
**Local wisdom on a Short Story of Works by Students of Class XI
SMA Negeri 19 Medan TP 2021/2022**

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Abstract

This research discusses about the local wisdom on a short story of works by students of class XI of the type of local wisdom, how to penyaaian local wisdom, and the motives of local wisdom. This research uses qualitative method with descriptive analysis, narrative analysis with the model Aktan Greimas. The Data in the form of writing short stories of the students and an interview. The results of the research in the form of the type of local knowledge of the environment of the students, the presentation of the local wisdom of many of the dialog antartokoh, and students ' motivation to introduce the traditions and culture.

Keywords: *Local Wisdom, Short Story, Presentation, Motif*

INTRODUCTION

A literary work is the result of the creativity of imaginative tells the story of human life with all the complexity that occurs. Jan Van Luxemburg said Literature is a mirror or picture of the reality (In the Dick Hartoko, 1989:19). A work of literature can display a complete picture of reality. In literary works, someone will get illustrations of human life from various aspects.

One of a kind works of literature are short stories. According to Agus Nuryatin (2016:59), the short story is the story fiction or fiction. Etymologically fiction is derived from the English language that fiktion. The short story is basically a work of fiction or something that is constructed, invented, made or made-up. That means, short story, not in spite of the fact. Fiction in short story contained in the elements of physical sedangkan fact refers to a reality that is contained in the theme. The short story is a work that is deliberately created, created, or formed based on the result of the imagination of the author. The nature of the main stories is a narrative or a series of multiple events or events which happens to be a story.

In this day and age, the age of digitization of this and more we see the works of literature teenagers who are already published or published primarily through online. Short stories produced by the students in general express the themes of friendship, family, romance, achievements, and that's often experienced by adolescents are universal. Rarely teenager raised the issue of local wisdom in the community's life.

Story themed local Wisdom to be something interesting to be the topic of a story for the youth especially the students of the high SCHOOL level. With the lifting of local wisdom in the short stories will add insight teenagers or students about the value of culture in society. Could have the students themselves never do or experience the events related to local wisdom. However, due to the lack of understanding among the students about the local wisdom so that such events be something that is not important for students. Whereas, as a generation of people should know more about the culture in Indonesia.

Surely every research is expected to have a contribution to science. With the research of local wisdom on the work of students can make as reading material for students and add to the

literature. In addition, the usefulness of this research can make a motivation for other students to review again the local wisdom that are still not addressed in this study.

The object studied in this paper is a Short Story of the Work of the Students of Class XI in SMA Negeri 19 Medan TP 2021/2022. There is some writing that is relevant to the writing will be done by the author is writing from Reni Ike Sulistyowati, et al (2016) with the title “Local Wisdom in the Short story Collection the Students of Class XI SMAN 1 Kepanjen”. There is also writing from the Ida Ayu Sukma Wirani, et al (2020) with the title “the Value of Local Wisdom in the Short story Collection, “*Tutur Bali*” by I Wayan Westa”. Writing other than Dian Nuzulia Armariena, et al (2017) with the title “Writing short Stories Based on Local Wisdom in South Sumatra with the Method of Image Stream in the Creative Process of Students”.

Knowing the type of local wisdom, the way of presenting short stories, and students' motivation menyakaan local wisdom is the goal of this research. This study can be used for students to add insight about local wisdom, especially the wisdom of the local area of North Sumatra. Benefits for teachers as a material consideration and alternative for teachers, managers, developers, and educational institutions in applying local wisdom in the works of a short story students.

RESEARCH METHODS

The determination of the method of writing used in order to answer the purpose of writing correctly. According to Sugiyono (2018:2) that this method of writing basically a scientific way to get the data with a specific purpose and usefulness. A scientific way of writing based on the characteristics of science that is rational, empirical, and systematic.

According to Sugiyono (2018:3) methods of writing dekskriptif analysis is a method to obtain in-depth data, a data which contains the meaning and can significantly affect the substance of the writing.

To dissect the research data, the authors use the model aktan Greimas (1987). The basic assumptions of the model aktan is the view that human actions leading to a particular goal (theological). This assumption is then used to connect the antartokoh story dann actions that form a aktan specific. Aktan is a group of actors who have certain characteristics. The character is associated with tleologis history as a whole. The relationship of groups of actors in the shaping function of X is connected to Y by a function. For example, the X want to love Y, then the ‘want to mencintai’merupakan function that connects aktan X and Y.

