

## Local Wisdom Through Online Short Story Literacy as a Means of Marine Conservation

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KEYWORDS	ABSTRACT
marine damage; local wisdom, literary ecology; short stories; marine conservation	On the one hand, the condition of our marine ecosystem is degraded. On the other hand, the existence of social changes in society has caused local wisdom to almost be forgotten by the history of its existence. Therefore, this study aims, namely: 1) to describe the problem of damage to marine ecosystems in Jemmy Piran's four short stories, and 2) to describe the local wisdom in the short story by Jemmy Piran as an alternative for marine conservation. This research used qualitative type with descriptive method. The focus of the research is the problem of damage to marine ecosystems, local wisdom, and marine conservation alternatives in the short stories studied. The theory used is the theory of literary ecology, local wisdom theory, and concepts related to marine conservation. Sources of research data, namely four short stories by Jeremy Piran which can be accessed online via the web <a href="http://ruangsastra.com">ruangsastra.com</a> . The research data are sentences or expressions in the short story that show the problem of marine damage, local wisdom, and marine conservation alternatives in the short story. The analysis technique used is content analysis. The results of the research are: (1) the issue of marine damage due to trash, trawling, and the use of fish bombs; (2) local wisdom found data regarding: 1) ethics totaling 3 data; 2) customary law totaling 6 data; 3) trust totaling 33 data; and 4) the norm is 5 data.

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### Introduction

This research is important for environmental conservation, especially marine conditions that are heavily degraded (Ceccarelli et al., 2022, bl 1; Church et al., 2023, bl 137). That's why many writers poured their ideas about the degraded state of the sea into his work, including Jeremy Piran who used the sea in East Nusa Tenggara as an inspiration in writing his short stories. In addition, many researchers say the importance of involving local wisdom as a tool for marine conservation. Karnad's research (2022, bl 1) said fisheries management and marine conservation planning are possible using socio-cultural practices. The involvement of indigenous peoples (local wisdom) in terms of

responsibility is very important. Indigenous peoples as holders of marine rights (sea areas) and owners of large amounts of relevant marine knowledge are at the forefront of marine species conservation decision-making by combining indigenous knowledge and scientific monitoring (Arcas et al., 2023, bl 2; Mclean et al., 2023, bl 1).

In recent decades, the exploitation of the sea has led to degradation. Carbon emissions are driving global warming and ocean acidification, with negative impacts on sea-level rise threatening coastal communities and marine biodiversity. One prime example is the loss of coral reefs due to massive bleaching events that are generally triggered by heat stress: (Gajdzik et al., 2021, bl 1; Lynch & Turner, 2022, bl 1; Rossbach et al., 2023, bl 505; Tranter et al., 2022, bl 2).

The same problem was also found in the research of Yasir Haya *et al.* (2022) coral reef ecosystems in the Tiworo Strait Protected Area (TSCA) face various natural and anthropogenic stress-triggering threats that can damage the role and services of coral reef ecosystems. Plastic waste clogs the oceans and fragments into microplastics that significantly cause damage in the ocean (Church et al., 2023).

In Indonesia, coral reef conditions are under the pressure of illegal, unregulated and unreported fishing, the use of destructive fishing practices with bombs, tiger trawls, land-based pollution, garbage waste, coastal development, and climate change (Ceccarelli et al., 2022). This study shows that our environment is degraded followed by changes in the trends of its society.

The social changes (tendencies) of the community cause local wisdom to be almost forgotten the history of its existence (Maini et al., 2023, bl 1; Munir & Arjani, 2023, bl 154; Nuraedah et al., 2023, bl 642). Global developments resulted in changes and the entry of foreign cultures. Local children tend to follow foreign cultures rather than local cultures because they are considered more advanced and more modern (Sari Inda & Tukang, 2023, bl 21).

Local wisdom is one of the important components studied in community moral education (Badeni & Saparahayuningsih, 2023, bl 2). Local wisdom research has been conducted by Apra, *et al.* (2021). The results showed that local wisdom can be integrated into science subjects for environmental conservation. Similarly, in Lwin's research, (Lwin, 2019, bl 283) in Myanmar. He suggested that in the curriculum and learning system, a local curriculum model should be created that contains learning containing local wisdom and critical pedagogical so as to encourage active and critical learning.

