

Indigenous Values of Short Stories in Indonesian Fictional Prose in Higher Education: Implication on Language Education

Diah Eka Sari

Universitas Pendidikan Indonesia, Indonesia &
Universitas Negeri Medan, Indonesia
Email: diaheka@upi.edu

Sumiyadi

Universitas Pendidikan Indonesia, Indonesia
Email: sumiyadi@upi.edu

Dadang Sunendar

Universitas Pendidikan Indonesia, Indonesia
Email: dadangsunendar@upi.edu

Yeti Mulyati

Universitas Pendidikan Indonesia, Indonesia
Email: yetimulyati@upi.edu

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Abstract

This research was qualitative research that analyzed the concept of indigenous values in the short story "Rumah Amangboru" by Hasan Al Banna. The main aim of this research is to deepen the understanding of how local wisdom is reflected in the values, traditions and culture of the Batak people which form the background of the story. This research was carried out using a literary analysis approach by examining elements of local wisdom revealed in story narratives, such as respect for ancestors, the role of women in Batak society, and the relationship between humans and nature. The results of this research illustrate that local wisdom is not only an element of the story, but also reflects the depth of cultural wealth and traditional wisdom possessed by the community. In the short story "Amangboru Rumah", five values were found. First, religious value related to a concept of respect, Second, the value of local wisdom which is also related to natural phenomena that occur in a real and specific manner within the scope of society. Third, the value is found in the customs of the community which is associated with the value of art. Fourth, honoring the dead or what is known as non-religious social values. Fifth, the value of love for the country. This research contributes to the understanding of how literature can be a medium for celebrating and telling the story of a society's cultural heritage, as well as offering valuable insights for research on Indonesian culture and literature.

Keywords: Indigenous values; short stories; fictional prose

Introduction

Literary work is the fruit of ability or skill as well as a form of creative activity based on the human expression of the environment, then from the results of the process of this activity produces a work, either in oral or written form, which has an artistic or aesthetic value which depicts images of the process of human life and the universe (Sariana et al., 2022). Literary works can also be understood as the result of the author's (human) sensing of the realities of existing life and then pouring them into language media, either in written or oral form, so that the results of these sensations can be read and studied (Abduh & Andrew, 2023; Zainal et al., 2022). Literary works are constructed from a set of symbols or signs that have meaning at the level of a convention. Literary work is a form of skill based on inner experiences and emotional outbursts that use language as an artistic, imaginative, and fictional medium (Ali Mansoor et al., 2023). In line with this opinion, Wardianto (2021) explains that literary works are a form of human expression of the reality of the universe around them which results from the process of creative abilities using written language and oral media at their disposal. Literature that contains culture can also be called literary anthropology. About literary works, anthropology can be defined as a science that studies and examines humans and society, both living and dead, extinct, (Fahrannisa et al., 2022) or still developing (Soboleva et al., 2022).

Therefore, literary works are artistic expressions that use written or spoken words to convey ideas, stories, emotions, ideas, or experiences (Fitriani, A.S., Haryadi, Pristiwati, 2021; Nurfiana et al., 2019). Literary works include various forms such as prose, poetry, drama, essays, and other genres. It is a medium in which writers use language to create works that have aesthetic value and often contain a deeper message or meaning.

Some of the characteristics of literary works are There are six characteristics of literary works—first, creativity and imagination. Literary writers often use this creativity and imagination to create interesting and unique characters, settings, and plots. Second, rich language: literary works often use rich language with various styles of language, metaphors, and figures of speech to create artistic effects. third, implied meaning: literary works have implied meanings behind their words so that readers can explore deeper or hidden meanings. fourth, plot structure: stories in literary works have a well-organized plot structure, including introduction, conflict development, climax, and resolution. Fifth, is distinctive writing, each author has a unique style and voice in writing, which characterizes their literary work. Sixth, the purpose of understanding and reflection, literary works often have the purpose of understanding the human condition, society, or the world more deeply and to stimulate reflection or critical thinking.

