

CHAPTER I

INTRODUCTION

1.1 Background

Local wisdom, often referred to as indigenous or traditional knowledge, encompasses the practices, insights, and values cultivated by communities over generations. Rooted in a profound understanding of local ecosystems, cultures, and social systems, local wisdom is transmitted through oral traditions, customs, rituals, and everyday practices. It represents a community's collective knowledge on living in harmony with nature, managing resources sustainably, and fostering social cohesion (Irmayani & Larola & Yusriadi, 2021).

In today's rapidly evolving world, driven by technological advancements and globalization, the significance of local wisdom has never been more critical. While modern science and technology continue to shape our understanding, traditional knowledge offers invaluable, time-tested solutions to complex global challenges, such as climate change, biodiversity conservation, and sustainable agriculture. Local wisdom often embodies a holistic worldview—one that recognizes the interconnectedness of people, the environment, and the broader ecosystem (Simanjuntak & Chintia, 2022)..

However, this rich knowledge base is increasingly at risk of being overshadowed, particularly as younger generations migrate to urban areas or embrace modern lifestyles. Despite this, local wisdom holds immense potential in informing contemporary solutions to pressing issues. Therefore, preserving and revitalizing this knowledge is crucial, not only for safeguarding cultural heritage but also for

addressing urgent challenges such as environmental sustainability, social resilience, and community-based development.

Local wisdom, as a reflection of the values, knowledge, and practices of a particular society, is not only a manifestation in everyday social interactions. It also transforms into a creative force that is able to bring the fictional world to life in a novel. Novels, as a medium for expressing the author's imagination and reflection, are often an effective medium for representing local wisdom. Through plots, characters, and settings rich in local nuances, novelists are able to present a vivid picture of a society. Traditions, customs, beliefs, and values held by the society are harmoniously woven into the storyline. For example, in novels set in rural areas, we can find reflections of the values of mutual cooperation, respect for nature, and wisdom in facing life's challenges (Parhan & Dwiputra, 2023).

The characters in the novel also become the embodiment of local values. The protagonist who has wise, patient, and steadfast nature often becomes a representation of the ideal figure in society. The conflicts experienced by these characters often arise from problems related to local values, such as the conflict between tradition and modernity, or the conflict between individual interests and common interests.

The setting or background of the place in the novel also plays an important role in presenting local wisdom. Detailed descriptions of nature, buildings, and the daily lives of people in an area can create a strong imagination in the reader. The reader is invited to feel the atmosphere of life in that place, so that they can better understand the values and views of life adopted by the community (Adam & Ismail & Ali, 2022).

Novels can also function as a medium to preserve and promote local wisdom. By presenting interesting stories that are relevant to people's lives, novels can attract the interest of readers from various circles to get to know and appreciate the richness of local culture. This is very important, especially in the context of globalization which is increasingly eroding local identity.

In a broader context, the presence of local wisdom in novels can also enrich the treasury of Indonesian literature. Novels that raise the theme of local wisdom not only contribute to the development of national literature, but also enrich the world's cultural treasury. Local wisdom is not only owned by the community, but also becomes an integral part of the world of literature, especially novels. Through novels, we can find reflections of the values, knowledge, and practices of diverse community life. Thus, novels are not only entertainment, but also a means to understand, appreciate, and preserve the nation's cultural wealth (Surip & Dalimunthe & Daulay, 2021).

A novel that not only presents a fictional story, but also reflects noble values and local wisdom that are still relevant today is the novel *Guru Aini* by Andrea Hirata, a writer whose name is already familiar in the world of Indonesian literature and who has succeeded in presenting an in-depth portrait of the lives of Indonesian society.

Guru Aini tells the story of the struggle of a young teacher, Desi Istiqomah, who is willing to be placed on a remote island in Sumatra. There, she faces various challenges, ranging from the worrying condition of the school to students who are less interested in learning. However, with enthusiasm and sincerity, Desi tries to raise her students' enthusiasm for learning. Through Desi's story, this novel highlights the importance of education, especially in remote areas (Yanti & Gusriani, 2021).

Values such as traditional communal cooperation, love, respect and persistence are the central themes raised in this novel. Desi, as a representation of the ideal teacher figure, shows that education is not only about transferring knowledge, but also about character building and inspiring students to achieve their dreams. Local wisdom is so strongly felt in every page of Guru Aini's novel. The author has succeeded in describing the life of coastal communities with all its beauty and complexity. Traditions, customs, and values adopted by the local community are expressed in such detail and vividly. For example, the close relationship between society and nature, mutual cooperation in solving problems, and respect for elders (Astuti & Fatimah & Mualafina, 2023).

The novel also highlights the importance of preserving the environment. Through descriptions of the natural beauty of the island where Desi teaches, readers are invited to realize the importance of preserving nature as a source of life. The ecological values contained in this novel are becoming increasingly relevant amidst the environmental crisis we are currently facing (Gulo & Riana & Harefa & Bu'ulolo,

Guru Aini is an inspiring story about a young teacher who struggles to educate children on a remote island. This novel follows the journey of Desi Istiqomah, a top-graduate math teacher, who chooses to teach at a school that is far from adequate. With enthusiasm and sincerity, Desi tries to arouse her students' interest in learning. However, she must face various challenges, ranging from the lack of school facilities, cultural differences, to complex social problems.

Through Desi's story, the novel highlights the importance of education, sincerity, and persistence in the face of all obstacles. Guru Aini not only entertains, but also inspires readers to contribute to advancing education in Indonesia, especially in areas that still need more attention.

Andrea Hirata's novel *Guru Aini* offers an in-depth portrait of the lives of Indonesian people, especially in remote areas, including their traditions, customs, and perspectives on life and is a reflection of noble values such as mutual cooperation, patience, sincerity, and love for the homeland. These values are an integral part of Indonesia's local wisdom that should be preserved and studied further.

Although set in the past, this novel raises issues that are still relevant today, such as educational disparities, the importance of environmental conservation, and the role of teachers in shaping students' characters (Ismawati & Warsito, 2019). *Guru Aini* is one of the Indonesian literary works that has succeeded in gaining popularity both at home and abroad. Research on this novel can contribute to the development of Indonesian literary studies, especially in the context of local wisdom studies.

This research is entitled *Embodiment of Local Wisdom in Andrea Hirata's novel Guru Aini* with a focus on; mutual cooperation, respect for elders, a simple lifestyle, love for family and preservation of cultural traditions. The method used is descriptive qualitative which is further supported by Sociology of Literature approach, touching individuals and also society and Indigenous Knowledge Theory.

1.2 Problem Identification

Problem identification in this study is a question that specifically and clearly asks what the researcher wants to know to guide the entire research process, from method selection, data collection, to data analysis; determining the focus of the research. A clear question helps the researcher stay focused on the main objectives of the research; helping in compiling a framework of thought, as a good research questions triggers the researcher to develop relevant theories or concepts and make it

easier to compile research reports. Answers to research questions are the main conclusions of the research.

Based on the description presented in the background, two research questions are formed:

1. What are the types of embodiments of local wisdom revealed in Andrea Hirata's novel *Guru Aini*?
2. How are the types of embodiments of local wisdom manifested in the actions and interactions of the characters in Andrea Hirata's novel *Guru Aini*?

1.3 Objective

By addressing the research questions identified above, this research aims to achieve the following objectives:

1. To identify the types of embodiments of local wisdom revealed in Andrea Hirata's novel *Guru Aini*.
2. To analyze how the types of embodiments of local wisdom are manifested in the actions and interactions of the characters in Andrea Hirata's novel *Guru Aini*.

1.4 Scope

This study aims to explore the intricate ways in which local wisdom is encapsulated within Andrea Hirata's novel, *Guru Aini*. By employing a qualitative descriptive approach, the research will systematically analyze the text to uncover the specific local wisdom values embedded within its narrative. The primary focus of this study is to examine the novel as a repository of cultural knowledge and values. Through a close reading of the text, the research will identify and analyze various manifestations of local wisdom, covering community values, family values, environmental awareness and cultural tradition practices.

By employing a psychology of literature lens, the research explore sthe psychological underpinnings of the characters' actions and motivations, as well as the emotional impact of the narrative on the reader as well as the members of the society. This sheds light on the ways in which local wisdom is internalized and transmitted through the novel. The scope of the study is confined to the textual analysis of the novel, and it does not capture all aspects of local wisdom in the broader context of the author's life or the cultural setting. The interpretation of the text is subjective and may vary depending on the researcher's background and perspective.

