

ABSTRAK

Penelitian ini didasarkan pada asumsi dasar bahwa novel merupakan medium komunikasi naratif yang mampu merekonstruksi realitas sosiokultural pembaca, dimana melalui pendekatan deskriptif kualitatif berbasis *Narrative Transportation Theory*, kekuatan bahasa dan kompleksitas konflik dalam novel Ronggeng Dukuh Paruk diasumsikan dapat menarik kesadaran kognitif serta emosional pembaca secara imersif masuk ke dalam dunia narasi. Hasil penelitian menunjukkan bahwa alur transportasi naratif pada pembaca yang berkontribusi pada karya dan kelompok Komunitas Perpustakaan Ahmad Tohari berjalan efektif melalui tahapan *familiarity, transportability, attention, critical thought, dan education*, dimana konstruksi tokoh "Srintil" sebagai personifikasi sakral Dewi Kesuburan berhasil memicu keterhanyutan naratif (*narrative transportation*) yang menkonstruksi paradigma pembaca; dari yang semula memandang penari secara bias, menjadi lebih peka terhadap beban sosiokultural mereka serta menghormatinya sebagai pejuang pelestari budaya. Berdasarkan temuan tersebut, disarankan bagi peneliti selanjutnya secara teoritis untuk mengkombinasikan metode kuantitatif guna mengukur skala *transportability* secara eksak atau menguji variabel gender pembaca, sementara secara praktis, komunitas literasi diharapkan mampu mengaktivasi ruang diskusi kritis, dan para pelaku kesenian disarankan memanfaatkan kekuatan *storytelling* humanis di media sosial demi memulihkan marwah serta dukungan publik terhadap pelestarian kesenian tradisi Lengger/Ronggeng.

Kata kunci: Komunikasi, Penari, Representasi, Novel, Transportasi Naratif

ABSTRACT

This study is grounded in the premise that the novel serves as a narrative communication medium capable of reconstructing the reader's sociocultural reality. Employing a qualitative descriptive approach based on Narrative Transportation Theory, the study examines how the power of language and the complexity of conflict in the novel Ronggeng Dukuh Paruk engage the reader's cognitive and emotional faculties, drawing them into an immersive narrative world. The findings indicate that the process of narrative transportation among readers specifically those associated with the Ahmad Tohari Library Community proceeds effectively through the stages of familiarity, transportability, attention, critical thought, and education. Notably, the portrayal of the character "Srintil" as a sacred personification of the Goddess of Fertility successfully triggers a state of narrative transportation that deconstructs the reader's paradigm: shifting from a biased view of the dancer to a perspective that is sensitive to their sociocultural burdens and respectful of their role as guardians of cultural heritage. Based on these findings, it is recommended that future research theoretically incorporate quantitative methods to precisely measure transportability scales or examine the variable of reader gender. From a practical standpoint, literacy communities are encouraged to foster spaces for critical discussion, while performing artists are advised to leverage the power of humanistic storytelling on social media to restore the dignity of and public support for the preservation of the Lengger/Ronggeng traditional art form.

Keywords: Communication, Dancer, Representation, Novel, Narrative Transportation