NARRATING LOCAL WISDOM THROUGH HYPERTEXT: A STUDY ON CULTURAL VALUES IN DIGITAL SHORT STORIES

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Abstract

Local wisdom plays a crucial role in bridging tradition and cultural innovation amid dynamic social change. This study aims to uncover the values of local wisdom embedded in selected hypertext short stories, focusing on themes such as race, nationalism, eugenic norms, cultural stability, education, and the tension between modern life and primitive culture. Employing a qualitative descriptive method within the framework of literary anthropology, this study analyzed four digital short stories: Ngaben Sederhana by I Made Sugianto (2024), Pulang tanpa Kampung Halaman by Artie Ahmad (2024), Laut Mengambil Cintaku by Jemmy Piran (2022), and Ikan Sungai Bejoe by Dul Abdul Rahman (2020). NVivo 14 software was used to conduct thematic coding, identify recurring cultural patterns, and map the interrelationships among thematic categories. The findings reveal dominant representations of community cooperation, respect for diversity, cultural preservation, critiques of social injustice, and the recontextualization of traditional values in modern settings. Notably, the role of indigenous education emerges as vital in transmitting local values and reinforcing cultural identity. Practically, the results offer valuable insights for educators and curriculum developers seeking to integrate culturally relevant content into teaching materials. This research also provides a foundation for future interdisciplinary studies on the role of local wisdom in sustaining cultural heritage in the digital era.

INTRODUCTION

Short stories serve as literary reflections of societal norms, traditions, and values while acting as dynamic tools for preserving and transmitting local wisdom in the digital age, particularly through hypertext platforms like ruangsastra.com (Mothafar et al., 2024; Subasinghe, 2024). These stories highlight how evolving local wisdom addresses modern issues such as ecological crises and cultural sustainability by promoting ethical awareness and inclusive environments (Bannister et al., 2024; Johnson, 2024; Misiaszek, 2022; Rice, 2023). Virtual reality enhances these cultural transmissions by providing immersive traditional experiences (Tafazoli, 2024, p. 6). From the lens of literary anthropology, representations of race, nationalism, and migration in literature portray identity, resistance, and socio-cultural negotiation (Boas, 2021; Hamid, 2023; Leung et al., 2024; Palamenghi & Cattaneo, 2024; Spiros et al., 2025). These narratives also explore the tension between tradition and innovation, where eugenics and norms symbolize cultural continuity amidst global disruption (Juanda et al., 2025; Krugman et al., 2024; Singh et al., 2021). Indigenous education plays a key role in this interplay, providing a platform to reclaim identity, integrate local perspectives, and counteract cultural homogenization through both traditional and assistive technologies like text-to-speech systems (Durmush et al., 2021; Engman, 2024; Neeganagwedgin, 2023;

Pine et al., 2025; Riley et al., 2024; Saunders et al., 2024; Van Bewer & Sawchyn, 2024; Xiiem, 2023).

The study of local wisdom values in literary works has been carried out by several researchers, among others (Akbar et al., 2024; Al mustofa et al., 2024; Damayanti et al., 2024; Jannah et al., 2024; Krisnalianita et al., 2024). Krisnalianita et al. (2024) found that Babad Dermayu reflects the moral values of human relationships with God, self, and society and can potentially become teaching material for short stories in high school. In addition, Damayanti et al. (2024) also identified seven elements of local wisdom in Kumpulan Cerita dari Kota 1001 Goa: religious system, language, art, and technology. Furthermore, Jannah et al. (2024) highlighted the environmental wisdom of the Dayak people in the novel Ceremony through various traditional ceremonies and respect for nature. In addition, Al Mustofa et al. (2024) found seven types of local wisdom in the folklore of Pasar Tambak Kumandang, including language, knowledge, and religious systems. Finally, Akbar et al. (2024) found that value-based literature of Madurese local traditions is an effective tool for cultural preservation. Based on the above research, most still focus on conventional literature and do not explore hypertext short stories as a modern medium with the potential to convey local wisdom values. This research closes the gap by analyzing the representation of local wisdom values and traditional education in hypertext short stories, offering a literary anthropology approach in digital literature.

This research explores local wisdom's value in hypertext short stories. The novelty of this research is that it utilizes hypertext short stories as the main object, which is rarely used as a focus in local wisdom-based literary studies. The analysis uses a literary anthropology approach, including eugenics, cultural stability, and indigenous education. The following is the formulation of the problem formulated to direct the focus of this research in examining the values of local wisdom in hypertext short stories:

RQ1: How are the values of local wisdom related to race represented in the hypertext short stories analyzed?