1.5 Significance

In *Guru Aini*, Andrea Hirata intricately weaves themes of local wisdom, tradition, and modernity to highlight the profound roles of traditional knowledge and values in shaping individuals and communities. The novel unveils values deeply rooted in the culture of Belitung, a small island in Indonesia, and explores how these values contribute to education, social cohesion, and community resilience.

The significance of unveiling these local wisdom values and analyzing their forms lies in their ability to offer insights into the harmonious integration of tradition and modernity. *Guru Aini* emphasizes that local wisdom not only serves as a cultural bridge but also as a powerful tool for addressing contemporary societal issues. By examining how local knowledge is embedded in the narrative, this research highlights the potential of traditional values to inform and enrich modern educational practices, community development, and environmental sustainability.

From a theoretical perspective, this research contributes to the understanding of how local wisdom functions as a vital part of cultural identity and resilience. It draws on the intersection of tradition and modernity, providing a framework for

integrating indigenous knowledge into contemporary discourse, particularly in education and community-based development.

From a practical perspective, the research underscores the importance of preserving local wisdom, especially in rural or marginalized communities where traditional knowledge plays a crucial role in maintaining cultural continuity through respective concepts and theories. By examining *Guru Aini*, this research offers valuable insights into how local wisdom can be used to address pressing social issues, such as the erosion of cultural identity and the challenges posed by rapid modernization. The novel encourages a deeper appreciation of local traditions and the role they play in fostering a strong sense of belonging, resilience, and social harmony, providing practical implications for educators, community leaders, and policymakers striving to balance tradition with progress.

CHAPTER II

LITERATURE REVIEW

The literature review aims to summarize various perspectives on local wisdom hidden in the literary work of the novel *Guru Aini* by Andrea Hirata as the object of research. This research seeks to reveal how the sociological approach to literature, combined with Indigenous Knowledge Theory, provides a deeper understanding of the local values contained therein. Through an in-depth analysis of the novel *Guru Aini*, this research is expected to contribute to a better understanding of the richness of Indonesian culture and the importance of preserving local wisdom amidst the flow of globalization.

2.1 Sociology of Literature

Sociology of literature is a literary theory that analyzes a literary work based on its social relations. Literary works are also considered as an expression of the author. The basis of this theory is the sociology of literature. Sociology of literature research pays more attention to national literature, modern literature, especially regarding novels. Sociology is a science that studies the relationship between humans in groups. This research is of great interest to writers who want to see literature as a mirror of social life (Ahmadi, 2021).

The goal of literary sociology is to improve society's view of the relationship between literature and society and to explain that fantasy is not necessarily true. There is no doubt that literary works are constructed in an imaginative way. However, we cannot understand this imaginative framework without knowing its

empirical framework. Literary works are not only individual expressions, but also social expressions (Laurenson & Swingewood, 1972).

There are three different perspectives that can be used in the study of sociology of literature. The first is the perspective of literary texts, researchers see literature as a depiction of social life and vice versa. The biographical perspective is the second, where researchers see the author and his social background. The third perspective is the receptive perspective, namely literary texts from the perspective of society. Sociology of literature is an approach that studies the relationship between social facts and literature in literary works. This approach does so without reflecting the author's circumstances (Ratna, 2004).

Literature does not appear in a social vacuum is the basis of sociological research in literature. Literature and sociology focus on social relations in society, and both have developed throughout history and literature has developed in society throughout the ages (Pradopo, 2001). Literary science does not have a clear definition because of that. Sociological literature consists of empirical studies as well as various studies on broader theories. There are many discussions of the relationship between literature and society. In the sociology of literature, every literary work has at least two ways to be studied. First, researchers analyze literary works from a sociological perspective, and vice versa. Second, biographers analyze the author (Spencer, 2010).

In the sociology of literature, the concepts related to literature must be very clear, while the concepts related to sociology play the most complementary role. If researchers are more specific, they will be more sensitive, and there will be a sociology of poetry, a sociology of novels, a sociology of drama, and so on. The literary method that considers this social aspect is called the sociology of literature,

which uses textual analysis to determine its structure, which is then used to gain a deeper understanding of social phenomena outside of literature (Hasanah, 2022).

Endraswara (2013) shows that literature is a creative activity and a work of art. Literary works are basically created from the reality of people's lives that occur and are made by authors to be enjoyed, understood, and utilized by the community. In line with that, literature is a work that conveys messages through language media (Fauziyyah, 2023). The basis of this theory is the sociology of literature. Research on the sociology of literature pays more attention to national literature, modern literature, especially regarding novels. Sociology is a science that studies the relationship between humans in groups. This research is of great interest to writers who want to see literature as a mirror of people's lives (Smith, 2018).

Literature is part of the picture of social life presented through reflection, so that the work created is indeed a picture of the social era. In literary works, one often finds stories that describe social life in society such as politics, socio-economics, culture, and religion. Therefore, even if it is considered a novel, a literary work is not necessarily pure fantasy and imagination. However, literary works come from the accumulation of the author's experiences. Literature comes from Sanskrit, from the root word "sas", which means to instruct with a derived verb. At the same time, the suffix "tra" usually means to indicate a tool or means. The term literature can be interpreted as teaching, manual (instruction) or teaching tool (Nabur & Danu, 2019).

The definition of literature has many limitations, including: (1) Literature is art; (2) Literature is a natural expression of emotion; (3) Literature is an expression of thought in language, and thought means opinions, ideas, feelings, thoughts, and all human spiritual activities; (4) Literature is the inspiration of life, manifested in beauty. (5) Literature is all books that contain deep, sacred, vision-free, and

charming human emotions and moral abilities. Literature expresses humans in the form of experiences, thoughts, feelings, and beliefs and shows the charm of language tools in the form of concrete images (Sevia, 2024).

Literary works have a social function according to the social conditions of society at the time of the creation of the work. In other words, to what extent are the social values in the literary work related to existing social values. The social function has three important things that must be considered, namely literature functions as a social reformer, literature functions as a medium of entertainment, and the relationship between literature as an educator by means of entertainment. The functions used to provide teaching of literary sociology include: a) The function of literary sociology is to renew and reshape the traditions of today's society b) Literary sociology functions as a medium of entertainment for society c) Literature and literary sociology have become the boundary between things that can be illustrated with examples, and must be replaced or are not worthy of research (Vana, 2024).

The sociology of literature approach offers a relevant analytical framework for exploring the local wisdom hidden in the novel *Guru Aini*. By focusing on the interaction between a literary work and the socio-cultural context in which it is produced, the sociology of literature allows us to see how the values, beliefs, and social practices of a society are reflected in literary texts. In the context of the novel, this approach allows us to identify and analyze how the local wisdom of Belitung society, such as the values of mutual cooperation, respect for teachers, and other local wisdom, are manifested in the plot, characters, and language used by Andrea Hirata. The sociology of literature also allows us to understand how this local wisdom interacts with broader social dynamics, such as the influence of modernization and globalization on Belitung society. Thus, through the sociology of

literature approach, we can gain a richer and deeper understanding of the local wisdom contained in the novel and its implications for Indonesian society as a whole.

Sociology of literature emphasizes that literary works cannot be separated from the socio-cultural context in which they are produced. The novel *Guru Aini*, as a cultural product, certainly reflects the values and outlook on life of the Belitung society. By using a sociological approach to literature, we can identify local values hidden behind the stories, characters, and symbols contained in the novel. This approach also allows us to understand how local wisdom interacts with social changes that occur in Belitung society. For example, how traditional values adapt to the influence of modernization. The results of this study not only contribute to the study of Indonesian literature, but can also provide insight into the study of local wisdom in general.

The sociological approach to literature offers a very rich framework for examining the nuances of local wisdom in the novel, especially in the context of values such as mutual cooperation, respect for elders, a simple lifestyle, love of family, and preservation of cultural traditions. Here are some specific things that can be taken from this approach: Sociology of literature invites us to see this novel as a reflection of the society in which it was born. By understanding the socio-cultural background of the Belitung society, we can see how values such as mutual cooperation and respect for elders are embedded in the daily lives of the community and then reflected in the novel. This novel not only reflects the values of society, but also plays a role in strengthening and spreading these values. By analyzing how these values are depicted in the novel, we can understand how literature contributes to shaping the cultural identity of a society.

