



***Egyptian Magic in Java* by Om Hao: History, Spirituality, and Magical Realism**

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ABSTRACT: The fusion of magical events in modern society is generally influenced by the historical and spiritual aspects of human psychology. The relationship between the fusion of magical contexts with the two paradigms is still not fully understood by people who rely on scientific thinking and reasoning. The ultimate goal of this study is to elaborate on the historical, spiritual, psychological aspects of humans, and magical realism in *the Novel of Egyptian Magic in the Land of Java*. The problem that arises in this novel is how the historical, spiritual aspects of human psychology can be the dominant factor to influence the construction of the elements of magical realism contained in *the Egyptian Magic Novel in Java*. This research approach was carried out using the qualitative approach of Hermeneutics and Semiotics. The data of this study is a unit of sentence or paragraph in a novel. The data collection technique is carried out by reading and recording techniques. The data analysis technique is carried out with a content analysis technique that includes three stages, namely data reduction, data presentation, verification and conclusion. The results of the study show that there are several aspects of magical realism indicated on the cover of the book and the entire storyline contained in the novel, the historical aspects found include the history of Dutch colonialism in Indonesia, the spiritual aspects of human psychology include human psychological spirituality towards life, towards death, and towards reality, while the implications of this research become a critical discourse and can provide a complex understanding of The extent to which elements of magical realism can be seen in the historical and spiritual aspects of human psychology, in relation to that, this research can involve views from other literary fields such as literary sociology, literary psychology, and literary anthropology.

KEY WORDS: Spiritual, History, Magical Realism, Literary Semiotics, Hermeneutics

1. INTRODUCTION

Literature is an art form that is expressed by the human mind and feelings with the beauty of language, the originality of ideas, and the depth of the message. Novels, as part of literary works, are stories in the form of prose that are quite long and review daily life (Al-Ma'ruf & Farida, 2021; Raharjo & Nugraha, 2022). A novel is a totality that has parts, elements that are closely related to each other and mutually beneficial (Nurgiyantoro, 2019:22). The advantage of a novel as a typical work of fiction is the ability to convey the problem in full and create a world. Moreover Nurgiyantoro (2019:11) It also explains that fictional works offer a world, a world that contains idealized life models, an imaginative world built through various elements such as events, plots, characters, settings, points of view, and others that are imaginative. In its development, the imaginative world presented by the novel is not only limited to displaying reality. Some literary works in the context of novels actually display real elements with the fantastic in a subtle and harmonious way, as seen in the school of magical realism.

Magical realism can be interpreted as a major trend in literature, first proposed by Frans Roh in 1952. This genre links between the understanding between fairy tales, myths, and legends, which, in their presentation, are traditionally presented in modern literature (Yudono, 2023). In other words, magical realism can be termed a genre that is closely related to myths, legends, and, fairy tales, within society (Nastikaputri & Ardi, 2022). The genre is inseparable from the historical and cultural background of the people who grew up around it, magical realism often presents collective experiences and local history through symbolic and narrative full of cultural elements. History can be interpreted as a genre in literature that usually tells more about political ideology issues (Taum, 2020). It can also be said to be a genre that makes the factual side of the past, as a basic foundation that is then realized in the linguistic imagination (Rohman & Wicaksono, 2018). In other words, history is a literary genre that has a tendency to depict the political side and facts of the past. In magical realism, the irrational dimension is often related to the spiritual which is often depicted naturally through the lives of its characters. The spiritual dimension blends seamlessly between the rational and the irrational, thus strengthening the magical atmosphere based on the social and cultural realities of society (Prayogi, 2021; Wijaya & Lestari, 2024).

Spiritual can be interpreted as the ability or energy of humans, in questioning the way to obtain the source of human energy (Saefurridjal, 2025; Tasmara, 2006). Psychological spirituality can be interpreted as a science that places spiritual aspects in the way people think or behave, so that they believe in an uncertain hope, in order to create a sense of security and avoid fear (Sutiah, 2020). In other words, psychological spirituality emphasizes a human mechanism in interpreting his fears and worries about beings on the same level as the goddess. An aspect that includes inner life, idealism, attitudes, thoughts, feelings and expectations towards a transcendent figure who is considered to be powerful (Rick, 2022). Spirituality also includes how individuals express their relationship with that transcendent figure in life. This expression is manifested in the form of rituals or spiritual routine activities carried out by individuals (Putri, 2020).

This research tries to analyze the historical, spiritual and also magical realism sides that are produced and contracted in the short story "*Egyptian Magic in the Land of Java*". This novel was chosen as the object of research material because it can be seen that there is a tendency of the author to present things, images, and symbols that are magical, irrational, spiritual, and understanding that grow in the community environment. This novel has combined and modified realism, spiritual, and historical by incorporating magical beliefs in its storytelling style. Thus, the novel of *Egyptian Magic in Java* is not only a mere entertainment medium, but presents a unique perspective related to history and spirituality, which is analyzed through the perspective of magical realism. Historical and spiritual elements are interpreted as part of reality mixed with the dimension of nonreality.