Literary works can take many forms, such as novels, short stories, poetry, drama, essays, biographies, and many more. These literary works often influence society's culture and thinking and help us understand aspects of humans and the world around us in a deeper and more meaningful way. One of the literary works that is popular among the public is the short story.

A short story is a narrative literary work that is much shorter in length than a novel or long story. Short stories usually focus on one particular conflict, theme, or event, and develop their characters and plot in a limited number of words. Despite their limited length, short stories still have a complete narrative structure, with elements such as character introduction, conflict, climax, and resolution.

Short stories have a limited length. Short stories typically range in length from a few pages to several thousand words. This limited length forces the author to present the story briefly and directly (Korompot et al., 2022; Koşar, 2023; Sufanti et al., 2021). Short stories also focus on

something single. Short stories often have a single focus, whether it be a main character, conflict, theme, or specific event. This helps maintain story length limitations. A short story is a short essay. Characters, backgrounds, and character development in short stories tend to be simpler than in novels. This is because word limitations make it impossible to describe very in-depth details. In short stories, always do a quick introduction. Short stories often start the story quickly and immediately introduce the reader to the main conflict or situation. It aims to immediately grab the reader's attention.

The conclusions made in short stories are usually firm. Short stories usually have a firm and concise conclusion. All main conflicts or questions raised in the story must receive answers or resolutions. The theme or message of a short story often contains a certain theme or message that the writer wants to convey. This message can be moral, philosophical, or reflective depending on the author's intentions. Some short stories have an element of surprise or twist at the end that can make readers surprised or thoughtful. The conclusions made in short stories are usually firm. Short stories usually have a firm and concise conclusion. All main conflicts or questions raised in the story must receive answers or resolutions. The theme or message of a short story often contains a certain theme or message that the writer wants to convey. This message can be moral, philosophical, or reflective depending on the author's intentions. Some short stories have an element of surprise or twist at the end that can make readers surprised or thoughtful. The conclusions made in short stories are usually firm.

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Short stories are a form of literature that is often used to convey ideas, emotions, or concepts in a short time. Short story writers need to have the ability to string words together efficiently to create a powerful effect on readers within a limited word limit.

One of the elements discussed in literature and culture is local wisdom contained in literary works. Local wisdom is a cultural product that is related to activities, behavior, ideas, and manners or norms that are unique to a community environment in a particular place (Muhammad et al., 2022; Tohri et al., 2022). Local crafts are also popular with other names or terms local knowledge or local intelligence, both local wisdom and local knowledge and local intelligence are part of local culture. This local culture and wisdom are a small part that describes the essence of the culture or habits of certain community groups (Kreitner & Kinicki, 2007; Pratiwi et al., 2022; Susanto et al., 2022).

Indonesia is also a country that has a wealth of local wisdom which is scattered throughout the region, from Sabang to Merauke. The diversity of local wisdom is a characteristic of the Indonesian nation that must be maintained and preserved by every Indonesian community in all regions because the local wisdom possessed by the Indonesian people is a national identity. There

are various forms of local wisdom in Indonesia, forms of local wisdom that develop in society, local wisdom can be in the form of a value, rule or norm, a belief or belief, and so on, the diversity of these forms, local wisdom also has different functions. diverse, namely a) preserving natural resources by conservation, b) developing quality human resources, c) developing culture and science or knowledge, and d) a path as a guide, such as advice, beliefs or beliefs, prohibitions or taboos, art, and literature (Hastuti et al., 2023; Rahman et al., 2022; Suprpto et al., 2021).

