

Study of Local Wisdom Values in the Short Collection “Keajaiban Ceritaku” Stories of PGSD Students

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ABSTRACT

One parameter of short story writing skills is having an intrinsic element that can be conveyed attractively to the readers. The interesting thing is when the reader can find the message in each storyline contained in the short story, both in aspects of the storyline, dialogue, plot, character, and messages with different language styles. The purpose of this study is to analyse the values of local wisdom from a collection of short stories written by PGSD IKIP Siliwangi students. This study uses a qualitative descriptive method through the analysis of a collection of 30 short story texts. Data processing is performed on fragments of narrative text and dialogue of characters in short stories that contain the values of local wisdom including the character of peace which consists of politeness, honesty, social solidarity, harmony, commitment, positive thoughts, and gratitude. Then, the character of welfare consists of hard work, discipline, education, health, cooperation, gender management, preservation and cultural creativity. The results of the study found that there were elements of the value of local wisdom, a collection of short stories "Keajaiban Ceritaku" with the embodiment of polite character, cultural preservation, social harmony, cooperation and education. The values of local wisdom in the collection of short stories are expected to have an impact on readers, especially for elementary school students.

Keywords: *Character of peace, local wisdom values, short story*

1. INTRODUCTION

The rapid acceleration of technology presents a variety of changes that have implications for the order of social life. Through the use of civilization technology, a nation will go through a series of processes of change in aspects of culture, character, and ways of adapting to the environment, so that this also has the potential for assimilation of local wisdom that grows in a community environment. Wibowo (in Kasmir, 2019) states that local wisdom is an identity that forms the cultural personality of a nation which causes the nation to be able to absorb, even cultivate culture from outside / other nations into its own character and abilities.

Concern about the occurrence of moral decadence in society that results from the decline in local wisdom values due to being eroded by external culture is a concern for all of us. Preservation of local cultural values should be instilled from an early age in the younger generation, one of which is in the elementary school environment. Efforts to instil local cultural

values certainly require an appropriate instrument, one of which is the cultivation of local wisdom values through literary culture. Literature is an important instrument in balancing the social morality of society, even literature becomes a medium for building the nation's character as a whole and comprehensively because through literary appreciation everyone will feel happy and understand the message/meaning conveyed (Sulibra, 2013).

Short stories are one of the literary products that can effectively convey messages/values of local wisdom (Sulistyowati, Priyatni, & Dawud, 2016). In addition to simple reading media and entertainment for readers, short stories as literary products must be able to be a funnel in shaping the character and cultural literacy of society, because they are full of reflections of the reality of people's lives which contain many values that every reader should emulate. Therefore, short stories should be presented and appreciated, especially for writers, so that the short stories that are presented can strengthen knowledge of local wisdom values, especially for the

younger generation, one of which is in the elementary school environment.

In a collection of short stories *Keajaiban Ceritaku* by PGSD IKIP Siliwangi students, it is focused as a literary product capable of presenting local wisdom values wrapped in a collection of simple short stories for readers of elementary school age. The elements of local wisdom values in the short story highlight a variety of experiences that tell life in society such as manners for older people, pride in the farming profession as a local professional, maintaining a friendship, maintaining spiritual values through religious school traditions, and mutual involvement in a community environment.

Based on the description of the background above, the formulation of the problem in this study is how the values of local wisdom contained in the short stories of *Keajaiban Ceritaku* by PSD IKIP Siliwangi students?

A short story is a narrative or fantasy composition that is designed briefly in which it has both intrinsic and extrinsic elements. More complete (Andini, Riana, & Dhanawaty, 2019) revealed that the short story is a narrative composition that comes from experience and imagination which is then poured out through written language. The process of writing short stories systematically is almost the same as writing narrative essays in general, but the peculiarities in the short story elements are more complete. The study of two research literature Dewi, Martha, and Wendra (2016) and Linda (2017) which both studied short story writing skills explained that the basic structure that a short story must have there are two elements, namely intrinsic and extrinsic elements. The intrinsic elements in the short story are built based on the following components: title, plot/storyline, place setting, character, character, climax, anti-climax, and message. Meanwhile, the extrinsic element is the author's perspective in determining the uniqueness of certain short stories.

