

## Argantara Novel by Falistiyana: A Study of Social Values

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### ABSTRACT

This study aims to analyze social values in a novel written by Falistiyana entitled Argantara. The type of research that will be used in this study is hermeneutic research. The hermeneutic method is an interpretation methodology that aims to understand the meaning of a text. Among other methods, hermeneutics is one method that is suitable for analyzing literary texts. Data collection in this study uses reading, listening and note-taking techniques. By using the technique of reading carefully, critically and deeply, accurate data can be found in accordance with the theory studied in the novel text, while listening and noting prove that researchers as key instruments conduct careful, precise and directed listening during data collection by utilizing research guidelines that have been formulated in accordance with related data sources. The data that has been obtained is processed again inductively by means of data reduction, data presentation and drawing conclusions. The research results described by the researcher include three social values according to Notonegoro's theory, including: material values, vital values and spiritual values. Through the novel, the author proves the discourse on the importance of social values for everyday life. Social values are very important for life because they function as a guide in interacting with others. These values create norms and ethics that help build harmonious relationships in society. An important implication in this study is that literature can be a medium of expression that also makes readers aware of the importance of social values in community life.

### KEYWORDS

Argantara  
Social Values  
Hermeneutics  
Sociology of  
Literature  
Implications

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### 1. Introduction

The scientific field of sociology examines social issues related to humans and other elements of society. Sociology is the scientific and objective study of social structures and processes and humans in society. Sociology aims to understand how society functions, how society can survive, and how society can survive (Ansar et al., 2024). By studying social structures, including economic, religious, political, and other issues, we can gain insight into how humans adapt to their environment. One of the theories used to understand the social characteristics that will be studied is sociological theory, especially to understand the social life and background of individuals related to the social realities that exist in society. According to expert assessments, the issue of social values is one of the elements that form society. We are familiar with the issue of social values that emerge in society. Social values are principles and beliefs that are valued by society because they are useful for the development of human life. Social values are considered beneficial because they bring happiness to everyone and are desired in communal life. This value instills a sense of appreciation in individuals and plays an important role in the progress of human life because it is held in the interactions that form the social structure. Social values are defined as meanings related to society. Social can be interpreted as being helpful, giving,

and so on because it prioritizes public interests over personal interests. As a result, social values are very important because they apply to everyday life (Krisdiyansah & Mulyana, 2022).

This statement emphasizes how important social values are in everyday community life, where these values are the foundation for building harmonious social interactions, mutual respect, and strengthening cohesion between members of society. One effective way to convey, introduce, and even criticize these social values is through literary media. Literature is an imaginative and creative art form, which not only presents the beauty of language, but also contains deep meaning about human life. In the process of its creation, literary works are born from the processing of imagination, inner appreciation, and reflection on the reality that occurs around the author. Through literary works, the author does not just create stories, but also conveys ideas, values, and moral messages that come from personal experiences and from social phenomena in the surrounding environment.

In Indonesia, especially teenagers today are a social group that experiences complex life dynamics. They live under the pressure of modernity, technological developments, and social and family expectations that often do not align. Phenomena such as school-age dating, free association, and early marriage in some cases are still realities found in urban Indonesian society. This changes some of the social structures of today's teenagers. In the social context of teenagers, they consume a lot of the digital world compared to the previous generation. The Indonesian Internet Service Providers Association (APJII) recently released a report "Internet User Profile 2022" which stated that based on age, the highest internet penetration is in the 13-18 year old age group. Almost all (99.16%) of this age group are connected to the internet.

This intense connection with the digital world not only affects the communication patterns and lifestyles of teenagers, but also has an impact on the internalization of social values. In many cases, traditional social values have shifted due to the dominance of individualistic and instant values brought by digital culture. Therefore, it is important to see how social values can still survive and be transformed in the context of today's adolescent life—one of which is through literary media that is able to reflect and criticize this reality.