The characters in the novel represent the values held by the community. By analyzing the actions, speech, and motivations of the characters, we can identify the values of local wisdom inherited through the language used in this novel. The language used in the novel contains rich meanings and reflects cultural values. For example, the use of local dialects can show cultural identity and a sense of belonging to tradition. In general, novels serve as a medium for communicating values and life experiences from one generation to the next. By analyzing how traditional values are communicated through novels, we can understand how literature plays a role in maintaining cultural continuity. Novels can also be a tool for promoting social change. By identifying values that are considered positive and need to be maintained, we can use literature as a means to encourage society to appreciate its cultural heritage more.

2.2 Indigenous Knowledge Theory

The sociological approach of literature in the research of the novel *Guru Aini* is further enriched with the support of Indigenous Knowledge Theory. These two approaches complement each other in revealing the richness of local wisdom embedded in literary works. Sociology of literature allows us to see how the values and social practices of society are reflected in literary texts, while Indigenous Knowledge Theory provides a conceptual framework for understanding how local knowledge is formed, inherited, and applied in everyday life. By combining these two perspectives, we can conduct a deeper analysis of the local wisdom in the novel, such as the values of mutual cooperation, respect for elders, and preservation of cultural traditions. Indigenous Knowledge Theory helps us to see how these values are not merely reflections of literary texts, but also an integral part of the knowledge

system of the Belitung community that has developed over centuries. Thus, this research not only contributes to literary studies, but also to a better understanding of Indigenous Knowledge in Indonesia.

Both the sociology of literature and Indigenous Knowledge Theory emphasize the importance of socio-cultural context in understanding a phenomenon. Both see knowledge as a social product formed in the interaction between individuals and their environment. Both approaches value local knowledge as a valid and valuable source of knowledge. Indigenous Knowledge Theory specifically emphasizes the importance of understanding local knowledge in its own context, without measuring or comparing it to Western standards of knowledge. By combining these two approaches, we can conduct a more holistic analysis of literary texts. We do not only see the text as a stand-alone work of art, but also as a cultural product that reflects the values, beliefs, and social practices of the community.

Indigenous Knowledge Theory offers a unique lens for understanding the world, particularly in the context of indigenous knowledge and wisdom. It invites us to move beyond the Western knowledge paradigm that often dominates academic discourse, and to turn our attention to knowledge systems that have developed over thousands of years in communities around the world. Indigenous Knowledge, or local knowledge, is the body of knowledge, skills, and practices unique to a particular group of people, passed down from generation to generation through experience, observation, and adaptation to the environment. Indigenous knowledge is not simply a collection of facts or information, but rather a complex system that is deeply interwoven with the values, beliefs, and cosmologies of the community. This knowledge is often holistic, incorporating spiritual, social, and ecological aspects (Sánchez-Villagra, 2022). For example, in indigenous communities, knowledge

about medicinal plants includes not only the properties of the plant, but also the specific rituals that must be performed before consuming the concoction.

One of the characteristics of Indigenous Knowledge is its contextual nature. This knowledge is always related to a particular place, time, and society. Knowledge about agriculture, for example, will differ between people living in mountainous areas and people living in coastal areas. This shows that local knowledge is the result of human adaptation to unique natural and social environments. Indigenous Knowledge Theory also emphasizes the importance of the role of orality in the transmission of knowledge. Local knowledge is often transmitted through stories, fairy tales, songs, and rituals. This method of transmission allows knowledge to continue to develop and adapt over time (Doja, 2008).

Indigenous Knowledge Theory helps us to appreciate and preserve the world's cultural diversity. By understanding different knowledge systems, we can build a more inclusive and tolerant world. Indigenous knowledge often contains innovative solutions to contemporary problems such as climate change, natural resource management, and health. For example, knowledge about sustainable agriculture developed by indigenous peoples can inspire the development of modern agriculture. Indigenous Knowledge Theory is part of the decolonization of knowledge movement that aims to challenge the dominance of Western knowledge and make space for marginalized voices.

Despite its importance, the application of Indigenous Knowledge Theory also faces a number of challenges. One of the main challenges is how to integrate local knowledge with the more dominant Western knowledge system. In addition, there is also the challenge of documenting and preserving local knowledge which is often oral and unwritten. Indigenous Knowledge Theory provides a fresh and relevant

perspective to understand our world. By understanding and valuing local knowledge, we can build a more sustainable and equitable future (Graf & Mescoli, 2020).

2.2.1 Types of Indigenous Knowledge

Indigenous Knowledge Theory has various sub-subtypes or more specific types, depending on different perspectives and research focuses.

- 1. Indigenous Environmental Knowledge:** focusing on local knowledge about the natural environment, such as natural resource management, adaptation to climate change, and understanding of ecosystems.
- 2. Indigenous Technological Knowledge:** emphasizing knowledge about traditional technologies developed by indigenous peoples, such as agricultural techniques, fisheries, and handicrafts.
- 3. Indigenous Health Knowledge:** focusing on traditional medicine systems, knowledge of medicinal plants, and community health practices developed by indigenous peoples.
- 4. Indigenous Cosmological Knowledge:** investigating the cosmology or worldview of indigenous peoples, including beliefs about the origins of the universe, the relationship between humans and nature, and ancestral spirits.
- 5. Indigenous Pedagogical Knowledge:** analyzing traditional learning methods used by indigenous peoples to transfer knowledge to younger generations (Senanayake, 2006).

The type of indigenous knowledge that is dominant in a community depends greatly on its geographical, social and cultural context. Indigenous knowledge is not static, but rather continues to develop and adapt over time and with environmental

changes. Different types of indigenous knowledge are interrelated and influence each other. For example, knowledge about traditional medicine is often intertwined with knowledge about medicinal plants and spiritual beliefs. If we look at the five values (mutual cooperation, respect for elders, simple lifestyle, love of family, and preservation of cultural traditions), then the closest sub-values are Indigenous Environmental Knowledge and Indigenous Cosmological Knowledge.

1. Indigenous Environmental Knowledge:

- a. Traditional communal cooperation:** The value of mutual cooperation is often closely related to the collective management of natural resources. Indigenous communities often have complex resource management systems that involve all members of the community.
- b. Simple lifestyle:** Indigenous Environmental Knowledge often emphasizes living in harmony with nature and avoiding over-exploitation of natural resources. This is in line with the values of a simple lifestyle found in the novel.
- c. Preservation of cultural traditions:** Many environmental management practices in Indigenous Environmental Knowledge are passed down from generation to generation and are an integral part of a community's cultural identity.

2. Indigenous Cosmological Knowledge:

- a. Respect for elders:** Indigenous cosmologies often place ancestors in a position of high respect. Respect for elders is a reflection of respect for the knowledge and experience of ancestors.

b. Love for family: Family values are central to many indigenous cosmologies.

The family is often seen as the most basic social unit and the center of social and spiritual life.

c. Preservation of cultural traditions: Cosmologies provide a framework for understanding the meaning of life, the universe, and the relationship between humans and nature. Preservation of cultural traditions means maintaining the survival of these cosmologies (Senanayake, 2006; Saefullah, 2021).

Indigenous Environmental Knowledge is the body of knowledge, skills, and practices held by indigenous peoples in understanding, managing, and interacting with their environment. This knowledge has been passed down from generation to generation for thousands of years through direct experience, observation, and adaptation to environmental changes. Indigenous Cosmological Knowledge is the system of beliefs and knowledge held by indigenous peoples about the universe, the origins of life, the relationship between humans and nature, and ancestral spirits. It is a broad framework that guides the worldview, values, and daily practices of indigenous peoples. These two sub-knowledges provide a comprehensive framework for understanding how values such as mutual cooperation, respect for elders, and preservation of cultural traditions are embedded in the daily lives of indigenous peoples.

2.2.2 Local Wisdom

Every country in the world has its own uniqueness, including Indonesia. The uniqueness of Indonesia comes from the customs, traditions, and local wisdom that exist in Indonesia. Not just one, each region even has its own local wisdom. As time

goes by, just like most customs, traditions, and cultures, local wisdom in various regions is increasingly being eroded by time. Instead of maintaining local wisdom that has been passed down from their ancestors, many young people replace it with outside views that are not necessarily true or will even only damage existing local wisdom (Indah & Rohmah, 2022; Levi-Strauss, 1978).

Local wisdom is a view of life and knowledge as well as various life strategies that take the form of activities carried out by local communities in answering various problems in fulfilling their needs (Senanayake, 2006; Saefullah, 2021).

