

BUGIS LOCAL WISDOM IN SHORT STORIES AS ENFORCEMENT OF LITERATURE TEACHING MATERIALS IN JUNIOR HIGH SCHOOL

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ABSTRACT

Local wisdom is the values passed down by ancestors to the next generation from generation to generation for the preservation of culture in a place. However, the reality is that in the current era, the millennial generation is less concerned about preserving ancestral culture, especially Bugis' local wisdom. The purpose of this study was to explore the values of local wisdom of the Bugis tribe in the short stories Fajar News Paper published online in Makassar and their relevance to the enrichment of teaching materials in junior high schools. This study uses a qualitative-interpretative method. The data in this study are words, phrases, clauses, and sentences in short stories that represent local wisdom in the Bugis tribe. The data source is a short story published by Fajar News Paper in Makassar on the web ruangsastra.com. July 2020 to January 2021 period by Dul Abdul Rahman. Determination of short story text is done by purposive sampling is a technique of determining short stories with certain criteria (Sugiyono, 2008). There are two short stories chosen in this study, namely the short story "Fish in the River's Bajoe" 'Ikan Sungai Bajoe' Fajar 26 July 2020 and "The Crazy People and Saga Source Water Sacred" 'Orang Gila dan Hikayat Mata Air keramat' Fajar 24 January 2021. The data analysis technique used the Nvivo12Plus application. This study found the educational value of local wisdom and environmental awareness related to forest conservation. The short story "Fish in the River's Bajoe" has local wisdom values, namely: maintenance of trees around riverbanks, maintenance of river ecosystems, religion (Puang Sandro as ritual leader); The short story The Crazy People and Hikayat Source Water Sacred" has local wisdom: forest conservation (sacred forest 'appanorengge'), belief that forests are a source of water, religion (Puang Sandro as ritual leader), and taboo. These two short stories can be used as enrichment of teaching materials in the 2013 curriculum KD 3.5 and 4.5 and 3.6 and 4.6. learning short stories in grade IX junior high school.

Key words: *short stories, local wisdom, forest conservation, teaching materials*

INTRODUCTION

Local wisdom is the values passed down by ancestors to the next generation from generation to generation for the preservation of culture in a place. However, in the current era, the millennial generation is less concerned about preserving ancestral culture, especially Bugis' local wisdom. Many values of local wisdom come from reading materials such as short stories. There are various newspapers in Indonesia that publish short stories every week, including the Fajar daily in Makassar, Indonesia.

Research on the short stories with local wisdom studies has been carried out by experts. Agustina (2016); Local wisdom of Silariang short story in the anthology of short stories Gadis Pakkarena by Pabbicara. The story of Selasar by Khrisna Pabichara presents the problems in the Bugis-Makassar community (Arifa Ainun Rondiyah, 2021). Asdar et al. (

2021)research the character of local wisdom in the short story Ambe Still Pain.Minangkabau short story local wisdom; Zainal (2022) about the local culture in short stories. Azmin (2022) the local wisdom Pulau Tidung. Nazaruddin (2022) about the value of local environmental wisdom; Indah (2022) the local wisdom in Indonesia.

Based on some of the research above, it turns out that the authors have not found anything that examines short stories written by Indonesian short story writer, Dul Abdul Rahman with a study of the value of local wisdom. There are two short stories published by news Paper weekly Fajar by Dul Abdul Rahman which are very thick with local wisdom of the Bugis tribe namely: “Ikan Sungai Bajoe” Fish in the Bajoe River’s and “Orang Gila and Hikayat Mata Air Keramat” ‘Madman and Saga of Sacred Water Spring. This short stories can be read online at the web ruangsastra.com.

The purpose of this study is to explore the values of local wisdom of the Bugis tribe in the short story Koran Fajar published in Makassar and their relevance to the enrichment of teaching materials in junior high schools.

LITERATURE REVIEW

Local Wisdom

Local wisdom is defined as the attitudes, views, and abilities of a community in managing its spiritual and physical environment. Local wisdom provides community resilience and strength to develop within the community's territory (Saini, 2005).Local wisdom has six dimensions, namely “local knowledge, values, skills, resources, decision-making mechanisms, and group solidarity” (Permana, 2010: 4-6). Local wisdom is a magnet for moral learning, namely its potential role for character education to prepare a better future generation(Indah & Rohmah, 2022). According Freire (1970), Local wisdom-based education is education that teaches students to always be concrete with what they face. The characteristics of local wisdom, namely (1) must combine knowledge of virtues that teach people about ethics and moral values; (2) local wisdom must teach people to love nature, not destroy it; and (3) local wisdom must come from older community members (Mungmachon, 2012:174).