Literature can be said to be a medium of social expression because it absorbs and reflects various events, values, and social changes in society. In this case, implicit and explicit social values in literary works have a strategic role in shaping readers' insights into ideal social norms, ethics, and behavior (Hasbullah, 2018). Because of its closeness to everyday life, literary works are an effective means of building social awareness and strengthening readers' empathy for the problems faced by others in society. This is in line with Sumardjo's view in Suyitno (2017), which states that literary works are a form of human experience conveyed through beautiful language, which makes it not only entertainment, but also a medium for education and social transformation. Furthermore, literary works are a reflection of the culture of the society that gave birth to them. Society creates, lives, and passes on its culture, including social values, which are then packaged by the author in the form of literary works. Therefore, literary works can be a representation of social conditions, conflicts, hopes, and ideals of society (Ahmad & Pramulia, 2025). Social ideals, such as justice, equality, solidarity, and humanity, are often central themes in literary works because they are closely related to life together. In fact, social factors such as economic status, gender, power, and social norms are also important aspects that shape the structure and dynamics of stories in literary works. The opinion of Khamdiyah & Puspitasari (2024) supports this by stating that literary works are the result of a combination of the author's imagination and personal experiences that are processed creatively. Therefore, literary works not only reflect reality, but also become a space for reflection and criticism of that reality. Thus, through literary works, social values can be conveyed, questioned, and understood in depth, making literature one of the most effective media in building social awareness and understanding in society.

From several types of literary works, this study chose novels as the material studied. Literary works that subtly convey the deepest side of humanity are called novels. Novels are one of the literary works that present the most comprehensive story aspects while methodically describing the various events experienced by the characters (Khaeri, 2018). The Argantara novel by Falistiyana is the object of research because the Argantara novel is one of the stories on the Wattpad platform with millions of readers. Not only read, the Argantara novel has also been made into a feature film. In addition, the story tells the story of a child named Argantara and Seira who is still in high school forced to marry after eighteen years, because of Arga's father's request after donating his kidney to Seira's father. After the marriage, there was a lot of drama that decorated their relationship, making the story in this novel more interesting. In addition, this novel is still little researched. What makes this study different from others is that previous studies focused on social criticism, educational values and language style. While this study describes the social values contained in the Argantara novel. Based on the review of the novel, this study aims to make readers aware of the social values contained in the Argantara novel. Not only that, this study also wants to prove that the Argantara novel contains social values that are taken because in previous studies there were many social criticisms. Thus, this literary work research can provide information about social values that exist in society, especially in terms of material values, vital values and spiritual values. This research is very important because it wants to develop literary studies on the reality of community life from a sociological perspective of literature. Literary works are developing very rapidly, making it a field for providing knowledge to the public through literary works. Therefore, research on this literary work must be carried out very carefully. Thus, it is hoped that this research can provide insight into education as a whole.

## 2. Method

This study aims to uncover and critically examine the representation of social values in the Argantara novel. The focus of the analysis lies in how social values are presented and constructed in the text, especially related to material, vital, and spiritual values as classified in Notonegoro's framework of thought. Various text models in the novel are seen as representations of social values that reflect the interactions of society in everyday life. Research in this social context is important because literary works function as a reflection of events, thoughts, and social phenomena that develop in society. As expressed by Wuryani (2013), literary works are closely related to the noble values that are believed in and practiced by society. In the context of the sociology of literature, these values are referred to as social values. Therefore, this study uses a sociology of literature approach as the basis for the study. In this approach, literary works are understood as cultural products that are full of meaning and social values from the society that gave birth to them. Literature does not stand alone, but is born from, by, and for society. Therefore, this approach allows researchers to understand the relationship between literary texts and the social context in which the work is created and received.

The methods used in this study are content analysis and hermeneutics. The content analysis method is used to identify themes and meanings contained in the text, especially those related to social values. Meanwhile, the hermeneutics method is used to interpret the meaning of the text more deeply and contextually. Interpretation is carried out by considering signs in the text related to social values and the cultural background that surrounds it. In practice, the hermeneutics method is carried out through several stages as follows:

- 1) Holistic reading (whole reading) of the entire contents of the novel to understand the narrative context and story structure as a whole.

