

## Local Wisdom Values in the Poems Collection of *Ayat Sunyi* by Emi Suy as Strengthening Children's Character Education in Indonesia Through Literary Works

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### Abstract

Character education in Indonesia is currently facing various challenges, especially due to the growing social dynamics influenced by global culture, which tends to overlook local cultural values. In this context, literary works, particularly poetry, play a vital role in conveying messages of local wisdom that deeply influence character development. The poem collection *Ayat Sunyi* by Emi Suy highlights the importance of values such as cooperation, tolerance, honesty, justice, wisdom, human-nature relations, and religiosity. Using a literary sociology approach and sociological theory, this study reveals that local wisdom values, as part of social morality, are strongly portrayed in the poems. The analysis shows that the poems not only depict harmony between humans and nature but also emphasize the role of women as guardians of cultural values and agrarian spirituality. These poems emphasize the importance of preserving cultural traditions that are now being marginalized, while also educating students to appreciate their culture, value life, and develop responsible character. Thus, the poems serve a significant role in shaping a better young generation by instilling values of local wisdom that nurture individuals to be caring, empathetic, and deeply rooted in national identity. The symbolism of *Dewi Sri*, the earth, and prayer in the poems provides a strong foundation for reinforcing character education, preparing Indonesia's Golden Generation to become individuals of noble character, empathy, and cultural integrity.

*Keywords: poetry; local wisdom values; educational character; sociological literature; young generation*

### INTRODUCTION

Character building for children in Indonesia faces challenges in the era of rapid development, especially in efforts to improve the quality of learning. Traditional learning patterns make students less motivated. Therefore, a more meaningful approach is needed, such as the use of poetry. It is not only able to convey moral values subtly but also reflects local wisdom. In the collection of poems, *Ayat Sunyi* by Emi Suy, values such as simplicity, cooperation, fortitude, and respect for nature are present as representations of local culture that are relevant to strengthening children's character education through literary works. Poetry with poetic and emotional language can arouse feelings, foster empathy, and convey values such as respect for tradition, social concern, and harmony with nature, (Rozani et al., 2024). The poetry book *Ayat Sunyi* by Emi Suy raises important local wisdom values in shaping character, such as respect for ancestors, obedience to customs, agrarian life, and emotional attachment to the surrounding environment. The work is in line with character education which is the core of the 2013 Curriculum, which emphasizes the formation of student character, (Sholekah, 2020). Emi Suy's poem reflects the values of local wisdom that are relevant in everyday life. This aims to foster individuals who uphold noble culture and appreciate social values. Character education in Indonesia instills Pancasila values that are in line with local wisdom, such as mutual cooperation, responsibility, concern, and respect for tradition, (Wadu et al., 2021).

The poem *Ayat Sunyi* by Emi Suy depicts the values of local wisdom that teach a simple life, harmony with nature, and respect for culture. This is in line with the goal of character education in forming individuals who love culture and uphold noble values. The phenomenon of declining local wisdom values among Indonesian students is caused by factors such as technological developments, foreign cultural influences, and changes in social values. Globalization makes it easier for students to be exposed to other cultures, which can erode local cultural identity. Research from (Wulandari et al., 2023) shows that students' interest in Indonesian culture is low. This is mainly because technology is focused more on entertainment than cultural learning. To overcome this, an approach that involves more interesting cultural learning is needed, as is done at SMP Negeri 7 Makassar. The Indonesian language teacher at the school, Rusnah, integrates the traditional Bugis Makassar poetry *Kelong* into lessons to strengthen the Pancasila Student Profile. This approach succeeded in increasing students' interest in regional culture and fostering a sense of pride in local identity (Kemdikbud, 2023). Local wisdom, such as cooperation and cultural arts, is essential for environmental preservation and character education, but challenges such as globalization and lack of documentation threaten its sustainability. Therefore, the integration of local wisdom in the education curriculum is a strategic step to preserve and develop traditional Indonesian cultural values. (Liputan6.com, 2025). This phenomenon highlights the importance of character education that instills local wisdom values as an integral part of the formation of students' identities and personalities, in order to strengthen their love for Indonesian culture and protect them from the negative impacts of globalization.

