

Cultural Values in the Myth of the Twins of the South Square Palace of the Yogyakarta Palace as an Effort to Preserve Javanese Culture

1stIsmanto¹, 2ndSarwiji Suwandi², 3rdNugraheni Eko Wardani³

{Ismanto@student.uns.ac.id¹, sarwijiswan@staff.uns.co.id², nugraheniekowardani_99@staff.uns.ac.id³}

Sebelas Maret University, Surakarta, Indonesia^{1,2,3}

Abstract. This study aims to describe the cultural value of the myth of the twin ringing of the southern square of the Yogyakarta Palace. This study is a qualitative descriptive study with a content analysis method of the story as a form of literary work. The approach used in this study is literary anthropology. The theory developed in a multidisciplinary manner is built from below (grounded theory). The data source in this study is the myth found in the Yogyakarta Palace, namely the Twin Ringin of the South Square of the Palace. Data collection techniques use literature studies, documentation, and interviews. Data analysis in this study uses an interactive model consisting of data reduction, data analysis, and verification. The results of the study show that the Myth found in the Yogyakarta Palace represents cultural values regarding five matters, namely: the nature of life, work ethic, orientation of space and time, relationships with the environment, and human relationships with others.

Keywords: Cultural Values, Mythical Stories, Yogyakarta Palace, Surakarta Palace

1 Introduction

Indonesia is a country rich in ethnic, cultural, customs, religious, and arts diversity. However, in this era of globalization, many foreign cultures have directly or indirectly entered Indonesia. This causes it to happen cultural acculturation, cultural changes, and cultural penetration can even weaken the cultural values of the Indonesian nation. Of the several impacts of the entry of foreign culture into Indonesia, the worst impact is the weakening of the cultural values of the Indonesian nation. The Ministry of Education, Culture, Research, and Technology has designated as many as 1728 Intangible Cultural Heritage (WBTb) of Indonesia from 2013 to 2023 which are divided into 5 domains. The total consists of 491 cultural heritages in the domain of Community Customs, Rituals, and Festivals; 440 cultural heritage in the domain of Traditional Skills and Crafts; 75 cultural heritage in the domain of Knowledge and Habits of Behavior About Nature and the Universe; 503 cultural heritage in the domain of Performing Arts; and 219 cultural heritage in the domain of Oral Tradition and Expression[1].

Cultural preservation in Indonesia is a very important issue, considering that this country has a very diverse and unique cultural wealth. In the context of increasingly rapid globalization, cultural preservation is a challenge that must be faced by Indonesian society. Globalization often hurts local culture, such as the loss of cultural identity and traditions that have existed for a long time[2]. Therefore, it is important to understand the background of this problem and identify steps that can be taken to preserve Indonesian culture.

The issue of low levels of cultural preservation in Indonesia can be seen from various aspects, including the influence of globalization, lack of government support, and community involvement in preservation efforts. Globalization has had a significant impact on local culture, often resulting in the erosion of traditional cultural values. For example, research shows that cultural preservation practices in areas such as Bandung focus more on tourist attractions, which often do not reflect authentic cultural preservation, but rather the commodification of culture for tourism purposes [3]. One of the main reasons why cultural preservation is so important is because culture is an integral part of a nation's identity. This identity includes not only language, art, and traditions, but also the values that shape the character of society. Misbahudholam [4] emphasized that multicultural education based on noble cultural values and Pancasila can help build a strong national character. Thus, cultural preservation not only functions to maintain historical heritage but also to build the character and identity of the younger generation in Indonesia.

The facts above show that the low level of cultural preservation in Indonesia is a complex problem involving various factors. Community involvement in cultural preservation is also an aspect that cannot be ignored. Research shows that collaboration between researchers, humanists, and communities is very important to ensure continued cultural preservation [5]. However, in many cases, communities do not have sufficient access to or understanding of the importance of cultural preservation, which causes their participation in such efforts to be low. For example, in the context of cultural learning in higher education, although there is awareness among students to preserve culture, there are still challenges in implementing effective cultural activities [6]. In line with Sari and Putra [7] who argue that folklore can be used as a medium for education and passing down local wisdom across generations, showing its relevance as a tradition because it has continued to be used from the past to modern times like today. The nature of folklore varies, but the message about wisdom in preserving culture remains universal.

Literary works can be seen as a reflection of society's life in which there are various problems, including a developing culture. Sadewa I Ketut [8] stated that a literary work can be researched through various approaches related to everything related to human life and society. Literature in the form of folklore as a work of art is part of culture. Folklore is a creative result in which there is a reflection of people's lives. Folklore also contains the identity of an area where there is culture, as well as symbols of people's behavior. One of the efforts that need to be made to preserve and develop regional (local) oral literature can be in the form of transliteration from regional script to Latin script, translated into Indonesian, and then published so that it can be famous and enjoyed by the wider community. This activity also aims to introduce the nature of the thoughts of a tribe or depict ideas that can be utilized for the development of a regional culture which is an element of national culture [6].

Folk tales are a form of literary work. Folklore in Indonesia has long been known to contain many cultural representations, both about culture itself and how to preserve culture. Currently, cultural issues are a very important topic to study because many cultural problems have occurred recently. Cultural issues have been touched upon in Indonesian folklore. In folklore, the work is born from a reflection of the values of people's lives. This makes the relationship between literature and society influence each other so that folk stories as part of folklore can become a means of changing societal conditions [9].