- 2) Identification of symbols, dialogues, and relationships between characters that contain social values based on the categories of material, vital, and spiritual values according to Notonegoro's classification.
- 3) Contextual analysis, namely linking the meaning of the text with the socio-cultural background of Indonesian urban society, especially the dynamics of modern youth.
- 4) Interpretation of meaning, namely interpretation of elements of the text that contain social values by considering the relationship between parts of the story (intertextuality) and the social context that surrounds it.
- 5) Critical reflection, namely comparing the findings of the text with the social reality that occurs in society, to explore the relevance and moral messages conveyed by the novel.

The object of this study is the novel *Argantara* by Falistiyana which has a thickness of 484 pages and was published by PT Sarana Kreasi Abadi in 2021. The research data is in the form of text excerpts (words, phrases, or sentences) that explicitly or implicitly contain social values and the factors that influence the emergence of these values. Data collection was carried out through intensive, critical, and in-depth reading techniques of the novel text. The results of the data classification were then tested for validity using relevant theories in the sociology of literature and value theory.

### 3. Results and Discussion

#### 3.1. Representation of social values in the novel *Argantara*

The main objective of this study is to explore and analyze how the concept of social ideals is represented in the *Argantara* novel. This study not only aims to identify narrative elements that reflect the social aspirations of the characters, but also seeks to understand how these elements contribute to broader social discourses, such as the values of togetherness, social justice, solidarity, and individual struggles in the context of society. The results and findings of the study are presented systematically, starting with the presentation of data that is considered most relevant to the focus of the study. Then, the data is examined through theoretical discussions involving various sociological concepts or social literature to strengthen the interpretation. This study does not only stop at the description of the findings, but also provides a critical interpretation of how social values in the novel can reflect the reality or expectations of a particular society. The end of this study is marked by the preparation of a conclusion that summarizes the main results of the study. This conclusion includes an overview of how social ideals are constructed in the *Argantara* novel, as well as a reflection on the relevance of these values in the contemporary social context. Thus, this study is expected to contribute to literary studies and social studies, especially those related to the representation of values and aspirations in popular literary works.

Social values are everything that is considered important and appreciated by society because it has functional utility for the development of human life, as explained by Hendropuspito (2000). These values are not only reflected in real life, but are also often depicted in literary works (Telambanua et al., 2024). Therefore, to understand the social values contained in a literary work, the help of another science is needed, namely sociology. Sociology itself focuses more on human life in social reality, with society as the subject of study and human life in society as its object. Meanwhile, in the context of the sociology of literature, literary works become the subject of research, while the object is human life represented in a fictional world, as a result of the author's imagination (Sujarwa, 2019). This approach to literature that considers various aspects of social life is known as the sociological approach to literature. Some authors refer to this approach as a way of understanding literary works by tracing the relationship between literary texts and the social conditions of the society that underlie them (Damono, 1978). Thus, the sociology of literature allows readers to explore the social meanings hidden behind literary texts and see how literature reflects, criticizes, or even shapes existing social realities.

The representation of social values in Falistiyana's novel *Argantara* reflects the importance of the role of these values in shaping the dynamics of life between characters, as well as depicting social realities that are familiar to the lives of readers, especially teenagers. Social values are basically guidelines or guidelines that are used as references by individuals in behaving in the community. These values not only function as ethical and moral standards, but also as a means of maintaining harmony in life together. According to Astuti & Arifin (2021), social values function as a basis for determining what is considered good, appropriate, and acceptable in society. These values usually come from the collective experiences of society which then form the norms and rules that apply. In the context of the *Argantara* novel, these social values do not only appear as a setting, but become the core of the interactions of the characters and become a storytelling tool that enriches the meaning of the narrative.

This research refers to the value theory put forward by Prof. Dr. Notonegoro, who divides social values into three main categories: material values, vital values, and spiritual values. The results of this study on social values refer to the theoretical study of Prof. Dr. Notonegoro, in the study there are 3 values that are social values, namely material values, vital values and spiritual values (Wulandhari & Parmin, 2021). Through the depiction of these social values, the *Argantara* novel not only functions as entertainment, but also as an educational and reflective media for readers. It presents the social reality of adolescents with its complexity, and provides lessons on the importance of understanding and applying social values in everyday life. The following will explain the results of the social values described below.