The Western lifestyle that is developing among young Indonesians, coupled with the influence of technological developments on character formation, is making this problem even worse, especially in terms of the decline in local wisdom values (Jati, 2022). Without character education, even though the younger generation is intelligent, they can lose their integrity. Therefore, instilling local wisdom values such as mutual cooperation, respect for tradition, and maintaining harmonious relationships with nature is very important to avoid the influence of Western culture, materialism, and prevent destructive behavior. Early character education, which teaches hard work, integrity, empathy, and respect for nature, is essential to overcome the impact of a hedonistic lifestyle that often ignores noble values. In this context, the integration of local wisdom values in education is a strategic step to prevent the loss of cultural identity and strengthen the character of the younger generation, while preserving the cultural heritage that is the foundation of community life. Character education should be the main focus in educating the young generation of Indonesia so that they can avoid unhealthy lifestyles. This study aims to analyze the poems in the book *Ayat Sunyi* by Emi Suy with the perspective of local wisdom values and character education. This is useful for strengthening understanding of the role of literature in character formation and the importance of local wisdom values in building a civilized society. These poems are expected to have a significant impact, especially for the younger generation, in internalizing the increasingly strong influence of Western culture. In addition, it can also raise awareness of the importance of preserving local culture and noble traditions. Given the challenges of the increasingly growing culture of hedonism and materialism, character education is necessary to form individuals who are not trapped in a lifestyle that is contrary to the noble values of society.

Although character education has been introduced since 2010, its implementation is still not optimal (Arif, 2017), especially in instilling local wisdom values. If this attitude is taught well, character education will be able to form a generation that has integrity, empathy, and high social awareness. In addition, it can make appreciation for culture and nature an important part of local wisdom values and life ethics. Character education has been widely discussed in various articles published in academic journals. This is because of its urgency in forming behavior that is in accordance with social and religious norms, as well as strengthening national identity through the preservation of local culture. Several studies have highlighted the importance of developing positive attitudes such as empathy, responsibility, and integrity in shaping a young generation that has emotional and social maturity. This is in line with character education that teaches local wisdom values, which emphasize mutual respect, mutual cooperation, and appreciation for tradition and nature. Studies related to character education as written by (Turyani et al., 2024), (Dermawan &

Nusarini, 2024), (Prakoso et al., 2023), (Mariyani, 2021), (Hidayati et al., 2020), (Chung, 2023), (Indriyani, 2017).

One effective approach to instilling character education is through literary works, especially those that raise the theme of local wisdom and culture. It can be a moral and cultural example for Indonesian children, as reflected in the poetry book *Ayat Sunyi* by Emi Suy. However, the use of literary works as a medium to explore local wisdom values and their relationship to character education has rarely received attention in academic studies. Character education can not only be formed through formal activities in schools, television shows, murals, or films, but can also be integrated through various literary works such as poetry, legends, novels, short stories, and children's stories. As stated in research by a number of experts who highlight the importance of literature in the process of internalizing values, including; (Wati et al., 2025), (Achsan, 2018), (Zuliyanti et al., 2022), (Fitriana, 2019), (Solihat & Riansi, 2018), (Santosa, 2018), (Armini, 2024), and (Nurika Irma, 2018). This statement shows that literary works, apart from functioning as entertainment, are also used as educational tools that are beneficial for the social life of society.