Myth is a social phenomenon that has existed since ancient times and continues to develop in various forms in society. Myths not only function as a tool to explain natural phenomena or incomprehensible events but also play a role in shaping cultural identity and social norms. In

this context, myths are often connected to the moral and ethical values held by a community, so that they become an integral part of the daily life of that community [10].

Myths, part of folklore, have a very important role in preserving culture because they are not only part of cultural heritage, but also function as a means of education and character formation. Myths and folklore contain local wisdom values that can help the younger generation understand their cultural identity. Apart from that, it emphasizes that the structure of folklore can be used as teaching material to strengthen the appreciation of Indonesian literature at various levels of education [11]. This shows that folklore not only serves as entertainment but also as an effective educational tool. However, challenges in preserving myths and folk stories in Indonesia are increasing, especially due to globalization which threatens the existence of local cultural values. Note that the younger generation shows a decline in love for culture and nationalism due to the strong influence of globalization [12].

The importance of the Yogyakarta and Surakarta palace myths for the younger generation can be seen from various aspects, including cultural values, identity, and heritage preservation. Yogyakarta Palace, as the center of Javanese culture, has rich traditions and myths that can provide a deep understanding of local history and culture. This myth not only functions as a historical narrative but also as a tool to shape the cultural identity of the younger generation amidst increasingly strong currents of globalization. The myths that develop in the palace reflect the dynamics of acculturation that occur in modern Indonesian society. Traditions such as Sekaten in Yogyakarta, which is a celebration that combines elements of Islam and local culture, show how myth can function as a bridge between tradition and modernity [3].

Additionally, research shows that revitalizing traditions, including myths, is critical to maintaining cultural legitimacy among younger generations, which are often threatened by social and cultural change [13]. The importance of the palace myth is also seen in the context of cultural heritage preservation. A deep understanding of the structure and function of traditional buildings in the palace can inspire the younger generation to love and preserve their cultural heritage [14]. Myths related to palace buildings and rituals provide a broader context for the younger generation to understand the values contained in their culture. Research also emphasizes that cultural heritage functions as a link to society's collective memory, which is very important for building historical awareness among the younger generation [15]. Furthermore, the myths and traditions that exist in the palace can function as an interesting source of learning. For example, cultural elements in the palace can be integrated into education, including mathematics learning through ethnomathematics [16]. This shows that myths and traditions are not only relevant in a cultural context but also in an educational context, which can attract the interest of the younger generation to better understand and appreciate their cultural heritage. In the context of cultural tourism, developing tourism in the palace area can increase public awareness, including the younger generation, of the importance of cultural preservation [17].

The mythical stories related to the Yogyakarta Palace are very complex and involve various cultural, historical, and social aspects. The Yogyakarta Palace, or the Ngayogyakarta Hadiningrat Palace, and the Surakarta Hadiningrat Palace are two institutions that have deep historical roots, which started with the split of Islamic Mataram in 1755 through the Giyanti Agreement. This agreement divided Mataram's power into two sultanates, namely Yogyakarta and Surakarta, each of which had its unique traditions and myths [3]. The myths that developed in these two palaces often relate to legendary figures and rituals that have symbolic meaning. For example, in the context of the Yogyakarta Palace, there is a myth about Kanjeng Ratu Kidul

which is related to the Labuhan ceremony, which is a ritual to honor and ask for blessings from the gods [18]. This ceremony is not only part of local tradition but also attracts the attention of tourists and becomes a symbol of the interaction between Javanese and Islamic culture [19].

On the other hand, the Surakarta Palace also has myths related to power and legitimacy, where performing arts such as Wayang Gedhog are used to strengthen the image of power [20]. Apart from that, the shift in the function and role of the palace in modern society also influences how this myth is understood and practiced. Research shows that the army of soldiers at the Surakarta Palace experienced changes in function over time, reflecting the cultural and social adaptations that occurred in society [21].

This shows that although myths and traditions are maintained, they also have to adapt to the wider social context. In the context of tourism, both the Yogyakarta and Surakarta Palaces function as tourist destinations that not only offer cultural experiences but also hold deep historical values. Research on tourism potential in the palace area shows that there are challenges and opportunities in developing sustainable tourism while still respecting existing cultural values [6]. Therefore, it is important to understand existing myths in this context, because they not only function as historical narratives but also as tools for building people's identity and attachment to their cultural heritage [22]. Overall, myths related to the Yogyakarta Palace are an integral part of the cultural and historical identity of the Javanese people. These myths not only reflect traditional values but also serve as a bridge between the past and the present, as well as between local culture and deepening globalization.

Research on cultural value systems and local wisdom in mythical stories is part of an effort to know and pass on wisdom values, especially those related to the topic of cultural preservation and the origins of a place [18]. One field of literary study that focuses on discussing culture is anthropology. Anthropology views all phases of human culture as interacting camps, while literature itself is a mirror as a reflection of life. Anthropology is a study of humankind that seeks to formulate generalizations that benefit other humans as a reference for commendable behavior as the meaning of cultural diversity. Literature is a characteristic of a nation's identity and a symbolic representation of human life, besides that, literary cultural records are worthy of being understood through literary anthropology. Literary anthropology has two purposes, namely (1) as a comparison for other studies and (2) as a consideration that cultural riches should be considered for inheritance for the advancement of literary science and literary works [23].