Local wisdom that develops in the regions must be preserved so that the pattern of national identity is still alive and developing, such as Nyadran in Javanese society, Basamsam in Dayak Kalimantan society, Binarundak in Sulawesi society, Barapen in Papuan society, Sinamot in Sumatran society and so on. As time goes by, this local wisdom begins to be eroded by the times, especially the era of disruption, which is currently rolling, the entry of foreign culture into Indonesia which is contrary to the values of Pancasila begins to develop in Indonesia and is followed by some Indonesian people. so that many prioritize personal interests rather than common or general interests. This is a challenge for the Indonesian people to preserve this local wisdom, considering that many people have abandoned or even not preserved the local wisdom they have, for example, Nyadran local wisdom in the Javanese community, many have not participated in this activity, even in several areas in Java it has didn't carry it out.

Local wisdom is a bulwark to ward off the entry of foreign culture into Indonesia, but currently, many Indonesian people have abandoned local wisdom and are influenced by foreign culture that is not by the nation's personality. Apart from that, many people have abandoned the teachings of the heroes to maintain local wisdom which is the national identity of the Indonesian nation. The factor that causes this to happen is the development of technology or the digital era, where all information is easily accessible via the internet (Diab et al., 2022; Primayanti & Puspita, 2022; Wilujeng et al., 2020). In this research, researchers are interested in discussing a short story containing local wisdom from the North Sumatra region entitled Rumah Amangboru.

Amangboru House is living proof that true happiness does not always lie in material things, but in the relationships and values we hold in this life. And even though storms may come, the Boru family always knows that together, they will overcome any obstacles that come their way.

Short stories have a very important position and function in the supporting community because they contain many noble values. The cultivation of noble values forms the character and civilization of a dignified society as a provision for understanding self, social, and other life problems. The value of local wisdom has an important role in efforts to create a society characterized by nobility in individuals, justice in the state, and a happier life for everyone. The value of local wisdom contained in literary works is very important, especially in educating one's character so many literary works are used in learning Indonesian. Based on the literature study that has been carried out, there is research that is relevant to research on the value of local wisdom in literary works. Research conducted by Sulistiyowati (2016) with the title Local Wisdom in a collection of short stories from students of senior high school in Malang. This research suggests that by using a qualitative approach, this type of literature review research examines local wisdom values and the representation of local wisdom values in the short story collections of students in senior high school Malang.

Based on previous research related to local wisdom in literary works, this research has the same research focus, namely the content of local wisdom. Apart from that, this research also has differences from previous research, namely in the aspect of the object of study. Previous researchers took as objects of study short stories written by students, whereas in this research the object of study analyzed was the short story entitled Rumah Amangboru by Hasan Al Banna. The

study aspect of this research is focused on the local wisdom values contained in the short stories by Hasan Al Banna.

Research method

Research design

This research uses a qualitative approach with a descriptive analysis design. Descriptive research is research that examines something visible, namely the results of writing adapted from short stories. This writing is visible because it can be accepted by the human sense of hearing, recorded, and is a fact (reality) without any data modification, still original and unaffected.

Data corpus

The data source of this research is a short story by Hasan Al Banna entitled *Rumah Amangboru*, with a total of 1,650 words contained in the short story, the number of paragraphs 38 in total. The media used in this research is a short story with the main research instrument reading the entire contents of the short story and looking for data according to research needs. Based on the preliminary study, this short story is known to contain children's character education values towards parents that are unique and rarely found in other short stories.

Data collection procedures

The data collection procedure is carried out by collecting verbal data in the form of short stories that have been transcribed into a corpus of indigenous values. The results of the indigenous values search are recorded and transcribed so that the transcript is a data corpus containing verbal data that can be used as research objects.

Data analysis

The stages of data analysis in this study are, (1) coding the parts of the short story text that are by the research focus, namely indigenous values, (2) describing the meaning of the parts of the short story text that are by the research focus, namely indigenous values, (3) summarizing the data by making conclusions, and (4) interpret the conclusions of the findings based on the theoretical framework of indigenous values and previous research.