Functionally, the short story is a collection of ideas or ideas that are designed narratively through a short storyline to be conveyed to the reader. Likewise, the function of short stories prepared at the college level by students is basically an effort to appreciate student literature, so that students' critical ideas in conveying moral messages can be subtly wrapped in short stories. This is confirmed in research (Hartati, 2017) which examines the analysis of students' short stories, that if the form of student literary appreciation is done in the form of short stories, it will be one of the products of critical thinking in conveying ideas so that readers can accept them wisely because Basically, the elements in the short story have cultural values that come from a track record of experiences that reflect real-life based on the prevailing culture in their environment (Agustina, Ramadhan, & Asri, 2016).

Speaking of local wisdom, it will be synonymous with the embodiment of valuable behaviour and has normative legitimacy inherent in society, meaning that local wisdom is inherited normative behaviour or messages that should be done by every individual (Muchlas, 2011). In the explanation of Sibarani (in Daniah, 2016), it is stated that local wisdom is indigenous knowledge (original knowledge) or local genius (local intelligence) that is formed in a society that comes from ancestral traditions to regulate the order of life of the community, this rule grows through the process of acculturation of culture and the values of the religious teachings adopted.

In an anthropological study, Koentjaraningrat (in Daniah, 2016) explains the categorization of human culture which is a forum for local wisdom divided into three categories, namely ideas, social activities, and artefacts. The idea is an idea in translating the values or norms that exist in society to be understood as a unit of principle that must be upheld. Social activities are the embodiment of the process of implementing the values or norms that apply in society. Contextually, artefacts are manifestations of objects created by humans as a manifestation of the implications of the values applied in society.

The cultural form based on the above categories is based on cultural elements that are inherent in society. Koentjaraningrat (in Septarianto, 2018) cultural elements that are interpreted into cultural forms can be divided into seven parts, including:

1. A religious system, belief, or religion that is manifested in the form of belief systems, sacred literature, ceremonial systems, unseen knowledge, and a way of life.
2. A social system that is manifested in the form of family and kinship, a system of local life unity, community/association, and a state system.
3. Livelihood systems are realized in the form of hunting, fisheries, farming, livestock, trade, and services.
4. Supplies of life are manifested in the form of clothing, food, drink, housing, and means of transportation.
5. The language which is translated into spoken language, kinesthetic writing, proverbs, and symbols.
6. Art that is translated into the form of sculpture, relief, paintings and drawings, make-up, vocals, drama, and dance.
7. The knowledge system is translated into the flora, fauna, raw materials, human body, and health.

As for what is a component of the dimensions of local wisdom values according to Ife Jim in (Kasmi, 2019) is divided into 6 dimensions, namely (1) the dimension of local knowledge, every community where

they always have local knowledge related to the environment (2) dimensions of local values, to regulate life among community members, each community has rules or values that are obeyed and mutually agreed upon by all members. (3) the dimension of local skills is used as the ability to survive. (4) dimensions of local resources (natural resources), people will use natural resources according to their needs (5) dimensions of local decision-making mechanisms, each community basically has its own local government or is called tribal government (6) Dimensions of local group solidarity, society is generally grouped by communal ties which are united by communication ties to form local solidarity.

In the process of analysing and interpreting the values of local wisdom in a collection of short stories, Keajaiban Ceritaku requires an indicator or parameter so that the form of local wisdom values in the short story can be interpreted in line with theory. The author adapts the local wisdom parameters from (Sibarani, 2012) which is categorized into the peace which includes courtesy, honesty, social solidarity, harmony, commitment, positive thoughts, and gratitude. Welfare includes hard work, discipline, education, health, mutual cooperation, gender management, preservation, and cultural creativity.

The basis of these parameters is a manifestation of character obtained from the principles inherent in society. According to Lickona (in Daniah, 2016), the noble character (good character) includes knowledge of goodness, then creates a commitment (intention) towards goodness, and finally actually does good. In other words, a character refers to a series of knowledge (cognitive), attitudes (attitudes), and motivation (motivations), as well as behavior (behavior) and skills (skills). So it can be concluded that the values of local wisdom can be conveyed in any form of media, either directly in the order of life of the community or in an educational manner in literary works in the form of short stories.