The environment is a character that must be owned by every human being. This character has existed since ancient times because our ancestors cared about the environment. The result of this research is the concept of environmental wisdom owned by the people of Lampung (Nazaruddin et al., 2022). This must be done in the context of transforming (old) values into the future in the competition of the third millennium which tends towards homogenization as a result of advances in information technology. Therefore, research on local wisdom becomes central and strategic.The analysis is done descriptively(Sulibra, 2013).Literary work is a product of local knowledge wisdom that provides enlightenment for those who appreciate it(Agustina, Syahrul, R., 2016). Values that are believed to be true become a reference in the daily behavior of the local community.According to Geertz (1981:3), Local wisdom is an

entity that greatly determines human dignity in the community. This means that local wisdom contains elements of intelligence, creativity and local knowledge from the elites and their communities that determine their civilization (Sulistiyowati et al., 2016). Therefore, science is important in life for happiness and well-being because it can improve the quality of human life (Ngurah Sulibra et al., 2017).

Short Stories As Teaching Materials In Junior High School

Curriculum 2013 or K13, literally translated as Curriculum 2013 in Indonesia, the narrative genre is introduced at the junior high school level (Tachia & Loeneto, 2018). There are several types of narrative texts: myths, fairy tales, fiction, and bedtime stories. In studying narrative texts, students are required to have the ability to understand the purpose of the text, its organization, and its linguistic characteristics (Silviyanti et al., 2022). The differential impact of curriculum interventions on students' understanding and practice of virtue. The study (Pike et al., 2021) assess how curricula in all schools in England and Wales support student character development. Based on the 2013 Ministry of Education and Culture curriculum in Indonesian subjects, there are Basic Competences 3.5, 4.5, 3.6 and 4.6. learn short stories in class IX SMP. The study investigates the personal growth and development of Grade 7 students at St. College. Paul Ilocos Sur in literary appreciation based on their previous knowledge, experience, and feelings in assessing literary texts, and understanding progress and personal reading results through a thematic approach. Students read for fun as a recreational activity while feeling emotions dominate the text, sympathize, and empathize with the characters (Ridor, 2022).

The selection of literary works such as short stories as teaching materials in junior high schools must be gender biased. Neixun Confucianism written by Empress Xu rejects gender bias and practices regarding the low status and moral inferiority of women. She supports women's empowerment in three aspects: exercising one's agency, a more balanced approach to power relations, and providing the means to effect change. China's belief in the mutuality of the gender of men and women being morally equal despite performing different social roles (Tan, 2021).

Short story teaching materials based on local wisdom make it easier for students to understand the contents of short stories because the author's use of language is the student experience. A more precise understanding of the concept of 'conceptualizer' would validate the type of thought style analysis which is more focused on illuminating the mental activities underlying fictional characters of readers such as junior high school students. It demonstrates this type of focus with a brief analysis of a section of *The Lost Weekend* karya Charles Jackson (Rundquist, 2020). The next, Eggins dan Slade (1997) mentions five elements of storytelling, especially narratives and anecdotes, namely (1) abstract, (2) orientation, (3) extraordinary events, (4) reactions, and (5) coda. Abstract is the introduction or beginning of the story, orientation emphasizes 'who, what, when, and where' followed by several events

ending with a coda or how the story ends. The events in the narrative story are listed in descending order.

3. METHOD

This study uses a qualitative-interpretative method. The data source is a short story published by Koran Fajar from the web ruangsastra.com. The short stories chosen were the short stories by Dul Abdul Rahman "Ikan Sungai Bajoe" Fajar 26 July 2020 and "Orang Gila dan Hikayat Mata Air Keramat" Fajar 24 January 2021. The determination of the short story text was carried out by purposive sampling, namely the technique of determining short stories with certain criteria (Sugiyono, 2008). The data in this study are words, phrases, clauses, and sentences that represent environmental phenomena and local wisdom in the Bugis tribe. Data analysis techniques using the Nvivo12Plus application.