Results

In the short story "*Amangboru Rumah*", five values were found. First, religious values are related to a concept of respect given by the community and considered sacred so that it can be used as a guide for a community. Second, indigenous values that are also found in short stories are related to natural phenomena that occur really and specifically within the scope of society. Third, the value of indigenous values that are also found in the customs of the community is associated with an artistic value in the form of activities by the local community and will be carried over into family life. Fourth, honoring the dead or what is known as non-religious social values, which are related to fostering kinship values and providing a balance between family lineages. Fifth, the value of love for the homeland by showing pride and a sense of appreciation, respect, and loyalty from each individual.

In the short story "*Amangboru House*" there are 5 types of indigenous values found. First, there are religious values that are applied in life. This was found in:

“Pa, Pa, paling di masjid belakang kompleks. Masjid kompleks kita kan enggak ada sembahyang berjemaahnya....” (line 1, Paragraph 15, and page 2)

Ya, kebiasaan Haji Sudung sembahyang jemaah di kampung tak bisa ia tanggalkan. Ia semula senang mendapati masjid kompleks yang jauh lebih mewah dari masjid di kampung. Namun ia kecewa karena masjid tersebut hampir-hampir tak pernah dimanfaatkan penghuni kompleks.” Masjid apa itu?” Adunya kepada Marsan. (line 1, paragraph 16, and page 2)

Maka tidak heran, jika ia rela berjalan jauh untuk ukuran Haji Sudung—demi menempuh masjid di tengah perkampungan warga di belakang kompleks. Ia bahkan betah berada di masjid itu dari zuhur sampai isya. Marsan dan Risda pernah panik mencari Haji Sudung karena dianggap tersesat lagi. Rupanya, Haji Sudung ikut merayakan acara Maulid Nabi bersama warga di sekitar masjid tersebut. Sebelumnya, Haji Sudung pernah diantar penarik becak. Ia tersesat, bukan berjalan ke arah kompleks, malah membelakangi tujuan yang semestinya. (line 1, paragraph 17, and page 2)

["Pa, Pa, mostly in the mosque behind the complex. "Our complex mosque doesn't have congregational prayers..."

Yes, he cannot give up Haji Sudung's ability to pray with the congregation in the village. He was initially happy to find a complex mosque that was much more luxurious than the mosque in the village. However, he was disappointed because the mosque was rarely used by the residents of the complex. "What mosque is that?" The fight was against Marsan.

So it is not surprising that he was willing to walk a long distance-by Haji Sudung's standards to reach the mosque in the middle of the village behind the complex. He even felt at home in the mosque from noon until evening. Marsan and Risda once panicked looking for Haji Sudung because they thought they were lost again. Apparently, Haji Sudung participated in celebrating the Prophet's birthday with residents around the mosque. Previously, Haji Sudung had been accompanied by a rickshaw driver. He got lost, and instead of walking towards the complex, he turned his back on his proper destination.]

This indicates that a person who is obedient in carrying out his worship will always fulfill Allah's call by praying in the mosque until his old age.

Second, local wisdom values which are also found in short stories relate to natural phenomena, which can be seen through the quote below:

“Seluruh harta bumi dijual! Untuk apalagi itu, kata mereka. Toh, Ayah kewalahan mengurusnya. Para kerabat, baik dari pihak Ayah maupun Ibu, tak bisa dipercaya, hanya lihai mengintai harta “ (line 1, paragraph 3, and page 1

["All the treasures of the earth are for sale! What's the point, they said. After all, Dad was overwhelmed with taking care of it. The relatives, both on the father's and mother's side, cannot be trusted, they are only good at lurking for treasures."]

The quote above shows a phenomenon that commonly occurs in society, especially when it relates to money.

Third, local wisdom that was also discovered was the habits of the population, which can be seen in the quote below:

Hasil mufakat jarak jauh Marsan dengan kedua kakaknya—Lisna dan Suti yang hidup mapan di Jakarta—sulit dibendung. (line 1, paragraph 2, and page 1)

[The result of Marsan's long-distance agreement with his two older siblings—Lisna and Suti, who live well in Jakarta—is difficult to control.]

Habits that are commonly applied in society will be carried over into family life. This quote refers to the habit of making decisions, namely consensus.