### 3.1.1. Material Value

According to Yulianingsih (2019), material value is anything that has real benefits or uses for human life, especially in meeting material needs or physical and bodily needs. This value is closely related to things that are material and can be felt directly by the five senses, such as food, clothing, housing, vehicles, household appliances, and various other objects that support human comfort, survival, and well-being. In social values, it can be understood as an appreciation given to physical objects or assets that have economic value. Material value refers to the monetary or material value attached to an item or resource, and this is often an important consideration in society.

The importance of material value in social life can vary depending on the culture and social environment in which a person is located (Angelita, 2024). In a society that tends to be materialistic, individuals who have a lot of wealth, branded goods, or luxury assets often get a higher place and appreciation. Such ownership is considered a valuable achievement and is a measure of a person's success. In contrast, in societies that emphasize spiritual values, simplicity, or togetherness, material aspects may not be prioritized and may even be considered excessive or non-essential (Nafisa et al., 2021).

However, in some social environments, material values often receive great attention and can influence how a person is assessed or appreciated by society. The importance of material values in social values can vary from culture to culture or social group (Akbar, 2023). For example, in some highly materialistic cultures, ownership of luxury goods or prestige in consumption can give a person high social status. On the other hand, in cultures that focus more on spiritual values or collective well-being, material values may not receive the same emphasis. In conclusion, material values in social values refer to assessments or awards based on the ownership or consumption of material objects. In Falistiyana's novel *Argantara*, material values are also represented through various scenes and dialogues that describe the interaction of characters with objects that have high economic or functional value. These representations serve to highlight how characters' identities, social positions, and interpersonal dynamics are shaped. This can be seen in Table 1 below:

**Table 1.** *Material Values in the Argantara Novel*

No	Description	Code
1	"Capek gue sumpah. Beliin gue minum Buru!" Arga menyerahkan satu lembar uang Seratus ribuan kepada syera".	NM./01/AR:07
2	"Kesukaan kamu. Nasi goreng sama ayam goreng"	NM./01/AR:10
3	"Kan tadi udah gue kasih uang, masih kurang?" tanya Arga	NM./01/AR:230

Information

NM: *Material Value*

AR : *Argantara*

From the citation data NM./01/AR:07 and NM./01/AR:230, it can be seen how money as a symbol of material value is used by the character Arga in the context of fulfilling consumptive needs such as buying drinks and food. This is in accordance with the opinion of Wulandhari & Parmin (2021) who stated that money is an object of high value for humans because of its ability to fulfill various life needs.

Meanwhile, the citation NM./01/AR:10 shows that the foods mentioned (fried rice and fried chicken) are also included in the category of material value. Food is an important part of human primary needs. Its existence not only provides energy to live everyday life, but also functions as a form of affection and attention between characters in the story. In this case, food is a symbol of concern and social relations, as well as fulfilling the physical aspects of the character.

Thus, all the citations presented in the table clearly illustrate how material values are presented in the Argantara novel. This representation shows that the lives of the characters are inseparable from the need for material objects, both in the form of money and food, which have an important role in living everyday life. These values strengthen the realistic depiction of the lives of urban teenagers in the novel, who live in a social environment where material aspects have a significant influence on their relationships and social interactions.

The discussion of material values in the Argantara novel not only shows how the characters depend on money and food as part of their life needs, but also opens up space to understand the social relations and consumer culture that develop among urban teenagers. In the quotes NM./01/AR:07 and NM./01/AR:230, the use of money to buy food and drinks is not merely to fulfill physical needs, but can also be read as a form of self-actualization and a way for characters to form their social identities. Teenagers in an urban context often use consumption activities as a way to show their existence, build self-image, and establish relationships with their social environment. This reflects that material values do not stand alone, but are closely tied to other social values such as status, social acceptance, and relational intimacy.

Meanwhile, the quote from NM./01/AR:10 that displays food as a symbol of attention and affection indicates that material objects can also contain deep emotional meaning. In relationships between characters, giving food can be an expression of concern that goes beyond its functional value. This is in line with the view that in popular culture, food consumption is often full of symbolic meaning becoming a means of nonverbal communication that strengthens emotional bonds. Thus, food not only represents the fulfillment of physical needs, but also becomes a medium for building and maintaining social relations.