FINDINGS AND DISCUSSION

The short story of Ikan Sungai Bajoe tells the story of Beddu, Pudding, and three other friends along with Puang Sandro. This short story tells the story of a river inhabited by large masapi fish (moa) which is often used by the people around Sinjai as a place to ask for prayers. At the end of the story, the river is easily flooded during the rainy season and when the dry season is dry, the fish don't want to live in the river because it is cloudy. This occurs as a result of deforestation.

The short story of "Orang Gila dan Mata Air keramat" 'the madman and the saga of sacred springs' tells the story of the character Beddu and the phenomenon of the forest being a sacred place. Beddu with the surrounding community really takes care of the forest and its area. They believe the forest area is a source of water. The community raises the myth that the forest cannot be cut down in order to maintain its sustainability. It turns out that the springs always flow even in the dry season. In this short story, the community group is led by puang sandro, especially in rituals for the safety of all of them.

Local Wisdom

Short stories by Dul Abdul Rahman, Fish of the Bajoe River and Crazy People and the saga of sacred springs', have local wisdom values related to environmental conservation. These two short stories have the value of local wisdom in environmental education, especially regarding environmental concerns related to forest conservation. The short story Ikan Sungai Bajoe has local wisdom, namely; forest conservation, river ecosystem maintenance, religion (puang sandro as ritual leader) and the short story Orang Gila Hikayat mata Air Keramat: forest preservation, river ecosystem maintenance, religion (puang sandro as ritual leader) and pemali'taboo'. For more details, the value of local wisdom can be seen in the table below.

Local Wisdom Value	
No.	Ikan Sungai Bajoe
	Forest Conservation
	Orang Gila dan Hikayat Mata Air keramat
	Sacred Forest 'Appanorengge')

	River Ecosystem Care	
	Religi (puang sandro as Ritual Leader)	Religi (puang sandro as Ritual Leader)

Table 1.1 Local Wisdom Value

Based on table 1.1 above, the value of local wisdom in Dul Abdul Rahman's short story can be seen in the details below.

Forest Conservation

Local wisdom related to forest conservation in the data is mentioned by environmental NGOs, protected forests as a source of water and forests that are sacred by the surrounding community, flash floods, and forest areas that are used as a source of rituals by the surrounding community. Quotations on data (1) to . Data (7).

Data (1) *“Aku memang pernah kuliah di Fakultas Sastra tapi tidak selesai. Saat ini aku bergelut di bidang lingkungan hidup bersama LSM yang aku bentuk.” (ISB)*

‘I did study at the Faculty of Letters but didn't finish it.I am currently working in the environmental field with an NGO that I formed.’(ISB)

Data (2)*“Sungai itu tidak lagi seperti dulu. Airnya sudah keruh, karena hutan lindung yang menjadi hulu serta bantaran sudah gundul.” (ISB)*

“The river is no longer what it used to be.The water is already cloudy, because the protected forest that is upstream and the banks are bare.”(ISB)

Data (3)*”Tidak lagi Nak. Bahkan sebaliknya sekarang, sungai Bejoe selalu membawa bencana, setiap musim hujan tiba selalu terjadi banjir bandang.” (ISB)*

“Not anymore son.Even on the contrary now, the Bejoe river always brings disasters, every rainy season there is always a flash flood.”(ISB)

Data (4)*”Saya pasti malu bila mereka tahu saya berkunjung ke hutan keramat yang kami sebut Appanoreng’E. Apalagi, di kampung kelahiranku sudah banyak sarjana agama yang berdakwah untuk mengikis perilaku kemusyrikan.”(OH).*

‘I would be ashamed if they knew I visited the sacred forest we call Appanoreng'E.Moreover, in the village where I was born, there are already many religious scholars who preach to eradicate polytheistic behavior.’ (OH).

Data (5)*”Di hutan tersebut memang terdapat mata air yang dianggap keramat. Mata air yang berasal dari sebuah pohon besar. Konon, pohon itu tumbuh di Dunia Bawah.”(OH).*

‘In the forest there is indeed a spring that is considered sacred.A spring that comes from a large tree.That said, the tree grows in the Underworld.’(OH).