II. METHOD

Historical, spiritualist, and magical realism research are included in qualitative research on hermeneutics and semiotics. The hermeneutic method is relevant to interpret the meaning behind the text, while the semiotic method is used to interpret on the sign system in a literary context. Related to this, hermeneutics is a method of text interpretation that emphasizes the researcher's argument used to trace the meaning implied in the quotation, while the semiotic method is used to analyze the symbols between mythical, historical, and spiritual, which are related to humans (Ratna, 2012; Ricoeur, 2021). According to Roland Barthes (in Lantowa & Marahayu, 2017:127) explained that in the semiotic context, meaning is divided into two types, namely connotation and denotation. The meaning of Connotation, can be interpreted as the meaning of connecting one text with another, meaning meaning that is not in the dictionary, but certain areas that make up the text. Meanwhile, the meaning of denotation can be interpreted as the true meaning of the text. The role of connotations in Roland Barthes' semiotics is as marked by a sign that is, denotation.

The data obtained from this study is in the form of narrative descriptions and sentence quotes about history, magic, and spirituality. The data source used is in the form of quotes from the novel *Egyptian Magic in Java* by Hao. The data collection techniques used are reading techniques and recording techniques. Reading techniques are carried out by reading the entire content of the novel repeatedly and recording the parts that are in accordance with the focus of the study. The analysis technique used is a content analysis technique, by describing the results of the findings. Based on the theory of magical realism, history, and spirituality, the stages are carried out, namely in the 1) *Data reduction* Analyzing data findings from the novel *Egyptian Magic in Java* related to magical, historical, spiritual realism in the novel, 2) *Data presentation* by interpreting the findings, 3) then *Data verification* by drawing conclusions about the research conducted (Miles, 2013:31-32).

III. RESULTS

1. Magis Realism

This research was conducted to explore and investigate Wendy B. Faris's theory in the analysis of magical realism which includes four aspects, namely: 1) the element is not reduced (Irreducible Elemen), (2) The Phenomenal World (Phenomenal World), (3) unresolved doubts (Unsettling doubt), (4) mixed nature (Marging realism) (5) confusion over time, space, and identity (Disruption of Time, Space, and Identity) (Arisandi, 2024; Faris, 2004; Febryani, 2024). Based on data analysis, there have been a number of things that can be discovered. The results and findings of the research will be explained in an inductive form, starting with presenting findings according to the focus of the research; theoretical discussions are complemented by interpretation; Then it ends with a form of research conclusion.

A. Book Cover Realism

In the Novel of *Egyptian Magic in Java*, magical realism can be recognized from the cover. On the cover of the book is depicted with a tiger covered in white clouds, beside it is a depiction of a Dutch soldier, behind the soldier there are two figures resembling wolves, one human resembling a wolf, and the other a wolf wearing a mask or typical Egyptian clothing. Behind it is a pyramid, a wolf figure wearing Egyptian attributes stands around the pyramid. The four figures were busy facing a lit lantern.



Figure 1. Cover of Egyptian Magic Book in Java

In figure 1, which is the cover of the book, it is found that there is an oddity that violates the boundary between relation and non-reality. By being marked by the form of a half-wolf human figure, one of which uses ancient Egyptian attributes, it is a picture of dishonesty from the heart of man. The werewolf figure does not wear any attributes, it is a picture of infinite human lust. Then the pyramid is a picture of the center of human crime that allows the emergence of other crimes. Dutch soldiers describe humans who like to do damage to their surroundings or themselves. Man with his back to the lantern is a picture of man's submission to his creator. A white tiger next to a lantern represents a protector for humans to fight the darkness. Then the lantern is depicted as a figure of God or truth. Finally, the skull near a half-wolf man wearing the attributes of ancient Egypt is a depiction of the adverse impact when humans enter the darkness. The bad effects referred to here are death or judgment after death.

The depiction of light lanterns as a form of truth gives rise to ambiguous meanings that can be understood from many different sides. This is in line with the opinion Damian (2022) in his research entitled "The Metaphor of Light: Perspectives on Conceptual Metaphors" which explains that literary discourse is a medium full of perception metaphors. This means that the nuances interpreted in literary works always provide exploration beyond the literal meaning, thus emphasizing the potential of visual perception skills. The nature of the lantern of light in literary discourse is to capture the value of hope associated with resistance to the spiritual, psychological, and cultural chaos triggered by misfortune. Therefore, the use of the concepts of darkness and light in light lanterns can be a means of gaining insight in building new meanings of certain events, so that they can reveal the potential of meaning beyond the meaning captured by the senses. The taking of the meaning of human lust is based on the wolf, as the wolf becomes a symbol of human bravery because it represents basic instincts, predatory tendencies, and uncontrollable forces in the human psyche, while the pyramid that has the meaning of evil arising from other evils is based on the shape of a pyramid that tapes from the bottom up so that it is related to the symbol of control from top to bottom (Eisler, 2023; Krajewski, 2022).