The presence of local wisdom is not a new discourse in our daily lives. Local wisdom actually exists along with the formation of our society, Indonesian society. The existence of local wisdom is a real reflection of what we call the law that lives and grows in society. Indonesia is truly the number one pluralistic society in the world. Topographically, it is an archipelago consisting of a number of large islands and thousands of small islands, but more than that, it is a human community with hundreds of local colors and ethnicities. It is reported by several sources that the number of ethnic groups with their specific languages is more than 300 thousand groups. This is a fairly large number that should not be underestimated, even though in the context of economic domination and the advancement of modern science and technology, they are always marginalized and ignored (Levi-Strauss, 1978).

Multicultural and pluralistic diversity accommodates various cultural, ethnic, religious, and ideological differences. Therefore, the principle of the state that we know is *bhineka tunggal ika*, 'different but one'. In line with the development of the times, many things have changed, including socio-cultural values, ideological political perceptions, and so on. On the other hand, the cultural heritage of ancestors

in the form of values and roots of tradition, including local wisdom, has experienced erosion and erosion.

Referring to the current condition of Indonesia, it can be said that there are two factors that influence changes in socio-cultural values, namely external and internal factors that (possibly) move simultaneously. External factors, among others, are influenced by globalization, political de-ideologization at the global level, the development of information and communication technology, neocapitalism and neoliberalism which increasingly spur pragmatic, consumerist, and individual lifestyles (Achmad & Aditama & Omega, 2022).

Internal factors are influenced by the erosion of traditional values and local values which may also occur due to external factors. Because it is assumed that there has been an erosion of traditional values, what efforts can be made to revitalize local wisdom amidst globalization and changes in socio-cultural values so that local wisdom remains the identity of the nation while contributing to building a multicultural, pluralistic and civil Indonesia. Revitalization of local wisdom is also expected to be able to respond to and provide solutions to Indonesia's current challenges and problems, such as how to overcome corruption, poverty, and destruction of natural ecosystems.

With local wisdom, the social order and the surrounding environment can be preserved and maintained. In addition, local wisdom is also a form of cultural wealth that must be held firmly, especially by the younger generation to fight the current of globalization. That way, the characteristics of the local community will never fade. Moreover, local wisdom comes from our ancestors, who clearly understand everything better, especially those related to the area. In addition, there is wisdom and also good things in local wisdom, but sometimes it is difficult for young people

of the current generation to understand. On the other hand, views that are too modern have the potential to be more destructive, especially damaging existing local wisdom. In fact, it is possible that it will damage existing culture, as well as damage the surrounding environment.

2.2.2.1 Characteristics of Local Wisdom

1. Ability to survive the influence of foreign culture

Over time, foreign cultures have also begun to penetrate various regions in Indonesia. On the other hand, Indonesia has a lot of local wisdom that also contains very strong cultural values. Given that the age of these cultural values has reached tens or hundreds of years, the cultural values in this local wisdom are highly trusted by the local community. This strong belief is what makes it difficult for foreign cultures to easily enter and influence society. That way, the characteristics of the people of a region will be well maintained.

2. Ability to Accommodate Foreign Culture

Avoiding foreign cultures entering Indonesia is not an easy thing to do. Moreover, in the era of globalization like today, where everything can be connected easily and quickly. Culture or trends from abroad usually spread quickly through YouTube, television, and social media. Because of the existence of this technology, foreign cultures can easily enter Indonesia. However, on the other hand, unlike foreign cultures, local wisdom has quite high flexibility, so it can be easily accommodated without having to damage the beliefs of local wisdom that already exist. As a result, even if there is a foreign culture that enters, this foreign culture will only be a momentary trend and not replace the existing ancestral heritage culture. Moreover, it will damage beliefs that are tens to hundreds of years old.

3. Integrating Foreign Culture into Native Culture in Indonesia

Another characteristic of local wisdom is that local wisdom has the ability not only to accommodate, but also to integrate incoming foreign cultures and blend them with existing cultures well. For example, in the construction of a building in Indonesia; it is not uncommon for the architect to blend local culture by copying traditional building designs in Indonesia, then blending it with modern architecture.

4. Controlling Incoming Foreign Culture

Foreign culture is not something that can be easily rejected. But on the other hand, local wisdom that has become a custom and native culture is also deeply rooted, so it will be difficult to eliminate it from society. Instead of being lost and replaced by foreign culture, belief in local wisdom is stronger, so that we are able to control the incoming foreign culture. Not only that, we can also easily filter the incoming foreign culture. In other words, we determine which foreign culture can be accepted in Indonesia, and which foreign culture has bad values.

5. Guidelines on Cultural Development in Society

Local wisdom that has been believed in by the community for a long time will inevitably also influence the community in their daily lives. How could it not be, local wisdom that is decades old will eventually become a belief or guideline adopted by the local community. As a result, when something happens, the community will use local wisdom as a benchmark before taking a certain attitude or action. This habit also allows people in certain areas to develop existing cultures to be more focused

than before. In other words, local wisdom has the characteristic of being able to provide direction for the local community (Polizzi & Harrison, 2022; Agustini, 2023; Levi-Strauss, 1978).

2.2.2.2 Forms of Local Wisdom

Local wisdom consists of two forms, local wisdom that is tangible and that is intangible (Levi-Strauss, 1978).

1. Tangible Local Wisdom

As the name implies, local wisdom in tangible form is local wisdom that we can see and touch its form. Local wisdom in real or tangible form can be seen in various forms, be it in textual form such as procedures, rules, or value systems.

The next form is architectural like various types of traditional houses in each region in Indonesia. For example, Rumah Gadang in West Sumatra, or the Traditional house from Tapanuli. Other tangible forms of local wisdom are cultural heritage such as statues, various traditional art tools, traditional weapons that are passed down from generation to generation, covering traditional textiles such as ulos and *songket* cloth.

2. Intangible Local Wisdom

This intangible local wisdom cannot be seen in real form. However, even though it is not visible, this type of local wisdom can be heard because it is conveyed verbally from parents to children, and the next generation.

Forms of intangible local wisdom include advice, songs, rhymes, or stories that contain life lessons for the next generation, with the aim of preventing the younger generation in the region from committing bad acts that could harm

themselves, society, and the surrounding environment which is their home and source of livelihood.

The beliefs of a community or region also include intangible local wisdom. This belief is a form of intangible local wisdom, where people believe that nature is a part of themselves. Because nature is a part of ourselves, nature must be protected with care. Including not cutting down trees carelessly which can make forests bare and cause various detrimental disasters. Nature can of course be utilized, but it should not be exploited excessively. With this belief, people can control themselves not to damage nature (Humaida & Louisa & Lestari, 2018; Levi-Strauss, 1978).

2.2.2.3 Types of Local Wisdom

2.2.2.3.1 Gotong Royong (Traditional Communal Cooperation)

Gotong royong, a concept that is so deeply embedded in Indonesian culture, is a reflection of the spirit of togetherness and helping each other. This word, which is not easy to find a complete equivalent in other languages, encapsulates noble values that have been passed down from generation to generation. The term "Traditional Communal Cooperation" can indeed be used to translate *gotong royong* into English. However, this translation is not fully able to capture the deep nuances and uniqueness of the concept of *gotong royong*. *Gotong royong* is not just ordinary collective cooperation, but a social system that is deeply embedded in the lives of Indonesian society. It is a form of sincere solidarity, where each individual feels responsible for the common welfare.

Traditional Communal Cooperation has become the foundation for the formation of a harmonious and mutually supportive society. In various aspects of life, the spirit of mutual cooperation is always present. When a neighbor is sick, the

community works together to visit and help the family concerned. When a natural disaster occurs, the community works together to carry out rescue and recovery efforts. Even in daily activities, such as building a house or cleaning the environment, the spirit of mutual cooperation is always visible. The values in Traditional Communal Cooperation are very relevant to the context of modern society. In the midst of the increasingly rapid flow of globalization, the spirit of mutual cooperation can be a balance. Traditional Communal Cooperation teaches us about the importance of maintaining social relationships, respecting each other, and working together to achieve common goals. In addition, mutual cooperation can also be a solution to overcome various complex social problems.