In the research of Widianingsih et al. (Widianingsih et al., 2022, bl 347) shows that local wisdom can be used as a means of forest conservation. Research by Aspan and Irwansyah (2023, bl 69) shows how the local wisdom of indigenous Indonesians has developed into a strong barrier to the dominance of capital owners. Benteng (in the Kajang tribe) has previously been rigorously tested by the demands of modernity and globalization through the clearing of government and private plantations that have taken their traditional or customary territories under the guise of "investment permits". The presence of indigenous peoples whose positions are increasingly squeezed is revealed through this scenario.

Previous research on local wisdom and the condition of our seas emphasizes the importance of this research. Literature can be used as an ideological tool in fighting for the environment, including the sea. Literary works containing local wisdom can be used as a tool for marine conservation. Therefore, the problem is formulated: (1) what is the condition of damage to marine ecosystems contained in Jeremy Piran's four short stories? (2) What is the form of local wisdom in the four short stories?

The benefits of research are theoretical and practical, namely theoretically that literature can be juxtaposed with environmental science, especially those related to marine conservation. It can practically be useful for literary readers to understand the importance of marine conservation. Thus, it can directly provide awareness to readers about the importance of environmental maintenance, especially the problem of marine damage in Indonesia.

### **THEORETICAL FOUNDATION**

In the theoretical foundation, literary ecology, local wisdom, and the concept of marine conservation are discussed.

#### **Ecology Literature**

Modern environmentalism dates back to the 1960s. Pesticides, pollution, acid rain, overpopulation, the dangers of nuclear power plants, and the threat of fossil fuels are growing to be major concerns and the subject of popular discussion (Pérez-Gil, 2023, bl 1). Literary ecology involves the literary, cultural and historical analysis of environmental texts, defined as texts that narrate nature, ecological issues and/or human-nature relations. In the mid-1990s, literary critic Cheryll Glotfelty characterized literary ecology simply as "the study of the relationship between literature and the physical environment. He demonstrated an earth-centered approach to literary studies" (Glotfelty & Fromm, 1996, bl xviii). Glotfelty surmises that "in the future, we can expect to see literary ecological scholarship become more interdisciplinary, multicultural, and international".

In the research of Savitri *et al.* (2023, bl 353) once criticized Wakatobi's sea conditions with a literary ecological approach. He criticized human behavior that damages nature, such as catching fish using bombs, polluting the sea with a lot of garbage, and killing living things that protect marine ecosystems. Literary ecology explores the relationship between human action and physical and biotic components through literary imagination and cultural texts in the contemporary era (Rima *et al.*, 2023, bl 95).

#### **Local Wisdom**

Local wisdom is a community culture that has been created by ancestors and becomes a legacy for their children and grandchildren and as a tool to control community behavior (Smith *et al.*, 2020, bl 97). Local wisdom can also be interpreted as knowledge, broad insight, and intelligence. Local wisdom is also a reflection of society or the highest form of knowledge that is bound to the geographical context / community in a society.

Local culture can be defined as ideas, rules, values, knowledge, beliefs, arts, morals, laws, customs, behaviors, traditions, and/or mutually agreed customs, which are shared together, which form the whole way of life, which becomes the personal identity of a society. Local wisdom comes from the community itself, is widespread informally, is jointly owned collectively by community members, developed for generations and can be adapted and deeply instilled in the community as a means of survival (Darmayenti, 2019, bl 196; Kanhadilok & Watts, 2013, bl 35; Kisno *et al.*, 2022, bl 65–66; Parvati *et al.*, 2018, bl 301).

#### **Norm**

A norm is a measure that must be obeyed by a person in relation to others or to his environment. Norms as specific social rules or guidelines regarding behavior, attitudes, and actions that can and cannot be done. Norms can also be called rules, and laws (Wright, 2003, bl 9).

#### **Ethics**

The notion of ethics refers to reasoned reflection with the aim of acting well. Thus questioning the moral values and principles that should govern our actions (Bourgais &

Ibnouhsein, 2022, bl 322). Ethics talks about right and wrong, good and bad in human life (Graham, 2004, bl 1).

#### Belief

Local belief can be interpreted as a form of belief or assumption that something that is believed is real or true. Belief as part of the cultural system, is the most important guideline that directs and gives meaning to human actions and behavior as its adherents. Expressions of belief aim to educate (Andheska, 2018, bl 22).

#### Adat Istiadat

Customs themselves are definitively habits that have been standardized in people's lives so that they become "social culture" that prevails in a certain community environment that is adopted for generations and has been valid for a long time (Hude et al., 2019, bl 335). Customs have a strong bond and influence in society. Its binding power depends on the society "or section of society" that supports the custom, which primarily stems from its sense of justice.