The representation of material values in the Argantara novel can also be linked to the socio-economic conditions of urban society that increasingly place material as a benchmark for success or happiness. The characters reflect a reality where access to money and

consumer goods plays a major role in determining the dynamics of their lives. This shows that material values in literary works are not only present as a complement to the narrative, but also become important elements that shape the conflict, characterization, and major themes raised by the author. By showing how money and food are used and interpreted by the characters, this novel succeeds in presenting a portrait of teenage life that is realistic and relevant to contemporary social conditions.

Material values are not only present as a form of physical interaction or ordinary transactions, but also reflect the psychological conditions of the characters, especially Arga. For example, in the quote "Capek gue sumpah. Beliin gue minum buru!" followed by giving one hundred thousand rupiah to Syera (NM/01/AR:07), this action represents Arga's condition who is physically and emotionally tired. Instead of verbally expressing his feelings or emotional needs, he actually channels them through material actions, namely giving money while ordering. This shows the existence of mental pressure that is channeled in the form of domination and consumption, where material becomes an escape for expressing pent-up emotions. Then in the scene "Kesukaan kamu. Nasi goreng sama ayam goreng" (NM/01/AR:10), (NM/01/AR:10), giving food here is not just a form of ordinary attention, but an expression of hidden affection. Arga shows concern for Syera by giving her favorite food, which is also an effort to build closeness without having to be emotionally open. This dynamic illustrates the need to be accepted and loved, but is expressed through material actions because of the difficulty in expressing feelings directly.

Indonesian teenagers, especially those living in urban areas, live in an increasingly consumerist culture. This is driven by exposure to social media, digital advertising, and the lifestyle trends of young celebrities. On social media such as TikTok and Instagram, teenagers' existence is often shown through the items they own, such as viral food, fashion brands, and even their hangout style in cafes. This is reflected in the quotes NM./01/AR:07 and NM./01/AR:10, where the character Arga buys his favorite drinks and food as a form of attention. This action is not just to fulfill physical needs, but also to build self-image and status in front of others, just like today's teenagers who use consumer goods as a language of love, existence, or status. Overall, reading these quotes emphasizes that the material values in the Argantara novel not only reflect basic human needs, but also reflect the social values that develop in society. The power of this representation shows the author's skill in constructing a fictional world that can represent the dynamics of real life, especially among today's urban youth.

### 3.1.2. Spiritual Values

According to Yulianingsih (2019), spiritual values are everything that arises and provides benefits for the development, tranquility, and fulfillment of human spiritual or spiritual needs. This value is not physical or material, but rather focuses more on things related to a person's soul, conscience, and moral awareness (Shiba & Yanti, 2022). The importance of spiritual values in social values is to promote holistic personal development and sustainable community welfare (Hasbullah, 2018). When spiritual values are appreciated and actualized, individuals and society can create an environment that is mutually supportive, harmonious, and promotes the common good. However, it is also important to remember that spiritual values are subjective and can differ between cultures, religions, and individuals. Each individual and society has unique views and beliefs about spiritual values (Pratiwi, 2019). Therefore, respecting diversity and adopting an attitude of mutual respect in understanding and interacting with spiritual values is very important in the context of social values.

Spiritual values relate to religion, faith, a person's response that is owned and assessed as spiritual, and is believed to radiate faith in God Almighty. There are 4 categories of spirituality, including beauty, truth, goodness and religious values (Maziyah

et al., 2019). Among the 4 categories of spiritual values, the most important value is religious value. There are several spiritual values contained in the novel *Argantara* by Falistiyana. The following is an excerpt from the spiritual values contained in the novel *Argantara* by Falistiyana.