"Untuk apakah Amangboru menikah lagi. Kalau soal merawat, aku pun bisa. Lagi pula, apa Amangboru yakin akan dirawat setelah menikah? Bukan aku menjelek-jelekkan, cuma khawatir saja, bukannya mengurus Amangboru, eh malah mengurus kekayaan. Tengoklah, entah bagaimana caranya, beberapa bulan setelah bou meninggal, sawah sebidang dijual keluarga bou. Pikirkan Amangboru-lah itu." Beber Risda suatu kali, ketika ia, Marsan, dan kedua anaknya rela menempuh waktu semalam menuju kampung, menyampaikan titah kesepakatan" (line 1, paragraph 6, and page 2)

["Why did Amangboru remarry? When it comes to taking care of me, I can do it too. Besides, is Amangboru sure that he will be cared for after marriage? I'm not saying bad things, I'm just worried, that instead of taking care of Amangboru, I'm draining my wealth. Look, somehow, a few months after Bou died, a plot of rice fields was sold by Bou's family. Think about Amangboru." Risda explained that one time, when he, Marsan, and their two children were willing to travel overnight to the village, they conveyed a decree of agreement."]

Fourth, respect people who have died, this can be seen in the following quote:

Ia pernah mengapungkan keinginan untuk menikah. Tentu, keinginan yang jauh dari tunggangan hasrat duniawi. Iyalah, usia Haji Sudung hampir menyentuh angka 78. Manalah ia merisaukan hal yang demikian lagi. Ia ingin menyunting istri hanya untuk menghadapi kenyataan bahwa harus ada yang merawatnya, menemaninya menunggu jemputan maut. Lain tidak. Lagi pula, Haji Sudung menggiring telunjuk keinginan pada Maisa, adik mendiang istrinya. Ganti tikar namanya itu. Namun, belum lagi keinginan ditiup ke pihak perempuan, anak-anaknya langsung menghadang. Terlebih-lebih Risda, istri Marsan. (line 1, paragraph 5, and page 2)

[He once expressed the desire to get married. Of course, these desires are far from worldly desires. Yes, Haji Sudung's age is almost 78. Which is why he is worried about this again. He wanted to edit his wife just to face the fact that someone had to take care of him and accompany him as he waited for death. Others don't. Moreover, Haji Sudung pointed his finger at Maisa, his late wife's sister. Change the name of the mat. However, before the desire was expressed to the woman, her children immediately stopped her. Moreover, Risda, Marsan's wife].

Love for one's hometown can be seen from this quote which gives a hint that wherever one is, one will know which one is one's hometown or not.

Fifth, love for the motherland, which can be seen through the quote below:

Malam itu, sambil mendekap buntalan tasnya, Haji Sudung tak sabar untuk segera tertidur. Ia ingin berlari memburu pagi. Atau, mana tahu wangi tanah kelahiran lebih dulu hinggap ke dahan mimpi. Bukan mimpi buruk tentunya. Namun, siapa yang bisa mengetahui isi mimpinya? Sebab, dalam kegelisahan tidur, mulut Haji Sudung hanya lumat oleh igau yang berantakan.

"Ini bukan kampungku! Ini bukan rumahku!"

[That night, clutching his bag, Haji Sudung couldn't wait to fall asleep. He wanted to run to catch the morning. Or, who knows, the fragrance of the land of birth will reach the branches of dreams first. Not a nightmare of course. However, who can know the contents of his dream? Because, in restless sleep, Haji Sudung's mouth was only filled with messy delirium.

"This is not my village! This is not my house!"]