Customs recognized and obeyed by society since centuries ago can become unwritten laws referred to as customary law. Customary law is a set of unwritten provisions that live and develop within a society (Lubis et al., 2022, bl 357).

#### Marine Conservation

Research Iacarella *et al.* (2023, bl 1) says one method of marine conservation is through tracking illegal fishing vessels based on Automatic Identification Systems (AIS) based on satellite, terrestrial and aerial surveillance. Oceans hold areas of biodiversity and underwater cultural heritage, both of which need active protection and preservation in the future (Pearson & Thompson, 2023, bl 1). Therefore, private sector cooperation, financial support, and investment are also needed (Thompson, 2022, bl 1).

Halliday *et al.* (2022, bl 181) said it is important to carry out monitoring, conservation, and management of marine species that will affect local livelihoods. Rahman' s (2022, bl 149) research reveals that in protected areas, both conservation and degradation go hand in hand, and there is an ineffectiveness of policy settings. Ironically, many destructive activities such as wetland poisoning, wildlife poaching, and clear-cutting of mangrove tree species threaten conservation initiatives in coastal habitats. Therefore, the research of Bryndum-Buchholz *et al.*, (2022, bl 571) provides recommendations as an alternative to marine conservation, one of which is through the use of forests to protect the earth from global warming which can accelerate ocean damage.

Another study was conducted by Estradivari *et al.* (2022, bl 1) proposes four transformational strategies for Indonesia's future marine conservation efforts, namely: (i) safeguarding indigenous and traditional peoples, (ii) enhancing cross-sectoral and cross-scale collaboration, (iii) focusing on delivering results, and (iv) streamlining the legal framework. His research also shows that OECM policies support the Government of Indonesia in achieving national and international conservation targets and objectives.

#### Research Methods

This study used descriptive qualitative research. The theories used are theories of local wisdom, literary ecology, and concepts related to marine conservation. The focus of research is the problem of damage to marine ecosystems and local wisdom. The sources of research data are four short stories by Jeremy Piran entitled *Harin Botan* (2018a) abbreviated as HB, *The Sea Taking My Love* abbreviated LMC, *the Singing on the Cold Night* (2018b) abbreviated as *BPMD*, and *Death Summoner* ((2018b) 2019) abbreviated

PK. Short stories are downloaded through *ruangsastra.com* website. The data in this study are sentences or expressions in short stories that show the problem of damage to marine ecosystems and local kerifan. Data collection techniques, namely reading and recording techniques. The research instrument is the researcher himself. The analysis technique used is content analysis. Data validity testing is used triangulation. The data collection stage includes data reduction, presentation, conclusion and verification (Miles & Huberman, 1994).

## Results and Discussions

Cerpenis Jeremy Piran graduated from the Department of Indonesian Language and Literature Education, Nusa Cendana University, Kupang, East Nusa Tenggara. Currently, the author lives in Waimana, Larantuka, Flores, East Nusa Tenggara. There were four short stories analyzed in this study. After analyzing keywords with *NVivo software*, it was found that dominant words appeared in all four short stories. The key words can be seen in figure 1.



**Figure 1. Key words in short stories**

The use of the word is rational and correlates with the local wisdom of the people of NTT, for example the use of the word 'fisherman' which means that there are NTT people making the sea as a land of livelihood, the words 'mantra' and 'ritual' as ritual activities before going to sea. Similarly, the word 'garbage, coral reefs, tiger trawls, and beaches as a form of coastal and seawater damage due to garbage, the use of bombs, and tiger trawls. The words 'octopus' and 'fish' as food consumed by some people of NTT. The word 'elder' is a reference to a public figure, and the word 'Harin Botan' is a mythical designation for beautiful creatures that shelter the sea.

Furthermore, data on damage to marine ecosystems in Jeremy Piran's short story can be seen in table 1.

Short Story Title	Marine Damage		
	Garbage	Tiger Trawl	Good
Harin Botan	0	1	0
The Sea Takes My Love	3	0	0
Death Summoner	2	3	5
Who Sings on Cold Nights	0	0	0
Sum	5	4	5

In table 1, damage to marine ecosystems was found, namely: 1) marine damage due to garbage was found in LMC short stories totaling 3 data and PK short stories 2 data with a total of 5 data; 2) marine damage caused by the use of tiger trawls is found in short stories HB 1 data and PK 3 data with a total of 4 data; and 3) damage to marine ecosystems due to the use of bombs found in PK short stories totaling 5 data. The problem of marine damage due to garbage, tiger trawls, and fish bombs is described as follows.