Although Traditional Communal Cooperation is a very valuable cultural heritage, the existence of these values is starting to be eroded by modernization. Increasingly prominent individualism and the demands of a fast-paced life make people tend to prioritize personal interests. Therefore, efforts need to be made to preserve and develop the spirit of Traditional Communal Cooperation among the younger generation. Education is one of the keys to instilling the values of Traditional Communal Cooperation from an early age. Schools, families, and communities must work together to create an environment that is conducive to the growth and development of the spirit of Traditional Communal Cooperation. In addition, the government also needs to create policies that support the implementation of Traditional Communal Cooperation activities in the community.

In the context of national development, the spirit of Traditional Communal Cooperation also has a very important role. By actively involving the community in the development process, a greater sense of ownership and responsibility for the results of development will be created. Traditional Communal Cooperation can also

be a very valuable social capital in efforts to overcome various development challenges, such as poverty, unemployment, and inequality.

Traditional Communal Cooperation is a very valuable cultural heritage for the Indonesian nation. The values contained therein, such as togetherness, solidarity, and mutual cooperation, are very relevant to the context of modern society. To preserve and develop the spirit of Traditional Communal Cooperation, joint efforts are needed from all components of society. By this, Traditional Communal Cooperation will continue to be the glue of national unity. Traditional Communal Cooperation is not just an abstract concept, but a real action that has been carried out by Indonesian society since ancient times. Some concrete examples of the implementation of Traditional Communal Cooperation in various contexts of life include: natural disasters, heavy work, traditional ceremonies and social activities. When an earthquake, flood, or other disaster occurs, the community works together to clean up the debris, rebuild damaged houses, and provide assistance to victims. Building village roads, repairing irrigation, or making wells together are examples of activities that require a lot of energy and are usually carried out through Traditional Communal Cooperation. In various traditional ceremonies, such as weddings, deaths, or harvests, the community gathers to help each other prepare everything needed. Collecting funds to help others, social service activities, or studying together are also forms of Traditional Communal Cooperation (Sinaini & Iwe, 2020).

Although the values of Traditional Communal Cooperation are very important, their existence has begun to be eroded by modernization. Some of the challenges faced in preserving Traditional Communal Cooperation include: the value of individualism makes people prioritize personal interests over common interests; population migration to urban areas causes the loss of close social

interaction in rural communities, where Traditional Communal Cooperation is still strong; the development of technology and modern lifestyles makes people more individualistic and have less time to interact with their surroundings; many young generations do not understand the importance of mutual cooperation and are more interested in individual activities.

To overcome these challenges, joint efforts are needed from various parties. Some efforts that can be made to preserve Traditional Communal Cooperation include: instilling the values of mutual cooperation from an early age through formal and non-formal education; conducting socialization about the importance of mutual cooperation through various media; providing training and support to the community to carry out mutual cooperation activities; adapting the concept of Traditional Communal Cooperation to the context of the modern era, for example through community-based social activities or digital platforms and the government needs to create policies that support the implementation of Traditional Communal Cooperation activities and provide incentives for the communities involved. Traditional Communal Cooperation is a very valuable cultural heritage for the Indonesian nation. Despite facing various challenges, the spirit of Traditional Communal Cooperation remains relevant and needs to be preserved. With joint efforts, mutual cooperation can continue to be the glue of national unity (Dewanti & Dewanti & Hodriani, 2023).

2.2.2.3.2 Respect for Elders

Respect for elders is a noble value that has been rooted in Indonesian culture. This value is not just a habit, but a reflection of respect for the experience, knowledge, and wisdom possessed by older people. More than that, this attitude of

respect becomes a strong social glue, maintaining harmony in community life. In Indonesian society, intergenerational relationships are very important. Older people are seen as wise and have rich life experiences. They often serve as role models and sources of inspiration for the younger generation. By respecting them, the younger generation not only shows politeness, but also learns a lot from the life experiences of their elders (Colucci, 2016).

Respect for elders is manifested in various forms, starting from polite speech, using polite language, to real actions such as helping them in various ways; that respecting elders is an obligation for every individual. The value of respect for elders is not only taught in the family, but also in the wider community. In schools, children are taught to respect teachers and older friends. In the workplace, employees are expected to respect superiors and more senior co-workers.

However, in the modern era like today, the value of respect for elders has begun to erode. The development of technology and the flow of globalization have had a significant influence on changes in values in society. The younger generation tends to be more individualistic and less The value of respect for elders is not only taught in the family, but also in the wider community. At school, children are taught to respect teachers and older friends. At work, employees are expected to respect superiors and more senior coworkers.

The value of respect for elders has many benefits, both for individuals and society. By respecting elders, we can: strengthen social relationships, maintain cultural sustainability, get guidance and advice and foster empathy. Respect for elders is a noble value that is very important in Indonesian culture. This value not only maintains harmony in community life, but also provides many benefits for individuals. Despite facing various challenges, efforts to preserve this value must

continue to be made so that future generations continue to have strong cultural roots (Shamsikhani & Ahmadi & Kazemnejad & Vaismoradi, 2022).

2.2.2.3.3 Simple Lifestyle

A simple lifestyle is not just a trend, but a philosophy of life that has been passed down by our ancestors since ancient times. In various parts of the world, including Indonesia, the concept of simple living has been deeply embedded in the local wisdom of each ethnic group. This is a priceless cultural heritage, a collective knowledge that has stood the test of time and been passed down from generation to generation. Local wisdom teaches us to live in harmony with nature and the surrounding environment. The concept of balance and sustainability is the main key to a simple lifestyle. Traditional communities live by utilizing natural resources wisely, without over-exploiting them. They understand that nature is a source of life that must be preserved.

A simple lifestyle also teaches us about the importance of social relations. In traditional societies, mutual cooperation and collaboration between community members are very important. Daily activities are carried out together, from farming, building houses, to celebrating big days. This creates strong social bonds and a sense of togetherness among community members. The values contained in a simple lifestyle, such as satisfaction, simplicity, and gratitude, are very relevant to today's world conditions. Excessive consumerism and the demands of a fast-paced modern life have left many people feeling stressed and disoriented. A simple lifestyle offers a healthier and more sustainable alternative (Kronenberg & Iida, 2011).

A simple lifestyle is not only beneficial for individuals, but also for cultural sustainability. In an era of globalization that is increasingly eroding local identity, a

simple lifestyle becomes a strong cultural defense. By maintaining ancestral traditions and customs, we help preserve the nation's cultural wealth. However, a simple lifestyle does not mean that we must reject all forms of progress. In fact, we can combine traditional values with modern innovation. For example, we can use technology to promote local products or develop organic farming.

Despite its many benefits, a simple lifestyle also faces various challenges. Modernization, industrialization, and the influence of foreign cultures have tempted many people to abandon their traditional lifestyles. In addition, the lack of education and awareness of the importance of preserving culture are also obstacles. To preserve a simple lifestyle, joint efforts are needed from various parties. The government can play a role in making policies that support local economic development and cultural preservation. The community also needs to play an active role in maintaining ancestral traditions and customs. Education about the importance of a simple lifestyle needs to start early, both in schools and in the family environment. A simple lifestyle is a priceless cultural heritage. The values contained therein, such as simplicity, satisfaction, and gratitude, are very relevant to the current world conditions. By adopting a simple lifestyle, we can not only improve our quality of life, but also help preserve the environment and culture of the nation. We must together maintain and develop this noble heritage for future generations (Montero-Sandiego & Ruiz Robledillo & Ferrer-Cascales & Clement-Carbonell & Alcocer-Bruno & Natalia, 2024).

2.2.2.3.4 Love for Family

Love for family is a common thread that unites cultures around the world. In Indonesia, family values are highly respected and are an inseparable part of local

wisdom. Family love is not just a feeling of affection, but a complex value system that regulates relationships between family members and forms the collective identity of a society. In traditional societies, the family is the most basic social unit and a place of refuge for each of its members. The family teaches moral, ethical, and social values that serve as guidelines for life. Children are taught to respect their parents, love their siblings, and maintain good relations with relatives. These values are passed down from generation to generation through fairy tales, folk tales, and various traditional ceremonies.

Indonesian local wisdom is rich in values related to the family. The concept of *gotong royong*, for example, teaches the importance of cooperation and helping each other in the family. The concept of the extended family is also very strong, where the family does not only consist of parents and children, but also includes grandparents, uncles, aunts, and cousins. The close relationship between members of this extended family provides a strong sense of security and support for each individual. In addition, many customs related to the human life cycle, such as birth, marriage, and death, are carried out together by all family members. These traditional ceremonies not only have religious meaning, but also serve to strengthen social ties within the family (An, 2020).