RQ2: How is the spirit of nationalism interpreted and displayed in the narrative of the hypertext short story?

RQ3: How is the eugenic discourse reflected in the construction of characters and the plot of the hypertext short story?

RQ4: How are local social and cultural norms represented and maintained in the short stories?

RQ5: How is the stability of local culture depicted amidst social change in the narrative of the hypertext short story?

RQ6: How are local educational values raised to preserve cultural identity in the short story?

RQ7: How is the conflict between modern life and primitive culture constructed in the plot and theme of the hypertext short story?

The novelty of this research is to link the representation of local values with how modern technology supports preserving traditions. This approach provides a novel perspective in seeing the relevance of digital literature as a medium of education and cultural preservation. This research contributes to the representation of local wisdom and Indigenous education values in hypertext short stories that enrich the discourse of literary anthropology. In addition, the findings of this study serve as a reference for the development of literary teaching materials that are relevant to the local as well as modern context and present hypertext short story-based teaching materials that can be utilized in learning literature in schools and universities. Educators can help students understand the importance of tradition and cultural norms as the foundation of modern life by including the values of local wisdom and indigenous education in the learning materials. In addition, this research offers a new way of utilizing digital technology to integrate Indigenous education into the formal curriculum.

RESEARCH METHOD
Research Design
This study adopts a qualitative descriptive design within the framework of literary anthropology. The qualitative descriptive approach allows for an in-depth exploration of meaning, culture, and social representation embedded in literary narratives, particularly hypertext short stories. Literary anthropology as the guiding paradigm emphasizes the interplay between text and cultural context, especially in uncovering local wisdom in contemporary storytelling. The identification of local wisdom elements involved an interpretive reading of the texts, which was then organized and coded using NVivo 14 software to enable thematic analysis.

Research Object
The research objects are four hypertext short stories selected purposively based on their thematic relevance to local wisdom, cultural identity, and indigenous education. The stories are: (1) Ngaben Sederhana (The Simple Ngaben) by I Made Sugianto (2024), (2) Pulang Tanpa Kampung Halaman (Going Home Without a Hometown) by Artie Ahmad (2024), (3) Laut Mengambil Cintaku (The Sea Took My Love) by Jemmy Piran (2022), and (4) Ikan Sungai Bejoe (Bejoe River Fish) by Dul Abdul Rahman (2020). The authors come from diverse regions in Indonesia, representing different ethnic backgrounds and sociocultural perspectives. These stories were selected because they portray intersections of tradition and modernity, and address core themes such as identity, community, cultural conflict, and resistance, making them suitable for local wisdom analysis.

Instruments
The main research instrument is a coding framework developed to classify themes of local wisdom. This framework was constructed inductively through open reading of the texts and refined through iterative coding using NVivo 14. Each unit of meaning (e.g., sentence, paragraph, or dialogue) was coded under predefined nodes such as cultural rituals, indigenous knowledge, resistance to discrimination, communal harmony, and traditional-modern tensions. The coding framework ensured consistency and traceability across all four texts.

Data Collection Technique
Data were collected using documentary analysis or literature study, a common technique in qualitative literary research. The process involved close reading of the texts to extract passages that contained explicit or implicit representations of local wisdom. Annotations and memos were recorded using NVivo's internal features to facilitate later analysis and cross-text comparison. The literature study allowed a focused extraction of culturally significant elements across all narrative layers: character development, plot progression, and symbolic imagery.

Data Analysis
Data analysis in this study follows the interactive model developed by Miles et al. (2018), which involves three main stages: data condensation, data display, and drawing conclusions and verification. In the data condensation stage, parts of the text relevant to the research focus are selected and simplified to focus attention on the values of local wisdom in the short story narrative. The condensed data is then arranged in thematic categories using the node feature in the NVivo 14 software. This facilitates data classification based on cultural rites, local knowledge, social harmony, and tensions between tradition and modernity. In the drawing conclusions stage, the emerging thematic patterns are analyzed to be synthesized into findings that answer the formulation of the research problem. In this process, NVivo 14 is used not only as a thematic coding tool but also to conduct a percentage analysis of theme coverage and build a co-existence matrix between nodes to identify relationships between

themes. Features like word frequency queries and node matrices enable researchers to identify culturally meaningful keywords and find thematic overlaps between narratives. The use of this software increases transparency, systematicity, and validity in the process of interpreting qualitative data based on literary texts.

RESEARCH FINDINGS AND DISCUSSION
Research Findings
Races

The aspect of races found shows cultural interaction, both in the context of local traditions and outside influences. The traditions carried out reflect collective values maintained through various social activities. In addition, external cultural influences show that global traditions can be adapted and applied in daily life without losing the essence of local wisdom values.