Discussion

Local wisdom is a concept that refers to the knowledge, values, practices, and culture that have developed within a particular community or society over the centuries. One of the main goals of local wisdom is to preserve the cultural identity of a community. This includes the language, traditions, customs, arts, and values unique to that community. By preserving indigenous values, a society can protect its identity from the threat of global cultural homogenization. Indigenous values encourage active community participation in maintaining and developing their cultural heritage. This can generate a strong sense of belonging and empower communities to maintain their unique culture. Much local wisdom includes knowledge about how to interact with nature and the environment. This includes sustainable agricultural practices, wise use of natural resources, and maintenance of local ecosystems. The goal is to maintain ecological balance and prevent environmental damage. Indigenous values often include ethical and social values that lead to a better life. These can include values such as justice, cooperation, and social solidarity. The aim is to improve the quality of life of community members.

Indigenous values also aim to preserve knowledge and traditions that can continue to be useful for society in the future. It involves the transfer of knowledge from generation to generation so that accumulated experience and wisdom can be preserved. Indigenous values can also function as a bridge between various cultures. By sharing local knowledge and traditions, communities can build better understanding between different cultural groups and promote peace and cross-cultural cooperation. It can be concluded that the purpose of local wisdom is to maintain, preserve, and develop cultural heritage and knowledge that is unique to a community. This aims to support community welfare, preserve cultural identity, and encourage sustainable development.

The short story entitled "*Rumah Amangboru*" displays several local wisdoms, including first, religious values in society which show habits of worship.

The relationship between local wisdom and religious values in society can be very complex and vary depending on culture, religion, and specific context. In some societies, religion has an important role in shaping and influencing local wisdom. Religious values, ethics, and traditions can influence local practices such as religious ceremonies, celebrations, and rituals that are an important part of daily life. Local wisdom can play a role in maintaining religious values. This can include practices such as traditional prayers, religious ceremonies, and knowledge of mythology or religious stories passed down from generation to generation.

It is important to remember that the interaction between indigenous values and religious values can vary greatly throughout the world. There is no single approach that fits all contexts, as cultural and religious differences can produce very different dynamics in each society. In many cases, people try to strike a balance that allows local wisdom practices and religious values to come together in everyday life and treat their cultural heritage with respect.

Furthermore, secondly, this short story also displays local wisdom in the form of phenomena that often occur in society, especially the people of North Sumatra. The phenomenon shown in the short story "*Rumah Amangboru*" is the attitude of the community regarding the situation being faced by elderly parents, so this opportunity is used as an effort to drain the person's

wealth. This happens a lot in social life.

Indigenous values in society reflect the values, traditions, and practices that develop specifically in a particular community or region. It is the result of long-term interactions between humans and their environment, culture, and history.

Indigenous values in society are a valuable heritage that must be appreciated and preserved. It reflects the wisdom that has accumulated over centuries and can make a positive contribution to community life and the preservation of culture and the natural environment.

Third, Indigenous values which are also clearly visible in this short story are the customs carried out in society. Indigenous values in society can be reflected in various phenomena and practices, one of which is consensus. Consensus is a concept that refers to mutual agreement or agreement within a community or group. This is part of the Indigenous values culture in many communities in Indonesia and other countries. Below are some examples of how consensus reflects local wisdom in society:

- Cooperation is a practice of social cooperation that is often related to the concept of consensus. It involves community members working together to achieve a common goal, such as cleaning up the environment, building infrastructure, or celebrating a religious event. Cooperation is based on the values of solidarity and togetherness in society.
- Deliberation is an important form of consensus in Indonesian culture. This is a process of discussion and negotiation in which members of a community or group seek mutual agreement in making important decisions. Deliberation is a concrete example of how local wisdom supports participatory democracy and inclusive decision-making.
- In various celebrations or festivals, people often adopt the concept of consensus to plan and implement these events. This involves the cooperation of all parties in preparing, financing, and organizing the event to ensure that everyone feels involved and takes ownership of the celebration.
- Consensus can also be used as a tool to resolve conflicts in society. In some cases, parties to a dispute can hold deliberations or mediation to reach an agreement that benefits all parties, rather than relying on more formal legal action.
- In rural areas, consensus is often used to manage natural resources such as forests, agricultural land, or water. Communities work together to establish sustainable rules and practices for managing these resources, to maintain ecological balance, and ensure these resources remain available for future generations.
- Consensus can also be applied in education and continuous learning. Communities can work together to build schools, support educational programs, or share knowledge and skills to improve the quality of local education.

