images and imaginations into beautiful writing, where these imaginations are wrapped in the context of reality. Thoughts about the meaning and values of life are often expressed through literary works, which are able to provide inner satisfaction even though their truth is still a subject of debate (Putri & Susanti, 2020; Murmu, 2023; Moleong, 2011).

Novels, as a form of literature, often present realistic stories and have deep psychological value, which can be developed from various sources such as history, literature, non-fiction and documents. On the other hand, romance novels tend to be more poetic (Nurgiyantoro, Supriyadi, 2016). This concept is strengthened by Nurgiyantoro's opinion (Suryamah, 2018) who states that new stories have the potential to reveal and highlight deeper aspects of human life. As stated by Susilowati (2017), human dependence on the help of others in everyday life emphasizes the importance of the value of mutual cooperation in community culture. In this context, research focused on the novel *Rumah Kaca* by Pramoedya Ananta Toer becomes relevant, where analysis is carried out to identify the expression of cultural values reflected in the story construction. The study of cultural values has an important impact in providing understanding to researchers and the public, because understanding cultural values can correct inappropriate behavior towards oneself, peers and the universe (Mantovani, et al. 2018; Li, 2010; Lestari & Rahmawati, 2021).

Historical sociopragmatics studies the interaction of language use in social and historical contexts, using documentary evidence from the 15th to 18th centuries to uncover practical meanings. Leech (1993) explains that social pragmatics relies on the fact that the principles of cooperation and politeness operate differently in different social classes and cultures, which often causes many misunderstandings among lecture participants. To understand language, it is important to consider the context in which it appears, because different linguistic contexts carry different meanings. Thus, social pragmatics is an intersection between sociology and pragmatics. Del Hymes (Chaer, 2004), a well-known sociolinguist, explains that a speech event must fulfill eight elements, which when combined form the acronym speaking. This includes the setting and scene in which the speech is delivered, the participants involved, the aim and purpose of the speech, the order of operations, the key which includes the tone, attitude and spirit of delivery, the means used in the speech, norms of interaction and interpretation, as well as the genre or type of distribution format such as stories, poetry, proverbs, prayers (Lazar, 1990; Kurniawan, 2003; Himawan & Alpian, 2016).

Traditional cultural values

Tradisional customary cultural values in the novel "Rumah Kaca" are based on Javanese cultural values because of the location and main social values. The culture of these two novels is in East Java, Central Java and Yogyakarta. Separately, as Minke continued his studies at Stovia, the setting (location and social culture) shifted to Batavia (Fowler & Hunter, 1993; Fitriani, 2022).

There are not necessarily many traditional indigenous (Javanese) cultural values expressed in these two novels. This is because the cultural values of traditional Javanese indigenous people are very strong, because they first appeared in the 1970s. According to traditional Javanese social structure, social classes are divided into two classes based on descent: priyayi and dwarf. Cultural values are also divided into priyai cultural values and dwarf cultural values. The traditional Javanese traditional cultural values that stand out in Pramoedia's Tetra books such as the novel Rumah Kaca are Puliyai cultural values (Dhohiri, 2007).

a. Always apologize for all your mistakes and bring glory to the mother who gave birth. From the novel "Greenhouse", I always had different ideas about Kaka, Minke, and their mother. attitude and behavior when you see it. The problem is that the two have different mindsets. Mrs. Minke as Priyay Ageng, the wife of Regent B from among the Javanese nobility and warriors, is a typical mother with a traditional mindset based on strict Javanese culture. Minke is now a child with a Modern European Mindset from ELS and HBS schools to adulthood. He lives and interacts with European (Dutch) society and the environment. Even though they have different opinions and are always at odds in responding to a problem, Minke still fulfills her religious and cultural obligations by continuing to give Mother a place of honor and glory. Minke often has different views and attitudes when there is a problem with her mother, but no less often she apologizes to her mother. At the same time, he positions himself as a friend who asks permission to be different from his mother. In the novel Footprints (Damono, 2001).

A fictional reality that shows that Minke still respects her mother, even though she feels uncomfortable with her ideas and attitudes. The fictional reality referred to can be found in the text excerpt below: That's how I met that noble woman. He looked at me in surprise. I worship him. ... His eyes caressed me from the feet to the top of the headband, exhaling a sigh of relief. "I didn't think so, kid." "What's unexpected, Mother?" "Have you voluntarily become Javanese again like this?" "Amen, Mother, not voluntarily, because of school rules, Mother. Your son now has to have chicken paws like this." "I can hear from your voice that you don't like being Javanese any more, son." "Is it really that important to be Javanese, Mother?" ... I kissed his feet and begged for forgiveness for the umpteenth time. (JL: 57)

b. Always Forgive Children Who Apologize

Minke has a habit of respecting and giving verbal compensation to her mother, and always apologizes if her mother makes a mistake. He also always opens the door for me and gives credit to his mother, while I am always ready to help Minke solve her problems. Before apologizing, Minke also apologized to his son, Minke. This reflects a mother's expression of love for her child in the Javanese Priya family, where children are considered very valuable

as heirs to the family's nobility (Astuti & Suwarno, 2023). This closeness is reflected in the conversation between Minke and her mother:

"I was the one who gave birth to you, not anyone else. The previous addresses are no longer there. While the old address cannot provide an answer." "Forgive me, Mother." "I always forgive you without even asking, son. If you forever need forgiveness." (JL: 59)

c. Enjoying and Preserving Adiluhung Art: Gamelan

Gamelan music is a cultural art that is loved by the Javanese people of the Puliyai Ageng tribe who have a noble lineage. This art is in harmony with the sophistication of Javanese culture. This type of art is also loved and preserved by the Priyay Agen family, Regent B's family, including Minke's mother. In Javanese tradition, especially among warriors and rulers, gamelan art was played especially when receiving noble, very important or special guests. In the novel *Traces of Steps*, gamelan art is demonstrated by Minke's mother, especially when welcoming Minke's future wife, a girl from China, Ang San Mei, a teacher and Chinese Movement activist. The facts of this story can be seen in the following first person data quote, Minke: He called my younger sisters to accompany him and to teach him how to dress in Javanese clothes. Mother also ordered all the wiyaga to come to play the gamelan at night, even if it was not Monday (Albrecht, 1956).

d. Respect and Implementation of Ancestral Traditions

The cultural values that are at the core of the Javanese Puliyai tradition are the main foundation that forms the group's cultural identity. They respect the cultural heritage of their ancestors with a strong commitment to preserving it and passing it on to the next generation. This gives rise to differences in views, attitudes and behavior between Minke as a modern individual and her father and mother (Panuntun & Susanta, 2021; Mutiara, Ichsan, Fauzi, & Ma'ruf, 2023; Supriyanto, 2023; Prasasti, 2020). The policy of maintaining the ancestral traditions of Javanese priyay families, highlighted in literary works such as the novels "*Bumi Human*" and "*Rumah Kaka*", is very important to Minke's mother. Therefore, when she saw Minke wearing Javanese clothes as a STOVIA student, Minke's mother's expression looked calm. In fact, he ordered Minke's younger sister to teach Minke's future wife, An Sanmei, how to dress like a Javanese woman, in the hope that Minke would choose the path of a warrior and rule as regent like her husband, Regent B. This was in accordance with the complex governance mandate and was in line with culture that underlies the important position of the Priyay Group. The facts in this story are supported by relevant data quotations, including: I worship him. The look of astonishment has not disappeared. His eyes caressed me from my feet to the top of my headband, exhaling a sigh of relief. "I didn't think so, kid." "What unexpected, Mother?" "You have voluntarily become Javanese again like this?" (JL: 37)

Modern European Cultural Values

The intervention and colonization of European countries, especially the Dutch, Portuguese and French, in India not only brought political and economic influence but also contributed to the birth of modern European culture. Modern European culture introduced by the Dutch, Portuguese and French in the colonies did not fully represent the negative or dark side of indigenous Indian society. On the other hand, their presence also introduces a number of important modern cultural values.

Mark Modern culture discussed in this research refers to cultural elements that have been inherited and adopted by indigenous peoples and current Indonesian society. These values cover various important aspects of modern European cultural treasures, namely: (1) Modern Thought, which reflects the development of science, rationality and innovation; (2) Humanism, which emphasizes human values, respect for individual dignity, and social welfare; (3) Liberty, Equality, Fraternity (LEF), a motto that emerged from the French Revolution and emphasized the importance of liberty, equality and fraternity; and (4) Democracy, which includes the principles of democratic government, people's participation in the political process, and upholding human rights.

In the context of indigenous communities and Indonesian society today, these modern cultural values have an important role in shaping more inclusive and progressive thinking and social order. They not only serve as historical heritage but also as the main pillars in building a more just and prosperous society. Therefore, understanding and appreciating modern European cultural values is essential in directing society towards a better future.

a. Modern Mindset

Through the novel *Rumah Kaka* and two previous novels, namely *Humanity of the Earth* and *Children of the World*, Minke is consistent in his focus on contemporary works, which express his way of thinking and identity. This reflects Minke's modern thinking which has freed itself from traditional attributes and views, as revealed at the beginning of the story.

- So, I devoted myself to the modern group of people, the most advanced group of this era. Don't want to keep up with progress? I was trampled into shoes. (JL: 9)

b. Humanism

Humanism is an understanding or ethic that emphasizes human considerations in solving problems, which in colonial times was considered the conscience, ancestor, and at the same time the forerunner of modern European civilization. One of the Europeans (Dutch) who implemented this ideology was Minke's friend, Ter Haar, who was described by Minke himself in his novel *Footprints*.