Furthermore, the taking of the meaning of Dutch soldiers who like to do damage, it was adopted from the long history of the Indonesian nation which was colonized by the Dutch for 350 years. During the colonization, it was shown about the cruelty of the Dutch in treating indigenous people. Therefore, the meaning of The cruelty of the Dutch Soldiers gave trauma and memories to the Indonesian people, one of which was Om Hao, as the author in Novel Egyptian Magic in Java. According to Hat (2014) Explaining the process of representation carried out by individuals can be caused by cognitive experiences that spontaneously give rise to meaning, and these cognitive experiences can be obtained from studying various literature. Then, the taking of the meaning of the tiger stealth as a human protector, based on the history in the Lolodoyo Forest, East Java from Prince Prabu in the Chronicle "Pusaka Kyai Pradah" explains that the tiger is to protect the heritage, while in West Java the white tiger stealth is identical to the guard of Prabu Siliwangi. Thus, the meaning of the white tiger was adopted from various cultures (Ahmad, 2022; Herwansyah, 2024; Setyawan, 2023).

B. Magical Realism in Story Text

1) Irreducible Element

An Irreducible Element can be interpreted as an Irreducible Element is a part that cannot be explained by relational logic. The magical element in the Irreducible Element aspect is usually closely related to magical objects, magical sounds, the place where magical events occur, and the characteristics of characters who have special abilities that cannot be understood by logic (Faris, 2004; Hassan & Safei, 2023; Nurlaela & Qadriani, 2021). In the Book Egyptian Magic in Java,

the Irreducible Element is influenced by the cultural aspects brought by the author in imagining his story. The findings on the Irreducible Element are described in Table 1.

Table 1. Irreducible Element in Egyptian Magic Books in Java

No	Data	Influence	Category	Code
1	<i>The sands formed a lump of earth resembling a monster, destroying everything in sight in the desert.</i>	Culture Dinamisme	Legend	SMDJ.01/IE/01
2	<i>The warrior thought that the magic that had been obtained should be written and collected into a magic book so that it would be immortal</i>	Dinamisme	Myth	SMDJ.02/IE/12
3	<i>Haka is believed to be a protective spirit by the Egyptian Society</i>	Animism	Myth	SMDJ.02/IE/19
4	<i>Warriors create Sekhem sticks that are thought to have magical powers</i>	Dinamisme	Myth	SMJ.02/IE/20

Description: SMDJ (*Sihir Mesir Di Tanah Jawa*), data, IE (Irreducible Element), page.

By Date: 1 Aspects *Irreducible Element* in the book *Egyptian Magic in Java* influenced by the existence of a culture or belief in dynamism. Dynamism can be interpreted as a belief in the environment that has magical powers. It was shown when a lump of earth resembled a monster and attacked the desert surface. In this context such power cannot be explained scientifically, except for people who believe in it. According to Hermansya (2025) Elements *Irreducible Element* arises due to cultural factors that are the source of the author's imagination. In this case, there are cultural aspects that affect the beliefs of the community that still hold fast to the legends of the ancestors.

Based on Data 2, the aspect of the *Irreducible Element* in the book *Sihir Egypt in Tanah Jawa* is influenced by the existence of a culture or belief in dynamism. It is characterized by the belief that magic must be written down and collected so that it remains eternal in power, so that it can be passed on to the next generation.

Based on Data 3, the aspect of the *Irreducible Element* in the book *Egyptian Magic in Java* is influenced by the existence of Animist culture or beliefs. Animism is represented in the form of the Spirit, which is thought to protect its owner. This culture is heavily influenced by the beliefs of our ancestors.

Based on Data 4, the aspect of the *Irreducible Element* in the book *Egyptian Magic in Java* is influenced by the existence of Dynamism culture or beliefs. It is characterized by the belief in a stick that has supernatural powers, usually used by the leader of a tribe. The Shekhem rod does not only symbolize strength, but also symbolizes power that has strong authority over subordinates.

2) Phenomenal World

Faris (2004:14) interpreting the phenomenal world here as an empirical world that can be tested for truth, what is presented has a reference to the real world or the life experiences of many people. In other words, the phenomenal world in literary works has a connection to actual events. The following are the findings from Phenomenal World In the novel *Egyptian Magic in Java*.

Table 2. Phenomenal World in Egyptian Magic Books in Java

No	Data	Influence	Category	Code
1	<i>wars that darken the sky and storms come with waves that sink ships</i>	Historical	Politics	SMDJ.01/PW/131
2	<i>sudden change in weather; Brend's journey home took longer than he left then he got lost in the forest and lost his way</i>	Nature	Disaster	SMDJ.02/PW/99

Description: SMDJ (Sihir Mesir Di Tanah Jawa), data, PW (Phenomenal Word), Page.

Based on **Data 1**, *Phenomenal World* found narrative aspects that represent the history of wars between humans using black magic. It is said that the sky is black in a war situation. It is a depiction of the tense situation of human preservation, which is more influenced by politics. For example, such as the struggle for territory in the ocean. The storm that suddenly came was attributed to the situation of humans attacking each other. The tidal waves are a narrative that represents a cannon bullet hitting the ocean.

Based on **Data 2**, *Phenomenal World* found narrative aspects that represent the workings of nature that are difficult for human beings to predict. This causes a disaster that is destructive and dangerous. For example, Brend gets lost in the forest and the direction of the direction describes his helplessness as a human face to nature.