Nina Queena's research [3] focuses on the mythical stories of the Dayak Benuaq and Tunjung communities. The results of this research show that the nature of the life of the Benuaq and Tunjung Dayak people is that they try to avoid curses by praying and carrying out ceremonial rituals. The nature of the work of the Benuaq and Tunjung Dayak people is oriented towards earning a living. The work usually done by the Benuaq and Tunjung Dayak people is farming. Human nature in space and time is oriented towards the future so what one does now will also have an impact on the future. The results of this research show that the Benuaq and Tunjung Dayak communities carry out various ceremonial activities to get rid of disturbing spirits from human life and vice versa, they are always accompanied by good spirits. In other words, the folklore of Tempuutn Senarikng is the forerunner of the traditions and culture of the Benuaq and Tunjung Dayak tribal communities which continue to be carried out to this day.

Meanwhile, in the context of research on myths in the folklore of the Yogyakarta and Surakarta Palaces, so far this has not been the focus of researchers, especially from a cultural perspective. Other research highlights how national identity and monarchism interacted in

Yogyakarta and Surakarta, showing that palace myths and symbols had a significant impact on people's perceptions of their history and identity. These myths often function as narratives that link the past to the present, creating a sense of continuity in local culture. In this context, an anthropological approach does not only focus on texts or artifacts but also on social practices and interactions that shape people's understanding of these myths. In addition, research on the dynamics of acculturation in the Sekaten tradition in Yogyakarta shows how this tradition adapts to modern social and cultural changes [24].

Several research results make myths in Keraton folklore the object of research. However, there has been no research that examines the myths in the folklore of the Yogyakarta and Surakarta Palaces from a cultural perspective, especially using an anthropological approach. Research on the dynamics of acculturation in the Sekaten tradition in Yogyakarta shows how this tradition adapts to modern social and cultural changes [12]. This reflects how societies can maintain traditional elements while interacting with new influences, which is an important aspect of the study of anthropology. Thus, research on the myths of the Yogyakarta and Surakarta palaces through an anthropological lens not only provides insight into cultural heritage but also into how people negotiate their identity amidst changing times.

Preserving folklore as cultural wealth is in line with preservation efforts to introduce mythical stories in the context of literary learning. Cultivating awareness about cultural preservation can be done through language and literature learning. Through language, knowledge, and values are communicated and internalized [25]. Folklore is one type of old literature that is most likely to be close to local culture and wisdom. Local wisdom values are intensively stored in cultural products. One of the cultural products that has the potential to contain wisdom values is folklore, oral traditions, or folk tales. The study of folklore which highlights local wisdom issues should be an important concern. The value of local wisdom is traditional knowledge that is important to be revived. The current cultural literacy crisis is at least able to raise awareness to study the sources of wisdom from the ancestors as stored in folklore texts [26].

Based on the background above, research on cultural values in the mythical stories of the Yogyakarta Palace is very important for several reasons. Globalization and modernization threaten the values of local wisdom and Indonesian cultural identity. Research on the cultural value of palace myths helps preserve culture and strengthen local identity, especially in Java. Apart from that, this research is important in the study of literary and cultural anthropology to provide an understanding of the views and practices of this myth in the life of Javanese society through interviews and direct observation at the Yogyakarta Palace. So this research aims to understand the cultural values contained in palace myths. By studying and applying these local cultural values, it is hoped that research can contribute to efforts to preserve Javanese cultural heritage, especially at the Yogyakarta Palace.

2 Research Methods

This research is qualitative descriptive research with a content analysis method on mythical stories as a form of literary work. Qualitative research is a research method used to examine the condition of natural objects. Meanwhile, the qualitative method according to is research that produces descriptive data in the form of written or spoken words from people and behavior that can be experienced [27]. Furthermore, the descriptive method is defined as a problem-solving procedure by describing the condition of the subject or object of research based on visible facts

or as they are. Furthermore, [28] argues that descriptive qualitative research functions to identify what exists in the social world and how it manifests itself. Thus, this descriptive qualitative research will be used to describe cultural elements in myths in the Yogyakarta and Surakarta Palaces. The approach used by literary anthropology is the method of content analysis (content analysis). The activities carried out are reading, observing, interpreting, and analyzing the myths found in the Yogyakarta and Surakarta Palaces. The data in this research is qualitative in the form of expressions or sentences contained in mythical stories from the Yogyakarta and Surakarta Palaces. Data sources in this research include documents (collections of mythical stories) and informants (people from Yogyakarta, Surakarta, experts, lecturers, and students). The data collection techniques used in this research are documentation study techniques and interviews [29] revealed that documentation studies are carried out by recording documents related to the research problem. The validity of the data in this research uses triangulation. Triangulation according to is a general term carried out by surveying, mapping, and practicing. The use of triangulation techniques reflects an effort to understand the phenomenon being studied [30]. The data analysis technique used in this research is an interactive model analysis technique. The interactive model as proposed by [31] consists of three analysis components, namely data reduction, data presentation, and drawing conclusions or verification.