Data (6)”Soal keangkeran kawasan hutan tersebut, saya mendengar banyak versi cerita. Seseorang pernah bercerita. Mata air itu berasal dari sebuah pohon besar yang tumbuh di Dunia Bawah jelmaan seorang putri raja yang bunuh diri karena tidak bisa bersatu kekasihnya.”(OH).

‘About the awesomeness of the forest area, I heard many versions of the story. Someone once told a story. The spring comes from a large tree that grows in the Underworld incarnation of a king's daughter who committed suicide because she could not be with her lover.’(OH)

Data (7)”Saya sudah hampir tiba di kawasan hutan Appanoreng'E. Saya berhenti sejenak. Saya duduk di bawah pohon mangga besar. Saya menatap hutan. Masih seperti dulu. Pepohonan menghampar hijau. Saya yakin tidak ada orang yang berani menebang pohon di kawasan itu.”(OH).

‘I have almost arrived at the forest area of Appanoreng'E. I stopped for a moment. I sat under a big mango tree. I looked at the forest. Still like before. The trees spread green. I'm sure no one dares to cut down trees in that area’ (OH).

Religi (Puang Sandro)

Quotations that show puang sanro as a ritual leader for the sake of the safety of the local community can be seen in data (8) to(11).

Data (8)”Pengunjung yang ingin ke sungai itu harus ditemani oleh seorang tetua yang disebut Puang Sanro. Hanya Puang Sanro yang bisa mendatangkan ikan itu dengan menyiapkan beberapa menu persembahan seperti songkolo tiga warna; hitam, putih, dan merah.”(ISB)

‘Visitors who want to go to the river must be accompanied by an elder called Puang Sanro. Only Puang Sanro could bring in the fish by preparing several offerings, such as the three-colored songkolo; black, white and red.’(ISB)

Data (9)”Puang Sanro ikut memegang kain putih itu dengan mulut komat-kamit membaca mantra. Setelah itu, mereka meletakkan sesajian berupa songkolo dan ayam yang sudah masak dipinggir sungai di atas batu besar.”(ISB)

Puang Sanro also held the white cloth with his mouth muttering a spell. After that, they put offerings in the form of songkolo and cooked chicken by the river bank on a large rock.” (ISB)

Data (10)”Saat itu kami dituntun oleh seorang tetua kampung yang kami sebut Puang Sanro. Waktu itu saya memutuskan tidak ikut dalam ritual doa.”(OH).

‘At that time we were led by a village elder whom we called Puang Sanro. At that time I decided not to participate in the prayer ritual.’(OH).

Data (11) *"Dengan berkah dari Sang Patotoe, doamu diijabah oleh penguasa tiga dunia," ujar Puang Sanro menutup ritual aneh tersebut.*"(OH).

'With the blessing of the Patotoe, your prayer is granted by the ruler of the three worlds," said Puang Sanro closing the strange ritual. "(OH).

The River Ecosystem Care

Quotes related to local wisdom in maintaining river ecosystems with an emphasis on types of fish, trees, garoci trees, river pollution and abrasion. It can be seen in the data (12) to (17).

Data (12) *"Di tempat itu, terdapat beberapa ikan masapi (moa) besar yang dianggap bertuah dan keramat. Ikan-ikan itu adalah 'penunggu' sungai. Ada seekor masapi yang dianggap paling bertuah."* (ISB)

"In that place, there are several large masapi fish (moa) which are considered lucky and sacred. The fish are the 'waiters' of the river. There is a masapi who is considered the most auspicious."

Data (13) *"Banyak orang yang berkunjung ke sungai itu membawa macam hajat. Mereka percaya, bila memberi makan ikan besar itu, maka hajatnya akan tercapai."* (ISB)

'Many people who visit the river bring various kinds of intentions. They believe that if they feed the big fish, their wish will be fulfilled.'

Data (14) *"Ada tempat khusus tempat Puang Sanro berkunjung yaitu di bawah sebuah pohon garoci (loa) yang besar dan lebat. Di sisi kiri sungai itu agak landai dan ditumbuhi banyak pepohonan lebat."* (ISB)

'There is a special place where Puang Sanro visits, which is under a large and dense garoci (loa) tree. On the left side of the river it is slightly sloping and overgrown with thick trees.' (ISB)

Data (15) *"Kau pasti ingat lagi pohon garoci yang dulu kan?" ketawa kami yang terbahakbahak menutup pembicaraan di telepon. Aku memang tiba-tiba rindu kampung halaman. "Semoga pohon garoci besar itu masih ada."* (ISB)

'You must remember the old Garoci tree, right?' our loud laughter ended the conversation on the phone. I really miss my hometown. "Hopefully the big garoci tree is still there."