Relevant research on Emi Suy's poems was conducted by, (Wati et al., 2023), (Wati et al., 2024), (Wati et al., 2025), (Laily et al., 2022). Several previous studies tend to focus solely on the meaning of language, without linking it to local wisdom values and their influence on character education. Until now, there have not been many studies that specifically discuss the importance of local wisdom values, such as mutual cooperation, concern for the environment, and respect for tradition, and how these values can be adapted in the context of character education. Data from 2023–2025 shows that the decline in local wisdom values in Indonesia tends to occur among children who are influenced by Westernized culture, reflecting the weak bond between the younger generation and indigenous cultural values. Therefore, the discussion in this study is presented as an effort to answer this problem. It emphasizes the importance of instilling local wisdom values such as simplicity, social solidarity, and balance with nature. This is useful for strengthening character education and forming a golden generation of Indonesia that is rooted in national identity.

## METHODS

The method used in writing this article is qualitative with a sociological literary approach, adopting the theory of Ian Watt, (Selamet et al., 2020). The main objective of this study is to identify and reveal the values of local wisdom represented in the poems in the book *Ayat Sunyi* by Emi Suy, as well as their relevance in strengthening the values of character education. This study not only highlights the text of the poem as a literary entity but also its position as a socio-cultural event, thus considering external factors that influence the process of creating the work.

### Data collection procedures

The main data were obtained through in-depth reading of the collection of poems *Ayat Sunyi*, published by *Basabasi* in 2018, with a total of 88 pages and ISBN number 978-602-5783-06-07. To strengthen the understanding of the authorial context and the meaning contained in the work, the researcher also conducted a direct interview with the poet Emi Suy (Emi Suyanti). The interview was conducted on October 23 and 25, 2024 at the poet's residence located in Magetan, East Java, Indonesia.

### Data analysis

Data analysis was carried out using a hermeneutic approach through intensive reading to reveal the hidden and deep meaning of each element in the poem. This approach allows researchers to gain a more comprehensive understanding of the moral values and local wisdom contained in the work. (Rokhmansyah et al., 2023).

## FINDINGS AND DISCUSSION

To facilitate the reading of the analysis results, this study was conducted systematically through three main stages. (a) the first stage of literary sociological analysis which includes three aspects: author sociology, reader sociology, and work sociology. This stage aims to examine the relationship between the author's social background, reader response, and the socio-cultural context that influences the process of creating and interpreting literary works. (b) the second stage is the analysis of local wisdom values as a representation of social and moral values. At this stage, the researcher examines how local wisdom values reflected in poetry reflect traditional norms and wisdom that live in society. (c) the third stage is an analysis of the urgency of local wisdom values as a foundation for the formation of character education. This stage aims to explore the contribution of themes in poetry, such as sacrifice, and individual character formation, especially in the context of character education in Indonesia. Through these three stages, it is hoped that the analysis can provide a deeper understanding of the role of literary works in fostering social moral awareness and strengthening national character through the internalization of local wisdom values.

### **Social Dynamics in the Poem *Ayat Sunyi* by Emi Suy: The Influence of the Author's Sociology, Reader's Sociology, and Literary Work's Sociology**

#### ***Social Context of the Author***

Emi Suyanti, known by her pen name Emi Suy, was born on February 2 in Magetan, East Java. The social and cultural background of her birthplace, which is steeped in agrarian nuances and local East Javanese traditions, has significantly influenced the themes, style, and symbolism in her works. Magetan, as a rural area that lives with agricultural cycles and traditional values, has shaped Emi's perspective and aesthetic sensitivity towards the lives of agrarian communities. This is especially true for Javanese women who are often the mainstay of their families and communities. Emi's works are spread across various print and digital media, such as *Media Indonesia* and *Basabasi.com*. In addition to actively writing poetry, Emi is a private employee and housewife who lives in Jakarta. In her daily life, she is active in the *Dapur Sastra Jakarta* community, a literacy space that brings together personal and social experiences in literary works. Emi's activities in the literary world show how she maintains a connection with her cultural roots despite living in a big city. Emi grew up in a family that upholds local wisdom values, such as mutual cooperation, respect for parents, perseverance, and appreciation for nature. The figure of the mother is a central figure in her life and works, which is interpreted as a symbol of the resilience, patience, and tenacity of Javanese women. These values are not only passed down verbally in the family, but are also internalized through daily habits that reflect the local wisdom of an agrarian society, such as the tradition of cooking together, planting, and caring for family and the environment.