3) *Unsettling Doubt*

Faris (2004:17) explains that before the reader categorizes the elements in the novel as non-reducible elements, it is possible that the reader has doubts about two understandings that cannot be explained rationally. The unresolved doubts that occur when it comes to selecting text into an irreducible element. Because of the meeting between reality and magic, it can cause doubts for readers. It is as if thrilling, frightening, fascinating things can appear, which then form a doubt whether they are real or unreal. This doubt arises due to the clash between the rational and the irrational, the logical and the illogical, between the cultural system that exists in the narrative of the story and the cultural system of the reader (Dewojati & Wulandari, 2022; Mustafidah & Nurmalisa, 2022; Final, 2023). This doubt according to Faris (2004) Due to the implicit clash of cultures in the narrative due to different belief systems, some readers in a number of cultures will feel hesitant to make categorizations, depending on their respective narrative beliefs and traditions. Novel Egyptian Magic in the Land of Java Works Om Hao et al are intended for 17+. Readers will at least experience doubts when facing a number of characters that Om Hao et al appear in their writing. Aspects Unsettling Doubts will be experienced by readers when following the story journey in each existing short story title. Findings on the elements Unsettling.

Table 3. Unsettling Doubt in Egyptian Magic Books in Java

No	Data	Influence	Category	Code
1	<i>There are only two powers in the world, the sword and the spirit, the sword will always be defeated by the spirit</i>	Animism and Dynamism	Myth	SMDJ.01/UD/30
2	<i>The spirits of the dead witches were still haunting, the spirits giving a message to Deandles</i>	Animism	Myth	SMDJ.02/UD/66
3	<i>Brend was dealing with a white tiger with a very large size, the white tiger looked docile when approached by Brend.</i>	Animism	Myth	SMDJ.03/UD/101
4	<i>Brend and the Native hide when they see a werewolf figure</i>	Animism	Myth	SMDJ.04/UD/147

Description: SMDJ (Sihir Mesir Di Tanah Jawa), data, UD (Unsettling Doubt), Page.

Based on **Data 1**, *Unsettling Doubt* was found to have a narrative aspect that shows a correlation between the element of *Unsettling Doubt* and ancestral beliefs spread in society. As quoted above, it describes the combination of a realistic world with a magical world. This statement brings to light a fact of reality that a Spirit can defeat the sword. Thus, there is a clash between something that is reductive and cannot be reduced, so that the reader will feel doubtful when understanding it.

Based on **Data 2**, *Unsettling Doubt* was found to have a narrative aspect that shows a correlation between the elements of *Unsettling Doubt* and ancestral beliefs spread in society. The depiction of the above quote shows a spirit that seems to be able to die as a human being. This creates two contradictory things that seem to be interconnected, for example, the spirits of dead witches wandering.

Based on **Data 3**, *Unsettling Doubt* found a narrative aspect that shows unrealistic facts about wild animals, namely white tigers. According to Sundanese cultural beliefs, the white tiger is described as an animal that does not attack humans and as a protector. These two contradictory things raise doubts for the reader.

Based on **Data 4**, *Unsettling Doubt* found a narrative aspect that shows that the appearance of a wolf is depicted as resembling a human. If understood in human logic, it would feel absurd. In other words, the figure of a werewolf is a depiction of a fictional creature that makes the world of reality and non-reality clash with each other.

4) *Marging Realism*

According to Faris (2004:21) and Pamungkas (2022) Respresnation of Marging Realism (The Mixed Realm) is a narrative that shows the mixture of real and magical elements in one whole sense. On characters marging realism, the magical world (which pertains to traditional beliefs) fuses with the real world (related to the modern) without any clear boundaries so that the two are naturally aligned and accepted as part of the reality that occurs.

Table. Marging Realism in Egyptian Magic Books in Java

No	Data	Influence	Category	Code
1	<i>At last she saw the old man standing with his back to him in the corner of the room</i>	Animism	Myth	SMDJ.01/MR/10
2	<i>The white tiger wants to help Brend find his way home?</i>	Animism	Myth	SMDJ.02/MR/102
3	<i>The natives seemed confident that they could fight the werewolves.</i>	Animism	Myth	SMDJ.03/MR/151
4	<i>The old man was the one who treated the native's wounds superficially. So that he healed</i>	Animism	Myth	SMDJ.04/MR/156

Description: SMDJ (*Sihir Mesir Di Tanah Jawa*), data, MR (Marging Realism), Page.

Based on **Data 1**, *Marging Realismt* found narrative aspects that show the relationship between the real world and the supernatural, as evidenced by the interaction between real humans and supernatural beings. So it features a storyline about a mysterious old man's encounter with Napoleon's soldiers.

Based on **Data 2**, *Marging Realismt* found a narrative aspect that shows the relationship between mythical creatures that are believed by the community to meet humans, it indicates a merger of the real world with the supernatural world. Strengthened by a storyline that illustrates that the figure of the white tiger plays an important role in showing the way home for humans, so it can be said that this data contains *Marging Realism*.

Based on **Data 3**, *Marging Realismt* found narrative aspects that show the relationship between human resistance to supernatural beings. It proves that both humans and supernatural creatures, in the form of werewolves, are placed in the same world even though the dimensions of the two are different. The storyline shown is about the belief of the native in defeating the werewolves.

Based on **Data 4**, *Marging Realismt* found a narrative aspect that shows a combination of the real world and the supernatural world. Strengthened by the role of an old man who heals native wounds in a supernatural way. The treatment process is of course included in the category of interaction, which indirectly connects two different worlds.