Data (16) *"Tidak ada lagi ikan yang mau hidup di sungai Bejoe karena sungai itu sudah tercemar. Pun pohon-pohon besar itu sudah tumbang karena abrasi."* (ISB)

'No more fish want to live in the Bejoe river because the river is polluted. Even the big trees have fallen due to abrasion.'

Data (17) ”*Kami selalu diingatkan oleh para tetua agar tidak memasuki kawasan hutan kecil itu ‘Appanorengge’. Kami para penggembala pun memberi nama hutan kecil itu sebagai ‘hutan larangan.’ Tidak boleh buang air kecil, atau air besar di tempat itu.*” (OH).

‘We were always reminded by the elders not to enter the small forest area 'Appanorengge'. We herders also gave the name of the small forest as 'Forbidden Forest.' It is not allowed to urinate, or defecate in that place.’

Data (18) ”*Dulu katanya, ada seorang perempuan yang nekad pergi mencuci. Saat itu perempuan di kampung memang belum mengenal pembalut wanita. Alhasil, semua air yang berada di hutan kecil itu berwarna merah, berwarna darah. Perempuan yang mencuci tersebut mendapat tulahnya. Ia ditemukan pingsan dalam hutan kecil itu.*” (OH).

‘He said in the past, there was a woman who was determined to go to wash. At that time, women in the village did not know sanitary napkins. As a result, all the water in the small forest was red, the color of blood. The woman who did the washing got the plague. He was found unconscious in the grove.’

Taboo

Short story data that narrates the element of pemali as one of the elements of local wisdom of the Bugis community is only found in the short story "The Crazy People and Hikayat Mata Air Keramat, namely the need to keep promises and the consequences of breaking promises will bring disaster. This is in the data quote (20) to (20).

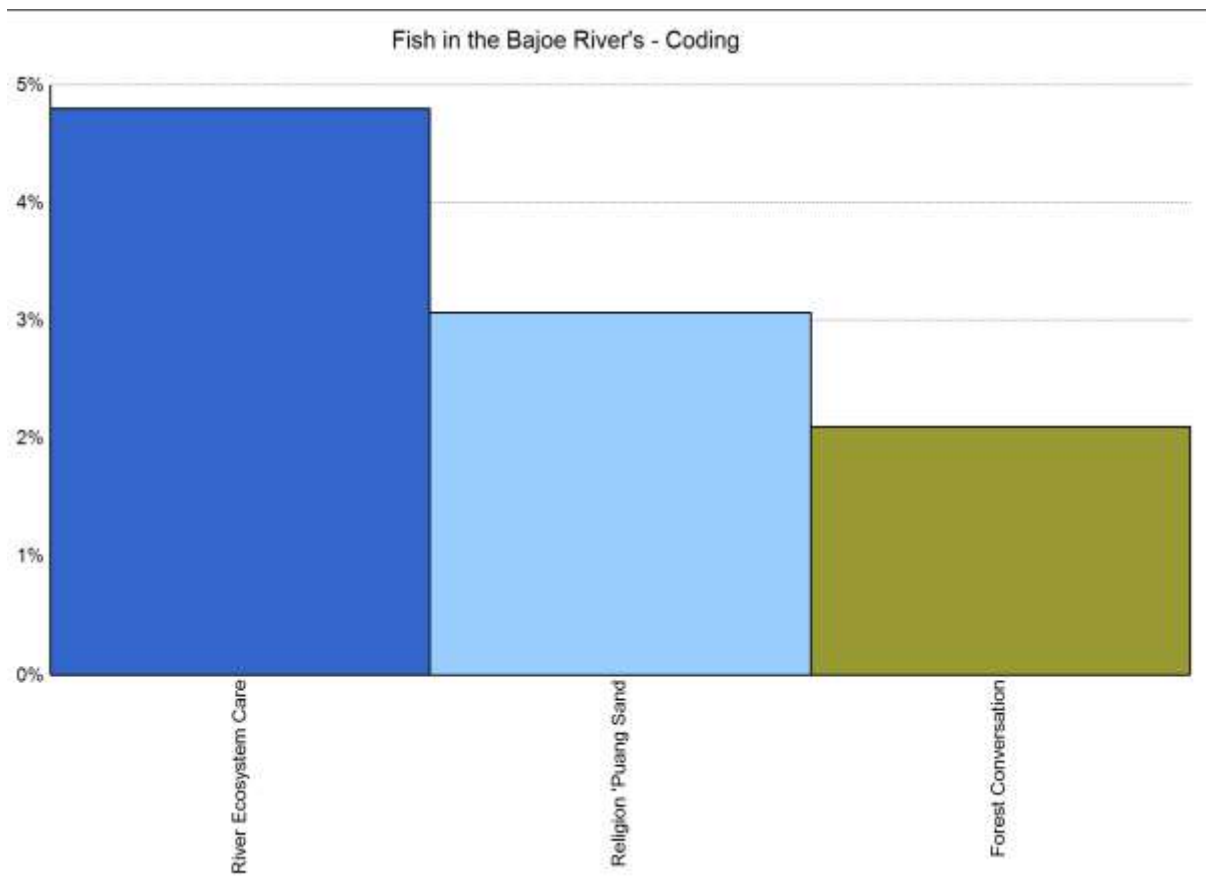
Data (19) ”*Janji sehidup semati bukanlah perkara biasa. Sebab kala itu janji adalah pamali. Janji harus ditepati.*” (OH).