(1) *"Di Bali, menggelar upacara keagamaan maupun keadatan selalu melibatkan massa, merepotkan publik.";* *"In Bali, holding religious or devotional ceremonies always involves the masses, inconveniencing the public."* (Sugianto, 2024).

(2) *"Mereka berpura-pura berkabung dengan kepergian Bulu, istri Warat, yang mati tenggelam karena tidak bisa menyelamatkan dirinya dari lilitan tali senar ukuran delapan puluh.";* *"They pretended to mourn the death of Bulu, Warat's wife, who drowned because she could not save herself from the twist of an eighty-size string."* (Piran, 2022).

(3) *"Pengunjung yang ingin ke sungai itu harus ditemani oleh seorang tetua yang disebut Puang Sanro. Hanya Puang Sanro yang bisa mendatangkan ikan itu.";* *"Visitors to the river must be accompanied by an elder called Puang Sanro. Only Puang Sanro can bring the fish."* (Rahman, 2020).

Data (1) shows that the implementation of traditional ceremonies in Bali involves many parties, including the community who prepare the needs of the event. This reflects the value of close togetherness in carrying out customary traditions. In addition, data (2) shows the role of coastal communities in showing concern, although formally symbolic, for families who are mourning the death of Bulu. Meanwhile, data (3) shows the belief in the role of Puang Sanro in the ritual at Bejoe river emphasizes the community's involvement in maintaining and carrying out sacred traditions.

(4) *"Kau menyebutnya padusan, saat itulah dilambangkan bahwa semua hal-hal kotor dalam diri hanyut bersama air kali untuk memulai hari suci Ramadan dan menyongsong Idul Fitri.";* *" You call it padusan, that's when it symbolizes that all the dirty things in the self are washed away with the river water to start the holy day of Ramadan and welcome Eid al-Fitr."* (Ahmad, 2024).

Data (4) shows that the padusan tradition carried out before Ramadan shows the adaptation of the influence of external religious values. Children in the village collectively perform the ritual of bathing in the river with the philosophy of purifying themselves. This tradition shows a harmonious integration between local culture and religious symbols from outside cultures, but it is still carried out in the context of local community traditions.

This finding emphasizes that cultural interaction in society runs in two directions. On the one hand, traditional values are maintained through close cooperation in implementing traditional rituals. On the other hand, the incoming external culture is applied by adjusting the local context without leaving the existing cultural roots. This phenomenon reflects the

community's ability to maintain its identity while opening up to the dynamics of global culture.

Nationalism

The aspects of nationalism reflected the value of maintaining local wisdom, including interactions with modernity and ecological challenges. These values are not only present as part of tradition but also as a reflection of identity and responsibility for social and environmental life. The community's relationship with local cultural heritage and nature is important in building awareness of the sustainability of traditions and the environment.

(5) *"Mendadak tebersit niat untuk mengupacarai ayah di krematorium saja. Satu hari selesai dan tidak wajib melibatkan warga.";* *"Suddenly the idea came to me to bury my father at the crematorium. It's done in one day and there's no need to involve the community.”* (Sugianto, 2024).

(6) *"Kau mengingat bagaimana anak-anak sebayamu akan beramai-ramai menggotong tikar ke sungai, di sana kau dan teman-temanmu mencuci tikar bakal dijadikan alas untuk salat Tarawih.";* *"You remember how your peers would gather to carry mats to the river, where you and your friends would wash the mats for Tarawih prayers.*" (Ahmad, 2024).

(7) *"Lautmu kotor, tercemar, dan bau.";* *"Your seas are dirty, polluted and smelly."* *"Itukah alasanmu untuk menyeretku pada penderitaan?";* *" Is that your excuse for dragging me into misery?"*
"Pada saatnya pantaimu hanya tinggal cerita. Kota-kota pesisir akan lenyap. Saat itu matamu akan terbuka. Tak ada kuasa yang bisa menahan amuknya."; *"In time your beaches will be just a story. The coastal towns will disappear. Then your eyes will be opened. No power can withstand its fury."* (Piran, 2022).

(8) *"Bagaimana dengan sungai Bejoe, Pak?";* *"What about the Bejoe river, sir?"*
"Sungai itu tidak lagi seperti dulu. Airnya sudah keruh, karena hutan lindung yang menjadi hulu serta bantaran sudah gundul."; *" The river is no longer what it used to be. The water is murky, because the protected forest upstream and along the banks has been deforested."* (Rahman, 2020).