Researchers conducted interviews with several sources who were servants of the Yogyakarta Palace, namely, KRT Rinta Iswara, KRT Djatiningrat, KRT Romo Buseri, and KRT Suhari. Selected sources are identified as follows.

Table 1 Details of Source Data

No	Sourceperson	Age	Gender	Work	Interview Date
1.	RI	65	Man	Servant of the Palace	03 July 2024
2.	JT	78	Man	Servant of the Palace	10 July 2024
3.	RB	68	Man	Servant of the Palace	13 July 2024
4.	SH	58	Man	Servant of the Palace	17 July 2024
5	A	54	Man	Department of Culture	20 July 2024
TOTAL					5 respondents

Respondents were selected based on several criteria: (1) those who were actively involved as servants of the Yogyakarta Palace (2) palace figures who were over 50 years old; and (3) individuals identified as palace managers. To gain a deep understanding of the Yogyakarta Palace myth, it is important to gather knowledge from individuals who have extensive experience and knowledge of the stories in the Ringin Kembar Alun-alun Selatan myth. Before selecting people to interview, the researcher conducted a comprehensive literature review and discussed it with various cultural experts at the Department of Culture. The purpose of this consultation is to obtain recommendations about individuals who are widely known as experts in the field of culture, especially the mythical story of the Ringin Kembar Alun-alun Selatan myth. After obtaining the list of individuals, the researcher initiated initial contact to determine their

readiness to participate as respondents and verify their possession of relevant information and experience related to the research focus. Respondents were selected based on several criteria: (1) those who were actively involved as servants of the Yogyakarta Palace (2) palace figures who were over 50 years old; and (3) individuals identified as palace managers. To gain a deep understanding of the Yogyakarta Palace myth, it is important to gather knowledge from individuals who have extensive experience and knowledge of the stories in the Ringin Kembar Alun-alun Selatan myth. Before selecting people to interview, the researcher conducted a comprehensive literature review and discussed it with various cultural experts at the Department of Culture. The purpose of this consultation is to obtain recommendations about individuals who are widely known as experts in the field of culture, especially the mythical story of the Ringin Kembar Alun-alun Selatan myth. After obtaining the list of individuals, the researcher initiated initial contact to determine their readiness to participate as respondents and verify their possession of relevant information and experience related to the research focus.

3 Result and Discussion

The Ringin Kembar myth is not just a folk tale passed down from generation to generation but is also a reflection of the local wisdom values inherent in the culture of the people of Yogyakarta. This section describes the results and discussion of research on myth stories at the Yogyakarta Palace. The cultural values contained in the myth of the Ringin Kembar Alun-alun Selatan Keraton Yogyakarta are anthropological based on orientation towards five essences; human life, human work, space and time, human relationships with the natural environment, and human relationships with others.

The results of the Ringin Kembar myth story were obtained by researchers through interviews conducted with informants. The exploration of the Ringin Kembar myth was carried out at the Yogyakarta Palace, to be precise Rotowijayan Block 1, Panembahan, Keraton District. Local wisdom in Yogyakarta society plays an important role in forming identity and cultural values that are passed down from generation to generation. The myth of "Ringin Kembar" is a mythical story that is rich in meaning and local wisdom values. In this research, researchers analyze and discuss the cultural values reflected in this myth. This research uses a qualitative approach with an anthropological approach to dig deeper into the cultural values embedded in myths The Twin Rings of the South Square of the Yogyakarta Palace.

3.1 Synopsis of the Myth of the Twin Ringins in the South Square of the Yogyakarta Palace



Figure 1. Yogyakarta Palace's Twin Rings
Source: Personal Documentation

In ancient times, when Sri Sultan Hamengkubuwono first reigned on the throne. He had a very beautiful daughter and many men wanted to marry her. One of the stories that developed in society was about his daughter's first marriage. At that time, the Sri Sultan's daughter was liked by a young man who wanted to marry her. Putri also responded to this even though she didn't like the young man. Finally, the daughter asked the young man to do something that she thought would fail. While thinking about how to prevent the young man from marrying her, the princess asked the young man for one week to return to the palace and accept the challenge that the princess would give him. As time went on, day by day the princess began to get anxious as the time approached. One week passed and the young man came to the palace to fulfill his promise. The princess, full of confidence, met the young man and said, "If you want to marry me, you must be able to surround the twin banyans in the southern square of the palace with your eyes closed," said the princess. The young man answered loudly, "Okay, my daughter will do it for my daughter." The young man finally walked with his eyes closed past the pavilion to the north of the south square, past the two twin banyans in the middle of the square to the southern pavilion of the south square. In the end, the young man failed the challenge given by the sultan's daughter. The sultan said that the person who could pass through the twin rings with his eyes closed was a person who had a sincere heart. A few days later a young man came back from Siliwangi and received the same challenge as the previous young man to pass through the twin rings with his eyes closed. Because this young man had a very sincere heart, he finally managed to overcome these challenges and finally married the sultan's daughter.

Apart from that, the twin rings are also the gateway to the southern sea or the inhabitants of the southern sea, Ratu Nyi Roro Kidul. Twin rings are believed to be the gateway to the southern sea. In the 6th Hamengkubuwono era, according to local beliefs, there was a special relationship between the sultan and the inhabitants of the southern seas. Many believe that if someone does evil to the palace, they will lose their magic when they pass through the twin rings.