Writing by using descriptive method collaborated with the analysis of the narrative model Aktan Greimes can easily answer the problems about the phenomena that exist and apply now. The author can start from narrative analysis to peel up into the story. After that continue with a descriptive outline of issues that occur in the story.

Data writing is tangible sentences, dialogue, and narrative of the author which is a manifestation of some man's life which outlines the local wisdom in a collection of short stories of the students of SMA Negeri 19 Medan TP 2021/2022. Data writing is taken from a collection of short stories the students discuss about the Local Wisdom.

Writing do require accurate data. Without accurate data then writing there never will be. In this writing, the source of the data used are of two types namely primary data and secondary data. According to Hasan (2002:82), primary data is data obtained or collected directly in the field by the author or the people who need it. The primary data source of this writing is a collection of short stories of student work that is tangible documents, records the results of interviews, and records the results of the questionnaire. Secondary Data is data obtained or

collected by the author who did the writing of the resources there. (Hasan, 2002:58). The secondary Data of this writing, among other library materials, books, literature, writing earlier that are associated with the object of writing. The object of writing this, i.e., Local Wisdom on a Short Story of Works by Students of Class XI SMA Negeri 19 Medan TP 2021/2022.

This research is done online through the application of microsoft teams in SMA Negeri 19 Medan with the aim to get the result of the work of the students in the form of a collection of short stories. This research was conducted for three months, i.e. from October 2021 to January 2022. The instrument of this study is the author's own coupled with interviews to the speaker and some of the tables work analysis based on sub-focus of the research.

the data analysis technique is done by grouping the data collected through the literature review, the records are considered to support the writing of this for classified and analyzed based on the interests of the writing. The results of the analysis of the subsequent data will be compiled in the form of a report with the technique of descriptive way to describe the information or the data that has been collected and analyzed based on the theories that exist.

The steps of data analysis in this paper is as follows : the Data will be taken is the Local Wisdom on a Short Story of Works by Students of Class XI SMA Negeri 19 Medan TP 2021/2022. The Data obtained in phase 1 will be described with the form of narrative. In this writing conclusions will be drawn about the local wisdom, way of presentation, and the motive.

RESULTS AND DISCUSSION

The author takes the research data from the short story the work of the students of class XI SMA Negeri 19 Medan which talks about the wisdom of a local area of North Sumatra. Short stories that generated the students which tells the wisdom of the Batak tribe who lived in the region of North Sumatra, such as Medan, Lake Toba, and the surrounding area. In addition, the wisdom of the Javanese who live in Northern Sumatra, and the Malay who lived in the area of Medan Belawan

The object of this study is the short story, the work of the students of class XI MIPA 1 as a class flagship. The number of students of class XI MIPA 1 as many as 36 students. However, the short stories that can be used as the object of study only 24 short stories only. Of the 24 short stories that represent some kind of local knowledge that exists in North Sumatra. The results of this study include three aspects of the discussion, namely, the type of local knowledge, the delivery of local wisdom, motivation and the delivery of local wisdom.

This study analyzed three discussion, namely, the type of local knowledge, the delivery of local wisdom, and the motive of conveying local wisdom.

Analysis Of The Types Of Local Wisdom Short Story Students

The results of the research of the types of local wisdom identified as many as 6 different types of local wisdom contained in the short story the students of class XI SMA Negeri 19 Medan, namely (1) of the customs and habits of the people, (2) the environment, (3) livelihood, (4) traditional objects, (5) the arts society, (6) the myth in society.

Through the theory of Greimes can be identified the type of local knowledge of the habits and traditions of Batak ethnic group, the Malays, and Javanese who live in the area of North Sumatra. Habits that do often associated with events or rituals of the people.

The wisdom of local customs and traditions of the community in the short story the students of class XI in the form, (1) following the funeral service, (2) Wedding custom Batak (3) the put said or call in the family, (4) pray to someone by holding the rice is laid on top of the head, (5) go to the tomb, (6) gives the results of the plant to the neighbors, (7) tradition of apologizing to each other, around to the neighbor's house.