5) *Disruption of Time, Space, and Identity*

Faris (2004:23) In theory, it says that the concepts of time, space, and identity will be violated in an event. This is characterized by a contradiction with reality, the presence of anomalous events that cannot be reached today by human intellect so that it will destroy the concept of space, time, and identity itself.

Table. Disruption of Time, Space, and Identity in Egyptian Magic Books in Java

No	Data	Influence	Category	Code
1	<i>Brend is thrown into the not-so-distant future, just a few months away.</i>	Time Dimension	Anomaly	SMDJ.01/DSI/100

2	<i>the rebels shot at him, then Brend was taken into the Lorong which connected with the actual time of Bend's miraculous gunshot wound</i>	Time Dimension	Recovery	SMDJ.02/DSI/258-259
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Description: SMDJ (*Sihir Mesir Di Tanah Jawa*), data, DSI (Disruption of Time, Space, and Identity), page.

Based on **Data 1**, *Disruption of Time, Space, and Identity*, it was found that aspects of the narrative represent the way humans take into account phenomena that are considered unreasonable, namely humans jumping time to the future. It is strengthened by the argument of several experts who explain that the speed of light can make time slow. It evokes imagination and reality.

Based on **Data 2**, *Disruption of Time, Space, and Identity*, it was found that aspects of the narrative represent the way humans take into account phenomena that are considered unreasonable, namely humans jumping time from the future back to the present time. Different time transitions automatically make the human condition return to the time at the beginning before jumping over time.

2. History in the Novel of Egyptian Magic in Java by Om Hao

A. Forms of Colonialism of Superpowers

The historical values shown in the novel *Egyptian Magic in the Land of Jawa* by Om Hao, when viewed from a social point of view, have a tendency to the strong desire of the colonizers to control and monopolize the resources owned by the superpower. The various characters or traits of Napoleon Bonaparte are based on characteristics in the real world. The depravity shown by Napoleon not only provoked hatred from the aggrieved party, but also gave rise to the struggle of the indigenous people. The form of colonialism in the Novel Magic of Egypt in Java by Om Hao can be understood in the events when after the French Revolution, Napoleon Bonaparte formed an army on a large scale consisting of 1000 fully armed troops. This colonization was supported by various allied countries, such as Austria and the Netherlands. Although in the end the Netherlands is a country that will be conquered. Napoleon Bonaparte's ambition to colonize Europe, took place August 1-2, 1798. A year later, 1803-1815, Napoleon Bonaparte was involved in a war with the Europeans, the war was carried out to raise funds so that he could buy war equipment in the future. Napoleon's last years In October 1815, Napoleon was exiled to the remote British-controlled island of Saint Helena, in the South Atlantic Ocean.

B. Formation of the VOC Organization

Historical values that can be seen from a social perspective about the history of the formation of the VOC, including greed so as to ignore other problems. Corrupt VOC officials raised fatal problems such as Fort Batavia which was considered an uninhabitable settlement and also the drainage of the city, which caused major floods in each rainy season. The Vereenigde Oostindische Compagnie (VOC) was an organization resulting from the union of several trade unions in the Netherlands, formed in 1602. The VOC was formed with the aim of avoiding unfair trade competition among traders. Behind that goal, the Dutch also had a desire to have spices at high prices. The VOC experienced for several years, until on December 31, 1799, the organization was dissolved due to corruption problems, increasing debt burdens, and blockage of canals.

C. Construction of Panarukan Road

The historical value shown in Daendels' leadership during the construction of the road connecting Anyer to Panarukan, is related to his ambition that cannot tolerate indigenous human rights. Therefore, during the construction of the road, it actually caused various sufferings that were considered cruel by the natives. Under Daendels' leadership, a road stretched from Anyer to Panarukan. In the process of its construction, Daendels involved his power and authority, due to insufficient funds, and then he took advantage of compulsory labor and forced the natives to work hard. The way of leading Deandles has led to the exploitation of human resources to achieve colonial interests.

D. Grounding of Surosowan Palace

The historical values shown in the *Egyptian Magic Novel in the Land of Java* are closely related to the slaughter of humans, it is the most terrible problem because it causes casualties such as children and the elderly. The content of other historical values shows that a genocide is more triggered by a strong desire to control territory. In 1808 the Surosowan Palace was genocided on a large scale by the Dutch under the leadership of Daendels. At that time Daendels used his political strategy, to overthrow Sultan Muhammad bin Muhammad Muhyiddin Zainussalihin by sending 3,200 fully armed soldiers and confiscating 500,000 Guilders (the Dutch currency used for several centuries). The siege of the Sultanate of

Banten is part of the plan prepared by Daendels to carry out the construction of the Groto Postweg, the Anyer-Panarukan Highway, and the Military War Port in the Sunda Strait of Ujung Kulon.