The findings highlight the tension between preserving tradition and adopting modern practices, as seen in the choice between customary ceremonies and crematorium use (Data 5). Community-centered Ramadan traditions (Data 6) reflect local values that strengthen national identity through religious and cultural harmony. Environmental concerns emerge in Data (7) and (8), where coastal and river ecosystems are degraded due to human exploitation and forest destruction, illustrating the erosion of ecological wisdom. Overall, the data show that local wisdom not only safeguards cultural identity but also raises national awareness about modern challenges, linking cultural preservation with sustainable development.

Eugenic

The eugenic aspects found reflect social dynamics related to discrimination and diversity. Customary norms, community demands, and human relations represent conflict and harmony. The short story highlights the social structure as both a barrier and a driver of respect for human dignity and diversity.

(9) *"Orang-orang bermasalah dengan adat memilih upacara di krematorium karena mereka kehilangan hak menggunakan setra atau kuburan adat.";* *"People with problems with adat choose a ceremony at the crematorium because they lose the right to use the setra or traditional grave."* (Sugianto, 2024).

(10) "Aku telah memberikan semua kepunyaanku padamu. Dan, kau tidak lagi percaya padaku?"; "I have given you everything I have. And, you no longer trust me?" (Piran, 2022).

(11) "Meski gadis itu lebih memilih aku, tapi ia harus mengikuti kehendak orang tuanya yang memilih laki-laki lain yang notabene seorang PNS."; "Although the girl preferred me, she had to follow the will of her parents who chose another man who was a civil servant." (Rahman, 2020).

Data (9) shows that the use of crematoriums by those who have lost the right to a customary setra symbolizes discrimination based on customary norms. These people are considered not to have met customary standards and cannot access the same rights in funeral traditions. Data (10) shows the injustice of human relationships with nature. The anthropomorphized character of the sea reflects the suffering and distrust due to overexploitation by coastal communities. In addition, data (11) raises the social reality of employment status being the primary determinant of partner selection, even though true love prefers a different path. The parent's decision to prioritize social status shows social class-based discrimination detrimental to personal relationships.

(12) "Dalam ceritamu aku sering kali menangkap kesahajaan dalam hidup. Hal yang tak kulihat betul dalam dirimu saat ini." ;"In your stories I often catch the simplicity of life. Something I don't really see in you right now." (Ahmad, 2024).

Data (12) highlights respect for diversity by reflecting simple life. This simplicity becomes a universal symbol that transcends differences and recalls the harmony of social life. The memory of a peaceful and simple life shows that diversity can be a strength if lived with sincerity. This finding confirms that eugenic aspects are related to inequality and the potential for respect for diversity. Through representations of conflict and harmony, the short stories reveal social justice and respect for diversity as the foundation of a more just and inclusive society.

Norm

The norm aspect reflects that customary values and social norms are used to educate, regulate, and resolve community conflicts. The short story illustrates the dynamics of norm violations, social responsibility, and the flexibility of customs in responding to changing times. Customary norms are a guide and a means of moral reflection that reflects social justice.

(13) "Aku memang suka usil bersama teman-temanku. Awalnya teman-temanku takut, tapi aku katakan kepada mereka bahwa tidak mungkin kita kena kutukan. "Tak mungkin ikan itu lebih kuasa daripada manusia." Begitu kataku. Akhirnya mereka ikut bersamaku menikmati hidangan sungai Bejoe."; " I did like to be nosy with my friends. My friends were scared at first, but I told them that there was no way we could be cursed. "There's no way that fish are more powerful than humans." I said. Finally, they joined me in enjoying the Bejoe river." (Rahman, 2020).

Data (13) shows a violation of customary norms: taking food intended for sacred fish. The character who violates the norm receives a reprimand from Puang Sanro as the guardian of customs, reflecting the responsibility of maintaining the nobility of tradition. The action teaches the character and his friends about respecting customs despite initially underestimating the consequences.

(14) *"Maka tak heran muncul istilah desa, kala, patra atau tempat, waktu dan keadaan. Beda tempat, beda waktu, tafsir pun bisa beda.";* *"No wonder then that the terms desa, kala, patra or place, time and circumstance have emerged. Different places, different times, different interpretations."* (Sugianto, 2024).

(15) *"Aku tak bisa membawamu pulang ke kampung halaman di hari Lebaran bukan lantaran tak ingin, melainkan tak kuasa memperlihatkan betapa tak ada kenangan yang seolah disisakan untukmu selain ingatan yang kauperam di dalam kepala.";* *"I couldn't take you back to your hometown on Lebaran day not because I didn't want to, but because I couldn't show you how no memories seemed to be left for you other than the memories you kept in your head."* (Ahmad, 2024).