In the poem *Ayat Sunyi*, Emi uses the metaphor of *Dewi Sri*. She is the goddess of fertility in Javanese mythology, to reflect the purity, spiritual silence, and steadfastness of women in facing life. Her presence in the poem is not only religious, but also contains local wisdom as a symbol of the preservation of nature, the balance of life, and respect for women as guardians of the cycle of life. In Emi's poem, she can be read as a form of preserving Javanese cultural values that are deeply rooted in the collective memory of agrarian society. Emi's other poems such as *Perempuan yang Menanam*, *Perempuan*, and *Kembali ke Ibu (dan aku pun pulang untuk memeluk ibunda sayang)* use the metaphors of land, seeds, and a mother's embrace to describe the process of regeneration, the cycle of life, and the affection and steadfastness of women as the center of family and community life. It contains local wisdom values regarding the relationship between humans and nature, the importance of maintaining the balance of life, and respect for women as guardians of tradition and cultural values. Through her poems, Emi not only narrates personal experiences but also re-presents local cultural narratives that have begun to be marginalized amidst the currents of modernity. Thus, her works represent the continuity of local cultural values in the form of modern poetry. She has succeeded in elevating the local wisdom of Javanese agrarian society into the realm of contemporary literature, making it a source of reflection and reinterpretation of women's identity and Indonesian culture.

*Dewi Sri*  
*tandur berjalan mundur* (planting by walking backwards)  
*mengitari luasnya rasa* (around the vastness of taste)  
*menabur benih harapan di lahan garapan* (sowing seeds of hope in the fields)  
  
*doa-doanya subur* (her prayers are fertile)  
*merindang di antara parit-parit* (shady among the ditches)  
*sambil menunggu panen tiba* (while waiting for the harvest to arrive)  
(Suy, 2018: 57)

Lines of poetry “planting backward (*tandur berjalan mundur*) / circle the vastness of feeling (*mengitari luasnya rasa*) / sow seeds of hope in the cultivated land (*menabur benih harapan di lahan garapan*), (Suy, 2018: 57) in *Dewi Sri* depicts the farming process as a symbol of local wisdom that is full of spiritual, emotional, and cultural meaning. It is a form of devotion that is full of hope and patience. This metaphor reflects agrarian values such as perseverance, the life cycle, and the harmonious relationship between humans and nature, which are now starting to be eroded by the currents of globalization and modernization. The phenomenon of declining appreciation for local wisdom, especially among the younger generation, as expressed (Wulandari et al., 2023) and (Kemdikbud, 2023), is evidence that local culture-based character education is very urgent to be developed. Efforts such as the integration of traditional Bugis Makassar poetry *kelong* in Indonesian language learning at SMP Negeri 7 Makassar show that a creative approach can foster a sense of pride in cultural identity. Therefore, Emi Suy's poetry lines are not only a reflection of traditional values but are also relevant as an educational medium in building student character and strengthening national cultural identity amidst global challenges.

*Perempuan (The Women)*  
*perempuan paruh baya menanam senyum*, (middle aged woman planting a smile,)  
*di celah bibirnya*. (in the gap of her lips.)  
*memasang konde yang membingkai* (put on a bun that frames)  
*rambutnya*. (her hair)  
*berbedak dan bergincu warna kuning keemasan* (powdered and lipsticked in golden yellow)  
*menyerupai kartini di masa bahari dengan* (resembles Kartini in the maritime era with)  
*buku tebal genggamannya*. (thick handheld book.)  
(Suy, 2018: 67)

