

LOCAL WISDOM IN A COLLECTION OF *PEREMPUAN YANG TERJERAT KURSI TAMAN* BY SUTA SARTIKA AS AN ALTERNATIVE TO LITERARY TEACHING MATERIALS IN HIGH SCHOOL

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Abstract. Local wisdom is one of the rich cultural elements in the literary treasures in Indonesia. This local wisdom illustrates how rich the culture owned by Indonesia, one of which is contained in literary works. Research describes aspects of local disbelief contained in the collection of short stories of *Perempuan yang Terjerat Kursi Taman* by Suta Sartika. Research uses qualitative research methods. Data in the study is analyzed using content analysis techniques, data collection applying library techniques, listening techniques, and recording techniques. This research uses the validity of data involving expert experts related to the literary science family so that research data is more secure and objective. The results and findings of the study are three elements of local wisdom, namely: (1) cultural values, (2) beliefs, and (3) social values. In addition, the book collection of *Perempuan yang Terjerat Kursi Taman* by Suta Sartika can also be used as an alternative teaching material in short story learning which in the curriculum of the 2013 revised edition contained in K.D. 3.8 identifies the values of life contained in short stories and K.D. 3.9 about analyzing the elements of short story builders by making the short story collection book as an enhancer of the wealth of short stories used in learning.

Keywords: local wisdom, collection of short stories, literary teaching materials.

INTRODUCTION

As part of culture, literature has an important role related to recording the traces of events in people's lives. All forms of events that exist in the world make literature diverse and growing. In addition to telling stories about imagination, literature is also a means of spilling stories, whether in the form of criticism, insults, or flattery. In general, literature is a language construction that is entertaining, has an impact, and can be learned. Therefore, apart from being useful for recording events in society, literature is also useful as a means of reflection or a means of learning.

The world-famous cultural wealth has become the main weapon in introducing the Indonesian language. The world community, recognizes Indonesia from the various types of culture that exist. Culture is all forms of systems of ideas, behavior, and the results of human work that exist for the fulfillment of life by means of learning, all of which are structured in people's lives (Sujarwa, 2005). Koentjaraningrat in Sujarwa (2005) divides cultural forms into three types, namely: (1) ideas, ideas, and norm systems, (2) complex human activities, and (3) objects made by humans.

The existing culture gives birth to thoughts and attitudes of human life based on culture which is considered to be able to provide values and peace of mind (Herdiawati & Isnaniah, 2020). This culture has become something that has been attached to Indonesian human life. The life referred to here is the social life of the community and the environment that influences it. Habits such as

taking care of the forest, keeping the tradition to perform a ritual or certain activities are things that must be continuously observed and carried out. However, with the swift currents of globalization, culture is now fading away from many lives in Indonesian society. As a cultured human being, the transformation of life must continue to strive so that culture is still maintained. Of the many media that introduce culture, literature is one of them.

Literature, society, and social conditions are three components that cannot be separated. Literature exists because of the fruit of skills and cultural products produced by the community in their social life. Literature grows and develops in the vortex of cultural currents that exist in society. For this reason, literary works will not be far from problems regarding social and cultural issues found in social life. Therefore, the relationship between social society, culture, and literary works is a unity that is interrelated. If social society and culture that develops is a process, then literature is a recorder of the results of the creative process of cultural and social development.

Literary work is the result of creative skills or activities based on human expression so as to produce a work in the form of writing or oral which has artistic or beauty value that describes the image of existing life (Sumardjo & Saini, 1986; Wellek & Warren, 2016; Winarni, 2009). Literary works can also be understood as the fruit of the author's (human) sensing of the existing reality and then pouring it into language media, either spoken or sincere so that the results can be read or studied. Literary works are composed of a set of signs or symbols that have meaning in certain conventions. Literary work is a form of skill that contains something that is fictitious, imaginative, and artistic based on emotional outbursts and inner experiences using the medium of language (Jari, 2016; Ratna, 2007).