(16) *"Apa lagi yang kauminta? Datanglah jika kauingin menjumpaiku. Aku tidak akan lari atau menanggalkan pakaianku. Aku tetap di sini, atau kau tidak bisa mengendus keberadaanku?";* *"What else are you asking for? Come if you want to see me. I will not run away or take off my clothes. I'm staying here, or can't you sniff me out?"* (Piran, 2022).

The findings reveal that customary norms are flexible, context-sensitive, and function as social guidelines. Data (14) shows how customary law adapts to time, place, and situation in resolving conflicts. Data (15) emphasizes honoring intangible cultural memory, where norms guide acceptance of loss. Data (16) highlights the spiritual connection between humans and nature, teaching ecological balance through tradition. Overall, customary norms regulate interpersonal and environmental relationships, promote moral education through violations, and provide culturally relevant conflict resolution, reflecting adaptability and respect amid social change.

Culture stability

The cultural stability aspect reflects the community's efforts to maintain local wisdom values through mutual cooperation, preservation of traditions, and respect for customs. Cultural stability can be seen in various collective actions and rituals to strengthen social relations and maintain cultural identity amid changing times.

(17) *"Di Bali, menggelar upacara keagamaan maupun keadatan selalu melibatkan massa, merepotkan publik.";* *"In Bali, holding religious ceremonies and worship always involves the masses, inconveniencing the public."* (Sugianto, 2024).

(18) *"Kau mengingat bagaimana anak-anak sebayamu akan beramai-ramai menggotong tikar ke sungai, di sana kau dan teman-temanmu mencuci tikar bakal dijadikan alas untuk salat Tarawih.";* *"You remember how your peers would gather to carry mats to the river, where you and your friends would wash the mats for Tarawih prayers."* (Ahmad, 2024).

(19) *"Warga pesisir yang mendengar tangis itu menggeleng dan tersenyum kecut. Beberapa orang yang kebetulan bersama lantas mulai berbisik-bisik, bercakap-cakap dengan suara yang direndahkan, berusaha menjaga perasaan Warat.";* *"The coastal residents who heard the cry shook their heads and smiled wryly. Some people who happened to be together then began to whisper, talking in a lowered voice, trying to protect Warat's feelings."* (Piran, 2022).

(20) *"Kami melihat Puang Sanro bersama orang-orang yang berhajat duduk di atas batu besar. Orang-orang yang berhajat lalu membuang telur, lalu ketika ikan besar itu datang, mereka membentangkan kain putih. Orang-orang berhajat beramai-ramai memegang kain putih.";* *"We saw Puang Sanro with the people who had a wish sitting*

on a big rock. The wishing people then threw eggs, then when the big fish came, they spread a white cloth. The wishing people clamored to hold the white cloth (Rahman, 2020).

Data (17) shows Balinese people practicing gotong royong in religious ceremonies and grief with neighbors who come to provide assistance. In addition, data (18) depicts the working spirit of children in a village when preparing mats for Tarawih prayers, reflecting solidarity from an early age. Data (19) highlights the concern of the coastal community for Warat's feelings by showing sympathy. Data (20) displays the collective work of rituals at the Bejoe river with individuals sharing roles in the execution of traditional ceremonies, such as carrying offerings, spreading white cloth, and tying trees as symbols of prayer.

(21) *"Mereka percaya, bila memberi makan ikan besar itu, maka hajatnya akan tercapai."; " They believe that if they feed the big fish, their wishes will be fulfilled."* (Rahman, 2020).

Data (21) shows that the community maintains a local belief in the big fish as the guardian of the Bejoe River. The ritual of feeding the fish symbolizes respect for ancestral beliefs that, if done sincerely, are believed to bring blessings.

(22) *"Baginya, kremasi semacam itu mematikan tradisi gotong royong. Membunuh tradisi berbagi suka dan duka di lingkungan desa adat."; "For him, such cremations kill the tradition of mutual cooperation. It kills the tradition of sharing joy and sorrow in the traditional village environment."* (Sugianto, 2024).

(23) *"Kau bercerita bagaimana tekunnya almarhumah ibumu dalam menyelesaikan semua pesanan ketupat dan lepet itu saat malam takbir."; " You told me how diligent your deceased mother was in completing all those orders of ketupat and lepet on the night of takbir."* (Ahmad, 2024).