### **Marine Damage**

#### **Garbage**

There is seawater pollution due to fishermen dumping garbage in the sea and coast. This data is found in LMC's short stories. In LMC's short story, Harin Botan, a sea watchman, tells about the condition of the beach filled with garbage. The amount of waste due to the actions of coastal fishermen (Data 1). Harin Botan, the sea waiter, told Warat about the greed of fishermen who only know to take the contents of the sea. They want to take all those fishes, octopuses, consume sea urchins. However, it does not maintain the sanctity of the sea (Data 2).

Data 1

"Plastic waste fills the coast where he submerges his canoe" (Piran, 2022).

Data 2

"You're just like everyone else. Only know to take, hoping that the sea still gives an abundance of blessings, while you yourself do not know how to maintain the sanctity of your sea" (Piran, 2022).

#### **Tiger Trawl**

The problem of damage to marine ecosystems due to the use of tiger trawls is found in the short stories HB, LMC, and PK. Data 3, 4, and 5 show the use of tiger trawls in the fishing process. The reason why residents legalize its use is because there are many daily needs and they must meet it (Data 5). This reason is certainly unjustified.

In the short story PK, the character Harin Boran (sea watchman) has given a warning. The character of Harin Botan incarnates as a beautiful woman and visits fishermen on the coast. He called on residents not to use tiger trawls. Tiger trawling caused many of Harin Botan's children (fish) to die. However, the residents just nodded smiling. The tendency of fishermen to think that the sea is an object that must be conquered and they must get abundant fish (data 3). Warat is furious while taking an oath of frustration if he does not get fish with his tiger trawl (data 4).

Data 3

"The man told me about his hunt. He was once a trawler and was once hated by people just because his catch was always abundant"

Data 4

"Warat began to pull his trawl, and strangely not a single fish got stuck in the eye of the trawl. He's furious, not playing..."

Data 5

Some of those who were fixing the trawl nodded their heads. Those of us who smile certainly don't approve of what he said. We know how hard it affects the sea. We catch a lot because there are many needs to be met."

#### **Use of Bombs**

Data 6 in PK's short story shows damage to coral reefs and fish populations due to the use of bombs. The use of bombs leads to the destruction of coral reefs, the loss of fish houses. The use of fish bombs makes the fish population will decrease and eventually lead to extinction.

Source 6

The fishes shrank far away. Coral reefs are damaged. How can the fish be tame if the bombs keep being detonated?"

Based on findings that damage to marine ecosystems is caused by garbage problems, tiger trawls, and the use of bombs at sea, according to previous research (Arcas et al., 2023; Ceccarelli et al., 2022; Church et al., 2023; Mclean et al., 2023; Rima et al., 2023; Savitri et al., 2023). Marine conservation efforts can be carried out through the application of ethics, customary law, beliefs, and norms (Darmayenti, 2019; Kanhadilok & Watts, 2013; Kisno et al., 2022; Parvati et al., 2018; Smith et al., 2020). Literary ecology explores the relationship between human action and physical and biotic components through literary imagination and cultural texts in the contemporary era (Rima et al., 2023). Cheryll Glotfelty characterized literary ecology as "the study of the relationship between literature and the physical environment. He demonstrated an earth-centered approach to literary studies" (Glotfelty & Fromm, 1996).

**Local Wisdom**

The results of the analysis found forms of local wisdom, namely: 1) ethics. In BPMD short stories, ethics amounts to 1 data and PK short stories amounts to 2 data, with a total of 3 data; 2) customary law. In the short story PK, customary law amounts to 1 data and BPMD amounts to 5 data and with a total of 6 data; 3) trust. In HB's short story, trust amounts to 19 data, LMC totals 4 data, *BPMD amounts to 4 data*, and PK amounts to 6 data with a total of 33 data; and 4) norms. In HB's short story, norms amount to 1 *data*, LMC amounts to 3 data, and BPMD amounts to 2 data with a total of 6 data. The results of data analysis can be seen in table 2.