In his study, literature that contains elements or cultural values is included in the study or approach of literary anthropology. In relation to literary works, anthropology is explained as a science that examines humans and society, both living and dead, developing and extinct (Coleman & Watson, 2005). Merging literature and anthropology into a new definition, literary anthropology can be interpreted as an understanding or study of a literary work that has a relationship with culture (Ratna, 2011).

One of the elements discussed in this literature and culture is about local wisdom contained in literary works. Local wisdom is related to ideas, behavior, and activities as well as norms or manners that surround and become a distinctive feature of the community in a place (Kasmi, 2019). Local craftsmanship is also known as local knowledge, both local wisdom and local knowledge are part of a local culture. Local wisdom and culture are only a small part of the essence of the habits of certain community groups (Ratna, 2011). An example of the existence of local wisdom in this literary work is in the stories in literature that describe the culture of certain community groups, for example the depiction of the ritual of witchcraft or *teluh* as a Banten cultural specialty in the novel *Balada Si Roy* written by Gol A Gong or the spells used by Gol A Gong. found in the literary work of Ahmad Tohari.

Of the many varieties and types of literary works, short stories are the choice used to explain social identity and existing local wisdom. Short stories or short stories are part of prose. Prose is a type of literary work with characteristics including (1) its form which is descriptive, (2) the existence of a unit of meaning in the form of paragraphs, and (3) the use of language that tends to be loose (Jari, 2016). Short stories can also be interpreted as fictional stories that do not really happen, but can happen anywhere and anytime, and are relatively short (Sumardjo & Saini, 1986). In addition, short stories are intrinsically different from poetry in that there are no characterizations in them. The short story will be interesting because of its dependence on the elements that exist in the short story, one of which is the characterizations constructed by the author. With the reconstruction of the character with other elements, the author can convey a message in the form of his reflection on an event or the nature of life (Muhammad et al., 2018). More fully, Wardianto (2021) reveals that short stories are fictional stories or essays that tell the life of a person or something that involves his life in which there are social, political, economic, religious and cultural elements that are written in detail

and concisely with one central character and a general theme that surrounds it, but still has a message and meaning.

One of the short stories that contains the value of local wisdom is a collection of short stories entitled *Perempuan yang Terjerat Kursi Taman* by Suta Sartika (2021). This collection of short stories' *"Perempuan yang Terjerat Kursi Taman"* tells the stories of various characters with different backgrounds, both places, social status, and also the different situations in each of the stories. Culture that contains elements of local wisdom in this collection of short stories is found in the values or systems that are still embraced by the community, both people who live in the area or also people who live in urban areas (urban).

The local wisdom contained in this collection of short stories is found in the short stories: (1) *Membunuh Kematian*, (2) *Cerita dari Cisit*, (3) *Surat Terakhir dari Lelaki Urakan*, (4) *Temaram, Aku Melaju*, and (5) *Orang-orang Tegal Sumur*. The culture that underlies the element of local wisdom becomes an interesting thing as a medium or alternative teaching material in learning, especially in learning literature, especially in learning short stories. In learning Indonesian in class XI in SMA/equivalent, the short story learning material is found in basic competence or KD 3.8 identifying the values of life contained in short stories and KD 3.9 on analyzing the building blocks of short stories by making the short story collection book as an addition to wealth. short stories used in learning (Kemendikbud, 2016). So that students can easily achieve these competencies, appropriate and effective teaching materials are needed in the learning process, especially interesting. From these teaching materials, it can arouse the curiosity of students. The goal is that students are able to participate in learning actively and creatively. One of the teaching materials that can be used is a collection of short stories for *Perempuan yang Terjerat Kursi Taman* by Suta Sartika.

Research on the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika has not been found on the page or in journals listed on *Google Scholar*, therefore this research is the first study to examine and analyze the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika. Hopefully in the future there will be many studies that are similar to the object used.

Based on this description, this study discusses the elements of local wisdom in the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika. The focus of this research is the study of literary anthropology which analyzes the value of local wisdom, then from the results of the analysis carried out, the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika can also be used as an alternative teaching material for short story learning in class XI SMA/equivalent.