The Twin Ringin was also used as a training ground for palace soldiers to train concentration and dexterity in the Kidul square. One of the agility activities carried out by the palace soldiers was that the palace soldiers practiced horse riding or horse riding skills. Stone, cross-legged archery competition, or Manahan and fighting tigers or robbing tigers. Apart from that, soldiers train their concentration by walking between the twin banyans or what we often hear as *simmer*. This tradition is still believed in today by residents who come to Alun-alun Kidul

to try walking with their eyes closed between the two banyan trees. The myth is that those who succeed in passing the twin ringing will have their dreams come true and if there is a couple who succeed in passing the banyan, they will become a couple that lasts forever. In the palace itself, the tradition of massaging is carried out after the topo mute (no talking) ceremony which is held every One night Suro hopes to get blessings in life.

3.2 Cultural Values of the Myth of the Ringin Twins

3.2.1 The Facts of Human Life

Reality is something very basic. The nature of human life from a cultural perspective is generally divided into three orientations, namely; (1) life is something bad, (2) life is good, and (3) life is bad so it must be changed to be good. First sight; Humans tend to see the essence of life as bad because of experiences in facing difficulties or failure. Second, humans consider the essence of life to be good, a gift that has a positive impact on life. Third, humans see life as a struggle, a process of changing bad into good [12](Koentjaraningrat, 2009: 154-157; Sedyawati, 2014: 188; Tilaar, 1999: 56).

3.2.2 The Nature of Human Works

Culture is the entire work of the human mind. The essence of human work is generally divided into three. First, work as a livelihood. Second, work as a way to gain position or honor. Third, work is the power or force of life's movement to continue working (Koentjaraningrat, 2009).

3.2.3 The Nature of Space and Time

Humans live and reside in the dimensions of space and time. Both are conditions for the growth of human reason and the creation of culture. If there is space and time, then culture will never grow. Humans have various orientations regarding matters of space and time. Orientation: understanding of the nature of life in space and time is divided into three. First, a life oriented towards the past. Second, present-oriented life. Third, a life oriented towards the future [32].

3.2.4 The Reality of Human Relationship with Nature

The universe is an open space where humans live. Nature is the place where humans live starting when they are first born into the world. From this point, the human relationship with nature begins. In general, the nature of human relations with nature can be divided into three patterns. First, humans are subject to natural forces. Second, humans live in harmony with nature. Third humans live to conquer nature[33].

3.3 The Reality of Human-to-Human Relationships

Humans were originally individual creatures, then lived in social entities, thus forming them into social creatures. The structure of society recognizes the existence of certain positions, placing people with positions in a higher hierarchy than ordinary people. Situations like this influence cultural orientations about the nature of human relationships with others. First, humans prioritize vertical relationships. Second, humans who prioritize horizontal relationships. Third, individualistic humans [33].

In this myth, we can find these values reflected in various aspects of the story and the lives of the characters. Based on the data that has been found it will be presented as follows:

Table 2. Research Results Related to Cultural Values in the Myth of the Ringin Twins

No	Cultural Values	Data Citation
1.	The Facts of Human Life	<i>"At that time, the Sri Sultan's daughter was liked by a young man who wanted to marry her. Putri also responded to this even though she didn't like the young man. Finally, the daughter asked the young man to do something that she thought would fail. The young man struggled to carry out this challenge to marry the sultan's daughter".</i>
2.	The Nature of Human Works	<p>1) <i>"The young man answered loudly, "Okay, my daughter will do it for my daughter's sake." "The young man finally walked with his eyes closed past the pavilion to the north of the south square, past the two twin banyans in the middle of the square to the southern pavilion of the south square."</i></p> <p>2) <i>"The Twin Ringin was also used as a training ground for palace soldiers to train concentration and dexterity in the Kidul square. One of the agility activities carried out by palace soldiers is that the palace soldiers practice horse riding or setonan skills., cross-legged archery competition or manahan, and fighting tigers or robbing tigers."</i></p>
3.	The Nature of Space and Time	<i>"While thinking about how to prevent the young man from marrying her, the princess asked the young man for one week to return to the palace and accept the challenge that the princess would give him. As time went on, day by day the princess began to get anxious as the time approached. One week passed and the young man came to the palace to fulfill his promise. ."</i>
4.	The Reality of Man's Relationship with Nature	<i>"Apart from that, the twin rings are also the gateway to the southern sea or the inhabitants of the southern sea, Ratu Nyi Roro Kidul. Twin rings are believed to be the gateway to the southern sea. In the 6th Hamengkubuwono era, according to local beliefs, there was a special relationship between the sultan and the inhabitants of the southern seas. Many people believe that if someone does evil to the palace, they will lose their power when they pass through the twin rings."</i>

5.	The reality of human-to-human relationships	<i>“The massaging tradition is still believed in today by residents who come to the Kidul square to try walking with their eyes closed between the two banyan trees. The myth is that those who succeed in passing the two twin rings will have their dreams come true and if a couple succeeds in passing the twin rings, they will be a couple that will last forever until old age.”</i>
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4.1 Discussion

Based on the results of research related to cultural values in the Ringin Kembar myth, this section will explain in more detail each value raised in this research:

4.1.1 The Facts of Human Life

The nature of human life in the context of myth and culture in Yogyakarta, especially related to Ringin Kembar, can be analyzed through various perspectives that include social values, local beliefs, and human interactions with the environment. Myths that develop in society often reflect the worldview and values upheld by that community. Myths also serve as a tool for understanding the greater forces that influence human life. In a study of myths in Yogyakarta, it was found that the presence of mythological figures provides an understanding of the existence of other forces that live side by side with humans [15]. This creates a framework of understanding that helps society to explain phenomena that cannot be explained rationally. In the context of Ringin Kembar, myths can function as a moral and ethical guide in everyday life.