**Table 2. Short Story Title and Local Wisdom**

Short Story Title	Local Wisdom			
	Ethics	Customary Law	Belief	Norm
Harin Botan	0	0	19	1
The Sea Takes My Love	0	0	4	3
Death Summoner	2	1	6	0
Who Sings on Cold Nights	1	5	4	2
Sum	3	6	33	5

Local wisdom in the form of ethics, customary law, beliefs, and norms is described as follows.

**Ethics**

Local wisdom in the form of ethics is found in BPMD short stories totaling 1 data and PK short stories totaling 2 data, with a total of 3 data. In the short story PK, data was found about ethics that must be applied by fishermen, namely not being greedy with the sea. Fishermen use the sea to catch fish and all marine animals. Therefore, they must know that the sea is a means to make ends meet.

Data 7

They know what is worth taking and which parts are not for them.

Data 7 shows fishermen should not overuse the sea. Coastal fishermen understand what their rights and share in the sea are. Unethical use of the ocean holds them accountable. They are not allowed to use tiger trawls, fish bombs that damage coral reefs, according to Lwin's research (Lwin, 2019); and Apra, *et al.* (Apra et al., 2021). This made the sea waiters angry. If it violates ethics, Harin Botan will take his life.

The use of improper tools in fishing endangers marine life so that marine conservation efforts are increasingly difficult. Therefore, these data show that the use of the sea must maintain ethics. Harin Botan urges fishermen to take responsibility for their actions (data 8).

Data 8

"Then the pain will spill all night until dawn breaks. He would share stories of his anxiety, as if there was an urgent tone and demanded that I be held accountable".

### **Customary Law**

Local wisdom in the form of customary law is found in BPMD short stories totaling 5 data and PK short stories totaling 1 data with a total of 6 data. In the short story PK, residents who go to sea without performing rituals are subject to customary law. Local wisdom is one of the important components to be researched in moral education in the community (Badeni & Saparahayuningsih, 2023).

Data 9

For residents who are found will be subject to sanctions in the form of feeding the villagers. The violator will prepare a pig, several sacks of rice and wine.

This law teaches fishermen to restrain their desires from greed. Plundering the sea caused harm to other innocent fishermen. Residents who take fish by destructive means are punished. The punishment they served was to prepare food for the villagers, a few sacks of rice, and wine. This law indirectly aims to preserve marine ecosystems. Customary law is a set of unwritten provisions that live and develop within society (Lubis et al., 2022), according to research by (Widianingsih et al., 2022) and research (Aspan & Irwansyah, 2023).

### **Belief**

Local wisdom in the form of belief in myths is found in HB short stories totaling 19 data, LMC totaling 4 data, BPMD totaling 4 data, and PK short stories totaling 6 data with a total of 33 data. All data on belief in myths show that fishermen adhere to animist beliefs, namely beliefs in ancestral spirits or supernatural beings. Local belief can be interpreted as a form of belief or assumption that something that is believed is real or true. Belief as part of the cultural system, is the most important guideline that directs and gives meaning to human actions and behavior as its adherents. Expressions of belief aim to educate (Andheska, 2018)

Local wisdom data in the form of trust is the most widely found data by researchers. In the short stories of HB and BPMD, fishermen believe in the existence of Harin Botan who incarnates as a beautiful female figure. The myth about beautiful women began with a girl who was killed and her spirit lived in unison with the body of an octopus. Octopuses transform into beautiful sea watchmen (data 10).

Data 10

"At that time, my spirit dwelt in an octopus. Through that octopus I managed to kill..."

Data 11

"They themselves do not necessarily accept the fact that there are beautiful women that I always meet every time I go down".

In HB's short story, the female figure that my character (I) often encounters when diving in the sea is Harin Botan, a beautiful sea waiter (data 11). At the bottom of the sea, the character Saya (I) also finds celebratory activities like humans celebrating a wedding. My character (I) and fishermen believe life under the sea is not much different from human life. They believe that in the sea there are also activities such as weddings and



celebrations. According to the findings of data 12 and 13 in LMD's short stories, Warat characters find villages and activities under the sea.

Data 12

"It is in the sea before me that all the stories of meetings, romances, and festive wedding celebrations have taken place".

Data 13

"The sea suddenly became clear, and Warat's sight was able to penetrate the depths of the sea, where there was only darkness before. Down there, there was a village and children were running, laughing freely. Everything looks like a village on land".

In the context of the story, fishermen believe that the appearance of Harin Botan is a sign that the sea has been damaged. The phenomenon of the appearance of beautiful creatures waiting for the sea is a sign that there will be fishermen made victims. This phenomenon is due to ritual customs carried out by ancestors have not been preserved. Before fishermen caught fish, their ancestors performed rituals. They believe that the ritual will avoid the wrath of Harin Botan and get abundant fish.

