

Magical Realism in Contemporary Indonesian Literature: An Exploration of the Value of Education in a Fantasy World

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Abstract. The purpose of this study is as an effort to interpret the short story *Peminspin Gelap* by Intan Pramataiditha in the perspective of magical realism. The value of education is also present as one of the aspects studied because it can provide new knowledge for readers and is considered important to learn. The approach used is to use qualitative methods that focus on semiotics, content analysis, and hermeneutics. The source of the data was obtained from the main object of this study, namely the short story book *Peminspin Gelap* by Intan Paramaditha. Other data used to support this research relate to magical realism such as book references, some relevant research and electronic journals taken from the internet. Data collection is carried out by reading and recording techniques. The results of this research can be found data from the representation of magical realism in the short story *Dark Spinner* by Intan Paramadhita. First, magical realism data was found based on the meanings and symbols of images on the cover of the short story anthology book *Female Magic*, and the cover of the short story *Dark Spinner* pen. Then, data were obtained from the analysis of story texts based on Wendy B. Faris's theory, namely: (1) irreducible elements were found two data; (2) the phenomenal world (Phenomenal World) found two data; (3) Unsettling doubt found four data; (4) Merging realms found one data. Then, the value of education was found in the short story *Dark Spinner* by Intan Paramadhita, namely the value of religious education

Keywords: Magical Realism, Wendy B. Faris, *Dark Spinner*, Intan Paramadhita

1 Introduction

Literature is a work of art derived from human life poured through text [1], [2] that man expresses through the beauty of language, the authenticity of ideas, and the depth of messages [3], [4]. Therefore, literature is a work of art that is expressed in writing that comes from creativity that arises because of the processing of human thoughts and feelings with beautiful language and has a message, and has a relationship with life in society. Although literature departs from social facts, it often features fantasy narratives that move beyond the boundaries of logic. As a result, the reader will be faced with confusion between social reality or narrative reality. Such literary modes are considered part of the literary hallmark of magical realism (see, Zamora & Faris, 1995), which mainstreams the destruction of logic.

Literary Realism is said to be a rational (logical) point of view on reality that actually exists [6], [7]. While magic has a supernatural view that is magical and difficult to digest by the human mind but is still believed and often can occur in real life [8]–[10]. Magical realism is characterized by two opposing perspectives based on a view of reality and acceptance of the supernatural [11], [12]. *Magical realism* presents stories that are imaginary or something that has the right to change reality [12], [13]. The purpose of writing works that contain elements of magical realism is to stimulate strange feelings that arouse the reader's curiosity so as to give rise to logical explanations [14], [15]. Magical realism is an art way of describing reality that is born based on reality and actually happens in people's lives [16], [17]. Therefore, irrationalism in magical realimes literature is still based on irrationalism that develops in the culture of society.

In its development, magical realism in the literary context received serious attention from various experts. Sundusiah (2015) said that Danarto and Marquez have almost similar characters of Magical Realism, namely about cultural, Sufism, and spiritual relations in the novel. Moreover, Nastikaputri & Ardi (2022) also believes that Oky Mandasari's novel is related in aspects of Sufism, culture, and folklore, which are packaged in the context of magical realism. Then, [19] has the same opinion that in the novel *Simple Miracles, Prayer and Spirit* by Ayu Utami shows the existence of myths in the modern era and raises socio-cultural issues which are summarized in the characteristics of magical realism. Pamungkas et al., (2022) also agreed that the novel *Sang*

Nyai 3 by Budi Sardjono had influences from Javanese culture and classical literature which was then packaged within the scope of magical realism. Pamungkas et al., (2023) states that in Danarto's novel *Asmaraloka* raises the literary element of magical realism by connecting the values of Education in it. However, in this case, no research has been found in the short story *Peminspin Gelap* by Intan Pramaditha. In fact, the various narrative lines in the short story anthology have many intersections between aspects of reality and imaginative, as a sign of magical realism.