In a broader context, Yogyakarta, as a region with deep cultural and historical riches, has the potential to integrate local values into city planning and community development. Research shows that UNESCO has encouraged the integration of local culture in sustainable planning, reflecting the importance of cultural values in people's lives [34]. This shows that the essence of human life in Yogyakarta is not only influenced by myths but also by efforts to maintain and develop local culture in a modern context. Overall, the essence of human life in Yogyakarta, especially in the context of Ringin Kembar, can be understood through the interaction between myths, social values, and local cultural influences. Myths not only function as stories but also as guides that shape people's behavior and perspective on life.

The following quote clearly illustrates the true value of human life as reflected in the Ringin Kembar myth: *“At that time, the Sri Sultan's daughter was liked by a young man who wanted to marry her. Putri also responded to this even though she didn't like the young man. Finally, the daughter asked the young man to do something that she thought would fail. The young man struggled to carry out this challenge to marry the sultan's daughter”*.

From this myth quote, it is known that local people do not see the essence of life as something good or bad. Yogyakarta people also do not see the essence of life as a process, or an effort to struggle to make changes. Whatever fate a human experiences is the will of the Almighty Creator. The essence of life is *received in tandem*. This is a philosophy regarding the nature of life of the people of Yogyakarta. The good and bad of fate, as well as the final results of efforts to change fate, are the will of fate.

4.1.2 The Nature of Human Works

The myth of the Twin Ring in Yogyakarta is an example that reflects the relationship between humans and nature as well as the cultural values contained in society. This myth not only functions as folklore, but also as a symbol that connects people with their environment. In this context, myths often act as social controls that regulate individual behavior in society, creating awareness of the importance of maintaining a balance between humans and nature [35]. The

Ringin Kembar myth describes twin trees that are considered sacred and have spiritual power. In many cultures, trees are often seen as symbols of life and connection with nature. This is in line with research that shows that myths function to strengthen humans' relationship with their environment, as well as provide deeper meaning about human existence in this world [15]. This myth also reflects cultural values related to the nature of life and humans' relationship with nature, which is a central theme in many literary works. [18].

Furthermore, this myth can also be seen as a reflection of the social values that exist in society. In the context of Yogyakarta, Ringin Kembar is not only an object of belief but also part of the cultural identity of the local community. This shows how myths can function as a medium to convey important social and cultural values, as well as a means of maintaining local traditions and identity.

Research shows that literary works and myths often interact with each other, whereas myths inspire the creation of literary works that depict the reality of human life [36]. Overall, the Myth of the Ringin Kembar in Yogyakarta reflects the essence of human work which is intertwined with cultural, social, and environmental values. This myth not only functions as a story but also as a tool for understanding and interpreting human relationships with nature and each other, as well as a reminder of the importance of maintaining balance in life [17].

The following quote clearly illustrates the true value of human work as reflected in the Ringin Kembar myth: *"The young man answered loudly "Well my daughter will do it for the sake of it daughter". The young man ended up walking with his eyes closed past the pavilion which is to the north in the south square past the two twin banyans in the middle of the square to the south pavilion of the south square."*

"Twin Ringin was also used as a training ground for palace soldiers to train concentration and dexterity in the south square. One of the agility activities was done by palace soldiers, namely palace soldiers practicing horse riding or horse riding skills stolen, cross-legged archery competition or Manahan and tiger fighting or robbery tiger".

The excerpt from the myth regarding the Masangin tradition, tells about twin banyans which were used as a place for keratin warriors to practice their agility. The soldiers practiced horse riding skills, cross-legged archery competitions, and tiger fights in Alun-Alun Kidul where there are twin banyans. The essence of human work carried out by palace soldiers is called work ethic, namely a view of life-related to the beliefs of a person or group of people which is the basis of enthusiasm for work. The representation of values regarding the nature of human work in the Yogyakarta Palace myth is depicted through ideas in the form of ideas and views of the characters. The essence of human work is also reflected in the behavior or activities that show how they do their work. Apart from that, the noble nature of human work is also reflected in the use of certain equipment to produce goods or other intangible products.

4.1.3 The Nature of Space and Time

The nature of space and time in the Ringin Kembar myth in Alun-Alun Yogyakarta is a concept rich in meaning and symbolism, reflecting the interaction between local culture, history, and the identity of the people of Yogyakarta. This myth not only functions as a traditional narrative but also as an important element in public space planning and sustainable urban development. First, space and time in the context of the Ringin Kembar myth can be seen as representations of deep cultural values. According to Wardhana and Indradjati, Yogyakarta has the potential to integrate cultural values into urban planning, which includes an understanding of space as an entity that is not only physical but also symbolic. [34]. The myth of the Twin Rings, which symbolizes unity and balance, serves as a reminder of the importance of maintaining a harmonious relationship between humans and nature, as well as between the past and the present.