- I listened and memorized his words. Just as I once promised someone something, so Ter Haar now gives it to me. He's a friend...
Ter Haar has proven himself to be a Liberal who does not want to serve sugar, only humanity. How beautiful her soul is, like an orchid in this kind of aridity. (JL: 46)

c. The motto of the French Revolution

The modern European cultural values that shape Minke's character are Liberty, Equality, and Fraternity (LEF), which are reflected in the motto of the French Revolution (SRP). Freedom is defined as the right to act and express opinions without hindrance, while equality signifies the same treatment of individuals regardless of their background. Fraternity, in turn, emphasizes the importance of solidarity and empathy between individuals. These three concepts, which became Minke's guidelines, were learned from Jean Marais, a former French military soldier or KNIL who was sent by the Dutch colonial government to fight in the Aceh Ta War.

In his war experience, Jean Marais lost his leg due to a mine and then found love and understanding through an Acehnese woman who became his wife. Through this marriage,

Marais became more connected with the people of Aceh and chose to settle in India to protect their traditional islands. After losing his wife, he and his daughter, Maysara, settled in Slavia, where they developed a furniture and painting business.

Minke's business relationship with Marais opened a window for Minke to understand more deeply the values of the LEF and the vision of the French Revolution. Through this interaction, Minke found a challenge to the practice of colonialism which was contrary to the principles of humanism and the LEF motto. The internalization of these values is reflected in Minke's daily behavior and interactions, which demonstrate his commitment to freedom, equality and fraternity.

- Have you ever seen a farmer in a wayang story? There isn't any. Because they never existed. There were only kings, warriors and priests. The closer a person's work is to the earth, the less glory there is in him, the more unthinkable he is by anyone." "But Mother once heard my story about the French Revolution." "What a beautiful fairy tale, Gus, my son." (JL: 486)

d. Democratic

Democracy, as a modern European cultural value, is now increasingly appreciated by indigenous peoples such as the Minke people and Indonesian society. This is due to the fact that this small island country previously did not know the concept of democracy, but was ruled authoritarian by a king in the monarchy system it adopted. However, through European educational institutions such as ELS and HBS, a new understanding of democracy was successfully introduced into modern European culture. Mr. Minke, as a representative of indigenous communities, has a deep understanding, studies and practices democratic values. This was reflected when his brother, Jain, called him Bendro in Javanese, and Minke immediately emphasized that Jain should only speak Malay, because Malay was considered a democratic language that gave equal rights to all its users, while Javanese was considered undemocratic because it recognized language level according to the user's caste. Mr. Minke's democratic attitude can be seen in the following text data: "My friend's name is Jain, bendoro, he said in Javanese to me. I glanced at Sadikoen, he didn't feel uncomfortable hearing the chrome directed at me. How about just speaking Malay? I asked. Alright, Bendoro." (JL: 317)

Research Significance

This research has a significant impact on both the public and scientific and academic development. First, the results of this research will provide a deeper understanding of the representation of cultural values in novels, especially in the novel "Rumah Kaca" by Pramoedya Ananta Toer. By understanding the cultural values reflected in literary works, the public can better explore their cultural heritage and appreciate the cultural riches they possess. Apart from that, this research also has the potential to contribute to the development of science and academics, especially in the field of sociopragmatics.

By analyzing the cultural values that appear in novels, this research can enrich understanding of the interaction between social context and language use in literary works. The results of this research can be an important contribution in developing new theories or modifying existing theories in the field of sociopragmatics. Apart from that, a deeper understanding of the cultural values reflected in literary works can also provide new insights for researchers, students and the public. Learning cultural values can provide benefits in

everyday life, help individuals correct unacceptable behavior, and strengthen harmony in society. Thus, this research can become a basis for developing education and learning cultural values in the context of literature and other works of art.

CONCLUSION

Sociopragmatic research focuses on the relationship between language and social context. This means seeing how the use of language in texts such as novels is reflected in the social structure, cultural values and norms that exist in the society where the text was created. In the context of the novel *Rumah Kaca*, sociopragmatic research can focus on how cultural representation is reflected in the use of language, speech acts, and power relations between characters.

The novel "Rumah Kaca" by Pramoedya has certain objectives, one of which is to convey messages related to cultural values. Based on the research results, it can be concluded that the values contained in the novel are divided into two main categories, namely traditional cultural values and modern cultural values. Traditional cultural values include four things, such as praising the birth mother by asking forgiveness for all mistakes, always forgiving children who apologize, preserving noble arts such as Gamelan, and respecting and obeying the traditions of ancestors. Meanwhile, modern cultural values include modern thought patterns, humanism, the motto of the French Revolution: Liberty, Equality, Fraternity (LEF), and democracy. Apart from that, there are also social values which consist of five things, including justice and equality, social and cultural context, speech acts and speaking motivation, awareness and education, and freedom and independence.

DECLARATION OF CONFLICTING INTEREST

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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