



Cultural Value and Locality in the Merapi Daily Short Story Collection "Lintang Johar Cikal Bakal Mataram Islam"

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Abstract: *Cultural Values And Locality In The Collection Of Daily Merapi Short Stories "Lintang Johar Cikal Bakal Mataram Islam" By Iis Suwartini. The presence of literary works is closely related to the culture that exists in society. Literary works exist as a means to invite people to live in tune with the existing culture. In line with this, this study aims to determine the values of Javanese culture and locality contained in the Kompas Daily Short Story "Lintang Johar Cikal Bakal Mataram Islam" by Iis Suwartini. This research is descriptive qualitative research. The main data source which is the object of study in this research is the Kompas Daily Short Story Collection published in 2021 by Iis Suwartini. Retrieval of research data is done through heuristic reading techniques. The interactive data analysis technique from Miles & Huberman is a data analysis technique which includes techniques of: (1) collecting data, (2) reducing data, (3) presenting data, and (4) drawing conclusions. This research produces written data. The results of the study show that the cultural values contained in a collection of short stories are 1) the nature of human life, 2) the nature of human work, 3) the nature of human position in space and time, 4) the nature of the relationship between humans and nature, and 5) the nature of the relationship between humans. The locality that appears is the locality of Java, which has been successfully identified through the characters, plot, setting, style of language and story title. Overall, this research is expected to be a basis for bringing up relevant research related to cultural values and locality in literary works.*

Keywords: *cultural values; locality; Lintang Johar short stories*

I. Introduction

Literary works, especially local literature, are present in society, as color and regional identity. The presence of local literature in community life is evidence of the presence of an event or phenomenon in that community environment. Astuti & Umiati (2018) argue that in the process of creation, literary works cannot be separated from the life that occurs in the society and culture of a nation. This happens because the interactions of life and culture that occur in a country cannot be separated from literary studies.

This is reinforced by Pradopo's opinion (via Abid, 2020) stating that literary works are not born in a situation of cultural vacuum. Based on this description, it can be seen that literary works are born in society, as one of the characteristics of the culture and locality where the literary work is born.

In essence, literature and culture have a close and intimate relationship. Literature is one of three forms of culture. The form of culture is a complex of ideas, concepts, values, norms, regulations and so on Koentjaraningrat (via Astuti, 2017). Local literature as one of the literary works that is present in society as a form of local wisdom, has various values that can be used as a guide for society in life. One of these values is cultural value. The presence of cultural values in literary works will strengthen literary works for society, that literature is not

just a fantasy (Suhardi, 2018). Referring to this opinion, cultural values can be defined as values that are used as the highest foundation for people's lives, which have a more concrete level, and can be realized through special rules that limit humans, in accordance with the culture in their region (Afidatul, 2021).

Another opinion was conveyed by (Fitriani & Ardiansyah, 2021) who stated that cultural values are a concept that includes what they consider valuable, valuable and useful that lives in the minds of the community. Based on this opinion, it can be seen that cultural values are values that limit society, in accordance with the culture of the region, as a basis for living life. Furthermore, in his theory, Kluchohn (via Astuti & Umiati, 2018) argues that the concept of cultural value analysis includes: 1) the nature of human life, 2) the nature of human work, 3) the nature of human position in space and time, 4) the nature of human relationships with nature, and 5) the nature of relationships between humans.

Cultural values, whose presence is always close to the locality, are the main thing contained in local literature. Locality or what is often referred to as regional characteristics in literary works is often defined as something that is closely related to the author's sociology, so that in producing a literary work the author has certain characteristics, in accordance with the social and cultural aspects of the author and the literary work was born (Anggarista et al. ., 2021).

Bhawuk (via Wijdaniyah et al., 2022) states that locality is something that focuses on the culture of a region. This thing becomes a characteristic or marker of an area. These values are very related and very much in line with the rules. Locality in a literary work can be seen from the three elements that underlie literary works. According to Stanton (via Ilma & Bakthawar, 2019) states that literary works are composed of three elements, namely story facts, literary devices, and themes. Theme is the main element underlying the story. Meanwhile, story facts consist of three things, namely, character, setting and plot. Literary devices are supporting elements used by writers to package story facts aesthetically so that they can be well received and entertain readers. Literary devices include language style, titles, symbols and point of view. The level of locality can be identified through language style, analysis of the title detects the essence of the story whether the story contains elements of locality or not, and symbols are used to see the feeling, confidence and existence of the regional culture. These three elements can be dominant criteria in detecting the value and level of locality in literary works.