A short story *Akupun Jadi Bertanya-tanya* of the short stories that tells of the funeral procession of people who have died of the Batak tribe. Through the theory of Greimes, si I as the sender as cucu opung want to follow the funeral in the village opungnya. Opung as the recipient of the stories bring the story to the si I understand how the funeral procession of the Batak tribe. Opung help the person I'm his grandson to find out the funeral procession of the.

Wedding custom Batak tribe is a local wisdom that is told in short stories *Pariban* and short story *Wedding custom Batak*. For the Batak people still valid marriage with relatives or close relatives. Boys from Mamak old to marry the daughter of the old man. Marriage is legitimate in view of the customs and Batak. Both children were introduced. When boys feel suitable and like to pariban then it can be executed wedding. The purpose of marriage is done so that can keep the descents and possessions are inherited.

In the short story *Wedding custom Batak Omak si Ucok* as the sender of the story to propose to the si Ucok so save that money Ucok enough to follow the series *Wedding custom Batak*. If there is not enough money then the marriage will fail. The story tells of the success of Ucok marry his sweetheart because at the time of granting sinamot the family of women are not okay with it.

Short story *Family Salsa* tells about the tradition of the tribe of Java when sungkeman or a handshake in the family all obliged to speak with the order of the genealogy of the family. Despite his young age could be called ma'am or sister because levels of child uwak. All people sent to the Salsa on manners in sungkeman should follow the custom in call family. Salsa opponents. His mother caca be a helper with say though small was called big brother.

Short story *Imprinted* tells the tradition of the people of Batak when it comes the person to the house then before entering as the host gives a prayer by taking a handful of rice then put at the head of the property while praying. Prayer as a sign of sukur safely to the destination

The tradition of going to the grave of a deceased person still be the local wisdom of the Batak tribe. One of the short stories written students about the tradition of going to the tomb is found on the short story *Death is Not a Means to an End*. The author of the story becomes the sender about going to the tomb of opung deceased that is delivered to the families of the Roseline. Roseling and family accept and are not opposed to what is presented by the author in the story.

The malay people in the Field still keep the local wisdom in the form of share to others when there is little sustenance. That look of short stories of the Week. Forgive each other, among one another at the time of the feast always do the people of Medan. After apologizing next tasting the dishes served. Community Batak tribe who live in Medan still maintain local wisdom by presenting the food ikan arsik that is carp cooked arsik. there are on the short story *The Color of The Lure*. Short story *let me Introduce You To the Outside World* tells the story of Fahombo Batu i.e. skipping stone from the area of Nias. Traditional stone jumping is a cultural rituals to determine a male adult or not. This tradition comes from South Nias is still awake its existence. Uncle in this story to be the sender of the story to the figure you about Fahombo Batu.

Local wisdom that are still applied in the malay society Medan one of them worked together to clean up the surrounding environment or the environment of the dwelling. Local wisdom about clean living environment found in a short story *Overflow*. Brothers as the sender of the story in the community about the importance of cleanliness of environment, they invite the community to work together to clean up the river from the amount of garbage that is thrown away by people who are not responsible.

Fishing is one of people's livelihoods in the coastal area. Livelihoods as fishermen we see in the area Belawan because Belawan is a city located on the coast. The people living in the area of the various tribes but the majority of the malays. Once every year the fishermen in the

area Belawan celebrate their catch to show off the catch of the most large. A short story about this story was found on a short story I Was A Fisherman. Other short stories that tells the livelihoods of North Sumatra is a short story of Fishermen, Belawan, and Grains That Regardless.

On a short story I Was A Fisherman, the Author of as the giver of stories about celebrating the fish catches by fishermen. Village community supports the activities conducted by the fishermen. A short story of the Fisherman by the author as the giver of stories about the sea that the dryness of the fish, the fishermen hard to get fish delivered to us as a fisherman. Society in general is always to blame the fishermen because fish often do not exist in the market.

Short story Belawan tells about the livelihoods of the most widely in the area of Belawan is a trade. Told by the author of the greatness of the trade that happened in the past until now. Never change even children also sell in Belawan to help the economy of their families. So also with the short story of Grains That Despite telling about the livelihood of the community to plant rice in the fields. From the beginning until now still continue to like it so that it becomes local knowledge of the area. Hit the rice and grind the rice together still remain to be done of the village community. Author as the giver of the story about the process of planting rice and harvesting are done by farmers with a way together.