Lines of poetry “powdered and lipsticked in golden yellow (*berbedak dan bergincu warna kuning keemasan*) / resembles Kartini in the maritime era with (*menyerupai kartini di masa bahari dengan*) / thick handheld book (*buku tebal genggamannya*), (Suy, 2018: 67) reflects the social context of the author, Emi Suy, as a woman who was raised in an agrarian and traditional culture but remains connected to the spirit of emancipation and education. The metaphor of Kartini used by women in this poem shows respect for the values of local wisdom, such as respect for the role of women as guardians of culture and seekers of knowledge. The golden yellow color depicts the greatness and nobility of women in Javanese culture, while the book in hand signifies the importance of education as a noble heritage that needs to be preserved. In the current social context, this poem invites readers, especially the younger generation, to maintain the identity of local culture and make women wise subjects of change, amidst the challenges of modernization and globalization that have the potential to erode these noble values.

### ***Social Context of the Reader***

From the perspective of the reader's sociology, Emi Suy's poem *Ayat Sunyi* touches on strong agrarian and spiritual cultural values, which can shape readers' awareness of the importance of local wisdom and the role of women in maintaining the balance of life. Readers with a Javanese cultural background or an agrarian society will feel an emotional and historical closeness to symbols such as *Dewi Sri*, cultivated land, and the planting process. Meanwhile, readers from the urban and modern generations may feel a cultural distance, but this poem has the potential to foster a new awareness of the importance of preserving local values. This poem also opens up space for aesthetic and reflective

experiences, encouraging readers to reflect on the spiritual values, perseverance, and cycles of life instilled by agrarian culture.

*Dewi Sri*  
*tandur berjalan mundur* (planting by walking backwards)  
*mengitari luasnya rasa* (around the vastness of taste)  
*menabur benih harapan di lahan garapan* (sowing seeds of hope in the fields)  
  
*doa-doanya subur* (her prayers are fertile)  
*merindang di antara parit-parit* (shady among the ditches)  
*sambil menunggu panen tiba* (while waiting for the harvest to arrive)  
(Suy, 2018: 57)

Lines of poetry "his prayers are fertile (*doa-doanya subur*) / shady among the ditches (*merindang di antara parit-parit*), (Suy, 2018: 57) depicts the spiritual power of a woman who prays not only as a religious expression but also as an act of caring for and nourishing life. Prayer in this poem is metaphorized as a plant that grows lushly, filling small spaces such as ditches. In an agrarian culture, it functions to channel the water of the source of life. This line reflects the values of local wisdom rooted in Javanese agrarian culture, where women's prayers and hopes are an integral part of the sustainability of life. The metaphor of "shady among the ditches (*merindang di antara parit-parit*)" shows that women's spirituality is not only for themselves but also provides benefits and shade for the surrounding environment. Values such as perseverance, balance with nature, respect for the role of women, and spirituality integrated into everyday life, are the core of local wisdom that is revived through this poem. It becomes a relevant educational tool to strengthen the cultural identity of today's readers.

### ***Sociology of Literary Works***

Emi Suy's poem *Ayat Sunyi* reflects a meeting between agrarian cultural traditions and the role of women in society. From a sociological perspective, the work can be analyzed as a representation of the social, cultural, and value conditions that developed in Javanese agrarian society, especially in the context of women's roles. Through strong symbols and metaphors, such as *Dewi Sri*, cultivated land, and fertile prayers, this poem provides a picture of the close relationship between spirituality, agrarian culture, and women's domestic life. It invites readers to reflect on the position of women in the larger social structure, especially in traditional societies. Women, in the poem, are not only depicted as individuals who play a role in domestic affairs, but also as figures who enrich life through prayer, hard work, and perseverance. It reflects the values of local wisdom that respect women as pillars of the family and guardians of social balance. In a broader social context, it raises the role of women as agents of change that are invisible, but very essential in creating and maintaining social harmony.

In addition, this poem can also be seen as a response to social changes that occur due to globalization and modernization. Although it is very thick with agrarian nuances, the messages in it have relevance to modern society. Especially those related to the importance of preserving traditional values and the balance between spirituality and the material world. It invites readers to reflect on the importance of local values in forming social and cultural identities in facing the challenges of the times. Through strong symbols, Emi Suy succeeds in presenting a deep social reflection on the role of women and agrarian values in everyday life.