Based on this opinion, it can be seen that character, setting, plot, language style, title, symbols are several important parts that can be used as a guide in studying locality in literary works. Through character, elements of locality can be seen from the naming of characters; setting can be seen from the name of the area where the events in the literary work occur; elements of locality can be seen through the plot depicted in cultural problems that occur in literary works; elements of locality through language style can be seen from the dialect used in literary works, locality can be seen through the title; whether the story describes the locality or not; and finally, symbols can be seen from local culture used in the story (Ilma & Bakthawar, 2019).

Literary works, which have a very inherent presence, are full of cultural values, and elements of regional locality are short stories (Wijdaniyah et al., 2022). Short stories are literary works that provide clear explanations about values, these values can be in the form of religious values, educational values, cultural values, and local wisdom values (Suryadi & Nuryatin, 2017). One of the short stories that contains a lot of cultural and local values is the short story

Lintang Johar Cikal Bakal Mataram Islam by Iis Suwartini. This short story was chosen as study material in this research, because it tells the story of a character from Java, who struggled to establish the Islamic Mataram work in Yogyakarta. This short story is considered to contain many cultural and local values.

Based on these descriptions, research on Cultural Values and Locality in literary works, especially short stories, was previously carried out by (Abid, 2020) with his research entitled Cultural Values in the Short Story Collection A Pair of Old Shoes by Sapardi Djoko Damono. The similarity between the research conducted by (Abid, 2020) and this research is that they both examine cultural values in literary works, especially short stories. The difference is that in the research (Abid, 2020) examines cultural values in the short story collection A Pair of Old Shoes by Sapardi Djoko Damono, this research examines cultural values and locality in the daily Merapi short story collection Lintang Johar Cikal Bakal Mataram Islam by Iis Suwartini.

The contribution made by research (Abid, 2020) to this research is providing references related to cultural values in literary works, starting from theory, research steps and data analysis. Second, relevant and earlier research was conducted by (Wijdaniyah et al., 2022) with his research entitled The value of Madurese cultural locality in short stories by Muna Masyari. What the research carried out by (Wijdaniyah et al., 2022) has in common with this research is that they both analyze locality in literary works in the form of short stories. The difference is, if the research (Wijdaniyah et al., 2022) examines the value of Madurese locality in short stories; and this research examines only 1 element, namely locality. This research analyzes Javanese locality in short stories, and examines the cultural values contained in the short stories.

The contribution made by research (Wijdaniyah et al., 2022) to this research is providing references related to locality in literary works, starting from the definition of locality, various types, as well as research steps and data analysis related to the study of locality in literary works. Third, relevant and earlier research was conducted by (Anggarista et al., 2021) with his research entitled Javanese Locality in the Novel Hati Sinden by Dwi Rahyuningsih Randa. What the research carried out by (Anggarista et al., 2021) has in common with this research is that they both analyze Javanese localities found in literary works. The difference is, if the research (Anggarista et al., 2021) examines Javanese locality in novels, this research examines Javanese locality in literary works in the form of short stories. The research contribution (Anggarista et al., 2021) given to this research is, providing an overview of data analysis procedures related to Javanese localities in a literary work.

Based on the description above, research on the Value of Power and Locality in the daily short story collection Merapi Lintang Johar Cikal Bakal Mataram Islam by Iis Suwartini. Very important to do. Overall, this research will describe: (1) the cultural values contained in the short story Lintang Johar Cikal Bakal Mataram Islam by Iis Suwartini; (2) Javanese locality in the short story Lintang Johar Cikal Bakal Mataram Islam by Iis Suwartini; (3) the causes of the emergence of Javanese locality in the short story Lintang Johar Cikal Bakal Mataram Islam by Iis Suwartini.

The novelty shown in this research is in the research topic which combines cultural values and locality in literary works in one study, and this research tries to explore more about locality considering that research on locality in short stories is still rarely done. Overall, this research aims to describe the things mentioned above. It is hoped that this research can be used as a basis for conducting relevant and future research regarding cultural values and locality in literary works, especially short stories.