RESEARCH METHOD

In this study, the research method applied was descriptive qualitative. Qualitative descriptive research uses content analysis technique to examine the elements of social identity and local wisdom contained in the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika. This method is applied to solve problems or answer problems that are presented in a complex or actual way by collecting, compiling, clarifying, analyzing, and interpreting (Ratna, 2004). Descriptive is a method or type of research carried out based on facts and phenomena carried out by observing the data source, so as to produce notes in the form of words or narratives that are descriptive (Sugiyono, 2011). The object of research in this research is the book collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika published by Wadas Kelir Creative House Publisher, 2021, first printing.

The data collection technique carried out by the researcher is by conducting a literature study to find and collect materials and information from the literature related to the object under

study (Faruk, 2012). Furthermore, what was done by the researcher was the listening technique, data collection activities from the results of listening to writings related to the object of research. Then the last is the note-taking technique, in order to conclude the results of the literature and listen to the object under study.

The analysis process carried out in this study was carried out in three stages: (1) data collection, (2) data reduction, and (3) data presentation. Data collection in this study was carried out by searching for or digging quotes in the form of sentences or dialogues that contained elements of social identity or local activity which would later become data or objects in this study. The next step to be taken is data reduction. The data which will then be reduced according to the group according to the classification or type of data classification that has been determined. After the data is collected and reduced, then the data will be analyzed so as to produce a picture or interpretation of local wisdom contained in the collection of short stories of *Perempuan yang Terjerat Kursi Taman* by Suta Sartika.

RESULT AND ANALYSIS

The collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika will be analyzed and studied using a literary anthropological approach and will be linked to local wisdom based on the prevailing theory. In addition to being studied in literary anthropology looking for elements of local wisdom, this collection of short stories's *Perempuan yang Terjerat Kursi Taman* by Suta Sartika will also be used as an alternative material for studying literature in high school by passing qualifications or requirements that contain important aspects so that *Perempuan yang Terjerat Kursi Taman* by Suta Sartika This can be used as an alternative teaching material in high school.

1.1. Local Wisdom in a collection of short stories for *Perempuan yang Terjerat Kursi Taman* by Suta Sartika

The local wisdom contained in the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika is a reflection or behavior shown by the characters in the stories contained in the book. This local wisdom is in the form of actions that are still practiced in everyday life and at certain times. In Suta Sartika's collection of short stories, *Perempuan yang Terjerat Kursi Taman*, local wisdom includes (1) cultural values, (2) beliefs, and (3) social values.

a. Cultural Values

Cultural values are the entire system of ideas, behavior, and the results of human work in fulfilling life by learning, all of which are patterned and structured in social life (Sujarwa, 2005). The form contained in this cultural value can be in the form of ideas, activities, and also artifacts. In the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika, the cultural value contained is the embedding of the title sign of the name 'Haji' which has taken root and has become a culture in Indonesian society, as found in the short story *Membunuh Kematian*. Here's the quote.

Tambahan nama Haji pada Fairuz diperolehnya karena kunjungan ibadah yang dilakukan olehnya dan istrinya. Ibadah yang selalu diinginkan oleh orang yang memeluk Islam di bumi. Mengunjungi bangunan yang didirikan Nabi Ibrahim atas restu Tuhannya. Sowan ke makam Nabi Muhammad, manusia paling sempurna yang dimiliki bumi, dan meminum air paling diberkahi di seluruh dunia, Zam-zam. (Hal. 14)

He got the additional name Haji on Fairuz because he and his wife visited for worship. Worship is always desired by people who embrace Islam on earth. Visit the building that was built by

Prophet Ibrahim with the blessing of his God. Sowen to the tomb of the Prophet Muhammad, the most perfect man the earth has, and drink the most blessed water in the whole world, Zam-zam. (Page 14).