*Dewi Sri*  
*tandur berjalan mundur* (planting by walking backwards)  
*mengitari luasnya rasa* (around the vastness of taste)  
*menabur benih harapan di lahan garapan* (sowing seeds of hope in the fields)  
  
*doa-doanya subur* (her prayers are fertile)  
*merindang di antara parit-parit* (shady among the ditches)  
*sambil menunggu panen tiba* (while waiting for the harvest to arrive)  
(Suy, 2018: 57)

In relation to the myth of *Dewi Sri*, Emi Suy's poem *Ayat Sunyi* reflects local wisdom values rooted in Javanese agrarian mythology. *Dewi Sri* is the main symbol of fertility, harvest, and the survival of agricultural communities. *Dewi Sri* is considered the goddess who maintains the abundance of crops and the balance of nature. In this context, the prayers and efforts described in Emi Suy's poem, such as the lines "*doa-doanya subur / merindang di antara parit-parit*", (Suy, 2018: 57), reflects the myth of *Dewi Sri* which is closely related to the cycle of human life that depends on nature and agriculture. However, along with the development of the times and globalization, the myth of *Dewi Sri* has begun to be marginalized, especially among the younger generation and students. Many students today no longer know or understand the important meaning of the myth in the context of agrarian life and spirituality. It is often not taught in depth in the education curriculum. This is due to the lack of focus on lessons that explore local wisdom and traditional culture. It has the potential to cause a gap between the younger generation and their cultural roots. Emi Suy's poem, by using the symbol of *Dewi Sri*, indirectly reminds readers, especially the younger generation, about the importance of understanding and preserving cultural heritage such as the myth of *Dewi Sri*. Through the poem, readers are invited to reflect on the critical relationship between humans and nature, and how traditions and myths such as *Dewi Sri* have relevant values in modern life, even though they are often forgotten. Thus, the poem can be a means to re-grow awareness of the importance of preserving local wisdom which is now increasingly eroded by the influence of globalization.

### Local Wisdom Values as a Representation of Social Moral Values

Local wisdom values contain moral principles that regulate social life, strengthening the relationship between humans, nature, and spirituality. In the poem *Ayat Sunyi* by Emi Suy, these values are reflected through symbolism that depicts perseverance, harmony, and respect for tradition. It offers moral reflection for today's readers. Scientists such as (Akbar et al., 2024), (Kurniawati et al., 2018), (Apriliandara, 2022), (Aminah & Albar, 2021), (Mulyani et al., 2022), and others stated that local wisdom values include values such as mutual cooperation, tolerance, justice, wisdom, honesty, human relations with nature, hard work, and religious values are often internalized through characters and stories in literary works. Nusantara literary works not only function as a medium for cultural reflection, but also as a means of moral education for society. Especially in forming the character of the younger generation in accordance with the values of Pancasila.

This poem uses the symbol of *Dewi Sri* as an agrarian myth that is closely related to Javanese culture. The lines of the poem "Sowing seeds of hope in the fields (*menabur benih harapan di lahan garapan*)", (Suy, 2018: 57), describe the farming process which is not only physical but also spiritual planting hope and prayer in every hard work. The value of hard work and the relationship between humans and nature are strongly reflected in this poem. The metaphor of "seeds of hope (*benih harapan*)" shows the belief that the harvest depends on intention and effort, as well as the cycle of nature that must be respected. In the context of local wisdom, this poem revitalizes awareness of the importance of harmony with nature and farming culture as the foundation of life in an agrarian society. The lines of the poem entitled "The woman's diction resembles Kartini in the maritime era with a thick book in her hand (*Perempuan diksi menyerupai Kartini di masa bahari dengan buku tebal genggamannya*)", (Suy, 2018: 78) presents women as a symbol of the rise of thought, justice, and equality. The bun and golden yellow makeup are not just traditional ornaments, but a representation of the identity and honor of Javanese women. The values of wisdom, justice, and tolerance are seen through the depiction of a strong, graceful, and knowledgeable woman. Kartini's image emphasizes that women are not only heirs of culture but also agents of change. It is a form of moral education to the younger generation about the importance of respecting women and education as the foundation of a just society. The poem entitled "The Woman Who Plants (*Perempuan yang Menanam*)", is full of spiritual symbols and inner struggles. Lines of poetry "planting the seeds of prayer in the heart of the soul whose shoots will grow abundantly (*menanam benih doa di pematang jiwa tumbuh subur tunasnya*)", (Suy, 2018: 78) shows the power of prayer and perseverance as the foundation of women's existence.