II. Research Methods

This research is qualitative research which focuses on the description and interpretation of the phenomena that are the object of study in the research (Anggito and Setiawan, 2018). The method used in this research is the descriptive method. This method is a procedure that contains and produces written data (Inriani, 2017). The main data source which is the object of study in this research is the Kompas Daily Short Story Collection "Lintang Johar Cikal Bakal Mataram Islam" which includes short stories with the title; (1) Sutawijaya's Presence Healed Sultan Hadiwijaya's Emptiness; (2) Sunan Prawoto's wife was also killed by a keris; (3) Queen Kalinyamat Decided Top Gudo on Mount Danaraja; (4) Pekatik's ears were cut off and a letter of challenge was attached to them; (5) Arya Penagsang's intestines were severed by his own keris; (6) Alas Mentaok was cleared to become Mataram fiefdom. The work of Iis Suwartin. The data collection technique used in this research is documentation technique.

The theory used to analyze cultural values is Kluchohn's theory with cultural value theory which includes: 1) the nature of human life, 2) the nature of human work, 3) the nature of human position in space and time, 4) the nature of human relationships with nature, and 5) the nature of human relationships.

The locality theory used is Stanton's theory (via Ilma & Bakhawar, 2019) which states that literary works are composed of three elements, namely story facts, literary devices and themes. Theme is the main element underlying the story. Meanwhile, story facts consist of three things, namely, character, setting and plot. Research data collection was carried out through heuristic reading techniques, namely reading literary texts and interpreting them reflectively, and finding their meaning linguistically (Suryadi & Nuryatin, 2017). This research data analysis uses interactive analysis techniques from Miles & Huberman (via Suryadi & Nuryatin, 2017). The interactive data analysis technique from Miles & Huberman is a data analysis technique which includes techniques for: (1) collecting data, (2) reducing data, (3) presenting data, and (4) drawing conclusions.

Based on this description, research steps can be taken which include: (1) collecting research data by adopting a collection of short stories published in 2021 in Kompas Daily, with the title "Lintang Johar Cikal Bakal Mataram Islam" which includes short stories with the title; (1) Sutawijaya's Presence Healed Sultan Hadiwijaya's Emptiness; (2) Sunan Prawoto's wife was also killed by a keris; (3) Queen Kalinyamat Decided Top Gudo on Mount Danaraja; (4) Pekatik's ears were cut off and a letter of challenge was attached to them; (5) Arya Penagsang's intestines were severed by his own keris; (6) Alas Mentaok was cleared to become Mataram fiefdom. Iis Suwartin's work: read the short story carefully and pay attention to reading ethics; (2) marking several words, phrases, clauses or sentences through illustrations, dialogue between characters in the story related to the application of character education values: re-analyzing the data that has been found with the opinions of experts, as well as relevant and previously conducted research (3) presents data along with examples of quotations that have been found; (4) draw conclusions related to the data that has been found in the research. Overall, this research does not only stop at the analysis process. However, the data that has been found in this research will also be concluded, resulting in proper research, in accordance with the theory, research steps, and data analysis used in the research.

III. Results and Discussion

3.1 Results of Analysis and Discussion of Cultural Values in the Kompas Short Story Collection "Lintang Johar Cikal Bakal Mataram Islam"

Results and discussion, regarding the analysis of Cultural Values contained in the Kompas Daily Short Story Collection "Lintang Johar Cikal Bakal Mataram Islam" which includes short stories with the title; (1) Sutawijaya's Presence Healed Sultan Hadiwijaya's Emptiness; (2) Sunan Prawoto's wife was also killed by a keris; (3) Queen Kalinyamat Decided Top Gudo on Mount Danaraja; (4) Pekatik's ears were cut off and a letter of challenge was attached to them; (5) Arya Penagsang's intestines were severed by his own keris; (6) Alas Mentaok was cleared to become Mataram fiefdom. Iis Suwartini's work can be explained as follows.