Family love is a very important cultural defense. In the midst of the increasingly rapid flow of globalization, family values are becoming increasingly relevant. By maintaining family values, we can maintain our cultural identity and prevent social disintegration. Despite their very important role, family values currently face various challenges. Modernization, urbanization, and increasingly strong individualism have made many people ignore the importance of family. Divorce, domestic violence, and

children who receive less attention from their parents are some of the social problems related to the weakening of family values.

To preserve family values, joint efforts from various parties are needed. The government can play a role in making policies that support families, such as providing facilities for families, providing parenting education, and providing protection for children. The community also needs to play an active role in creating an environment that is conducive to family growth and development.

Family love is a very valuable cultural heritage. The values contained in it, such as mutual cooperation, mutual respect, and affection, are very important for building a harmonious and prosperous society. By maintaining and preserving family values, we can create a better future for future generations (Andayani & Ancok & Wulan, 2018).

2.2.2.3.5 Preservation of Cultural Tradition

Cultural traditions are invaluable treasures for every nation. They reflect the identity, values, and history of a society. Cultural traditions are not just a collection of rituals or customs, but rather a system of knowledge, beliefs, and social practices that have been passed down from generation to generation. Preserving cultural traditions is a must so that the intellectual and spiritual wealth of the nation is not lost in time. Cultural traditions play a very important role in the life of society. They act as a social glue, shape the character of the nation, and provide a sense of pride and identity. Through cultural traditions, we can learn about ancestral history, noble values, and a way of life in harmony with nature.

Preservation of cultural traditions is very important considering that cultural traditions are an inseparable part of a nation's identity. By preserving traditions, we

maintain the uniqueness and distinctiveness of the nation's culture. Cultural traditions teach moral, ethical, and social values that are important for shaping the character of the younger generation and can be a unique and valuable tourist attraction. Preservation of traditions can improve the economy of the community. Cultural traditions teach us to live in harmony with nature. Preservation of traditions can contribute to environmental conservation (Ansari, et al (2024).

However, preserving cultural traditions faces various challenges. Modernization, globalization, and the influence of foreign cultures threaten the sustainability of traditions. In addition, the lack of interest in traditions among the younger generation, as well as the lack of support from the government, are also obstacles. To preserve cultural traditions, joint efforts are needed from various parties. Education about the importance of preserving cultural traditions must begin early. Schools, families, and communities must play an active role in instilling awareness of traditional values. Documenting various forms of cultural expression, such as dance, music, language, and handicrafts. This documentation can be a reference for future generations. Revitalizing traditions that are starting to be abandoned. For example, by holding cultural festivals, traditional arts competitions, or arts performances. Utilizing information technology to promote and preserve cultural traditions. Social media and the internet can be effective means of disseminating information about cultural traditions and building cooperation between the government, non-governmental organizations, and the community to jointly preserve cultural traditions. Preserving cultural traditions is our shared responsibility. By preserving traditions, we not only preserve our ancestral heritage, but also build a better future. Let us together preserve and develop cultural traditions so that they remain sustainable and relevant to the times (Saputra, 2024).

2.3 Review of Previous Studies

1. Adam, Samsudin Hl & Ismail, Anwar & Ali, Silvani Umar. (2022). Local wisdom-based literary literacy in language and literature learning for senior high school students in Ternate: Strategies and obstacles. *Language Literacy: Journal of Linguistics, Literature and Language Teaching*, 6 (1). <https://doi.org/10.30743/ll.v6i1.4482>.

This study examines the implementation of literary literacy based on local wisdom in North Maluku, Indonesia. The goal is to counteract the erosion of local culture due to globalization. By integrating local wisdom into literary learning, the study aims to reinforce language and literature skills while preserving cultural values. A qualitative research approach was employed, collecting data through interviews, observations, and document analysis. Participants included teachers, librarians, students, and relevant school personnel. Data sources also included lesson plans and student learning outcomes. The study found that literary literacy activities primarily focus on reading, comprehension, interpretation, and response to literary texts. Teachers integrate local wisdom values into all stages of the learning process, including initial, main, and closing activities. This approach has positive impacts on both academic and non-academic student outcomes.

A. Similarities

Both studies touch the intersection of literature and local wisdom. They share a common goal: to explore how literary works can preserve and promote cultural heritage. Both studies utilize qualitative research methods to analyze their respective subjects.

B. Differences

1. Scope:

- a. Study 1:** Examines the implementation of literary literacy in schools, focusing on pedagogical practices and student outcomes.
- b. Study 2:** Analyzes a specific literary work (Andrea Hirata's *Guru Aini*) to identify and interpret embedded local wisdom values.

2. Theoretical Framework:

- a. Study 1:** While not explicitly stated, the study seems to draw on theories of literacy, cultural studies, and education.
- b. Study 2:** Explicitly employs the psychology of literature and theories of local wisdom to analyze the novel.

3. Findings:

- a. Study 1:** Identifies the integration of local wisdom in literary learning activities and its impact on student outcomes.
- b. Study 2:** Reveals specific local wisdom values embodied in the novel, such as gotong royong, respect for elders, simple living, family love, and cultural preservation.

While both studies contribute to the understanding of how literature can preserve and promote local wisdom, they differ in their scope, methodology, and theoretical underpinnings.

C. Contribution of Study 1 to Study 2

Study 1 and Study 2, although focusing on different aspects, have a strong connection in the context of preserving local values through literature.

1. Confirmation of Findings:

Study 1 confirmed the importance of integrating local values in the literacy learning process. This is in line with the findings of Study 2 which showed the presence of strong local values in *Guru Aini* novel.

Both reinforce the idea that literature, both in the context of learning and literary works, can be an effective medium for preserving and transferring cultural values.

2. Method Development:

Study 1 provides a concrete example of how qualitative research can be used to analyze literacy learning practices that integrate local values.

The approach used in Study 1 can be a reference for other researchers, including researchers of Study 2, in designing similar research in the future.

3. Practical Implications:

Both studies provide complementary practical implications. Study 1 highlights the importance of teachers' role in integrating local values in learning, while Study 2 highlights the potential of literary works as a rich source of learning about these values.

The combination of these two findings can be the basis for developing curricula and teaching materials that are more relevant to local contexts.

Study 1 provides a strong empirical basis for the importance of integrating local values in literacy learning. Study 2, on the other hand, provides concrete examples of how these values are manifested in literary works. Thus, the two studies complement

each other and contribute to a deeper understanding of the role of literature in cultural preservation.

2. Surip, M. & Dalimunthe, S & Daulay, M. (2021). The representation of local wisdom in short stories: A study in north sumatra. *Asian Social Science and Humanities Research Journal (ASHREJ)*. 3. 1-10. 10.37698/ashrej.v3i2.73.

The article aims to analyze how North Sumatran short stories preserve local wisdom. By examining the cultural content within these stories, the study aims to uncover and understand the fading cultural values. The research employs Cultural Theory and Literary Anthropology to analyze the short stories. Through a qualitative descriptive method, the study identifies and interprets local wisdom elements such as language, social systems, livelihoods, and arts. These elements are extracted from the stories' backgrounds and dialogues and analyzed within the theoretical framework. The findings highlight the significant role of North Sumatran short stories in preserving local wisdom. By exploring these stories, we can gain deeper insights into the rich cultural heritage of the region.

A. Similarities

Both studies share a common goal: to explore how literary works, whether short stories or novels, preserve and promote local wisdom. Both employ qualitative research methods to analyze the textual content.

B. Differences

1. **Scope:** Study 1 has a broader scope, analyzing multiple short stories, while Study 2 focuses on a single novel.

2. **Theoretical Framework:** Study 1 primarily uses Cultural Theory and Literary Anthropology, while Study 2 incorporates psychology of literature and theories of local wisdom.
3. **Findings:** While both studies identify local wisdom, the specific values and their manifestations differ due to the different genres and contexts.

C. Contributions of Study 1 to Study 2

1. **Broader Context:** Study 1 provides a broader context for understanding the embodiment of local wisdom in literature, helping to situate the findings of Study 2 within a larger framework.
2. **Methodological Comparison:** By comparing methodologies, researchers can identify the strengths and weaknesses of different approaches and potentially develop more refined methods for future studies.
3. **Value Identification:** The identification of various aspects of local wisdom in Study 1 can inform the analysis of other literary works, including novels like "Guru Aini."
4. **Cultural Nuances:** Study 1 can help to identify unique cultural nuances and expressions of local wisdom that may not be as evident in a single novel.