(24) *"Konon kabarnya, cahaya redup itu maupun gurita raksasa adalah jelmaan Harin. Tetapi apabila bugil, warga percaya bahwa sosok yang mereka keramatkan itu tidak bisa mengendus keberadaan mereka."; "It is said that both the dim light and the giant octopus are the incarnation of Harin. But if they are naked, residents believe that the figure they sacred cannot sniff out their presence."* (Piran, 2022).

Data (22) illustrates a critical view of modernization that can potentially kill the tradition of gotong royong in Bali. Data (23) portrays the deceased mother of a character maintaining the tradition of making ketupat and sleeping during takbir night, symbolizing the solemnity of Ramadan. Data (24) shows the preservation of the belief in Harin Botan, a supernatural being that is guarded through certain rituals, such as removing clothes to avoid its tantrums, which reflects respect for local traditions. The cultural stability in the short story shows collaboration, respect for local values, and preservation of traditions. This practice is not only a form of obedience to custom but also a means of strengthening the community's collective identity amidst the challenges of modernization.

Education

The practice of indigenous education in the short story reflects the traditions and values of local wisdom taught and passed down through generations through interaction and observation. This education is done through words, actions, and rituals that involve active participation and hands-on learning of life.

(25) *"Pagi ini kita harus sudah ke geria minta petunjuk hari baik melaksanakan upacara. Sebelum itu, kita harus punya keputusan menggelar upacara penguburan atau ngaben," tetua membuyarkan lamunanku.";* *"This morning we must go to the geria to ask for guidance on the best day to perform the ceremony. Before that, we have to decide whether to hold a burial or ngaben ceremony," the elder broke my reverie."* (Sugianto, 2024).

(26) *"Katanya aku boleh tinggal dengannya dalam laut. Ia berjanji mengajari aku banyak hal tentang laut kita, Papa.";* *"He said I could live with him in the sea. He promised to teach me many things about our sea, Papa."* (Piran, 2022).

(27) *"Biasanya bila melihat Puang Sanro bersama orang yang berhajat pergi ke sungai, kami diam-diam mengikutinya.";* *"Usually, when we see Puang Sanro with people who want to go to the river, we secretly follow him."* (Rahman, 2020).

Data (25) shows the role of the elders in guiding the younger generation to understand and carry out customs correctly, such as asking for guidance on a good day before holding a ngaben ceremony. Data (26) describes how a child is introduced to the wisdom of the sea through the promise of a sea guardian creature to teach him the intricacies of life in the sea. Data (27) shows the curiosity of children who quietly observe Puang Sanro as he leads a ritual in the river, which indirectly becomes a medium for learning about local customs and beliefs.

(28) *"Dengan kedua mata yang masih cukup lekat lantaran kantuk, kau akan memperhatikan bagaimana ibumu dengan telaten memasukkan bulir-bulir beras ke dalam selongsong ketupat";* *"With eyes that are still quite closed from sleepiness, you will notice how your mother painstakingly puts the grains of rice into the ketupat sleeve."* (Ahmad, 2024).

Data (28) illustrates that traditional values are passed on through direct observation, such as a child watching his mother diligently inserting grains of rice into a ketupat sleeve. This activity teaches technical skills and instills respect for tradition and the value of patience and perseverance. Indigenous education in the short stories emphasizes the role of elders, rituals, and family interactions in maintaining the continuity of tradition. This process not only ensures cultural preservation but also forms strong individual character and identity with roots embedded in local traditions.

Modern life and primitive culture

The short story's relationship between modern life and traditional culture shows that local traditions still coexist with modernity. Tradition is not entirely replaced by progress but instead adapts to remain relevant in an increasingly complex society. These stories highlight the dynamics between maintaining tradition and the need for modernity as part of everyday life.

(29) *"Ngaben dengan waktu satu hari selesai adalah solusi agar warga adat tidak berlama-lama meninggalkan pekerjaan.";* *"Ngaben with a one-day completion time is a solution so that indigenous people do not leave work for too long."* (Sugianto, 2024).

(30) *"Aku tak pernah mengetahui secara tepat berapa puluh tahun ibumu telah berpulang, yang kutahu kau selalu mengingatnya bahkan merindukannya.";* *"I never knew exactly how many decades your mother had passed away, all I knew was that you always remembered her and even missed her."* (Ahmad, 2024).

(31) *"Beberapa kota lenyap ditelan amuk laut seperti yang disaksikannya dari layar televisi.";* *"Some cities were swallowed up by the fury of the sea as he had witnessed on the television screen."* (Piran, 2022).