E. New Sultan

The historical values depicted in the appointment of the New Sultan for the sultanate of Banten in the Novel of Egyptian Magic in the Land of Java, among others, are closely related to the intimidation of power and terror of Daendels in imposing foreign cultures on the life of the palace and issuing a rule on "Ethics and Ceremonies" the rule was made for the purpose of degrading the sultanate of Banten. In the context of the depiction of the intimidation of power, another historical value shown also concerns the resistance of the Sultan family against the Dutch. After committing a scorched earth against the Sultanate of Banten, namely deposing Sultan Muhammad bin Muhammad Muhyiddin Zainussalihin, Daendels then appointed Sultan Baru, a Crown Prince named Prince Ratoe Alioedien to submit to the Dutch. In the agreement made by Daendels for the New Sultan of the Sultanate of Banten, it was stated that all government decisions would be under the command of the Dutch without any interference from other parties, especially Prince Ratoe Alioedien. The treaty document was made on November 27, 1808 under the name of the archive *Staat Der Nederlandsche O. I. Bezittingen, Onder het Bestuur Van Den Gouverneur Generaal Deandels, In Het Twede Stuck Der Bijlagen O. S. No. 4.*

F. Sultanates of Yogyakarta and Surakarta

The historical values shown in Daendels' cruelty to the sultanates of Yogyakarta and Surakarta are closely related to the cultural and ideological imposition of the indigenous people, thus distancing the Sultans of the archipelago from the Dutch. From this, it can be said that the historical value shown about the figure of the colonizer is as a collection of people who cannot respect laws, customs, and punishments that are considered arbitrary. Daendels' atrocities during the colonization of Indonesia were not only felt by the sultanate of Banten, but also by the sultanates of Yogyakarta and Surakarta in the social and economic fields. Daendels made a rule for the rulers of the archipelago to merge several regions into the Dutch colonial government, with the aim of gaining profits in increasing internationally traded crops. All natives were obliged to hand over all their crops to the Dutch colonial government. The rules of the daendels were influenced by the French Revolution which was anti-Feudalism, so that it created resistance and hatred from the Kings in the archipelago.

3. SPIRITUAL

This expression is manifested in the form of rituals or spiritual routine activities carried out by individuals (Faridah, 2021) Spiritual can be interpreted as human dependence on something that is not yet or unrealistic. The spiritual in question does not contain the meaning of religion, but is interpreted as the core of humanity and as a source of the meaning of life and the potential of various extraordinary human abilities and noble traits (Akmaliyah, 2021; Dedek Pranto Pakpahan, 2021).

A. Human Spirituality Towards the Center of Life

Humans are entities from the energy center of the universe. The human soul and thought have a connection and a factor in every behavior they show. The condition of the human mind is the basis of the human way of interpreting things. This is the basis of human nature as a harmonization of ways of thinking and acting (Muthohar, 2014). However, the basis of this trait is eroded by the existence of ego and dissatisfaction that continues to grow in humans due to their social scope. Here are some quotes that show this.

Table. Human Spirituality Towards the Center of Life in Egyptian Magic Books in the Land of Java

No	Data	Influence	Category	Code
1	<i>Napoleon Bonaparte's ambition was to conquer the Netherlands in order to be able to control Europe.</i>	Kekuasaan	Desire	SMDJ.01/SMTK/30
2	<i>Brend increasingly distrusts the contents of the magic book.</i>	Logic	Skeptical	SMDJ.02/SMTK/95
3	<i>The natives seemed confident that they could fight the werewolves, because of their extraordinary self-confidence</i>	Instinct	Optimistic	SMDJ.03/SMTK/151
4	<i>Daendels carried out road work by involving the natives and torturing them until they were unconscious</i>	Kekuasaan	Desire	SMDJ.04/SMTK/237

Description: SMDJ (*Sihir Mesir Di Tanah Jawa*), data, SMTK (Spiritual Manusia Terhadap Pusat Kehidupan), page

Based on **Data 1**, *Human Spirituality Towards Life*, it was found that there was a human psychological spirituality towards life, marked by Napoleon's ambition to conquer the Netherlands and Europe. According to Psychology, human ambition arises because it is triggered by a strong desire to own or control something, but sometimes human ambition does not always provide benefits to the surroundings.

Based on **Data 2**, *Human Spirituality Towards Life*, it was found that there is a human psychological spirituality towards life, which is related to human disbelief in something irrational. Distrust or commonly called skepticism is more caused by the way of thinking of humans who tend to rely on their logic rather than their instincts, and this aspect includes the way humans see things.

Based on **Data 3**, *Human Spirituality Towards Life*, it was found that there is a human psychological spirituality towards life, marked by human confidence to resist as well as a form that humans are creatures that cannot be oppressed. Psychological spirituality arises because of the belief in the existence of God as a savior.

Based on **Data 4**, *Human Spirituality Towards Life*, it was found that there is a human psychological spiritual towards life, shown in the form of Daendels' ambition to subjugate someone under power. There is a study that contains an experiment when humans are given a role with high power and given the role of a human being who cannot have any authority, the experiment shows that humans with the highest power have a tendency to do something that is destructive and detrimental to others. In relation to Daendels' cruelty and the research it can be said that the spirituality of human psychology has a high probability of leading to deviant behavior.

B. Human Psychological Spirituality towards Death

Human psychological spirituality towards death, in the form of fear and despair. It is influenced by the assumption that death is equated with a threat of danger, just as when seeing a disaster or strange phenomenon, humans often judge that something that can take a life, is a terrible and terrifying event (Al Qutuby, 2020). In reality, both death and life are always in harmony, as are truth and evil. Human Psychological Spiritual towards death can be a human way of interpreting and avoiding threats that can take lives. The following is a representation of spiritual psychology in the novel *Egyptian Magic in Java*.