*Perempuan yang Menanam* (The Woman Who Plants)

*perempuan yang mencangkul pagi buta di tubuhnya sendiri* (woman who hoe in the early morning on her own body)  
*yang renta* (the old one)

*menanam benih doa di pematang jiwa tumbuh subur tunasnya* (planting the seeds of prayer in the heart of the soul whose shoots will grow abundantly)

*perempuan yang menggali* (woman digging)  
*di tubuhnya sendiri berkali-kali.* (on her own body many times.)  
(Suy, 2018: 78).

The values of religiosity, perseverance, and honesty are evident in the metaphor of planting prayers. It reflects patience and hope in facing life. The women in the poems do not only work in the physical fields but also in the spiritual fields. They plant goodness and love that will grow for their families and communities. This is in line with the principles of mutual cooperation and spirituality in local wisdom that make women the pillars of moral and cultural values. The three poems show how Nusantara's literary works contain the noble values of local wisdom, not only as cultural expressions but also as a means of moral education and character building. By presenting female figures, agrarian symbols, and spirituality, the poems internalize the values of Pancasila, such as just and civilized humanity, unity, and the one and only God. This is relevant to building cultural awareness and identity for the young generation of Indonesia.

**The Importance of Local Wisdom Values as Important Variables in Character Education**

Articles on character education have been compiled by many experts and education experts in various articles. One of the interesting things for the author to study is the definition and approach presented by (Wati et al., 2025), (Achsani, 2018), (Zuliyanti et al., 2022), (Fitriana, 2019), (Solihat & Riansi, 2018), (Santosa, 2018), (Armini, 2024), and (Nurika Irma, 2018), which emphasizes the importance of integrating local wisdom values in character education as an effort to strengthen the identity, spirituality, and social responsibility of students. Local wisdom values such as mutual cooperation, tolerance, honesty, justice, wisdom, human relations with nature, and religious values, are considered as the main pillars in forming individuals with noble character.

According to (Wati et al., 2025), character education rooted in local values can strengthen students' attachment to their culture and environment. (Achsani, 2018), (Zuliyanti et al., 2022) also highlight the importance of mutual cooperation and honesty as relevant values in building social relations and individual integrity. (Fitriana, 2019) adding that local wisdom values not only preserve cultural heritage but also strengthen spirituality and ethical values in modern life. Meanwhile, (Solihat & Riansi, 2018), (Santosa, 2018) emphasize the important role of local wisdom in instilling wisdom and concern for the environment and others. (Armini, 2024), and (Nurika Irma, 2018) underlines the need for teacher involvement as value agents in shaping students' character through learning that internalizes local culture. However, the phenomenon of declining local wisdom values among Indonesian students is increasingly worrying. Technological developments, foreign cultural influences, and changes in social values are dominant factors that erode local cultural identity. Globalization, although it brings progress, also makes it easier for students to be exposed to other cultures that are often not in line with the nation's noble values. Research from Wulandari et al. (2023) shows that students' interest in Indonesian culture tends to be low because technology is used more for entertainment than as a means of cultural learning. To overcome this, a creative and contextual approach is needed that involves interesting and relevant cultural learning. One inspiring example comes from SMP Negeri 7 Makassar. There, an Indonesian language teacher, Rusnah, integrated *kelong* (traditional Bugis-Makassar poetry) into language learning to strengthen the

Pancasila Student Profile (*Profil Pelajar Pancasila*). This approach has been proven to be able to increase students' interest in regional culture while fostering a sense of pride in local identity. (Kemdikbud, 2023). In this context, literary works become strategic media that can bridge local wisdom values and character education.