In the same context, the short story *Dark Spinner* also features various educational messages. Because, basically, literature always displays life values that can be a social guide for readers [21], [22]. Therefore, literature is expected to provide knowledge for readers because it is considered to guide readers in various contexts [23], [24]. In turn, educational values can pave the way for understanding the role of literature in communicating social messages through the magical world created by the author. Therefore, research on the relationship between magical realism and educational values can help us understand the author's vision of conveying moral and social messages through the magical world he built [22], [25]–[29]. Thus, research into the relationship between narratives of magical realism and educational values in literature can provide valuable insights into the potential of magical realism from multiple perspectives. For this reason, the purpose of this study is as an effort to interpret the short story *Peminspin Gelap* by Intan Pramaditha in the perspective of magical realism and educational value. This study has a focus on analyzing two different characteristics: (1) representation of magical realism in the short story *Dark Spinner*; (2) the educational value of the short story *Dark Spinner*. Critical dialect in these two main focuses is expected to contribute different perspectives in the context of global literary discussions.

2 Research Methods

This study attempts to provide a critical argument against the short story *Dark Spinner*. Research focused on two characteristics, namely (1) the representation of magical realism in the short story *Dark Spinner* (2) the educational value of the short story *Dark Spinner*. This research is an interdisciplinary study of literature, language, and culture [30], [31]. Therefore, semiotic qualitative methods, content analysis, and hermeneutics were chosen because they were considered capable of providing a thorough explanation of text interpretation. Semiotic methods are used to analyze symbols [32], [33]. Content analysis methods are used to identify themes and meanings contained in texts [34], [35]. While the hermeneutic method is used to develop that meaning in a broader context [36]–[38]. Using this approach is expected to provide a deep understanding.

Research data are texts that represent magical realism and educational values. The main object of this research data source is the short story *Peminspin Gelap* by Intan Paramaditha. Data collection is carried out by reading and recording techniques. The reading technique is done by reading the short story *Dark Spinner*. The initial stage is carried out a whole reading on each short story title, aimed at general introduction to the story [39], [40]. Then a careful reading is carried out and interprets the elements of magical realism. After that, a direct quotation from the short story *Dark Spinner* was recorded. Data findings are coded and classified according to categories of magical realism and educational value. The results of the classification are tested for validity using relevant theories [41], [42], namely the theory of magical realism, literature, culture, and education. The results of the study are verified to formulate tentative conclusions. After a careful verification process, the last is the conclusion of the research results.

3 Result and Discussion

This study was conducted to explore and investigate two characteristics, namely: (1) Wendy B. Faris's representation of magical realism (2004) in the short story *Dark Spinner* namely *Irreducible Elements, Phenomenal World, Unsettling doubt, Merging realms* (2) the educational value of the short story *Dark Spinner*. Based on data analysis, there have been a number of things that can be found. The results and findings of the study will be explained in an inductive form, starting with presenting the findings according to the focus of the study; theoretical discussion is supplemented by interpretation; Then it ends with the form of research conclusion [43], [44]. Data findings regarding the analysis of magical realism in the short story *Dark Spinner* will be presented in sequence based on meaning in cover image symbols and interpretation of narrative text. The relationship of image and text is interpreted by involving the cultural system as a constructive element in the imagination of magical realism. Then, the data findings regarding the analysis of educational values will be described by cooperating with the culture and beliefs of the Javanese people.

3.1 Magical Realism In Book Covers

3.1.1 Cover of Women's Magic Short Story Anthology Book

Magical realism is one of the literary genres that uses a realist approach / real events with a combination of magical elements in it [45]–[47]. The anthology book *Witchcraft Perempuan* by Intan Paramadhita has 11 subtitles, one of the best short story titles is *Peminspin Gelap* which is the main focus of research. The cover of the book *Female Magic* depicts the general atmosphere of the story in it. There was a woman who only had her skull left with her skeleton, she had long hair and wore a dress that indicated that it was a woman. He is seen being followed and terrorized by creatures that do not resemble humans. They are between the spinning apparatus and a piece of cloth spread out. Thus it can be seen that this book tells the story of women who are under pressure and terror. An overview of the cover is visualized in figure 1.