Second, the concept of space in this myth is also related to people's understanding of place and identity. Sari et al. emphasized that the collaboration between tourism and cultural preservation in Yogyakarta is greatly influenced by the public's perception of public space, which in this case includes Yogyakarta Square as the center of cultural and social activities (Sari et al., 2020). Public open spaces such as the Alun-Alun are not only places to gather but are also spaces that hold history and deep meaning for the community [37].

Furthermore, time in the Ringin Kembar myth can be seen as a repeating cycle, reflecting society's understanding of change and continuity. Samaratunga said that Yogyakarta has a philosophy of imaginary lines connecting various important points in the city, which also reflects the passage of time and history [38]. In this context, the Ringin Kembar myth functions as a link between generations, reminding people of the importance of preserving cultural values inherited from their ancestors. Finally, the understanding of space and time in this myth also has implications for the development of spatial planning policies in Yogyakarta. Setiawati pointed out that urban space in Yogyakarta must consider cultural and historical aspects in every planning. Thus, the Ringin Kembar myth not only becomes part of the cultural narrative but also functions as a guide in creating a sustainable and meaningful space for society. The following quote clearly illustrates how the true values of space and time are reflected in the Ringin Kembar myth:

"While thinking about what to do to prevent this young man from marrying him, the princess asked the young man for one week to return to the palace and accept the challenge that the princess will give. Time kept running. Day by day the princess began to get anxious as the time approached. One week passed and the young man came to the palace to fulfill his promise."

Based on the myth quote above, the orientation of the nature of space and time in human life in the myths of the Yogyakarta and Surakarta Palaces is presented through the life philosophies of the characters. Space and time are both boundaries and medium, the background for events. This philosophy of life regarding the meaning of space and time radiates from the characters' ideas and attitudes in responding to problems. This philosophy is also reflected in the characters' behavior in resolving disputes, disputes, or hostility. This basic understanding of the value of space and time is the basis for finding solutions to the conflicts they experience. Overall, the nature of space and time in the Ringin Kembar myth in Alun-Alun Yogyakarta reflects the complex interaction between culture, history, and community identity. This myth not only functions as a symbol but also as a basis for planning sustainable public spaces, strengthening the relationship between people and their environment.

4.1.4 The Reality of the Human Relationship with Nature

The nature of the relationship between humans and nature in the context of the Ringin Kembar myth in Alun-Alun Yogyakarta can be understood through various dimensions which include cultural values, ecocriticism, and local wisdom. The myth of the Ringin Kembar, which is part of Yogyakarta's cultural heritage, depicts a symbiotic relationship between humans and nature, where the twin trees are considered a symbol of life and sustainability. In this context, humans are not only the masters of nature but also an integral part of the ecosystem that must be protected and respected.

First, the relationship between humans and nature in this myth reflects deep cultural values. Yulsafli Leafy [39] explained that in many folk tales, there are values that teach humans to love and use nature wisely. This is in line with Rahayu's view [7], which shows that humans are often trapped in anthropocentric attitudes, which can lead to environmental damage. In the context of Ringin Kembar, this myth reminds people of the importance of maintaining a balance

between human needs and preserving nature.

Furthermore, the local wisdom contained in the Ringin Kembar myth also shows how traditional society has a harmonious relationship with nature. Darusman Darusman [22] noted that people who have local wisdom tend to behave ethically towards the environment, respecting the unity of life between humans and nature. This can be seen in the ritual practices carried out around the Ringin Kembar tree, where the people of Yogyakarta perform ceremonies as a form of respect for nature. From an ecocritical perspective, the relationship between humans and nature in this myth can also be analyzed through the existing narrative.

Research by Dewi Goddess [4] shows that contemporary literature often reflects the complex relationship between humans and the environment. In this case, the Ringin Kembar myth serves as a reminder of human responsibility towards nature, where every human action has an impact on the ecosystem. This is in line with Dodunia's view [40], which emphasizes that humans must manage nature in a way that is not destructive, but rather sustainable management.

Finally, the Ringin Kembar myth also contains a moral message that is relevant in a modern context. This myth invites people to reflect on their relationship with nature and avoid excessive exploitation. In this context, Satria Because [5] emphasizes the importance of human awareness as part of nature that must be protected. Thus, this myth not only functions as a story but also as a guide for human behavior in preserving the environment.

The following quote clearly illustrates the true value of human relations with nature as reflected in the Ringin Kembar myth: *"Apart from that, the twin rings are also a gateway to the southern sea or South sea inhabitant Ratu Nyi Roro Kidul. Twin rings are believed to be the gateway to the southern sea. In the 6th Hamengkubuwono era, according to local beliefs, there was a special relationship between the sultan and the inhabitants of the southern seas. Many believe that when someone does evil to the palace, they will lose its magic when it passes through the twin rings."*

Based on the excerpt from the mythical story above, the Yogyakarta people's view of life and the nature of human relationships with nature are depicted through the ideas, way of life, and tools of life that are reflected in noodles. Apart from that, the description of the Ringin Kembar myth in the Yogyakarta Palace regarding the philosophy of human relations with nature is also expressed narratively by the author of the myth. The characters in these mythical stories are carriers of noble moral messages. As depicted in the myth, it is assumed that initially, humans could only submit to the mighty power of nature. In its development, over time and knowledge, they assume that humans must try to find harmony in life with nature.