The use of the concept of consensus in various aspects of community life reflects values such as togetherness, mutual support, and strong cooperation (Marliana & Amir, 2021). This is an example of how indigenous values can play an important role in shaping social, cultural, and economic dynamics in a community.

Fourth, indigenous values which are also presented in this short story is respecting dead people. Respecting the dead is an important aspect of indigenous values found in various cultures around the world. This practice of honoring the dead reflects diverse values and beliefs and can have variations in different cultures.

Respect for the dead is an important part of indigenous values that reflects respect for cultural heritage, family values, and beliefs about life and death. These practices also help connect the current generation with those who have gone and ensure that their memories live on in society.

Fifth, love for your hometown. Love for one's hometown or region of origin is an important aspect of indigenous values that is often found in various cultures throughout the world. Love and loyalty to one's hometown reflect a strong emotional bond between an individual or community and the place of birth or the place where they grew up.

This research has implications for learning prose fiction courses, students can appreciate the short story of *Amangboru's* house by taking the mandate and human values that are very dominant through the language style and characterization contained in the story.

Respect for cultural, historical, and environmental roots has an impact on social and educational life. Here are some examples of how love for one's country is reflected in local wisdom values;

- **Local Celebrations and Festivals:** Many communities celebrate celebrations and festivals that focus on the culture, history, and heritage of their hometown. This could include a village birthday celebration, a local food festival, or a traditional celebration that honors the history of the area.
- **Local Arts and Culture:** Local arts and culture, such as music, dance, fine arts, and theatrical performances, often reflect hometown stories and values. People can use this art to celebrate and commemorate their history and cultural identity.
- **Preservation of Natural Heritage:** Love for one's hometown can also include efforts to protect and preserve the local natural environment. This includes efforts to preserve forests, rivers, and other natural environments that are an integral part of the hometown.
- **Local Tourism:** Love for one's hometown can be the basis for sustainable local tourism development. People often want to share the natural and cultural beauty of their hometowns with tourists to promote economic growth and cross-cultural understanding.
- **Education and Local Knowledge:** Learning about history, traditions, and local wisdom is often given to the younger generation as a way to honor their hometown. Initiations like this can ensure that the knowledge and culture of the hometown remain alive and passed on.
- **Community Cooperation:** Love for one's hometown often encourages cooperation within a community. People who have strong feelings for their hometowns tend to work together to solve local problems, develop useful projects, or improve their hometowns' infrastructure.
- **Local Economic Empowerment:** Supporting local businesses, traditional handicrafts and local products also reflects love for one's hometown. This can help support the local economy and promote the growth of small and medium-sized businesses.

Love for one's hometown is an important factor in maintaining cultural identity, strengthening communities, and building sustainability in society. It also creates a strong feeling of attachment between individuals or communities and a place where they feel "home" and which has deeper meaning in their lives.

Conclusion

In this research, the author explores the concept of local wisdom in the short story "*Rumah Amangboru*" by Hasan Al Banna. Through analysis of this story, the author highlights how local wisdom is reflected in the values, traditions, and culture of the Batak people, which are the background of the story.

This research shows that the short story depicts the importance of respect for ancestors, the role of women in Batak society, and the close relationship between humans and nature. These values reflect local wisdom obtained from the cultural and historical heritage of the Batak people. This understanding reveals that local wisdom not only functions as a story plot element but also

as a window for readers to understand the rich culture and traditional wisdom of that community.

Thus, this journal provides a deeper understanding of how the short story "*Rumah Amangboru*" reflects local wisdom in the culture of the Batak people, which can provide valuable insights for those interested in researching Indonesian culture and literature.

Declaration of conflicting interest

Authors declare no conflict of interest for study.

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