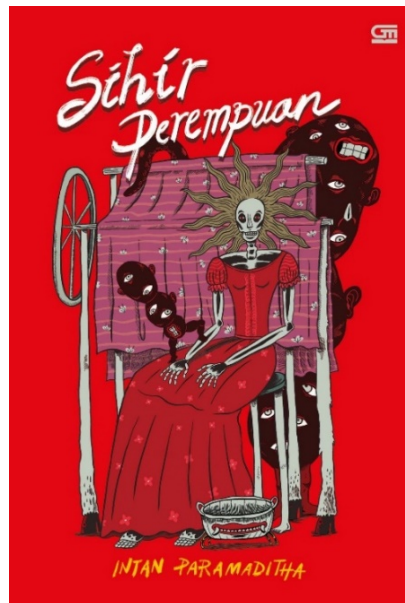


Figure 1. Cover of Women's Magic Book by Intan Paramadhita.

Figure 1 displays irrationalism, as a form of magical realism that successfully disrupts the reader's logic. The cover of the book *Female Magic* gives birth to the reader's imagination about the intersection of logic between the realm of the world and the unseen, which results in doubts about reality / reality [48], [49]. Through the cover image, the reader will find irregularities and be confused by the logic of the characters and the background of the story. With recognition through her physical form, there is a female creature wearing a long dress with a helpless condition and only has a body with the rest of her bone skeleton. Then, it was seen that there were a number of creatures with a terrifying appearance. For this, it seems that women are the preferred aspect in early visualization. There is a suggestion that the magical reoriginalism on the cover of the book represses women's inferiority, which will build the nuances of gender myths in the narrative plot.

In addition, in the context of the relationship between humans and astral beings in the cover image, there seems to be an influence of Javanese community culture that astral beings can interfere with human life. Disturbances of beings are usually caused by human actions that make astral beings uncomfortable with the situation at hand. For this reason, there is an assumption that the supernatural creature in the cover is a ghost that disturbs women's lives. Meanwhile, the red background can be hinted at as a supernatural realm that causes obscurity and collision between the real and unseen worlds. It is related to nature and its contents that surpass the ability of human thinking in general [50], [51], fight real events in everyday life and make a person unable to think normally. Thus, the power of magical realism on the cover of *Women's Magic* lies in the relationship formed in such a way that the real world and the supernatural world look very close to each other, even to the point of merging.

3.1.2 Dark Spinner Short Story Cover

On the cover of the short story *Dark Spinner* depicted there are two female beings who come from two different worlds. One of them can be described as a supernatural being, and the other as a human being who is standing pensively as if waiting for someone's arrival. The two are in one room full of mystery, an attic house with all its dark secrets. An overview of the cover is visualized in figure 2.



Figure 2. Cover of the short story *Dark Spinner* by Intan Paramaditha.

The oddity in figure 2, there is doubt because the nature of the elements of Magical Realism can disturb the reader's logic because of the intersection of meaning between astral beings and humans, resulting in a collision of reality and imaginary [21], [52]. With recognition through her physical form, there is a female creature sitting on the table. The creature is interpreted as an astral form because its form is not vague, only recognized through its shadow. The creature can be interpreted as a female creature because it has long and loose hair. Based on this, there is knowledge and culture of Javanese society that the form of astral beings can be in the form of large black shadows and not visible in their original physical form. Sometimes even the identity cannot be recognized, whether female or male. Then, there was another creature behind. The creature is interpreted as a human who is standing facing backwards. Defined as a woman (human), because she has curly and loose hair and appears to be wearing patterned clothes, her body shape can also be seen clearly. Then the cover of the story is made in a monochrome style. Because it is hinted at as an empty, tasteless, lonely, and empty atmosphere. Based on this, the power of magical realism in the cover of the short story *Dark Spinner* lies in the very close relationship between reality and the imaginary [53], [54] thus causing a clash of the real and unseen.