The short story the most beautiful Gift includes the type of local wisdom livelihoods of people living in the area of Samosir. Father as the giver of the story about the trade at the newsstand. Alken accept the situation, and finally follow the footsteps of his father being a merchant of goods carving of wood that is adjusted with the motive of the area of Samosir or the motives of the civilization of the Batak tribe.

In North Sumatra is still valid, make the objects are considered to have a role against the development of certain areas. One of the objects is considered important is the Sigale-gale on the Island of Samosir. Patung sigale-gale became the local wisdom of the community on the Island of Samosir. With its sculptural Si Gale-Gale can be entertaining at the time of the funeral procession of the dead. So the strong local knowledge about the sigale-gale it so that the author of the short story the Fall of the Liver. So also with the short story, The Leader of the Island of Samosir.this short story tells about the importance of patung sigale-gale for the Batak people on the Island of Samosir. Statue of si gale-gale becomes a tool reject bala Batak community.

The myth is the public trust in something unseen. Although it is known that the myth does not show correlation to the life of the society but the society still considers that the myth can be trusted might not. Until now most people still believe the myth. Short story Sunset, Picking Oranges, Pantang Larang, Photos and Threes, and Behind the Stone Ceilings tells about the myths that still trusted people of North Sumatra.

The malay people believe should not be out just before sunset. This can be attributed to the routine community of malay Muslim majority. At the time of maghrib malay society in general muslims perform prayers.. This myth is contained in the short story the Evening Time. This myth is still valid until now so that it becomes a local wisdom.

Short story Pantang Larang circulating in the life of the malay community in Medan. Judging from the history of the life of the malay community in the past that a lot of parents put her daughter in front of the door looking for her child's lice. Seen of courtesy it is not well done. Therefore it made the story abstinence sitting in front of the door so that it becomes a myth that sitting in front of the door of his soul mate will be much.

The community of malay in the regions still trust should not be a photo of tits. When it is done it will be a disaster for the man. in the short story a Photo of Three by the author as the giver of the story to the Stars who said you will surely die. It is therefore forbidden photo of

three still remain trusted by the people in the area so that it becomes the wisdom of the local sam pai now. Never missing from the minds and lives of Malay people.

Behind the Hanging Rock one of the short stories that tells about the prohibited say a dirty word when in the area of Hanging Rock on the Island of Samosir. Something will happen bad things when someone dares to utter dirty words like experiencing a death. This myth is still believed to ole local communities and the public who visit the area. Every passerby in the area of the Stone Hanging all people feel the magical aura so afraid to say a word. In the hearts of all that pass in the lake toba area in batu gantung want all safely to the destination. This myth eventually became the local wisdom of local communities.

The Analysis Of The Presentation Of The Wisdom Of Short Stories Students

Research results from the presentation of the local knowledge of short stories of the students, namely, (1) the presentation of local wisdom through the analytical description of the author, (2) the presentation of local wisdom through the physical form and behavior of the characters, (3) the presentation of local wisdom through the environment of the figures, (4) the presentation of local wisdom through dialogue antartokoh, (5) the presentation of local wisdom through the way of the mind of the figures, (6) presentation of local wisdom through the depiction by the other figures.

The presentation of local wisdom through the analytical description of the author of one short story of 24 short stories that became the research data that is the short story of Belawan. *People's livelihoods here. also has an important role in the planning of the development and arrangement of the area inj. The port of Belawan have the great function in the economy of the surrounding community. This can be seen with the life and activities of the economy of the community Belawan, where the existence of the port, then a wide variety of types of businesses and activities that support the activities of the household economy of the community Belawan. (BLW 14)*