2. METHOD

The method used in this research is descriptive qualitative. Qualitative descriptive method is research based on the theory of post positivism, which is used to observe and analyze all processes naturally without any influence or treatment from researchers, through a process of data integration and comparison, by prioritizing meaning versus generalization (Creswell, 2014). Furthermore, Arikunto (2013) explains that the qualitative descriptive method is a research procedure in observing research objects naturally, analyzing, and elaborating in depth.

The instrument used in this study was a short story book called Keajaiban Ceritaku which consists of 30

story titles. All stories are identified and reduced in obtaining elements of local wisdom values objectively. Researchers in this case act as the main instrument as well as data collectors (Ratna, 2014).

The procedure of the qualitative descriptive method in this research is carried out by identifying the elements of local wisdom values in the short story of Keajaiban Ceritaku through sentences in the narrative text, dialogues, and character monologues in the short stories. The data collection technique was carried out by means of documentary study techniques through the identification process in the short story text, then the researcher analysed and interpreted the elements of diction or sentences that contained local wisdom values based on the relevant theoretical foundation.

In detail, the data collection technique used in this research is a literature study. The data collection steps in this study are as follows:

- 1) Read a predetermined short story Keajaiban Ceritaku to understand the content of the story.
- 2) Doing coding, namely the use of codes on each data in the short story to facilitate data grouping.
- 3) The data that has been collected is identified in accordance with the formulation of the research problem.
- 4) The next stage is a grouping or sorting each data, namely the values of local wisdom in the short story of Keajaiban Ceritaku by PGSD IKIP Siliwangi students.

The steps in the data analysis process of this study are carried out as follows.

- 1) The author determines 30 short stories that meet the assessment criteria, then reads the entire contents of the short stories of Keajaiban Ceritaku. This is done so that researchers can understand the short story in depth;
- 2) Describing data;
- 3) Analyzing the values of local wisdom using predetermined parameters / theoretical concepts.
- 4) Draw conclusions.

3. FINDINGS AND DISCUSSION

The process of identifying and analysing the values of local wisdom on the 30 headlines of Keajaiban Ceritaku is certainly not all listed in this article. The researcher only quotes from 5 short stories that are used as samples to be attached, considering that these 5 short stories have a fairly complete intrinsic element.

1. "Sahabat Pintarku" by Novita Dwi Jayanti

Data 1:

Aku biasa berangkat sekolah dengan berjalan kaki saja, selain menyehatkan berjalan kaki ke sekolah sudah menjadi tradisi teman-temanku saat pergi ke

sekolah. Dengan berjalan kaki aku tidak jarang bisa mengenal teman-teman dari kampung sebelah, bahkan menjadi hiburan tersendiri saat melihat pemandangan di sepanjang jalan.

Data 2

Jam menunjukkan pukul tiga sore. Aku bergegas untuk pulang karena harus pergi mengaji ke madrasah (sekolah agama), hampir semua teman-teman di kampungku diwajibkan orang tuanya ikut mengaji di madrasah.

Analysis:

From the narrative fragment of the story in data 1 illustrates a local cultural tradition of a reflection of the solidarity and kinship that is inherent in the rural environment when children go to school they choose to walk with friends, even to each other will come to each other. each other's homes to go to school. The second data shows the tradition of religious values inherent in children, with the full awareness that they go to the Koran that does not necessarily happen in a city environment. This is in line with the opinion of (Daniah, 2016) that habits in rural areas are part of a tradition that has always been maintained from generation to generation. (Sibarani, 2012) categorizes that the narrative fragments above are part of a form of local wisdom in maintaining harmony, being harmonious to protect each other, and health to maintain the tradition of walking to school.

Conclusion:

The tradition of walking to school, which is currently a government program in various cities, is basically inspired by the tradition of walking that has long been a culture practiced by children and parents, besides being healthy, walking will hone students' social skills in interacting in their environment. Then religious culture or awareness of spiritual values has been running and is followed by most of the children in rural areas

2. "Meraih Cinta dan Asa" by Nyimas Kalimantanisa

Data 1

Aku : "Ma, aku mau pergi kerumah mamang ya, nanti sore aku pulang"

Ibuku : "Iya sok Mil, tapi inget kamu jangan kesorean lagi pulangnya"

Setelah pamit aku mencium tangan ibuku dan langsung bergegas pergi ke rumah mamang.