The addition of the unofficial title 'Hajj' is a culture or characteristic of Indonesian society who has fulfilled this fifth pillar of Islam. the addition of the title 'Hajj' in Indonesian society aims or has a special prayer so that later people or individuals who have performed the pilgrimage to become more pious, pious, and beneficial to Muslims, so that it is directly like praying that that person can become a good hajj. good luck. This is in accordance with the opinion of (Sujarwa, 2005) which states that cultural values are a whole system of ideas, behaviors, and human creations in fulfilling life by means of learning, all of which are patterned and structured in social life. Hajj here as a culture of Indonesian society in the form of a system of ideas built on Islamic society in Indonesia.

In addition to the idea system in the form of the title 'hajj' which is commonly used in people who have performed the pilgrimage in the holy land, cultural values are also found in the short story entitled *Cerita dari Cisit*. Here's the quote.

A human couple will marry Ma, accompanied by a procession. The bride is escorted in a procession to the groom's residence. Then after arriving, the groom is picked up and brought back to the woman's residence. With the same procession of course. (p. 29)

Isn't it amazing, Mom? You won't find a wedding ritual like this in the city where you live, right? Maybe if you see it here, you imagine that you can be paraded like a woman who is getting married in Cisit. No mom. You don't feel it, because Ketrapang-ketrupung is only done if both the bride and groom are Cisiitu people. Either way, I'm impressed. Again, to the cold Cisit and its warm people. (Page 29)

Sepasang manusia akan melangsungkan pernikahannya Ma, disertai arak-arakan. Mempelai wanita yang dikawal dengan arak-arakan sampai menuju ke kediaman mempelai pria. Kemudian setelah sampai, mempelai pria dijemputnya dan dibawa pulang kembali ke kediaman wanita. Dengan arak-arakan yang sama tentunya. (Hal. 29)

Menggagumkan bukan, Ma? Takkan kau temui ritual pernikahan seperti ini di kota tempatmu tinggal bukan? Mungkin jika kau melihatnya di sini, kau membayangkan bisa diarak seperti perempuan yang akan menikah di Cisit. Tidak, Ma. Kau tidak merasakannya, karena Ketrapang-ketrupung hanya dilakukan jika kedua mempelai adalah orang Cisit. Apapun itu, Aku terkesan. Sekali lagi, pada Cisit yang dingin dan orang-orangnya yang hangat. (Hal. 29)

The quote describes the procession or custom of a wedding that took place in an area called Cisiitu. It is known, Cisit is a village located in Ciomas sub-district, Serang district, Banten. The procession, called *Ketrapang-ketrupung*, is a process of picking up the groom carried out by the bride and her family and the surrounding community (Sartika, 2021). In this activity, the pick-up process is carried out by walking in groups. People who take part in this activity wear Muslim clothing and chant salawat and praises to Allah and His Messenger. In addition, the mothers also enlivened by playing a tambourine, in addition, the men also enlivened by playing a fire attraction. In addition, there are also cultural values in the form of 'slametan' activities contained in the short story entitled *Orang-orang Tegal Sumur*. Here's the quote.

Coincidentally that night, the people of Tegal Sumur were doing a salvation. The harvest that always improves every year makes the people of Tegal Sumur not forget to be grateful to Gusti Allah who has bestowed the produce of the earth to the people of Tegal Sumur. (Page 116)

Kebetulan pada malam itu, orang-orang Tegal Sumur sedang melakukan slametan. Hasil panen yang selalu membaik setiap tahunnya membuat orang-orang Tegal Sumur tidak lupa

untuk bersyukur kepada Gusti Allah yang telah melimpahkan hasil bumi kepada orang-orang Tegal Sumur. (Hal. 116)

The quote describes the people from a village called Tegal Sumur who are holding a slametan or it can be called a thanksgiving when the harvest in the village is abundant. The term 'selamatan' is a culture that is often practiced in areas with a high predominance of Javanese ethnic groups, such as in Central Java, Yogyakarta, and also in East Java. Selamatan is usually held when certain events are happening, such as when there is a lot of harvest, want to carry out a wedding procession, circumcision, or also have children and something in the form of certain goods or positions.