The presentation of the local wisdom of North Sumatra through the behavior of the characters found on the 5 short stories of 24 short stories that become the data source of this research. A short story I wondered with the data AJB II, *short story Imprinted* with the code in the data TPR V, the short story Death is Not a Means to an End with the data MBBB VII, the short story the Color of The Lure with the data WYM XI, and a short story of Grains That Regardless with the data BBYT XV. The following quote a short story. "I took the hand opungku, walking to follow the group, went to the back of the house to attend his funeral". (AJB II). "Arriving at the house, Opung boru (grandmother) immediately take a handful of rice and put it on top of my head." (TPR V). "We are up in the tomb of Opung and pray and then wash the face with water provided in the drinking water to large-sized". (MBBB VII). "The four of them mutually pardon each other each other first and after that pay a visit to the houses. Starting from the neighbor's house, the home of grandpa and grandma, uncle and aunt, to a friend's house mother". (WYM XI). "A lot of the activities that made them, look there are people who hit the rice on top of the tarp so that the rice can be separated from its host. Rice separated from the host will be fed into the grinding machine to turn into rice".(BBYT XV).

The delivery of local wisdom through the environment of the figures there is only one short story of 24 short stories with the title I is A Fisherman with the data AASN XII. The following excerpt of the story, "Every year to his hometown we always celebrate the catch of fish by fishermen, there the fishermen show off their achievements that have occurred during the one year".

The presentation of local wisdom through dialogue figures there are 12 short stories of 24 short stories as a source of research data. A short story of Falling Careful with the data of JH I. A short story titled Said Yes Said with the data TYT IV, a short story titled Wedding custom Batak with data code PAB VI, a short story titled Overflowing with the data MLP IX, a

short story titled the Fisherman with the data NLY XIII, short stories titled let me Introduce You To the World Outside with the data KEKDL XVI, a short story entitled the Evening Time with the data WM XVIII, a short story entitled Picking Oranges with the data MJ XIX, a short story titled Pantang Larang with data code PL XX, a short story of the Photo, Threesome with data code FB XXI, short stories of Behind the Rock Hanging with the data DBBG XXII, ceerita short of The Leader of the Island with the data SPPS XXIV.

The following excerpt of the story, "Patung Sigale-Gale to dance performances during the funeral the corpse." Replied the young man. (JH I)." Words said that, it can be such a speech act or treatment of a person according to the order older than you. Well the Community Javanese always put it as the guide of his life"(TYT IV). "Yes already save, work hard ma ho to, Until everything is fulfilled and family kelen future will be happy and definitely defeat that custom Event peradat going smoothly in the future," Said omaknya to Ucok.(PAB VI). "sis, how about we invite the community in our place to clean up the river together."(MLP IX)." You don't know our struggle how to take fish of this area of the other when the sea we've dryness of the fish because you're not a fisherman, you can only buy his market then eat it without know the struggle of taking the fish" replied one of the fishermen.(NLY XIII). "Alright uncle explain to you. So Fahombo batu that the game is jump over the high stone, and this is done for the people growing up, this culture is defined so that the youth Nias to be a very tough young man." Obviously Uncle.(KEKDL XVI). "That's why you guys when the sunset don't wander off. The sunset if I could get home and sit down, don't go first," the advice Mom Dion. (WM XVIII). "you must eat the fruit without permission and then throw away trash carelessly isn't it?" said the mother. (MJ XIX). "Ayu, why did you eat in front of the door, son?" asked Mrs. Ayu. (PL-XX). "lo, calm down, and try to contact anyone" pleaded Bima "let all that I resist this door" (FB XXI). "Haha. And some say, the myth if we say a dirty word around the stone hanging it, we're going to drown and yes.. dead. Pretty much believe this myth, let alone the citizens there." said Jeni again.(DBBG XXII). "I also don't want to die and leave my dad, but if you think I regret my death then you're wrong you see with the death of my amang me make a sculpture that can't resist bala isn't that nice?" The prince replied with a smug face.(SPPS XXIV).

The presentation of local wisdom through the way of the mind of the figures there is a short story of 24 short stories that became the research data. Short story with the title Family Salsa with code KS VIII can be seen from the following quotation.

"And all were already gathered in the living room, from children to great-grandchildren all gathered there. Activities sungkeman this is the thing that most Salsa gasuka, yeah how he ga like, imagine aja Salsa si reticent to talk to sorry to each other like this a lot of people. And what's more he had always felt was because he was the son of his father who was the second child of the family, which is certainly mostly cousins definitely call him as a brother even though his cousin was already possessed child, yeah, like her mother Chaca last example.