**Table 2.** *Spiritual Values in the Novel Argantara*

No	Description	Code
1	"Kelamaan, Ma. Arga mau secepatnya biar ngga terlalu repot. Arga mau akadnya minggu depan".	NR.01/AR:15
2	"Saudara Arga, saya nikahkan engkau dengan Syera Jehani binti Rudi Pratama, dengan uang tunai sebesar seratus juta rupiah dan seperangkat alat solat dibayar tunai".	NR.02/AR:17
3	"Angkat kepala lo." Perintah Syera yang langsung dilaksanakan oleh Arga. "Sini deketan. Kalo lo ngga mau mandi, setidaknya bersihin luka lo itu".	NR.03/AR:34
4	"Mau yang pertama ataupun yang kedua, gue ngga peduli. Gue ngga mau punya istri yang bandel kayak lo".	NR.04/AR:42
5	"Gemes banget, Istri siapa ini?" Arga mencubit gemas kedua pipi Syera.	NR.05/AR:230

Information

NM: *Material Value*

AR : *Argantara*

Based on the investigation in table 2, 5 data were found that include spiritual values in the novel *Argantara* by Falistiyana. In the data NR.01/AR:15 there is a quote where Arga carries out his father's will, namely to marry Syera after they are 18 years old. Therefore, this attitude shows spiritual values that include good values, because carrying out parental orders is one of the actions that makes you happy. From the quote, it appears that Arga wants to immediately carry out the marriage contract. This quick decision is not only driven by practical reasons, but also a form of respect for spiritual values in Islam, where the marriage contract is a sacred bond that is considered to perfect half of the religion. Behind this statement, there is an implied sense of moral and spiritual responsibility from Arga as a prospective husband.

Spiritual values are also explicitly seen in the second quote which is the marriage contract procession: "Brother Arga, I marry you to Syera Jehani binti Rudi Pratama, with cash of one hundred million rupiah and a set of prayer equipment paid in cash" (NR.02/AR:17). The mention of prayer equipment as part of the dowry reflects a religious symbol that means that this marriage relationship is built not only on a material basis, but also on a spiritual and worship foundation. The dowry in the form of prayer equipment contains the hope of forming a religious and harmonious household.

The same thing is also depicted in the data NR.03/AR:34, good values in spirituality were also found, with the incident where Arga was injured after a fight because of that Arga did not want to take a shower because he was sick, but Syera, his wife, could not bear to see it and then took medicine for Arga and cleaned his wound, at least even though he didn't take a shower his wound was clean. The actions taken by Syera were indeed what a wife should do to serve her husband. Thus, Syera's actions towards her husband are categorized as good values from spiritual values.

Furthermore, in the NR.02/AR:17 data, there is a quote that contains the scene of the *ijab kobul* between Arga and the *penghulu* to marry Syera. Thus, this scene shows the existence of spiritual values that are included in the category of religious values because marriage is one of the worships that can perfect half of religion. Based on data from NR.04/AR:42, it shows that there is a depiction of Arga as a husband who does not like to see his wife, Syera, who likes to break the rules, so that when Syera makes a mistake, Arga

as a husband immediately reprimands her. A husband is the leader of the household and his main obligation is to guide his wife and family to live their social life properly. Therefore, this attitude is categorized as a value of truth from spiritual values. Finally, based on data from NR.05/AR:230, spiritual values can be seen in the category of beauty values, when Arga pinches Syera's cheeks affectionately. Because Syera has adorable and eye-catching cheeks, Arga has the right as a husband to pinch them and feel the beauty of Syera's cheeks, as long as Syera does not feel pain and does not feel disturbed by Arga's actions. Therefore, Syera has a spiritual value that shows her own beauty value in the eyes of her husband, Arga. This expression of affection is not just an ordinary expression of teenage love, but also shows the process of growing a sense of belonging and emotional closeness within the framework of a marriage that has been legally recognized by religion. Moments like this show that spiritual values are not always displayed explicitly through religious symbols, but also through interactions that depict love, responsibility, and respect for one's partner.

In the midst of fast-paced and free modern life, Indonesian teenagers are still faced with the demands of strong spiritual values and religious norms, especially those originating from the family and social environment. For example, in the context of early marriage or other major decisions, teenagers are often faced with a dilemma between obedience to parents and personal desires. In the NR.01/AR:15 quote, Arga decided to get married because he fulfilled a promise to his father, which shows loyalty and obedience to family values and Islamic teachings, which emphasize the importance of fulfilling wills and maintaining honor. This is relevant to the conditions of some teenagers in Indonesia who still live in a traditional value structure, where parents have a major influence on their children's life decisions (BKKBN, 2021).