‘The promise of life and death is not an ordinary thing. Because at that time the promise was pamali. Promises must be kept,’

Data (20) ”*Bila ada orang ingkar janji, maka ia akan mendapat tulah. Ia akan dikutuk oleh Sang Patotoe yang bertahta di Dunia Atas.*” (OH).

‘If someone breaks a promise, then he will get a plague. He will be cursed by the Patotoe who reigns in the Upper World.

The description of the data above can be summarized in the form of images and tables of the results of the Nvivo12Plus analysis. Based on Figure 1.1 local wisdom fish in the bajoe rivers is dominated by river ecosystem maintenance followed by religion and forest conservation.



Pic. 1.1 Local wisdom Fish in the Bajoe Rivers

In more detail in the form of a table that is 5% river ecosystem maintenance, 3% religion and 2% forest maintenance. In detail can be seen in table 1.2

Coding	Percentage coverage
Nodes\\Local Wisdoms Short Stories\\Forest Conversation	002%
Nodes\\Local Wisdoms Short Stories\\Religion 'Puang Sandro'	003%
Nodes\\Local Wisdoms Short Stories\\River Ecosystem Care	005%

Table 1.2 Local wisdom Fish in the Bajoe Rivers

Furthermore, in the short story entitled *Orang Gila* and *Hikayat Mata Air Keramat*, the values of local wisdom are: forest conservation, river ecosystem maintenance, puang sandro religion, and taboo. The contents of the short story are dominated by forest conservation followed by the maintenance of river ecosystems, taboo and religion. It can clearly be seen in Figure 1.2.