The presentation of local wisdom through the depiction by other figures, there are 4 short stories of 24 short stories that became the research data. Short story with the title Pariban with the data PBN III, the short story with the title Sunday with the code in the data MGG X, short stories with the title What's Wrong with The song Batak with the data AYSDLB XVII, and short stories with the title the most beautiful Gift with the data HT XXIII. The following story quotes. the actual grandmother, father, and mother you accidentally sent you vacation here to know more about family Nisa and Ramses also Raka, and the main reason we are want to hook you up with Raka, remember you are Paribannya. How do you agree on that?" said the grandmother.

The Analysis Of Students ' Motivation Submitting Local Wisdom

Students ' motivation to write local wisdom there are 11 of motivation obtained from the data source of the study and from the results of the interview to the students, namely, (1) to preserve the culture, (2) gathering, (3) modesty, (4) mutual cooperation, (5) introduce the tradition, (6) respect, (7) award, (8) gratitude, (9) follow the norms.

From interviews to students. "My motive to make short stories one of which is to preserve the culture of the Batak people to the outside world.(XX) the Student will see that one of the culture that is still done in the Batak community is a Statue of Sigale-Gale used as a tool of ritual burial of the deceased. With a dance performed Si Gale-Gale makes this state of being joyful despite the sorrow in the family. This culture should be preserved as long as not menggangu order of life.

In real life, every person needs other people to interact. Can be seen from the culture of the Batak people in North Sumatra, although far apart relationship to keep running. As one example, when the process of the funeral all the people gathered to participate in the ritual there. This indicates that the need to build up the gathering with relatives or the community. The results of the interview to the students explained as follows, "the Motif I made a short story of local wisdom to the established relationships with relatives following the event, indigenous".(XXI). "My motive to write this short story that does not matter married to the brother of origin like each other", (XXII).

The people of Indonesia in general known by the hospitality. Smile, say hello, and greetings already inherent in everyday life so that it becomes a culture. From the results of the interviews that the students must have a motive of modesty in hanging out, talking, and manners. Especially with students who are at school could keep kesopansantunan.

Gotong-royong is a thing that has always done well in the school environment, home environment, or community environment. In the countryside even be a program of the clean-up of the village. In schools through the program the student is set about activity gotong royong. So the importance of this mutual cooperation so that students become motivated to pour it into a short story.

Tradition or habit is a form of deed that is done repeatedly in the same way. Tradition means something handed down from generation to generation. tradition is the continuity of culture in social attitudes, customs, and institutions. With its tradition in the social life then life will be more varied. The tradition of the daerah with other areas of naturally different from each other. Well it's a tradition in the build idea, character, behavior, order of life, art, and other. As in the snippet of a short story here, "Arriving at the house, Opung boru (grandmother) immediately take a handful of rice and put it on top of my head" .(PAB VI). Habits that aims to give a prayer because the grandchildren come up with a good. Wedding traditions dat Batak, traditional stone jumping is done in the islands of Nias, and the tradition of sigale-sigale dancing to welcome the procession of the burial of a deceased person. Motif students develop the short story is to introduce the tradition of the area of North Sumatra. One of the results of the interview students as follows, "As the next generation should recognize how the traditions that exist in the lives of our own society". (XXV).

Respect people who have died or venerasi people who have died including ancestors, is based a love and respect to the person who has died. In some cultures, it is related to the confidence and trust that those who have died to have a sustainable life. Could have the ability to influence the fortune of the person who is still alive in the world.

Veneration of ancestors is to cultivate the values of kinship such as filial piety, family loyalty, and continuity of the family lineage. The motives of students pouring of local wisdom in a short story can be known from the results of the interview as follows: "Make your children and grandchildren so always honor the dead by going to the grave". (XXVI).

A tribute to rely on the system prevailing in the community. award as a reinforcement. The results of the interviews with the students write a short story as follows, *“Because you want to tell a lot of people, that there is a habit/culture that should still be maintained. Because the culture is very positive impact that way respect between family members”*. (XXVII). Excerpt from the short story titled the Fisherman into data the motive of the award as follows, *“You don't know our struggle how to take fish of this area of the other when the sea we've dryness of the fish because you're not a fisherman, you can only buy his market then eat it without know the struggle of taking the fish” replied one of the fishermen*. (NLY XII). So the difficulty of doing the work as a fisherman so we should be able to appreciate it with no blame fishermen.