However, on the other hand, the expression of affection in this teenage marriage also resembles the dynamics of dating relationships that are common among young people today – romantic, possessive, but framed within religious norms. This illustrates the syncretism between spirituality and urban youth culture. The results of research by Karim et al (2020) revealed that with the spiritual aspect, it can provide inner awareness to do good, and it is necessary to instill awareness of understanding and appreciation of spiritual values, especially in today's era of globalization, a work of fiction in the form of a novel or romance is very much needed to have spiritual values as a builder of faith.

### 3.1.3. Vital Values

According to Wulandhari & Parmin (2021), vital value is anything that has benefits or uses that directly support humans in living their lives and carrying out various daily activities. This value refers to objects, tools, or means that enable humans to function optimally in carrying out their lives, both individually and in a social context (Wahab et al., 2023). In vital value, an object is considered to have value not only because of its existence, but because of its ability to help humans in carrying out certain actions or activities that support survival (Gunawan, 2012). What distinguishes vital value from other values, such as material value or spiritual value, is its emphasis on the function or practical use of an object in human life (Ediwar & Ajawaila, 2017). In this case, objects are not only assessed in terms of their physical existence, but also from their role in helping humans carry out activities or complete certain tasks. In other words, an object is said to have vital value if its existence has an instrumental function that is important in human survival (Gunawan & Sulistyoningrum, 2016).

Vital value is anything that is useful for humans in carrying out various activities and is valuable because of its usefulness (husna). In addition, vital value is an object that has a use in any activity. Example: Motorbike. Motorbikes have a certain value because they are used to take us from one place to another in our daily activities. If the motorbike is

damaged or runs out of gas, then the motorbike has no value because it cannot be used. Motorbikes help humans in carrying out activities such as working, going to school, or meeting daily needs. However, if the motorbike is damaged or runs out of fuel, then its vital value is lost or decreased because it is no longer able to carry out its function as it should. Therefore, vital value is closely related to the function and conditions of use of the object (Patana & Elon, 2019).

In the framework of social values, vital values also play an important role because the availability of facilities that support daily activities can affect social mobility and the quality of life of individuals (Yohana et al., 2024). For example, someone who has access to vehicles, communication technology, or educational facilities will find it easier to carry out their social functions and productivity optimally compared to those who do not have them. In the context of literary works, especially the novel *Argantara* by Falistiyana, the concept of vital values can also be found in the narratives and dialogues of the characters. The author inserts descriptions of objects or facilities that help the characters carry out activities or achieve certain goals. Vital values emerge through the use of objects that support the characters in their lives, either in the form of transportation, communication media, or other objects that have important functions.

**Table 3.** *Vital Values in the Argantara Novel*

No	Description	Code
1	“Lo kodein gue buat minjem topi gue ke lo? Tapi sorry, topi gue terlalu berharga buat dipinjem ke lo”	NV.01/AR:28
2	“Alden, Ga. Dia dikeroyok sama anak-anak baron, tapi kata Bagas, Alden di rumah sakit. Ada pendarahan di kepalanya”.	NV.02/AR:30
3	“Nggak usah modus. Gue masih ngambek sama lo karena laptop gue, lo sita”.	NV.03/AR:88
4	“Lo sering deket sama Aldi, apa lagi sama Gerald. Disana ada mata-mata gue banyak. Mereka bakal mata-matain lo, bahkan fotoin semua aktivitas lo”	NV.04/AR:229
5	“Kamu, alasan apa kamu nggak pakai dasi sama topi”.	NV.05/AR:245

Information

NM: *Material Value*

AR : *Argantara*

Vital values are everything that has direct benefits and supports humans in living their lives and carrying out daily activities, both individually and socially (Nelfia et al., 2016). In Falistiyana's *Argantara* novel, vital values are depicted through various objects that have important functions in the lives of the characters. This can be seen from the quotes in Table 3 which contain five data that show the existence of vital values. Table 3 includes 5 quotes that prove the existence of vital values in Falistiyana's *Argantara* novel, including Data NV.05/AR:28 and NV.05/AR:245 stated as vital values because hats have utility value in flag ceremony activities at school, in the sentence proves that hats are useful for protecting someone from the heat of the sun if there is no hat the person will get hot and cause black skin or even nosebleeds. In addition, hats and ties also prevent students from punishment during the flag ceremony because if students wear ties and hats, students have used the complete requirements for the flag ceremony. From the explanation, it is proven that hats and ties are items that have utility value for human life, especially during school.