In line with the findings of researchers in data 14 in the short story PK. The fishermen in PK's short story also have a belief that their ancestors previously performed ritual offerings to Harin Botan. However, the fishermen have not preserved it.

Data 14

"The ancestors knew how to please the sea, that is, every few full moons they performed rituals. In the past, the story goes, they closed the sea-did not catch fish for several months. Usually from November to March..."

"Catching good fish should still maintain what the ancestors taught," he said.

Some previous data shows that fishermen believe that reality is not only inhabited on land but supernatural life also exists under the ocean floor. Fishermen believe life on the seabed is not much different from that on human land. Just like human activities, they also celebrate gatherings, weddings, and romances. Fishermen believe that in the ocean there is something that maintains the balance of the sea.

### **Norm**

Local wisdom in the form of norms is found in short stories, HB amounts to 1 data, LMC amounts to 3 data, and BPMD amounts to 2 data with a total of 6 data. In Harin Botan's short story, it is said that the rules for catching fish must not use arbitrary tools that damage the marine ecosystem. People must use fishing gear passed down from generation to generation, not only rely on technology and science. A norm is a measure that must be obeyed by a person in relation to others or to his environment. Norms can also be called rules, laws (Wright, 2003).

Data 15

"With his chest scarred by the insults of the residents, he still had time to explain to them that fishing is not only using science but also must utilize the inheritance of generations" (Piran, 2018a).

Similarly, in LMC's short stories. This short story emphasizes the rule that in the process of fishing must not pollute the sea. For residents who have already polluted the sea and beaches, it is forbidden to go to sea until the ritual is completed. This rule must be implemented. If this is not done, all families who pollute the sea will die.

Indirectly, author Jeremy Piran has provided education as a conservative alternative to the sea to readers that fishermen should not forget ancestral culture before going to sea. The taboos that must be applied include: it is forbidden to go to sea before performing

rituals (ceremonial); go to sea in the month set by the ancestors; And the tools used must match the equipment used by the ancestors.

In addition, author Jeremy Piran also provides education on prohibitions that can damage marine ecosystems indirectly through LMC and PK short stories, namely: prohibited from throwing plastic waste in the sea; prohibited from using fish bombs, prohibited from using trawl nets / tigers in the sea; Excessive exploitation of octopuses and sea urchins is prohibited.

To reduce the looting of marine contents, several alternatives can be done by fishermen, namely: gardening or planting rice in addition to the fishing profession, fish farming, sanctioning for the destruction of marine ecosystems. This message is found in the short stories HB, PK, and BPMD, as per Pearson & Thompson (Bryndum-Buchholz et al., 2022; Halliday et al., 2022; Iacarella et al., 2023; Rahman, 2022; Thompson, 2022)

One strategy in marine conservation is to maintain the culture and local wisdom of indigenous peoples (Estradivari et al., 2022).

After analyzing the short stories, weaknesses were found in this study, namely in the four short stories of Jeremy Piran, the author did not narrate specifically the regional origin of local wisdom, for example Ende, Flores, Alor so that in this study only described local kerifan in general through the form of ethics, customary law, beliefs, and norms contained in short stories.

## **Conclusion**

This study is concluded as follows. 1) The issue of marine damage was found, namely: a) marine damage due to garbage; b) the use of tiger trawls, and c) the use of fish bombs. 2) The form of local wisdom found in the four short stories by Jeremy Piran, namely: a) ethics, in the short story Singing on a Cold Night there is 1 data and the short story Death Summoner is 2 data, with a total of 3 data on ethics; b) customary law, in which Singing on a Cold Night amounts to 5 data and the short story Death Summoner amounts to 1 data with a total of 6 data on customary law; c) belief, in Harin Botan's short stories there are 19 data, the Sea Taking My Love is 4 data, the Singing on a Cold Night is 3 data, and the short story Death Summoner is 6 data with a total of 33 data about beliefs or myths; and d) norms, in Harin Botan's short stories there is 1 data, the Sea Taking My Love is 3 data, and the One Who Sings on a Cold Night amounts to 1 data with a total of 5 data about norms. As a suggestion, this research is very good when developed in a learning process involving student respondents. Therefore, further research can be made student response questionnaires so that they directly impact student readers in the learning process.

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