Table. Human Psychological Spirituality Towards Death in Egyptian Magic Books in the Land of Java

No	Data	Influence	Category	Code
1	<i>Soldiers do not want to return to war because they know very well the great suffering that occurs due to war.</i>	War	Fear	SMDJ.01/PTK/09
2	<i>Brend knew the risks he was facing because he knew the magic book was likely to threaten his life</i>	Threat	Consideration	SMDJ.02/PTK/99
3	<i>Brend resigned himself if the tiger stabbed him and stabbed him</i>	Instinct	Pessimist	SMDJ.03/PTK/101
4	<i>No natives dared to fight the Dutch.</i>	Threat	Fear	SMDJ.04/PTK/237

Description: SMDJ (*Sihir Mesir Di Tanah Jawa* data, PTK (Spiritual Psikologis Manusia terhadap Kematian), page.

Based on **Data 1**, *Human Psychological Spirituality towards death*, it was found that there was a narrative of a soldier who did not want to return to war, it was caused by the form of fear he was when he saw corpses lying with blood splattered, and most likely one of the corpses was his comrade. Fear is a natural mechanism of human psychology when facing a danger that is thought to be life-threatening, but too much fear will affect his way of life and thinking.

Based on **Data 2**, *Human Psychological Spirituality towards death*, it was found that there was a narrative that showed the character Brend making decisions based on considerations of possible consequences. It is said that it is natural for humans when they are placed in situations that are felt to threaten their lives, humans will always think about various possibilities that exist in order to survive.

Based on **Data 3**, *Human Psychological Spirituality towards death* is found to have a narrative when the character Brend accepts his death with resignation. Brend's actions are a form of helplessness, when he is desperate and there is no way out for him from death. So it can be said that Brend's psychological spirituality towards death is by accepting his own destiny of death.

Based on **Data 4**, *Human Psychological Spirituality towards death* found that there was a narrative of indigenous fear to resist the Dutch. When man is placed in a situation that requires him to submit to someone with stronger authority, he will choose to obey rather than resist and eventually die.

C. Human Psychology in Human Reality

Human beings actually have psychological spirituality in the form of love, respect, care, and trust (Rifah, 2024). A sense of trust is a form in which reciprocity between humans and their surroundings is manifested in a sense of love, and care. This is also illustrated in the novel contained in the following excerpt:

Table. Psychological Spirituality in Reality in Egyptian Magic Books in the Land of Java

No	Data	Influence	Code
1	<i>Okay, let's look for shelter, hopefully around here there are residents who will help us.</i>	Sympathy	SMDJ.01/SDR/109
2	<i>The native asked Brend to go to the right, while he ran to the left to become a werewolf bait.</i>	Threat	SMDJ.02/SDR/151
3	<i>The white tiger came to save the lives of Brend and the sipribumi.</i>	Instinct	SMDJ.03/SDR/152
4	<i>The old man treated the sipribumi wound supernaturally so that he healed.</i>	Threat	SMDJ.04/SDR/156

Description: SMDJ (*Sihir Mesir Di Tanah Jawa*), data, SDR (*Psikologis Manusia dalam Realitas Manusia*), page.

Based on **Data 1**, *Psychological Spirituality in Reality* is found in the narrative aspect that shows Brend helping the natives, Psychological Spirituality which is related to reality in Brend in the form of an effort to protect someone from danger, and it is one of the actions that is considered good in the context of humanity.

Based on **Data 2**, *Spiritual Psychology in Reality* is found in the aspect of the narrative of the sipribumi to help Brend from the threat of werewolves. Psychological Spirituality in Reality shown by the sipribumi is a form of sacrifice as well as a way for him to appreciate the kindness of Brend as a figure who is considered to have saved him from previous dangers.

Based on **Data 3**, *Psychological Spirituality in Reality* is found in the narrative aspect that shows the white tiger saving Brend and Sipribumi. The Psychological Spirituality in Reality shown by the white tiger is a form of his care for other beings as well as the way he values a life.

Based on **Data 4**, *Psychological Spirituality in Reality* is found in the narrative aspect that shows an old man helping the natives. Spiritual Psychology in Reality is characterized by an old man, in the form of nobility of mind and clarity of heart so that it allows him to help someone without expecting anything.

IV. DISCUSSION

Novel *Egyptian Magic in Java* presents a unique interconnection between magical realism, historical setting, and spirituality. Meylani (2025) in the study of *Gong Nyai Gandrung* explores pure Javanese beliefs through the lens of magical realism, how magical realism and Javanese beliefs come together in a narrative that blurs the boundaries between reality and myth. This is in line with Om Hao's perspective that the magical can represent complex dimensions through the interconnection between magical realism, colonial history, and spirituality. Novel *Egyptian Magic in Java* depicts the conflict and collaboration between foreign and indigenous spiritual forces, while also expressing resistance to colonial domination of power.