Table 1. Results of Cultural Value Analysis in the Kompas Short Story Collection "Lintang Johar Cikal Bakal Islamic Mataram"

No.	Cultural Value System	Forms of Cultural Values
1.	The Nature of Human Life	Belief in fate, belief in things that are considered myths
2.	The Nature of Human Work	Passionate, never give up, obedient
3.	Human Relations with Nature	Utilization of natural objects
4.	Human Relations with Others	Compassion, help, tolerance
5.	Human Nature in Time and Space	The use of time is oriented towards current developments, both present, past and future

a. The Nature of Human Life

The true value of human life, which is found in the Kompas Daily Short Story collection "Lintang Johar Cikal Bakal Mataram Islam" is belief in destiny. This value can be seen from the story excerpt in the short story "Sutawijaya's Presence Heals Sultan Hadiwijaya's Emptiness, below.

"We believe that destiny is the best thing" (Suwartini, 2021)

Based on the story quote above, it can be seen that the value of belief in fate is clearly illustrated through the story quote. This story quote is in line with the opinion of Astuti & Umiati (2018) who argue that philosophically the essence of human life is an integral unity of the essential potentials that exist in humans. Differences in views regarding the nature of life will result in different behaviors in responding to it. Fate is everything or provisions that are certain and will happen to us (Astuti & Umiati, 2018). This quote illustrates that. The author shows the reader that we must believe in destiny, which has been outlined for each of us. Destiny is the best thing, which has been determined, so we as humans must be willing to accept it.

In general, people think that destiny and fate have the same meaning, even in English destiny and fate are translated as 'destiny fate' which means that it leads to 'everything has been determined from above (namely God) and humans do not exist or can be said to free to change it'. For someone, of course there is a difference between destiny and fate. Fate can be changed, but destiny is a provision from God. This belief in accepting fate gives birth to an attitude of submission, toughness and patience.

b. Cultural Values in the form of the Essence of Human Work

Overall, cultural values in the form of the Essence of Human Work can be demonstrated through the following quotation.

"He also ordered troops to crush the rebellion with Trengginas" (Suwartini, 2021).

This quote from the story emerged when one day, there was a rebellion led by Duke Arya Penangsang, from Blora Regency. In this case, Sultan Hadiwijaya did not remain silent, because Sultan Hadiwijaya saw bloodshed everywhere. Seeing this, Sultan Hadiwijaya ordered the troops to gather their enthusiasm to crush the rebellion, because the war was getting worse. Through the passage above, it can be seen that the author wants to describe examples of enthusiastic behavior, which can be an illustration for the reader so that it can be applied in the reader's life.

c. Cultural Values in the form of Human Relations with Nature

In connection with cultural values in the form of human relationships with nature, it can be seen and found in the story of Sunan Prawoto's wife being killed by a keris through the following story excerpt.

"When Prince Suryowiroto arrived at the river bank he stabbed Prince Suryowiroto with Kyai Satan Kober's keris which he stole from Sunan Kudus. Prince Suryowiroto died and was known as Pangeran Sekar Seda ing Lepen ("Flower that fell in the river"). (Suwartini, 2021).

Based on this description, the connection between human relations and nature is clearly illustrated in the quote which equates Prince Suryowiroto with a flower, which is considered a flower in this case meaning a plant that is fragrant, beautiful, and always decorates a person's days. This shows that the relationship between humans and nature is very clear, nature needs humans, and humans need nature. The author presents this quote, aiming to remind readers of the beauty of nature.

d. Human Relations with Others

Human relationships with each other can be seen from the quote from the story of Ratu Kalinyamat Deciding on Top Gudo on Mount Danaraja. As follows.

'To overcome this problem, Sultan Hadiwijaya held a competition. Whoever can destroy Adipati Jipang Panolan Arya Penangsang, will be rewarded with the land fief of Mentaok and Pati Pasantenan. The display warriors were very enthusiastic about taking part in the competition.'

The relationship between humans and other humans, which can be seen from the text quote above, is caring. This can be seen from Sultan Hadiwijaya holding a competition to resolve the problems that occurred between Ratu Kalinyamat and Topo Wudo. In order for the problem to be resolved, Sultan Hadiwijaya held a competition so that people could defeat Adipati Jipang Panolan, and promised that anyone who could solve the competition would be given a prize in the form of a land plot. The caring attitude can be seen from the enthusiasm of the community in participating in the competition being held. Caring generally means giving a sense of attention to other people (Aliska Wulandari, Kamaruddin, 2016).