3.2 Magical realism in the text of the story

One of the short stories that tells about magical realism is a work from Intan Pramaditha entitled "*Dark Spinner*" which tells about a unique and unusual phenomenon, by raising the story of a woman's life. The *Dark Spinner* is a story about a disobedient and rebellious woman [55], [56]. Women have their own dark side and have their own way of holding back or showing it [57], [58]. How they respond to power, arbitrariness, traditions / customs, to rules that limit their freedom. How they behave in the midst of circumstances that demand a choice, to do or not to do something that should be done. As well as how and what causes them to become disobedient. In addition, through a short story entitled *Dark Spinner* Intan Paramaditha emphasized that being a woman is a very special thing, fascinating, and certainly able to bewitch anyone. The tense dark nuances and sweet feminist story are able to make the reader sink into the sea of stories. The topics and issues raised in this story are somber, yet very close to the conditions around us, whether we realize it or not (it has happened in the past, or recently, or even now is being experienced).

The *Dark Spinner* is one of 11 short stories in the short story anthology book entitled *Women's Magic* which depicts magical stories, such as ghosts that terrorize humans, very sad childhood tales, legendary local myths, and various stories full of blood. In some parts of the story, Intan Paramaditha often presents a female ghost. There is a story about a long-haired ghost who lives in the attic and is spinning blankets for his lover, a

vampire who is always thirsty for blood. The beautiful doctor who unknowingly turns himself into a ghost, the terror that always appears in the house during photo shoots, the ghost who licks used pads, and the amazing legend of the queen of the South Beach. Despite having the form of ghosts, these women are here to provide lessons for life. Not only the horror sensation that arises when reading the story of this story, but also the reader will be taken to the deepest side of humans, even their presence is also the result of human actions. If man behaves well, then he will receive all good things [59], [60]. If humans have bad behavior, then the reciprocity obtained will be bad [61], [62]. Women's Magic brings a reality that collaborates between real life, fantasy, and the supernatural that are connected into a story that seems real. This book cultivates the genre of horror, myth, and old stories with a feminist perspective. In the process of data analysis, data findings in the study were targeted at Wendy B. Faris's theory which was grouped into four categories, namely: 1) Irreducible Elements, (2) Phenomenal Worlds, (3) Unsettling Doubts, (4) Merging Realms. Aware of Faris's version of indicators of magical realism (2004), So in this study the data are displayed sequentially in the following four aspects.

3.2.1 Irreducible Element

Irreducible Element is a part that cannot be reduced / described in reality [47], [63], [64]. Magical elements in the Irreducible Element aspect are classified into four categories, namely those derived from magical objects, magical sounds, places where magical events occur, and character characteristics that have special abilities that cannot be understood by logic [65], [66]. In the short story *Dark Spinner*, the Irreducible Element is influenced by the cultural aspects brought by the author in imagining the story. The findings on Irreducible Elements are described in Table 1.

Table 1. Irreducible Elements in the short story *Dark Spinner*.

No	Data	Cultural Influences	Code
1	<i>There was a child's scream. The captive daughter of pirates and knows the secret of the greatest treasure of the century</i>	Javanese Culture	PK.02/IE:01
2	<i>The room was dark, if you lit a candle you would see a human corpse hanging stiffly</i>	Javanese Culture	PK.02/IE:02

Information:

IE: *Irreducible Element*

PK: *Dark Spinner*

Based on table 1 data, the Irreducible Element element in the short story *Dark Spinner* arises because of Javanese cultural factors/beliefs that are the source of the author's imagination. In this case in the PK.02/IE:01 data, the Irreducible Element aspect is shown when there is an imagination that there is a cry of a princess who is being held captive. He learned about the secret of the greatest treasure. This event is included in the irreducible element because it is told that the cry of a princess is actually a mystical voice that is a whisper from a ghost trapped in the attic of the house. The sound can be heard because of the strong imagination of the main character who always guesses the existence of a mystical creature that is the mystery of the attic of his house. Imaginative power can be carried all the way to the subconscious, resulting in the sound actually appearing. The power of imagination can create an impulse for supernatural beings [8], [67] So there is a whisper of voice into the human ear (the main character in the story). The same thing is also illustrated in the data PK.02/IE:02, about the events in a dark room full of mysteries and it is known that the room holds a hanged corpse. This incident is included in the Irreducible Element because it includes a magical place evidenced by the existence of a morgue with unusual conditions, all corpses in a hanging position. For this, the short story *Dark Spinner* not only features Irreducible Elements, but the magical narrative that is built in the structure of the story can have a traumatic effect on the reader.