Both studies make valuable contributions to the field of literary studies and cultural preservation. By examining the embodiment of local wisdom in different literary forms, these studies help to deepen our understanding of the complex relationship between literature and culture.

3. Ismawati, Esti & Warsito, Warsito. (2019). Local wisdom in the Javanese literary works as teaching materials. *Proceedings of the 28th International Conference on*

Literature: "Literature as a Source of Wisdom", July 11-13, 2019, Universitas Syiah Kuala, Banda Aceh, Indonesia. <https://doi.org/10.24815/v1i1.14399>

This study aims to analyze local wisdom in Javanese literary works (old and modern poetry) to determine their suitability as teaching materials for Indonesian Language and Literature Teacher Education programs. The study focuses on identifying how local wisdom is expressed in these works and assessing their pedagogical value. Using a descriptive method with hermeneutic reading techniques, the study found that Javanese literary works, both old and modern, contain rich philosophical meaning and moral messages. These works can be effectively used as teaching materials to promote peaceful and sustainable living. The study concludes that Javanese literary works are valuable resources for teaching literature and can contribute to the development of students' cultural understanding and ethical values.

A. Similarities

1. **Objective:** Both aim to identify and analyze how local wisdom is manifested in literary works.
2. **Methodology:** Both use qualitative methods to analyze literary texts.
3. **Findings:** Both found that literary works are rich containers for conveying local values and life wisdom.

B. Differences

1. **Text Type:** The first study focuses on poetry, while the second focuses on novels.
2. **Cultural Context:** The first study focuses on Javanese culture, while the second focuses on the culture around Belitung (the setting of the novel "Guru Aini").
3. **Theory:** The first study emphasizes text analysis, while the second also involves a literary psychology approach.
4. **Specific Findings:** The specific findings of both studies differ due to the differences in text types and cultural contexts.

C. Contributions of Study 1 to Study 2

1. **Diversity of Expressions of Local Wisdom:** The first study shows that local wisdom can be expressed in various literary forms, not just in novels. This enriches our understanding of how cultural values can be conveyed through various media.
2. **Historical Comparison:** By comparing classical and modern Javanese literature, the first study provides a historical perspective on how local values have evolved over time. This can be a reference frame for analyzing changes and continuities in local values in other literary works, including the novel "Guru Aini".
3. **Importance of Text Analysis:** The first study emphasizes the importance of careful text analysis to reveal the implicit meanings in literary works. This

approach can be applied to the analysis of the novel "Guru Aini" to dig deeper into the values contained therein.

Both studies complement each other in providing a more comprehensive understanding of how local wisdom is inherited through literature. The study of Javanese literature provides a broader perspective on the various ways of expressing cultural values, while the study of the novel "Guru Aini" provides a concrete example of how local wisdom can be embodied in a literary work.