The four quotes from three different short stories describe different cultural values that occur in Indonesian society. The title of 'Hajj', which is popularly practiced in the country as a culture, has taken root and has grown into a necessity and naturalness if it is applied to people who feel it is suitable to be pinned on the title. Meanwhile, *Ketrapang-ketrupung* is a local cultural value that only exists in a certain place. Like the Cisitu village mentioned in the short story. The culture of salvation that is told in the short story entitled *Orang-orang Tegal Sumur* also provides information that culture in the form of a system that is run continuously from a society is still practiced and applied in everyday life.

The cultural values contained in the three short stories illustrate the diversity of Indonesian culture. Culture that is public or familiar to the general public such as the title of 'Hajj' and also the implementation of 'selamatan' as well as distinctive cultural values such as '*Ketrapang-ketrupung*' are available and become a local wisdom contained in social life in Indonesia which is described by a collection of short story of *Perempuan yang Terjerat Kursi Taman* by Suta Sartika.

b. Belief

Belief is an element consisting of myths, mantras, and certain religious beliefs. Trust is a spiritual rule or concept that is believed by an individual or group of people. This belief in certain beliefs can serve as a reference (postal) or rules that are inherited and are still practiced from generation to generation (Hasanuddin, 2015).data in the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika that shows the value of trust is found in the short story titled *Orang-orang Tegal Sumur and Surat Terakhir dari Lelaki Urakan*. Here's the quote.

Since ancient times the people of Tegal Sumur have believed that their ancestor was a hermit who had a long life named Kyai Patah Ireng. The people of Tegal Sumur believe that Kyai Patah Ireng is someone who likes to break the injustice and tyranny that occurs in a duchy in a kingdom. Due to having many enemies, Kyai Patah Ireng was removed, became a wanderer and arrived on the slopes of a large mountain which is now the location of Tegal Sumur Village. (Page 113)

Sejak dahulu orang-orang Tegal Sumur mempercayai bahwa nenek moyang mereka adalah seorang pertapa yang memiliki umur yang panjang bernama Kyai Patah Ireng. Orang-orang Tegal Sumur percaya bahwa Kyai Patah Ireng adalah seorang yang suka mematahkan ketidakadilan dan kesewenangan yang terjadi di sebuah kadipaten di sebuah kerajaan. Akibat banyak mempunyai musuh, Kyai Patah Ireng disingkirkan, menjadi pengembara dan sampailah di lereng sebuah gunung besar yang kini menjadi lokasi Desa Tegal Sumur. (Hal. 113)

This quote describes the belief of the people of Tegal Sumur towards their ancestors. In the quote, people from Tegal Sumur believe that his ancestors were powerful hermits who liked to break the injustices that occurred in a duchy in the kingdom. It is this belief that underlies the people in Tegal Sumur to always behave well among their fellow citizens. This form of belief is like a reference or argument embedded in the community in Tegal Sumur in the short story. This form of belief underlies every behavior and also the nature or character of the people in Tegal Sumur to

always behave according to their ancestors. In addition, there is also belief in the form of belief in God (religion) as contained in the short story entitled *Surat Terakhir dari Lelaki Urakan*, the following quote.

Milah removed the bracelet from the kaokah wood, which happened to be 33 in number. While chanting incantations and prayers, he also moved the kaokah seeds one by one. Hoping that the God of Nature, the Creator of Nature, can grant all his prayers and heart, which has been centered on the sloppy man he has been so worried about. (Page 43)

Milah melepaskan gelang dari kayu kaokah yang kebetulan berjumlah 33 butir itu. Seraya mengucapkan mantra-mantra dan doa, ia juga menggerakkan satu demi satu biji-biji kaokah itu. Berharap Sang Gusti Pencipta Alam bisa mengabulkan segala doa dan isi hatinya yang sedari terpusat pada lelaki urakan yang sangat ia khawatirkan. (Hal. 43)

This quote describes the situation and condition of a character named Milah who is worried about the whereabouts of her missing lover at the top of Mount Sumbing. The quote also explains Mila's belief in the power of God. In the story, he is described as saying prayers and dhikr using a kaokah bracelet which has 33 grains. This belief has become a reference and also a proof that we can surrender and ask God for strength from what befalls us.