The collection of poems *Ayat Sunyi* by Emi Suy is a concrete reflection of how local values can be internalized through literature. In the poem titled *Dewi Sri*, she narrates it as a symbol of fertility, kindness, and harmony between humans and nature. Lines of poetry "sowing seeds of hope in the fields (*menabur benih harapan di lahan garapan*)" (Suy, 2018: 57). reflects religious values and respect for nature in the lives of agrarian communities. The poem entitled *The Woman Who Plants* (*Perempuan yang Menanam*) depicts women as wise, hard-working, and hopeful figures. Lines of poetry "Women who plant seeds of prayer on the embankment of the soul (*perempuan yang menanam benih doa di pematang jiwa*)" (Suy, 2018: 78) shows that farming activities are not only physical but also contain deep spirituality. The values of hard work, perseverance, and wisdom are evident in this metaphor. Meanwhile, the poem entitled *The Woman* (*Perempuan*) displays a symbol of a woman who carries the burden of history and culture but remains strong and carries light. Lines of poetry a "woman who hoed in the early morning on her own old body (*perempuan yang mencangkul pagi buta di tubuhnya sendiri yang renta*)" depicts the spirit of women as guardians of local values, preservers of tradition, and enforcers of morality in the community. The values of tolerance, courage, and gender equality are strongly represented in the poem. Emi Suy's poems are not just artistic expressions, but also educational tools that can touch emotions and encourage the internalization of noble values naturally. Through poetic and symbolic language, literature becomes an effective medium for instilling character education based on local wisdom that is more down-to-earth and contextual, especially for the younger generation.

Therefore, the integration of local wisdom in character education is not only relevant but urgent. Specially to fortify the younger generation from the negative impacts of globalization and the erosion of traditional values. As noted (Liputan6.com, 2025) Local wisdom, such as mutual cooperation and cultural arts, play an important role in environmental preservation and character building. However, the challenges of cultural documentation and commercialization require strategic steps in the world of education, namely by explicitly integrating these values into the curriculum. Through a literature-based approach such as Emi Suy's poems, character education can be developed in a deeper dimension, touching on spirituality, strengthening identity, and fostering a love for Indonesian culture. This is a real form of education that not only makes people smarter but also makes them cultured.

## CONCLUSION

Based on the results of the analysis that the author has done, at the end of this article, the researcher provides the following conclusions. For students, learning local wisdom values such as mutual cooperation, tolerance, justice, wisdom, honesty, human relations with nature, hard work, and religious values are often internalized through characters and stories in literary works. Nusantara literary works not only function as a medium for cultural reflection, but also as a means of moral education for society, especially in shaping the character of the younger generation in accordance with the values of Pancasila. It not only teaches children to behave well in everyday life, but also forms individuals who have noble character, are full of compassion, and are responsible. By integrating it into early education, it is hoped that students can grow into individuals who have high social awareness and can contribute positively to building a more harmonious and loving Indonesian society.

Integration of local wisdom values in character education is necessary to form students with noble character and a high sense of social responsibility. Values such as mutual cooperation, tolerance, honesty, wisdom, and harmonious relationships between humans and nature not only function as cultural preservation but also as a foundation in character formation that is relevant to the challenges of the modern era. Literary works, such as Emi Suy's poems, are an effective medium for conveying and internalizing these values in everyday life. It also overcomes cultural erosion due to globalization. By integrating it into the education curriculum, it is hoped that the younger generation

can grow with a strong identity, a love for Indonesian culture, and a passion for building a more harmonious and sustainable society.

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