Overall, the nature of the human relationship with nature in the Ringin Kembar myth in Alun-Alun Yogyakarta reflects deep cultural values, local wisdom, and ecological responsibility. This myth invites people to respect and protect nature as part of their identity and continuity of life.

and) The reality of human-to-human relationships. The nature of human-human relationships in the context of the Ringin Kembar myth in Yogyakarta Square reflects rich and deep social interactions, which are intertwined through traditions, culture, and values held by the local community. The myth of the Twin Ringin, which is rooted in the beliefs of the people of Yogyakarta, tells the story of two banyan trees standing next to each other, which are considered a symbol of the relationship between humans and spiritual powers. In this context, the banyan not only functions as a physical element in public space but also as a symbol that connects individuals with wider communities and traditions.[41].

Alun-Alun Yogyakarta, as a public space, functions as a meeting point for residents and visitors, where various social and cultural activities take place. This space is not only a gathering place but also an arena where cultural values and traditions, such as rituals and celebrations, are

expressed. For example, the Masangin tradition, which involves a spiritual journey around Ringin Kembar, reflects how the community integrates cultural beliefs and practices in their daily lives [42]. Apart from that, Alun-Alun also functions as a space to strengthen the collective identity of the people of Yogyakarta, where interactions between individuals create a sense of togetherness and solidarity [10]. In the context of revitalization and development of public spaces, the Yogyakarta government has made efforts to maintain and maintain existing cultural values, including those related to the Ringin Kembar myth. This effort can be seen in the arrangement and revitalization of the Alun-Alun which aims to create an environment that supports positive social interactions and strengthens relationships between residents [34].

The following quote clearly illustrates the true value of human-human relationships as reflected in the Ringin Kembar myth: *“The Masangin tradition is still believed in today by residents who come to the Kidul square to try to walk with their eyes closed between the two banyan trees. The myth is that he managed to get through the twin rings His dream will come true if a couple succeeds in passing the banyan tree. They will be an eternal partner until old age.”*

Based on the quote from this myth, human-human relationships can be seen in the activities of people who try the Masangin tradition. The culture contained in the myth of the Yogyakarta Palace has inherited cultural values that are worth preserving. Yogyakarta people see that the nature of human relations with humans is oriented towards the second pattern, namely humans who prioritize horizontal relationships or with each other. The people of Yogyakarta are identified as egalitarian people. They have equality with each other. Therefore, interaction between fellow residents is very good.

Thus, Yogyakarta Square not only functions as a physical space, but also as a symbol of human-human relationships that are intertwined through mutually reinforcing traditions, beliefs, and cultural values. Furthermore, this relationship also reflects the dynamics between society and the environment, where the existence of the banyan tree as a sacred natural element shows the importance of maintaining a balance between development and cultural preservation. In this context, the Ringin Kembar myth is a reminder of the importance of harmonious relationships between humans, culture, and nature, which is the essence of the life of the people of Yogyakarta.

5 Conclusion

The Yogyakarta Palace is a historical heritage in which there are several myths believed by the people around the palace, one of which is the Myth of the Ringin Twins. This study found five representations of cultural values, namely representations of the nature of human life, the nature of human work, the nature of space and time, the relationship between humans and nature, and the relationship between humans and humans. The context of representation does not see the nature of life as something good or bad. Yogyakarta and Surakarta people also do not see the essence of life as a process, or an effort to struggle to make changes. Whatever fate a human experiences is the will of the Almighty Creator. The essence of life is received in tandem. This is a philosophy regarding the nature of life of the people of Yogyakarta and Surakarta. The good and bad of fate, as well as the final results of efforts to change fate, are the will of fate. Representation of human work. Called work ethic, namely a view of life related to the beliefs of a person or group of people which is the basis of enthusiasm for work. The representation of values regarding the nature of human work in the myths of the Yogyakarta and Surakarta Palaces is depicted through ideas in the form of ideas and views of the characters. The orientation of the nature of space and time in human life in the myths of the Yogyakarta and Surakarta Palaces is presented through the characters' philosophies of life. Space and time are both boundaries and

medium, the background for events. This philosophy of life regarding the meaning of space and time radiates from the characters' ideas and attitudes in responding to problems. The essence of humans' relationship with nature is depicted through ideas, ways of life, and living equipment that are reflected in noodles. Apart from that, mythical depictions in the Yogyakarta and Surakarta Palaces regarding the philosophy of human relations with nature are also expressed narratively by mythical story authors. The characters in these mythical stories are carriers of noble moral messages. The relationship between humans and humans, the culture contained in the myths of the Yogyakarta and Surakarta Palaces bequeaths noble moral values that are worth preserving. Yogyakarta and Surakarta people see that the nature of human-human relationships is oriented towards the second pattern, namely humans who prioritize horizontal relationships or with each other.

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