The two short stories explain the belief in ancestors and also in God. This belief is a spiritual rule or concept that is believed by an individual or group of people. This belief in certain beliefs can serve as a reference (postal) or rules that are inherited and are still being practiced from generation to generation. That way they hope that by practicing or doing what they believe they can get the good of what is expected.

c. Social Values Social

values in local wisdom also mean an expression that comes out in the form of regional languages in the form of words of wisdom (philosophy) in the form of advice, proverbs, oral stories, and so on that are still valid and preserved from generation to generation in a certain area (Hiryanto & Fathiyah, 2013). This social value in the form of language is found in the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika by Suta Sartika in the form of deep conversations and words in regional languages that contain discourse using Javanese language. data in the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika that show social values are found in the short stories *Temaram, Aku Melaju* and the short story entitled *Orang-orang Tegal Sumur*.

In the short story *Temaram, Aku Melaju*, social values are found in the conversation of the character Aku with his Aunt and Mbah who use Javanese, in addition to conversation, the social value contained in this short story is also found in the discourse given by the character Mbah to the character Aku in Javanese. Here's the quote.

"Wow, putumu wis gede Mbah, weruh-weruh wis pitulas. I'm durung weruh circumcision, jebul wis pitulas taun," answered my aunt, then laughter began to sound. (p. 105)

"Cah lanang kui must stay down." (Page 106)

"Wah putumu wis gede Mbah, weruh-weruh wis pitulas. Aku durung weruh sunate, jebul wis pitulas taun," jawab Bibiku, kemudian gelak tawa mulai terdengar. (Hal. 105)

"Cah lanang kui kudu teteg." (Hal. 106)

The first quote describes a conversation between the characters Bibi, Aku, and also Mbah who in the conversation use the Javanese Ngoko language. The conversation indicates that the setting of the story contained in the short story *Temaram, Aku Melaju* is in Java, in addition to the conversation that uses the Javanese language.

In the second quote, there is a message or proverb that Mbah's character uttered to Aku's character as his grandson. The advice was in the form of the message "*Cah lanang kui kudu teteg.*" Which in Indonesian means "*The boy must be strong.*" The advice or advice that Mbah gave to his grandson gave a message that his grandson must be a person with a strong and strong soul to live the days ahead.

Apart from the short story *Temaram, Aku Melaju*, social values are also found in the short story entitled *Orang-orang Tegal Sumur*. The social value in this short story tells about the term a regional language which will later become a spirit or guide in carrying out daily activities. Here's the quote.

Guyub gets along well and the relationship between residents makes Tegal Sumur village a very peaceful village. (Page 112)

Guyub rukun dan unggah-ungguh antarwarganya menyebabkan desa Tegal Sumur menjadi desa yang sangat damai. (Hal. 112)

The quote explains that the terms '*Guyub Rukun*' and '*Unggah-Ungguh*' are proverbs or language guidelines that the people of Tegal Sumur must apply in their short stories. This linguistic term becomes a kind of spirit that moves all residents of Tegal Sumur to always live side by side, in harmony, peace, and peace.

From the three depictions of quotations in the collection of short stories, *Perempuan Yang Terjerat Kursi Taman* by Suta Sartika, it is explained that an expression that comes out in the form of a regional language is in the form of words of wisdom (philosophy) in the form of advice, proverbs, oral stories, and so on that are still valid and preserved for generations. generations in a certain area are still found in some examples of depictions of social life that are immortalized through short stories.

From the analysis of the elements of local wisdom in the collection of short stories of *Perempuan Yang Terjerat Kursi Taman* by Suta Sartika, it was found data that explains each element of local wisdom in the stories. Of the three elements of local wisdom contained in the collection of short stories for *Perempuan yang Terjerat Kursi Taman* by Suta Sartika, the element of local wisdom is in the form of cultural values.

Cultural values are the most contained elements in *Perempuan yang Terjerat Kursi Taman* by Suta Sartika, indicating that many cultural values in life are preserved and maintained so that they can take place continuously, whether in the area or in urban urban communities. .