Through this story quote, the author wants to show an example of a caring attitude that readers can emulate in appreciating a leader. The author gives an example, so that we as people obey what is ordered by the leader, this care is of course, in the context of goodness.

e. Human Nature in Space and Time

The nature of humans in space and time can be described in several ways, such as: The use of time is oriented towards developments over time, both now, in the past and in the future. This can be seen through the quote from the story Sutawijaya's Presence Heals Sultan Hadiwijaya's Emptiness. As follows.

“The glory of the past is still clearly visible in another spatial dimension. The Gilang Lipuro site is a historical witness to the birth of the Islamic Mataram Kingdom. This place is where Panembahan Senopati or commonly known as Danang Sutawijaya prays to the Creator. “It was there that he found Lintang Johar, which was the background to the forerunner of Islamic Mataram” (Suwartini, 2021).

The quote from the story illustrates that the glory of the past is still reflected in the existence of the Gilang Lipuro Site, which is the work of Islamic Mataram. This shows that life in the past can be described as a glorious life. Remembering that the Gilang Lipuro Site, which emerged and is considered to be the place where Islamic work emerged, is in people's lives. Through this story quote, the author wants to illustrate to the reader that if we want to live again in a glorious era, we must be able to care for our ancestral heritage, such as the Gilang Lipuro Site, which still exists today. This place is still used today as a means of religious tourism, with the hope that life will be prosperous, like in ancient times.

Based on some of the descriptions that have been presented above, it can be seen that cultural values are a concept that includes what they consider valuable, valuable and useful that lives in people's minds (Fitriani & Ardiansyah, 2021). Can be used as a tool in life. These cultural values are there to be preserved, so that several points that the author has exemplified through story quotes can be implemented well. This is one of our manifestations, as the next generation, in terms of preserving the culture that was pioneered by our previous ancestors (Suwartini, 2017). Cultural values can be used as things that limit society so that it does not leave the cultural aspects of that society.

3.2 Results and Discussion of Locality in the Short Story Collection "Lintang Johar Cikal Bakal Islamic Mataram by Iis Suwartini"

Results and discussion regarding locality analysis contained in the Kompas Daily Short Story Collection "Lintang Johar Cikal Bakal Mataram Islam" which includes short stories with the title; (1) Sutawijaya's Presence Healed Sultan Hadiwijaya's Emptiness; (2) Sunan Prawoto's wife was also killed by a keris; (3) Queen Kalinyamat Decided Top Gudo on Mount Danaraja; (4) Pekatik's ears were cut off and a letter of challenge was attached to them; (5) Arya Penangsang's intestines were severed by his own keris; (6) Alas Mentaok was cleared to become Mataram fiefdom. Iis Suwartini's work can be explained as follows.

Table 2. Results of Locality Studies in the Kompas Daily Short Story Collection "Lintang Johar Cikal Bakal Mataram Islam"

No.	Story Elements	Locality Identification
1.	Character	Naming the character's name
2.	Background	The name of the area and the atmosphere of the area
3.	Channel	Cultural issues
4.	Language style	Using regional language styles and dialects
5.	Title	Regional customary issues

a. Character

The names of the characters related to the characters and shown in the story can be seen clearly through the following story excerpt.

“Ki Ageng Pakaraban and Nyai Ageng Pakaraban. His mother was the younger sister of Ki Juru Martani” (Suwartini, 2021).

The presence of Danang Sutawijaya was able to heal the empty heart of Sultan Hadiwijaya who had no children (Suwartini, 2021).