CHAPTER III

RESEARCH METHOD

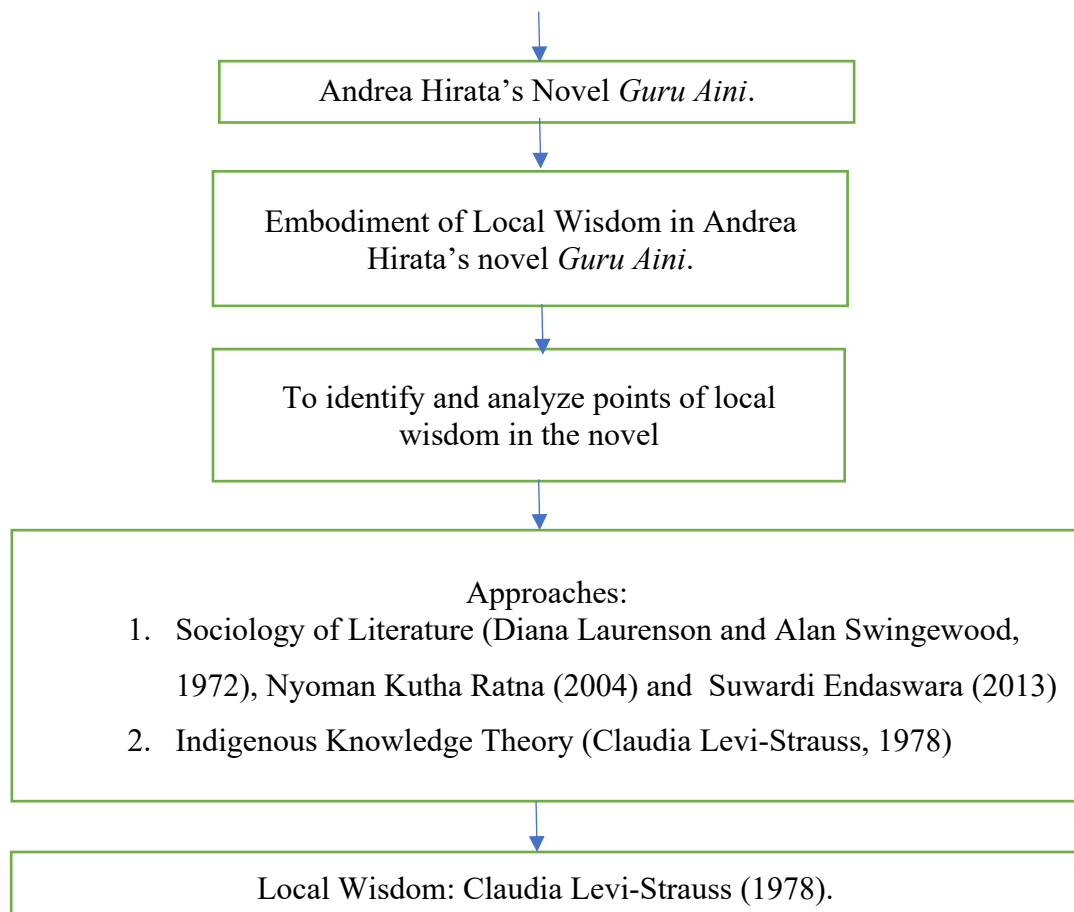
3.1 Research Design

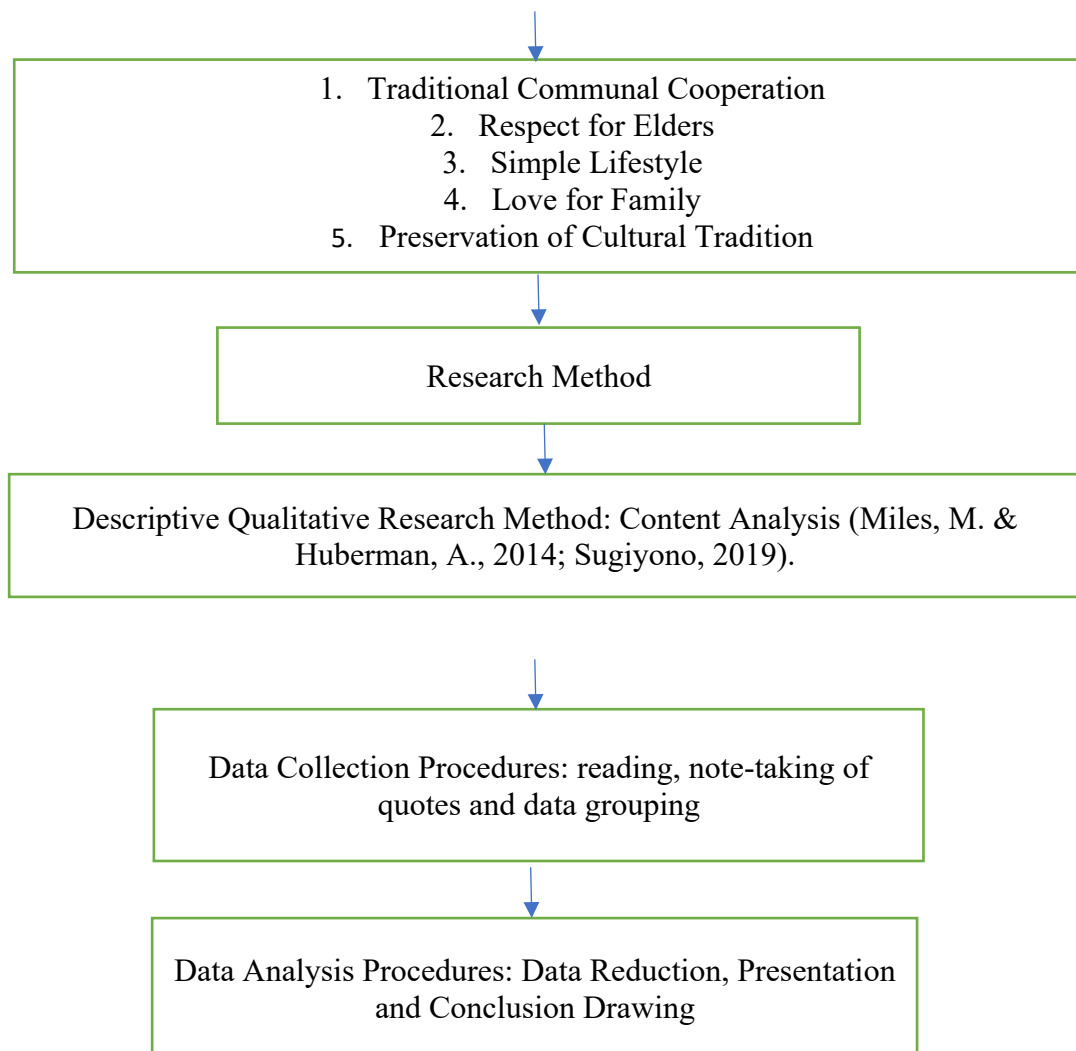
The design of this research starts from the research title, namely Embodiment of Local Wisdom in Andrea Hirata's novel *Guru Aini*. Identification of the problem or research question illustrates that this study aims to identify and analyze the local wisdom points in the novel, including: mutual cooperation, respect for elders, a simple lifestyle, love for family and preservation of cultural traditions. The approach used is the sociology of literature by Diana Laurenson and Alan Swingewood (1972), Nyoman Kutha Ratna (2004) and Suwardi Endaswara (2013) which is further supported by the Indigenous Knowledge Theory by Claudia Levi-Strauss (1978) and the concept used to support the analysis related to local wisdom is generated from Claudia Levi-Strauss (1978). The concept of local wisdom points of mutual cooperation is obtained from the ideas of La Sinaini & La Iwe (2020); respect for elders from Soheila Shamsikhani & Fazlollah Ahmadi & Anoshirvan Kazemnejad & Mojtaba Vaismoradi (2022); simple lifestyle from Jakub Kronenberg & Natsuyo

Iida, (2011); Elisabet Montero-Sandiego & Robledillo Ruiz & Rosario Ferrer-Cascales & Violeta Clement-Carbonell & Cristian Alcocer-Bruno & Albaladejo Natalia (2024); love for family from Yanming An (2020) and Budi Andayani & Djamaludin Ancok & Ratna Wulan (2018); preservation of cultural traditions from Isa Ansari, et al (2024) and R. Saputra (2024).

The type of research used is a qualitative descriptive research method with the data source of the *Guru Aini* novel by Andrea Hirata (2007) with content analysis and analysis units consisting of sentences, paragraphs or parts of the novel that contain indications of local wisdom (Sugiyono, 2019).

The data collection was carried out by reading the novel, recording quotes and grouping data according to the analysis points. The data analysis procedure starts from data reduction and presentation and drawing conclusions.





3.2 Research Type

This type of research is descriptive qualitative research with content analysis. The qualitative descriptive research method is a research approach that aims to describe in depth a social phenomenon or event as it is. Unlike quantitative methods that rely more on numbers and statistics, qualitative methods focus more on meaning and deep understanding of a phenomenon (Sugiono, 2019; Miles and Huberman, 2014). In qualitative research, the researcher acts as the main instrument in collecting data. The data collected is descriptive and usually in the form of words, images, or videos. Data sources can be the results of in-depth interviews, participant observation, document analysis, or a combination of these methods. Through this

approach, researchers seek to understand the perspectives of research subjects, find emerging patterns, and build theories that are grounded or rooted in empirical data. The main purpose of qualitative descriptive research methods is to provide a comprehensive and in-depth picture of a social phenomenon. Researchers not only want to know what happened, but also why and how it happened.

A research that aims to reveal the embodiment or manifestation of local wisdom in a literary work, Andrea Hirata's novel, *Guru Aini*, requires an approach that is able to explore the deep meaning of local wisdom in the text. The qualitative descriptive research method with content analysis is the right choice for this research. Content analysis allows the researcher to systematically identify, categorize, and interpret certain patterns in texts. In the context of this study, the researcher can identify and analyze the frequency of occurrence of certain words, phrases, or themes related to local wisdom such as mutual cooperation, respect for elders, simple lifestyle, love for family, and preservation of cultural traditions.

This method allows the researcher to explore deeper meanings of the novel text, beyond mere surface interpretation. By carefully analyzing the use of language, symbols, and cultural context in the novel, the researcher understands how local wisdom is manifested in the story. Local wisdom is often implied in the story and not always stated explicitly. Content analysis helps the researcher to uncover the values and moral messages hidden behind the plot and characters. By analyzing the novel in the cultural context in which the story is set, the researcher compares the values expressed in the novel with the values that exist in real society. This allows the researcher to understand how the novel reflects or challenges prevailing social norms.

3.3 Source of Data and Data

The main data source in this study is the novel "Guru Aini" by Andrea Hirata (2020) published by Gramedia in Jakarta with 312 pages. This novel was chosen as a data source because of its thematic relevance to the research, depth of characterization, rich language style, and availability. The edition used in this study is the 2020 edition obtained through direct purchase from a bookstore. This novel was chosen because it is considered to have the most complete representation of the local wisdom values to be studied. Secondary data sources come from various sources, such as books, journal articles and websites related to the embodiment of local wisdom.

The data were obtained from the novel text in the form of sentences and paragraphs containing local wisdom elements such as traditional communal cooperation (such as, the scene where villagers work together to build a house for a widow), respect for elders (such as, the dialogue between a child and his grandfather showing respect), simple lifestyle (such as the description of the daily life of the village community which is far from luxury), love for family (such as, the close relationship between family members in the novel), and preservation of cultural traditions (such as, traditional celebrations carried out by the village community).

3.4 Data Collection Procedures

Data collection procedures in qualitative research are a series of steps taken by researchers to collect information relevant to the research topic. Qualitative data is descriptive, in-depth, and often subjective, so the collection method is different from quantitative research. Data collection in qualitative research is a dynamic and iterative process. Researchers need to be flexible in adjusting data collection methods

and techniques according to the research context. By understanding the procedures and characteristics of qualitative data, researchers can produce rich, in-depth, and meaningful findings.

The steps for collecting data in this research are:

1. Identify Relevant Parts of the Novel:

- a. Conducting a thorough reading to gain a comprehensive understanding of the plot, characters, and setting.
- b. Noting down parts of the novel that explicitly or implicitly present the five points of local wisdom that are the focus of the research.
- c. Using markers (e.g., highlighters or post-its) to mark important parts.

2. In-depth Text Analysis:

- a. Breaking down the text into smaller units (sentences, paragraphs) for more detailed analysis.
- b. Looking for keywords related to the five points of local wisdom.
- c. Analyzing the context in which the keywords appear in the story.
- d. Identifying recurring themes related to the five points of local wisdom.

3. Analysis Matrix:

- a. Creating a table: Create a table with columns for the five points of local wisdom and rows for relevant parts of the novel.
- b. Filling the table with quotes from the novel that support the existence of each point of local wisdom.

3.5 Data Analysis Procedures

Data analysis in qualitative research is a deep and ongoing process, aimed at understanding the meaning behind the data that has been collected. Qualitative data, which is usually in the form of words, images, or videos with the aim of: revealing the deep meaning of the data obtained, either explicitly or implicitly, identifying patterns, themes, or categories that appear repeatedly in the data and developing a theory or conceptual framework that can explain the phenomena studied.

Steps of Data Analysis Procedures:

1. Data Reduction:

- a. Reading the data repeatedly to gain a comprehensive understanding.
- b. Breaking the data down into smaller units (e.g., sentences, paragraphs, events).
- c. Taking notes on things that are interesting, important, or confusing.

2. Data Presentation:

- a. Creating a table or matrix to present data in a structured manner.
- b. Writing a narrative that describes the findings in detail.

3. Drawing Conclusions:

- a. Interpreting data based on relevant theories and research context.
- b. Making limited generalizations based on research findings.
- c. Comparing findings with existing data or relevant theories.