(32)"Aku dengar kabar kalau teman-teman sepermainanku dulu di sungai Bejoe di Sinjai sudah menikah. Pudding berhasil menggaet anak Pak Haji. Sedangkan yang lainnya berhasil mempersunting gadis idamannya sesuai hajat yang mereka ikatkan dulu di pohon."; "I heard that my friends from the Bejoe river in Sinjai were married. Pudding managed to get Mr. Hajji's son. Others managed to marry the girl of their dreams according to the wishes they tied to the tree." (Rahman, 2020).

The findings reveal how local wisdom adapts to modern life without losing cultural identity. Data (29) shows the ngaben ceremony shortened to fit work schedules, reflecting practical tradition preservation. Data (30) highlights a mother's memory as a bridge between past and present. Data (31) presents modern media, like television, as a tool revealing environmental threats to traditional life. Data (32) illustrates how individuals succeed in modern roles while upholding customs like tying hajat in the Bejoe river. These examples show that tradition and modernity can coexist, supporting cultural continuity. The stories also reflect diverse local wisdom themes, including cultural stability, social norms, education, nationalism, race, the balance of modern and traditional life, and eugenics, each appearing in varying degrees. This reflects the richness of local wisdom values through various perspectives and experiences, as shown in Table 1 and Figure 1 below.

Table 1.
Percentage Coverage of Local Wisdom Themes in Short Stories

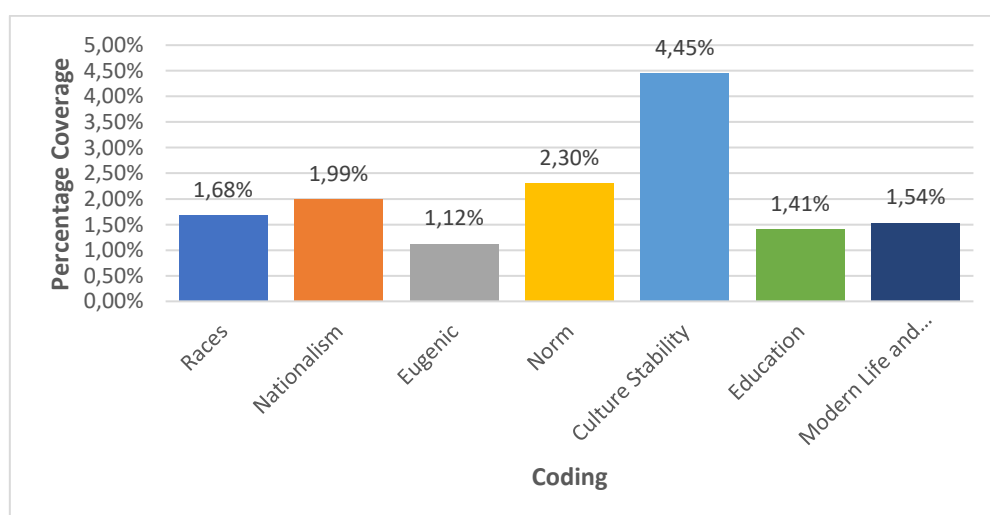| Coding	Percentage coverage
Races	1.68%
Nationalism	1.99%
Eugenic	1.12%
Norm	2.30%
Culture Stability	4.45%
Education	1.41%
Modern Life and Primitive Culture	1.54%

Figure 1. Graphical Representation of Percentage Coverage of Local Wisdom Themes

Table 1 and Figure 1 show that cultural stability is the most dominant theme (4.45%) in the short stories, emphasizing the importance of tradition in maintaining social harmony. Norms (2.30%) and nationalism (1.99%) follow, reflecting the role of customary rules and

national values in shaping identity. Other themes—modern life vs. primitive culture, race, education, and eugenics—each account for less than 2%, indicating a more specific or contextual focus. The findings suggest that local wisdom, especially in the form of tradition and norms, plays a central role in the narratives, highlighting its relevance in confronting modern challenges. The lower coverage of education and eugenics suggests they are treated as more nuanced issues. Overall, the stories illustrate how local wisdom forms the narrative foundation for addressing identity, continuity, and change. Theme interrelationships are further detailed in Figure 2.