Based on the results of the analysis carried out on 5 stories in the Kompas Daily Short Story Collection "Lintang Johar Cikal Bakal Mataram Islam" which includes short stories with the title; (1) Sutawijaya's Presence Healed Sultan Hadiwijaya's Emptiness; (2) Sunan Prawoto's wife was also killed by a keris; (3) Queen Kalinyamat Decided Top Gudo on Mount Danaraja; (4) Pekatik's ears were cut off and a letter of challenge was attached to them; (5) Arya Penangsang's intestines were severed by his own keris; (6) Alas Mentaok was cleared to become Mataram fiefdom. Overall, the names of the characters are closely related to Javanese culture. Be it Central Java, Special Region of Yogyakarta, or East Java. Ilma & Bakthawar (2019) state that self-naming tends to be bound by the culture and ideal values of a particular society so that self-names can directly describe the culture of origin of a character. The names of these figures emerged because basically, this story is a story, which tells the story of the emergence of "Lintang Johar" as the forerunner of the Islamic Mataram work, in the Special Region of Yogyakarta. So, naming characters is closely related to names that are closely related to Javanese localities.

b. Setting

The setting shown in the story can be seen clearly through the following story excerpt.

Before carrying out the attack, Ki Juru Martani carried out his strategy. The joint troops of the Pajang and Sela people left first, they waited west of the Bengawan Sore River, which is now known as the Bengawan Solo River. (Suwartini, 2021).

The setting is a place where events occur (Himawan et al., 2022). Settings that refer to the names of certain regions have a tendency to express dominant local themes and values (Ilma & Bakthawar, 2019). Overall, based on the results of analysis regarding place names or settings. It can be seen that the dominant place names that appear are place names related to the Yogyakarta Palace. This shows that this story is very closely related to the locality of Java.

c. Flow

The plot shown in the story can be seen clearly through the following story excerpt.

Ki Juru Martani started playing his strategy. He caught the horseman (pekatik) who was looking for grass. The person's ears were cut off and a letter of challenge was attached to them in the name of Hadimijaya. (Suwartini, 2021).

As stated by (Ilma & Bakthawar, 2019), plot is the main element. Through the flow of problems and conflicts the story is built. Therefore, analysis of the storyline can reveal things such as success in strengthening local culture, problems of interaction and clashes between cultures, and conveying local wisdom from certain communities. Based on the results of the analysis, it can be seen that the conflict built in the story is a conflict over solving problems regarding the kingdom. The kingdom that emerged was the work of Islamic Mataram, which was realized through the emergence of Lintang Johar in Gilanglipuro.

d. Language Style

Language style is an element that can be used to identify the level of locality in literary works. If a literary work uses regional language styles and sentences, it tends to highlight locality quite dominantly. The dominant language style used is a language style that is closely related to Javanese locality. The language style can be seen from the following story excerpt.

"He caught the horseman (pekatik) who was looking for grass"

"Every Friday night Wage is filled with pilgrims coming from various regions" (Suwartini, 2021).

Based on the story excerpt above, it can be seen that the language style used tends to be Javanese, this shows that the story is very closely related to Javanese locality. This language style appears starting from the naming of the characters, places and atmosphere of the story.

e. Title

The title usually describes the main story. Therefore, analysis of the title can detect whether the work raises the theme of locality or not and what the essence of the local story is. What is not important is the symbol. The titles that appear in the collection of stories are as follows (1) Sutawijaya's Presence Heals Sultan Hadiwijaya's Emptiness; (2) Sunan Prawoto's wife was also killed by a keris; (3) Queen Kalinyamat Decided Top Gudo on Mount Danaraja; (4) Pekatik's ears were cut off and a letter of challenge was attached to them; (5) Arya Penagsang's intestines were severed by his own keris; (6) Alas Mentaok was cleared to become Mataram fiefdom. This really shows that the story is very closely related to the Javanese locality.

IV. Conclusion

The presence of local literature in community life is evidence of the presence of an event or phenomenon in that community environment. Cultural and local values in the story are present, as a form of literary work's attention to culture. Based on the results of the analysis, it can be seen that cultural values emerge as the foundation of society, in this case the reader, to always prioritize culture as a legacy from ancestors. Cultural values can be in the form of 1) the nature of human life, 2) the nature of human work, 3) the nature of human position in space and time, 4) the nature of human relationships with nature, and 5) the nature of relationships between humans. These values can be used as a basis for society in life so that people's lives remain in harmony with culture.

In connection with the value of locality, locality is present as the uniqueness shown by each literary work. Through characters, plot, language style, titles and so on, regional characteristics in literary works can be identified. Overall, through this research, it is hoped that it can become a reference point for finding out more about the cultural and local values contained in short stories. This research also aims to serve as a basis for generating relevant research regarding cultural values and locality in literary works.

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