Conform to the view Faris (2004:133) that magical realism can function as a response to political domination. The interconnection between magical realism, spirituality, and history in the novel *Egyptian Magic in Java* forming a narrative structure that is structured in detail and influences each other, thus creating a unique narrative full of symbolic meaning. This is in line with the opinion Wijaya & Lestari (2024), which explains that spiritual existence binds society in the frame of belief, then forms cultural philosophy into a principle held by society through a magical perspective, so that the existence of both views, presents a social, truth, and historical context that is united in the view of magical realism. Thus, magic can be a medium to uncover the secrets of the past that need to be analyzed through various perspectives while opening up space for spiritual representation. Understanding the relationship between magical, spirituality, and historical elements in the novel *Egyptian Magic in Java*, by showing how the three intertwine in the storyline so that it forms a complex and symbolic narrative dimension. Here is an overview of the interconnection of history, magical realism, and spirituality in the novel *Egyptian Magic in the Land of Java*.

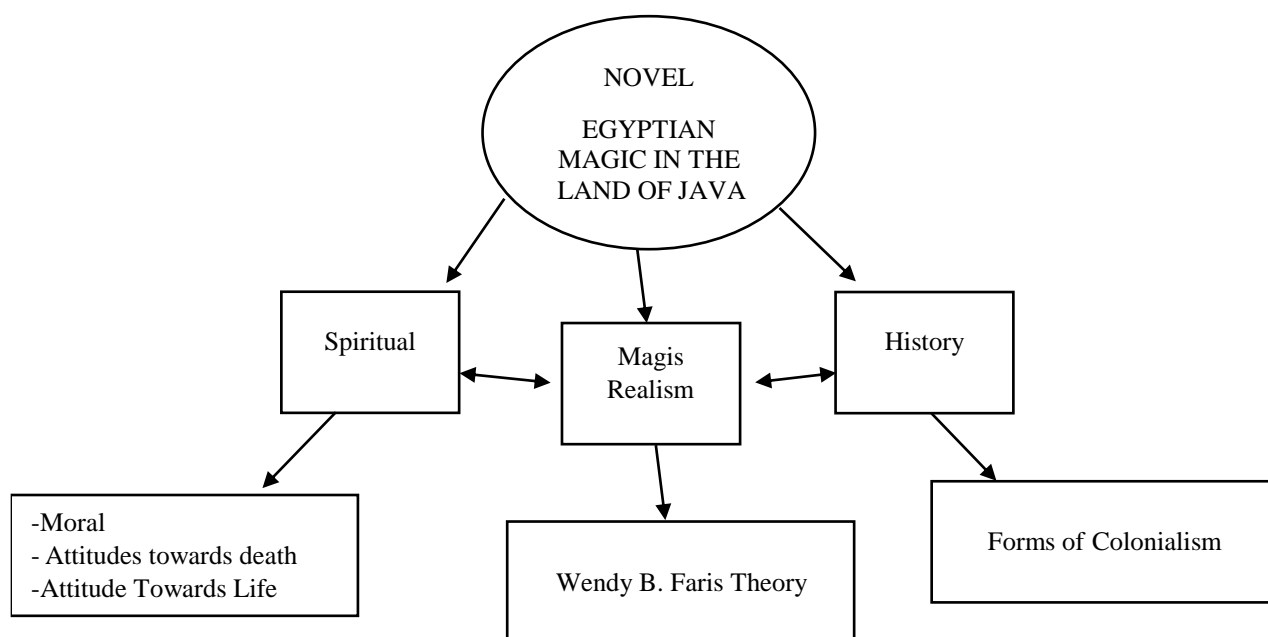


Figure 1. The Interconnection of History, Magical Realism, and Spirituality

Figure 1 shows the interconnection between magical, spiritual, and historical realism contained in the Egyptian Magic Novel in Java. Magical realism in the spiritual paradigm emphasizes that each individual's way of behaving toward life and death is more important. The attitude towards death is interpreted as a person's way of accepting his own destiny of death, in the Novel of Egyptian Magic in Java, the attitude towards the death of the character is trying to find a way out of something that can take away life, this attitude occurs because of fear. While the attitude in life is more about the hope to change the situation.

V. CONCLUSION

Based on the results and discussion of the research that has been carried out, it can be concluded that the historical values of the Egyptian Magic Novel in Java are more influenced by history during the colonial period, and the content of its historical value includes territorial grabs, genocide, oppression, cultural coercion, and the struggle of indigenous peoples. The spirituality shown in the Egyptian Magic Novel in the Land of Java, related to *Psychological Spirituality Towards Life*, which includes the way humans interpret power, decision consideration, the use of logic, and human expectations against injustice. *Psychological Spirituality Towards Death* includes human mechanisms when it comes to survival and resignation that is based on human fear of death. *Human Psychological Spirituality in Reality* is shown in the form of sacrifice, helpfulness, and kindness.

Magical Realism found in the Novel Magic of Egypt in the Land of Java is depicted all aspects in the novel including the cover of the book that has a meaning about the order of darkness that always fights the truth, then Magical Realism in the text is depicted in the implied symbol of the *Irreducible Element* or the use of magical objects influenced by animist culture and dynamism. *The Phenomenal World* is more influenced by History such as politics, the dimension of time, and disasters. *The Unsetting Doubts* contained in the novel Egyptian Magic in the Land of Java are mostly influenced by animism and dynamism so that it has a high probability of creating big doubts for the reader. The last aspect found is *Marging Realism* such as the encounter between a mythical creature and a human and an encounter with a mysterious old man.

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