In the quote, “Lo kodein gue buat minjem topi gue ke lo? Tapi sorry, topi gue terlalu berharga buat dipinjem ke lo” (NV.01/AR:28), the character shows an emotional attachment to his personal belongings. The hat in this context is not only an object, but also a symbol of identity and self-esteem. The refusal to lend the hat shows the protection of a

vital symbol that is part of the character's existence. This shows an attachment to an object that is considered important for self-image in the social environment. In the nosebleed incident, this also causes anxiety and empathy among the characters involved, showing that the existence of the closest person and their physical condition are irreplaceable and are the main priority in their social dynamics.

Data NV.02/AR:30 has vital value for someone because the quote contains the meaning that hospitals have great utility value in everyday human life. A hospital is defined as a medical facility that provides complete personal health care, including emergency, outpatient, and inpatient services. Therefore, if there was no hospital, perhaps the character Alden in the quote would not have received first aid and might not have been saved because of the beating. Based on NV.03/AR:88 data, laptops have utility value for the life of the character Syera to watch Korean dramas as entertainment, but because her laptop was confiscated by her husband, Arga, she could not watch Korean dramas and caused Syera to be angry with Arga. From this explanation, laptops have utility value for someone as entertainment for someone from the fatigue of carrying out daily activities with the presence of a laptop, the character Syera is entertained by watching Korean dramas on her laptop. Furthermore, in NV.04/AR:229 data, vital value was found because in the quote it explains that the character Arga is suspicious of his wife, Syera, because she often interacts with her male friends, Aldi and Gerald. Causing Arga to tell his friends to monitor Syera in her daily activities by taking pictures of her and then sending them to Arga.

Based on this definition, cellphones have great utility value for Arga and his friends to spy on Syera. Cellphones are electronic communication devices that can be carried anywhere and have the ability to send messages in the form of voice, photos and videos. If Arga's friends didn't have a cellphone, it would be difficult for Arga to tell him what Syera was doing. Therefore, a cellphone has vital value for a person's life. Vital values are everything that is useful for humans to be able to carry out life activities or useful for humans to be able to carry out activities or activities (Oktarila et al., 2023). In line with this explanation, Wulandhari (2021) stated that vital values are objects that have a use in any activity. Based on the quote above, in line with Wachid et al (2023) research that vital values are something that is useful for humans.

#### 4. Conclusion

Falستیyana's novel *Argantara* contains three main types of values, namely material values, vital values, and spiritual values, each of which has an important role in depicting the lives of today's urban teenagers. Material values in this novel are depicted through the use of money, food, and other consumer goods as symbols of social status, attention, and ways of interacting between characters. Money and food not only fulfill physical needs, but also become a means of emotional communication and the formation of self-image, as can also be seen in the lives of today's teenagers who are familiar with consumer culture. Meanwhile, vital values are shown through objects such as hats, laptops, cellphones, and hospitals, which have important functions in supporting people's daily activities. The existence of these objects shows that the lives of teenagers are highly dependent on facilities that support mobility, communication, and entertainment. This value emphasizes the role of function and utility in maintaining the social life of the characters.

On the other hand, spiritual values in *Argantara* are reflected through an attitude of obedience to parents, a religious marriage process, and a loving relationship in a religiously legitimate bond. Spiritual values are present in the form of real actions such as service, compassion, and respect for religious norms, which show the importance of morality and responsibility in interpersonal relationships. This value is very relevant to the

reality of Indonesian teenagers who are still influenced by family and religious norms, even though they live in the midst of popular culture and modernity.

Practically, this third type of value can be used as an opening material in social value literacy in secondary schools. Teachers can invite students to not only understand the contents of the story, but also analyze the social and moral values contained therein. Through the presentation and discussion of *Argantara*, students can distinguish between material and spiritual needs, understand the importance of functional facilities in everyday life, and foster empathy, responsibility, and moral awareness. Thus, this work has the potential to be an effective character learning medium, especially in the context of adolescent character education and strengthening social values in the digital era.

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