1.2. Collection of Short Stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika as an Alternative Material to Teach Literature in High School

collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika. In learning short stories in high school/equivalent, the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika is a collection of short stories that can be used as teaching material, because in this short story book the language used is everyday language that is not too complicated. excavated, in terms of its meaning and purpose, but the stories are still enjoyed because they are closely related to everyday life.

The selection of a literary work that will be used as a literary teaching material certainly has certain criteria and requirements, so that later literary learning can be carried out effectively. In short, teaching materials can be interpreted as something that will be used in the delivery of teaching materials carried out by teachers who are shown to students (Wardianto & Khomsiyatun, 2021). In order to be able to choose literature learning materials properly, Rahmanto, (2005: 37) explains that there are three important aspects that should not be forgotten if you want to choose literary teaching materials, namely (1) linguistic aspects, (2) psychology or mental maturity, and also (3) aspects of cultural background. collection of short stories for *Perempuan yang Terjerat Kursi Taman* by Suta Sartika will be described with these aspects so that later it can be used as an option in short story learning which consists of:

a. Language

Aspects Linguistic aspects in literature are not only determined by the problems discussed, but also factors -other factors such as: the way the author writes, the characteristics of the literary work at the time the work was written, and the group of readers the author wants to reach. A collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika, when viewed from a linguistic perspective, uses an easy-to-understand language level. The use of language in this collection of poems uses everyday language that is quite easy for students to understand and understand with the help and direction of the teacher.

There are several short stories that use regional and foreign language terms, and some words have meanings that are a bit difficult to understand. Therefore, the role of educators is very important in choosing short stories to be used. The role of the teacher as an educator is to provide learning and guidance so that students can use good and polite language. It is important to apply this so that students can distinguish which language is allowed to be used and which language is not good to use in communicating with their friends or with people who are older than them.

b. Psychological Aspects

selection of teaching materials in learning literature needs to pay attention to the stage of psychological development of students because this can have a major effect on students, for example, it affects their learning interest, ability to remember, willingness to learn and do assignments, and so on. For the age of high school students, the appropriate stage of psychological development is the generalization stage (age 16 years and beyond). At the generalization stage (aged 16 years and onwards), children are no longer only interested in practical matters but are also interested in finding abstract concepts by analyzing a phenomenon.

At this stage, they begin to study a problem in life that is around them. This tendency is suitable when students are given a collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika as short story teaching materials at school. Based on the results of the analysis on this collection of short stories, it is known that most of them are short stories that describe everyday life and the problems of life in it. collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika contains problems that occur in everyday life, love, social problems, and problems that exist in married life. The role of the teacher in providing direction needs to be carried out on stories with the theme of domestic life and social problems that may still be unfamiliar to students.

c. Aspects of Cultural Background

selection of literary teaching materials should prioritize literary works that have a background close to the students, so that it is not outside the imagining abilities possessed by students. Therefore, teachers should choose teaching materials according to the above principles. This collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika raises a theme or problem that is familiar to students, namely daily problems, about social issues, and also problems in the home.

From the three aspects that have been considered, the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika can be used as an alternative teaching material for short stories in high school. The short story material is found in the Indonesian syllabus for class XI KD 3.8 identifying the values of life contained in short stories and KD 3.9 about analyzing the building blocks of short stories. In accordance with this material, this collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika can be an alternative teaching material as an effort to enrich short stories that are used by students in the learning process of short story material and are also expected to help students understand the learning material.

CONCLUSION

Based on the discussion and the results of the analysis carried out on the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika, it was found data that contained wisdom in the events of the short stories containing it. collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika are three (3) elements of local wisdom. All three are the result of the construction of people's lives that have been rooted for a long time, so they are difficult to avoid and change. In addition to containing aspects of local wisdom, the collection of short stories *Perempuan yang Terjerat Kursi Taman* by Suta Sartika can be used as an alternative teaching material for short stories in high school. This short story collection book can be used as an effort to enrich short stories which will later be included in teaching materials and used during the learning process by paying attention to three aspects of selecting literary teaching materials, so that these teaching materials can suit students and can increase students' interest in literary works, especially short stories.

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