Aku : "Iya, aku berangkat dulu ya ma, Assalamu'alaikum"

Ibu : "Wa'alaikumussalam"

Data 2

Aku : "Bukannya Emil gk mau mang, tapikan ngurus kambing teh susah, jangankan 5 ekor, 1 aja Emil belum bisa".

Paman: Elehh dasar anak muda zaman sekarang sok keok memeh dipacok (bisanya nyerah

duluan). Diajar atuh Mil, jangan khawatir nanti mamang ajarin biar bisa, skalian mamang kasih upah, lumayan buat Emil jajan. Ujar mamang.

Analysis:

From data 1 above, it can be observed that the tradition of kissing a child's hand has a very high meaning from the perspective of local wisdom. Culturally, in villages and most other areas in Indonesia, kissing hands means a tribute to older people. This is an element of a social-cultural system that embodies family and kinship. The embodiment of familial behaviour is by showing courtesy and mutual respect. A local wisdom value that is firmly adhered to in the traditions of the people of West Java, considering that kissing hands is a symbol of ta'adzim against teachers, parents, or knowledgeable people. Furthermore, in data 2 there is a Sundanese proverb that is well known to the Sundanese community "keok memeh pacok" which means that they have not done any effort, and they have given up first. Based on cultural elements, the narrative fragments contain language values that must be understood and preserved as a rich variety of regional languages.

Conclusion:

The culture of greeting/holding hands is one of the traditions that give a symbol of mutual respect between adults and children. Likewise, understanding of the Sundanese regional language must be maintained by trying and applying it in everyday conversation.

3. "Berlibur ke Rumah Nenek" by Risa Nur Salsa

Data 1

Paman Syamil bertanya "kenapa kalian ada di sini, dan ada apa dengan mobil kalian?". Ayah menjawabnya "Kami akan pergi ke Garut tetapi mobil kami mogok". Kemudian Paman Syamil memberikan tawaran kepada kami. "Oh begitu, kebetulan saya mempunyai peralatan untuk memperbaiki mobil, saya akan coba perbaiki "

Data 2

Keesokan harinya kami pergi ke pantai Sayang Heulang, Ayah, Ibu, Nenek, Wa Sobri dan Kak Alfa sedang asyik makan bersama sementara aku dan Alya asyik bermain air laut, di pantai sangatlah ramai bahkan pada pagi hari seperti ini banyak nelayan yang baru pulang menangkap ikan dan banyak yang berjualan di sekitar pantai.

Analysis:

In data 1 there are no explicit words or sentences that describe the form of local wisdom, but when examined there is an implicit meaning, namely a concern for mutual help, that is the family value found in the community. The initiative to help in rural areas

has become a tradition that is quite attached to the local people, so that when they meet people who need help they will spontaneously help each other. That is a manifestation of gotong royong in rural communities.

Then in data 2 there is a unique recreation place name, Sayang Heulang, to be precise in Garut Regency, it can be ascertained that the name is in the Sundanese environment / village. Furthermore, there is activity of fishermen who have returned home to catch fish which has become their daily livelihood in the village. Based on the data obtained, the elements of local wisdom in this narrative fragment have elements of various languages which indicate a place based on the local language, usually the name of the place will be adjusted to the tragedy or events that have taken place in the area and livelihoods in data 2 show a tradition of local residents' livelihoods that adapt to natural conditions, namely the ocean, so that local residents will fulfill their daily needs through the use of nature in the surrounding environment.

Conclusion:

The tradition of mutual cooperation is part of the cultural identity of the Indonesian nation, so it is not surprising that the character of cooperation between communities, especially in rural areas, is very strong. Never feel ashamed of the tradition of working as a fisherman or farmer, these two professions are part of the milestones in the community's economy.

4. "Terjebak di Desa Rawindra" by Risanti Dwi Ariana

Data 1

Tiba-tiba, seorang wanita tua datang menghampirinya. Wanita tua itu mengendarai sebuah delman yang mengangkut hasil tani. Dilihat dari apa yang dibawanya, sepertinya dia adalah seorang petani yang baru pulang dari memanen.