	Races	Nationalism	Eugenic	Norm	Culture stability	Education	Modern life and primitive culture
Races	1.000						
Nationalism	0.279	1.000					
Eugenic	0.234	0.086	1.000				
Norm	0.198	0.177	0.251	1.000			
Culture stability	0.356	0.333	0.239	0.150	1.000		
Education	0.172	0.086	0.211	0.120	0.105	1.000	
Modern life and primitive culture	0.258	0.266	0.220	0.245	0.215	0.086	1.000

Figure 2. Correlation between aspects of local wisdom by word similarity

Figure 2 shows the Pearson correlation matrix of various aspects of local wisdom based on word similarity. The cultural stability aspect correlates more with the race and Nationalism aspects. This suggests that cultural stability is connected to issues of identity and nationalism. In addition, Modern Life and Primitive Culture significantly correlate with Nationalism and Races. Race reflects the relationship between modern and traditional life with themes related to people's identity. However, there is a low correlation between Education and aspects of Nationalism and Eugenics. This suggests that Education tends to be more isolated from identity or social norms discussions. In contrast, cultural stability, which has a moderate relationship, indicates that cultural stability is a central element of many dimensions of local wisdom, including norms and traditions. This relationship reflects the complexity of local wisdom narratives that simultaneously describe aspects of modernity, identity, and the sustainability of tradition.

Discussion

The findings reveal the value of local wisdom, including cooperation between communities, preservation of cultural identity, respect for diversity, and criticism of discrimination reflected in the aspects of races and eugenics. In addition, tradition and concern for the environment reflect local values in the national context regarding nationalism. Furthermore, the norm aspect stands out through customary violations as a form of moral education and conflict resolution based on customary law. In addition, cultural stability is seen in cooperation, preservation of traditions, and efforts to maintain local values. Furthermore, customary teaching and the inheritance of traditional values are highlighted in the education aspect.

In contrast, the harmony of modern life and traditional culture is reflected in harmonizing cultural values with modernity. The findings confirm the sustainability of local wisdom values amid dynamic social change. The findings of this study show compatibility with previous studies that discuss local wisdom values in literary works. The findings of

Akbar et al. (2024) highlight the preservation of local traditions through literature, which aligns with findings regarding tradition's role in cultural stability and traditional value education. Research by Al Mustofa et al. (2024) and Damayanti et al. (2024) that identified elements of local wisdom, such as religious systems, arts, and social organizations, reflect relevance to these findings, especially on aspects of norms and modernity that are in harmony with local traditions. Furthermore, Jannah et al. (2024) emphasized that the concept of ecocriticism and respect for nature in Dayak traditional ceremonies is relevant to the value of environmental sustainability revealed by this finding. Krisnalianita et al. (2024), who discussed moral values in literary works, supported the findings regarding human relationships with culture, traditions, and social values, as seen in norm and eugenic aspects. This harmony shows that literature is a medium for reflecting local wisdom values.

This finding aligns with the theory used, literary anthropology, which examines the relationship between literature and cultural dynamics. The representation of race in literature reflects the collective identity and social position of an ethnic group (Boas, 2021). Findings related to the struggle to maintain traditions amidst social change support the views of Boas (2021) and Krugman et al. (2024) regarding the role of cultural traditions as a form of resistance to global domination and a source of social innovation. Nationalism and eugenic narratives reflect the relevance of this theory through depictions of efforts to maintain cultural stability through traditional practices and education (Boas, 2021). Furthermore, aspects of modernity and traditional culture show the harmony between tradition and innovation. This is based on the views of Singh et al. (2021), who emphasize the interaction of tradition and innovation to understand socio-cultural dynamics. In addition, aspects of Indigenous education that focus on the transfer of traditional values and cultural inheritance support the views of Durmush et al. (2021) that Indigenous education is an important instrument for maintaining the continuity of traditions and resisting global homogenization. Integrating local values reflected in literature strengthens cross-cultural understanding and enriches learning, making literature a strategic medium for local wisdom preservation (Engman, 2024; Riley et al., 2024).

CONCLUSION

Respect for diversity, preservation of cultural identity, and criticism of discrimination are seen in the races and eugenic aspects. Local traditions that represent national values amid social change appear in nationalism. Customary norms become the basis for conflict resolution and moral education. At the same time, cultural stability is seen through cooperation, preservation of traditions, and efforts to maintain local values. Indigenous education strengthens the inheritance of traditional values through an integrated Indigenous teaching process. Modern life combined with traditional culture reflects the harmony of adaptation of traditional values and innovation. This shows the urgency of preserving local wisdom amid social dynamics. This research enriches local wisdom-based curriculum development by highlighting local wisdom values: cooperation, preservation of traditions, and respect for diversity. These findings are a reference for making relevant teaching materials to build students' understanding of cultural identity while increasing cross-cultural awareness. In addition, integrating traditional values with the context of modernity encourages a holistic learning approach, thus creating a generation that appreciates and utilizes local culture to face global challenges. Future research could explore applying local wisdom values in more specific areas, such as culture-based learning technology or digital literacy development that integrates local traditions. Further research should compare regional applications of local wisdom and explore its interdisciplinary relevance to global issues like sustainability and inclusion to reveal its impact on future generations.

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