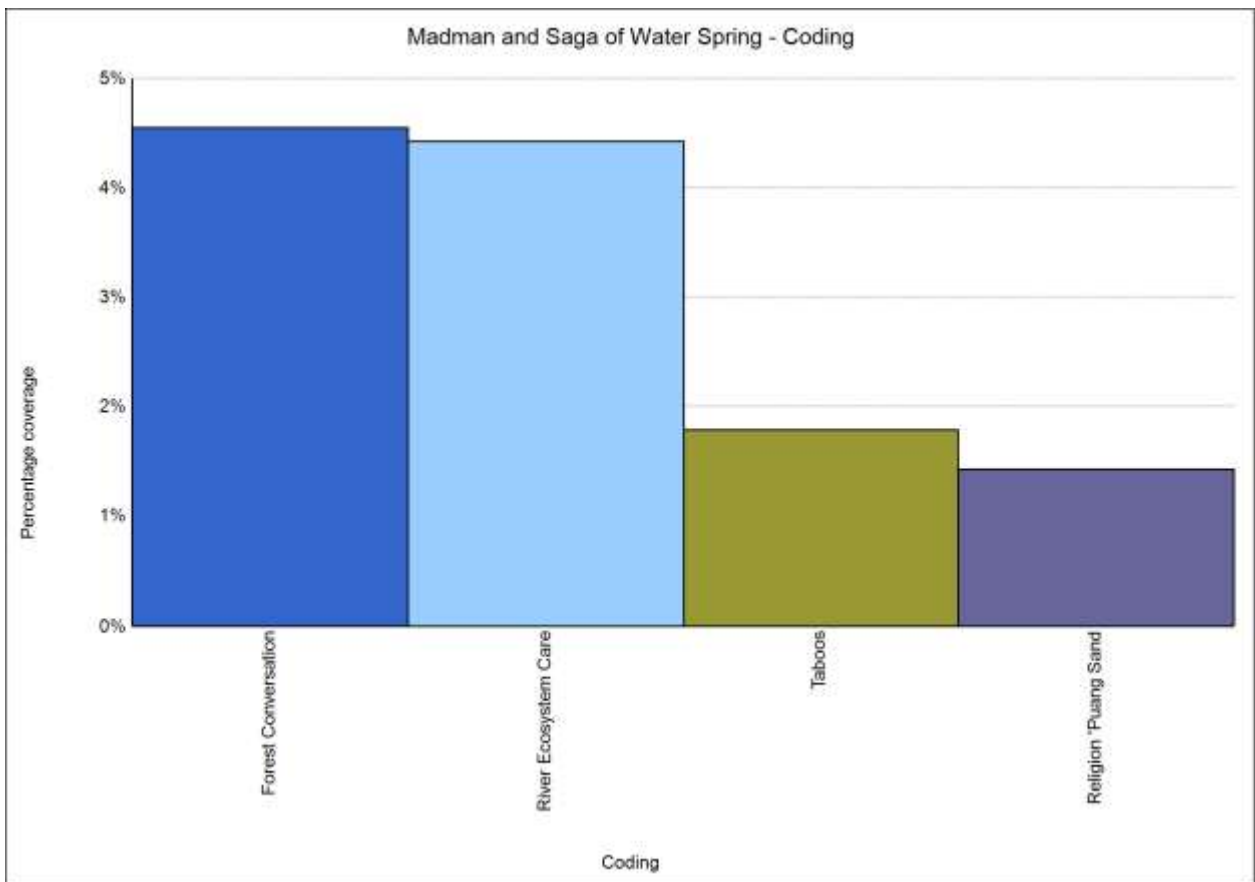


Fig. 1.2 Madman and saga Waterspring Sacred

Further details can be seen in table 1.2

Coding	Percentage coverage
Nodes\\Local Wisdoms Short Stories\\Forest Conversation	005%
Nodes\\Local Wisdoms Short Stories\\Religion 'Puang Sandro'	001%

Nodes\\Local Wisdoms Short Stories\\River 004%
Ecosystem Care

Nodes\\Local Wisdoms Short Stories\\Taboos 002%

Table 1.3 Local wisdom Madman and saga Waterspring

In the table 1.2 the value of local wisdom in the short stories of Orang Gila and Hikayat Mata Air sacred is dominated by forest conservation around 5% followed by river ecosystem maintenance 4% followed by taboo 2%, and religion 1%.

The two short stories by Dul Abdul Rahman have the value of local wisdom in environmental education, especially environmental concerns related to forest conservation. The short story “Ikan Sungai Bajoe” has local wisdom values, namely: forest conservation, river ecosystem care, and religion (puang sandro as ritual leader); The short story “orang Gila dan Hikayat Mata Air keramat” has local wisdom: forest conservation 'appanorengge', Religi (puang sandro as ritual leader). The local wisdom here tells the story of the Beddu character who is very close to nature and the environmental phenomena they face, especially Bugis local wisdom. This is in line with previous research that highlighted local wisdom in various ethnic groups in Indonesia. Zainal (2022) about local culture in short stories. Azmin (2022) Local Wisdom in Tidung Island. Nazaruddin (2022) about the value of environmental local wisdom; Indah (2022) local wisdom in Indonesia.