Data 2

"Jalan satu-satunya hanyalah dengan memasuki gua yang kau masuki tadi. Tapi tempat itu sangatlah gelap. Hanya seseorang berhati seterang matahari yang bisa masuk ke gua itu dan keluar dari sini". Jawab Mbok Wini.

Analysis:

In data fragment 1, it describes the professional situation of an old woman as a farmer transporting crops with wagons in rural areas, with farming Mbok Wini being able to support her daily needs, it has become a daily tradition to meet the needs of life, even Analysis:

In data fragment 1, it describes the professional situation of an old woman as a farmer transporting crops with wagons in rural areas, with farming Mbok Wini being able to support her daily needs, it has become a

daily tradition to meet the needs of life, even farming has become a livelihood. which has been passed down from generation to generation from Mbok Wini's ancestors. This shows a form of local livelihood wisdom that is inherent in the community in meeting their daily needs. In line with Sibarani (2012) farming is an ancestral profession that is passed down from generation to generation, so that the form of local wisdom that is manifested is part of Mbok Wini's hard work in fulfilling life's needs.

Data 2 tells the story of Nisa being a little girl in Rawindra Village. The only way out of the dimensional world is through a cave in the Mbok Wini area, which can only be accessed by someone with a clean heart. This belief often appears in the community, a myth based on tragedy obtained from folklore from generation to generation. This has become a local cultural tradition to preserve the environment so that it is not polluted by irresponsible people.

Conclusion:

Preserving local wisdom values from ancestors such as farming is a commitment that is not easy for people today. Teaching students how to grow crops is part of maintaining local wisdom values.

5. "Berjiwa Kresna" by Jajang Bayu Kelana

Data 1

"Mjadi pemimpin itu harus adil Le... kelak kalua kamu memimpin pesan Ibu jangan mentang-mentang punya kesempatan memimpin kamu bisa seenaknya mengeluarkan kebijakan. Kamu harus adil dan bijak dan mampu mengayyomi masyarakat seperti Kresna yang berjiwa pandawa"

Data 2

"Alahhh sok soan kamu Le, pulang sekolah duluan disebut korupsi, emang aku ini pejabat apa? Korupsi itu buat mereka yang nyuri uang rakyat Tole. Ujar Gogon sambil nunjuk-nunjuk"

"Yowis kamu benar Gon, tapi apa mencuri waktu yang harusnya kamu pake buat belajar itu disebut juga korupsi waktu? Kan para koruptor juga sering bolos Cuma demi uang. Berarti kamu juga sama Gon udah korupsi waktu. Tegas Tole sambil tertawa"

Analysis:

Data 1 shows the nature of the mother's affection for her child Tole by advising to be a fair and wise leader, also able to protect the people like Krishna, who has a pandawa spirit. The introduction of Kresna's puppet characters indicates how influential Kresna's character is to become a role model for society, even though it is only limited to folklore, a mother's wisdom can provide advice that is full of moral messages to her child. This is

in line with the expression of Ife Jim (in Kasmi, 2019) that the elements of education become a noble value in society.

Data 2 in this short story fragment is full of knowledge based on local wisdom, given the conversation that Tole and Gogon conducted discussing corruption by the behavior of everyday life while at school. The act of taking study time to skip school is the starting point for corruption.

Conclusion:

Educational elements in the short story are not only shown by the positive behavior of the characters or character traits. Even deviant actions that are not by the norm must be able to convey the moral message so that the elements of education based on local essence are easily understood by readers

4. CONCLUSION

The short story *Keajaiban Ceritaku*, written by PGSD IKIP Siliwangi students, is full of local wisdom values. This is evidenced by the existence of data in the form of narrative text fragments and dialogues of characters in short stories that contain local wisdom values. The values of local wisdom contained in some of the data consist of elements of manifesting the character of courtesy, cultural preservation, social care, harmony, cooperation and education.

Then the creation of this short story cannot be separated from the background of each writer. The authors of the Siliwangi IKIP PGSD students are mostly from West Java, so that the forms of local wisdom that are raised are very relevant to the experiences and culture of their respective regions, so that the elements of local wisdom are very thick with social life in society. This research process finds elements of local wisdom values that can become messages as well as criticism through literary products with the hope that local wisdom values can be subtly conveyed to readers, so that they can be applied and applied in everyday life.

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