The motives of students serves local wisdom on a short story I was A Fisherman is to build a sense of gratitude to have been given the provision as contained in the quote as follows: *“Each year our village is always celebrating the fish catches by fishermen, there the fishermen show off their achievements that have occurred during the one year”*. (AASN IX). The results of the interview to the students can be known as the following, *“my Motive is to tell how the feeling of fishing that is very fun when you can catch a big fish-big.”* (XXXI).

The community of North Sumatra introduced with the myths should not be out at sunset illustrate that the norms that apply in life related to relationship with the Lord that the time of maghrib muslims do worship. The results of interviews with students as research data as follows, *“my Motives that people, especially children young always follow the norms set in the life of the community”*. (XXXVII)

Research Findings

From the results of the analysis of the short story as much as 24 short stories works of students of class XI SMA Negeri 19 Medan is found the student tells the local wisdom of the Batak tribe, from the tribe of Malay, and from Javanese who live in Northern Sumatra. The short story the most telling local wisdom of the Batak tribe.

In general, the short story that is produced students though about local wisdom but still not in spite of teenage life in general. There is a story told in school, at home, and in tourist areas. Seen from the presentation of the story, found many of the students who developed the short story through the analytics directly there is 1 short story. The short story is presented through the environment figure 1. The short story is presented through dialogue antartokoh there are 12 short stories a short Story is presented through the way of the mind of the figures there is 1 short story. The short story is presented through the depiction of the other figures there are 4 short stories.

The findings of the motive of writing the short story, the author develops a short story, a variety of motifs but there are also motives have in common. There are 2 short stories developed based on the motive of preserving the culture. The short story is developed based on the motif of Friendship there are 3 stories. The story is developed based on the motives of decency there are 4 short stories. Short stories developed from motif to introduce the tradition there are 7 short stories . Short story developed berdasarkan motif respect there is a 1 story Motives gotong royong there is a 1 story. The story is developed based on the motives of appreciation there are 2 short stories. The motive of the existence of gratitude, there are 2 stories. The short story is developed based on the motive to follow the norms of existing 2 story.

Interpretation Of Data

In the analysis of the above data, there are 24 short stories that have been described in terms of this interpretation is presented which is about the grouping of local wisdom of each tribe in the short story, the work of the students. Short stories are included in the kearifal local batak namely short stories. *Jatuh Hati, Akupun Jadi Bertanya-tanya, Sang Pemimpin, Pariban,*

Terpatri, Pernikahan Adat Batak, Mati Bukan Berarti Berakhir, Liburan Mengubahku, Warna Yang Memikat, Kukenalkan Budayaku, Apa Yang Salah dengan Lagu Batak, Memetik Jeruk, and Batu Gantung. Not only the wisdom of the batak tribe, but also there is a wisdom of malay, short story included in the wisdom of malay that is the short story *Minggu, Aku adalah Seorang Nelayan, Nelayan, Belawan, Cita-cita Anak Nelayan, Waktu Magrib, Pantang Larang,, dan Foto Bertiga.* Local wisdom of local wisdom of the tribe of Java, a short story included in the local wisdom of the tribe of Java, *Tutur Ya Tutur, Keluarga Salsa, dan Rantau.*

CONCLUSION

In the short story, the work of the students of class XI SMA Negeri 19 Medan contains local wisdom of traditional objects, customs and tradition of the people of Batak, Malay, and Javanese North Sumatra, local arts, food, livelihoods, and the myths that still prevail in the community.

1. Analysis of the Short story the work of the students of SMA Negeri 19 Medan specialized local knowledge of the area of North Sumatra, the Presentation of the author of each of the short stories are developed, and the motives of the author develop the short story.
2. The way of presenting the story short a bouquet of students by delivering directly from the character, with dialogue antartokoh, the assessment of the figures, the behavior of the characters, and of the environment figures.
3. Motifs developed in the short story, the work of the students assortment. Cheerfulness, a sense of caring, preserve, respect, brotherhood, manners, habits, not easily influenced, does not impose anything, discipline, unyielding, and introduce

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