It's relevant (Freire, 1970; Mungmachon, 2012), local wisdom-based education is education that teaches students to always be concrete with what they face. The characteristics of local wisdom, namely (1) must combine knowledge of virtues that teach people about ethics and moral values; (2) local wisdom must teach people to love nature, not destroy it; and (3) local wisdom must come from older community members (Mungmachon, 2012:174). Furthermore, this local wisdom by the author with the phenomenon of the people of Sinjai, South Sulawesi. Local wisdom provides community resilience and strength to develop within the community's territory (Saini, 2005; Permana, 2010).

The Short stories “*Ikan Sungai Bajoe*” dan “*Orang Gila dan Hikayat Mata Air keramat*” can be the choice of junior high school teachers in choosing enrichment material related to short story reading. This is in accordance with learning Indonesian in class IX SMP Basic Competencies 3.5, 4.5, 3.6, and 4.6. Dul Abdul Rahman's short stories are full of environmental care moral values and Bugis local wisdom values. Findings from oral readings show that students form a mental framework from the results of understanding the text, and the analysis of retelling shows that literary texts can be read and understood by students. (Gopal, 2020). The short stories in this study generally expose Bugis culture so that they are appropriate to use in literary learning. Cultural models of teaching literature in Applied linguistics scenarios can adopt a transdisciplinary approach to the teaching of courses and language skills such as autonomy and learner motivation (Ilyas & Afzal, 2021).

The concept of a 'conceptualizer' which will validate the type of thought style analysis that is more focused on illuminating the mental activity that underlies the reader's fictional character. It demonstrates this type of focus with a brief analysis of a section of *The Lost Weekend* karya Charles Jackson (Rundquist, 2020). Eggins dan Slade (1997) mentions five elements of storytelling, especially narratives and anecdotes, namely (1) abstract, (2) orientation, (3) extraordinary events, (4) reactions, and (5) coda. In the 2013 national junior and senior high school curriculum (Kurikulum 2013 or K13, literally translated as Curriculum 2013) in Indonesia, the narrative genre was introduced at the junior high school level. There are several types of narrative texts: myths, fairy tales, fiction, and bedtime stories. In studying narrative texts, students are required to have the ability to understand the purpose of the text, its structure, and its linguistic characteristics (Silviyanti et al., 2022). His study assesses how the curriculum in all schools in England and Wales supports the character development of students (Pike et al., 2021).

These two short stories are not gendered biased as portrayed by the character Beddu and his friends. In contrast to literary works in Africa, the female characters in much African folklore are often considered voiceless and peripheral, playing the role of advisor and passive caregiver, whereas the male characters are physically stronger and more active. Some African scholars disagree with this perception, stating that female characters are stronger than males (Inggs, 2021). These two short stories are very close to the lives of children in Bugis who live in the countryside who often bathe in the river so that when students read these short stories a mental framework appears that helps understand the contents of the short story. This is in line with research findings (Gopal, 2020; Ridor, 2022). Students read fun as a recreational activity while feeling the emotion of empathizing with the character. Oral reading shows that students form a mental framework from the results of understanding the text, and retelling analysis that literary texts can be read and understood by students. And the theme of this short story is in accordance with the life of the Sinjai people. Change is the central theme and the motive emerges as an inclusive concept that defines the racial, sexist-gender, political, economic, and religious paradigms of human life. (Achacheloei & Leon, 2021). Furthermore, this short story is loaded with moral values related to moral lessons, as well as the importance of intelligence to solve problems. This is in accordance with the story of Trickster and the Mouse Deer conveying a message of resistance to injustice and instilling moral lessons, as well as the importance of intelligence to solve problems. (Kheong et al., 2019).

CONCLUSION

The two short stories by Dul Abdul Rahman have the value of local wisdom in environmental education, especially environmental concerns related to forest conservation. The short story "Ikan Sungai Bajoe" has local wisdom values, namely: forest conservation, river ecosystem maintenance, religion (puang sandro as ritual leader); The short story "The Crazy People and the Hikayat Mata Air Keramat" has local wisdom: forest conservation 'appanorengge', Religi (puang sandro as ritual leader), and taboo. These two short stories "Ikan Sungai Bajoe" and

“Orang Gila and Hikayat Mata Air sacred” can be the choice of junior high school teachers in choosing enrichment material related to short story reading. This is in accordance with learning Indonesian in class IX SMP basic competencies 3.5, 4.5, 3.6 and 4.6. Dul Abdul Rahman's short stories are full of environmental care moral values and Bugis local wisdom values.

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