The Irreducible Element aspect is influenced by cultural factors, namely in the culture / beliefs of the Javanese people. Astral beings can disturb human peace, one of which is with a mystical sound that is often heard with whispers or even shouts. In the view of Javanese people, when one thinks of the arrival of supernatural beings, it can attract energy for supernatural beings to approach because they feel the energy that seems to call [68], [69]. Therefore, when someone imagines the arrival of supernatural beings, even to disturb the mind and enter the subconscious, it is believed that later supernatural beings will really approach. This shows how important it is to believe in irrational and mystical events in Javanese culture, many of which are associated with supernatural causes [70], [71].

3.2.2 Phenomenal World

The second characteristic of magical realism is the phenomenal world. Berger & Luckmann (2023) Interpreting the phenomenal world here as an empirical world that can be tested for truth, what is presented has a reference to the real world or the life experiences of many people. The detailed description of the phenomenal world in magical realism distinguishes it from fantasy stories and allegories [73], [74]. The phenomenal world is part of the real preventing a work of fiction from becoming a form of fantasy fiction that soars away from the real world completely [75], [76]. In the short story *Dark Spinner* The phenomenal world that exists manifests in two categories, namely phenomenal world objects, and phenomenal events. In this discussion, the three categories of phenomenal worlds are limited to the representation of phenomenal worlds that play an important role in building story conflicts. The findings about the elements of the Phenomenal World are described in Table 2.

Table 2. Phenomenal World in the short story *Dark Spinner*.

No	Data	Cultural Influences	Code
1	<i>He roamed the forest looking for a golden-haired lion. It is said that it is a treasure that makes its owner rich.</i>	Javanese Culture	PK.04/PW:01
2	<i>The little animal begins to get restless</i>	Javanese Culture	PK.04/PW:02

Information:

PW: *Phenomenal World*

PK: *Dark Spinner*

Based on Table 2 data, there is a narrative that includes several aspects of the Phenomenal World related to cultural influences. PK.04/PW:01 data were obtained by leaning research on phenomenal events in the story. Phenomenal events are presented to reinforce the realist element of the story. This data shows the existence of fantasy events that occur in the real world. In the short story *Dark Spinner* there is a golden furry lion that is sought after in a forest and is believed to make its owner rich. This shows that there is a connection with something extraordinary in reality, a miraculous event that cannot be digested by human logic [77], [78]. If it is associated with Javanese culture and the reality that people believe, there is a similar story, namely in the Ramayana story, in the story it is explained how easy it is to lure and entangle the heart of Dewi Sinta to enter into danger by relying on the Golden Deer [79], [80] which is an attempt to babble him on a kidnapping mission. Golden yellow antelope is believed to be different from the usual antelope, because it can cause vigilance and even shake one's faith [81], [82].

In this case, PK.04/PW:02 data were obtained by relating phenomenal characteristics in the story. The data tells of a small animal that began to get restless. This is an irrational occurrence because animals can have human-like characters and gestures, suggesting a clash between reality and the imaginary. This inequality cannot be digested by the mind because in the real world there are no similar events found in the story. However, if it is associated with the culture / beliefs of the Javanese people, animals can give a sign and carry a message that must be conveyed to humans, namely by giving signs in the form of unusual movements [83], [84]. And it is believed by the community that the animal is experiencing anxiety and hints at the coming of a disaster or calamity. For example, a crow passing over a house, flying around the side of the house as if agitated while echoing its chirping, people believe that the arrival of a crow is a sign of someone's death. So, the element of Phenomenal World can be found in the short story *Dark Spinner* with cultural influences, there are extraordinary events and do not enter logic but have ties to existing reality so that they are not separated from the fantasy world and not out of reality [85], [86].

3.2.3 Unsettling Doubt

Kuncara & Astuti (2021) Explains that before the reader categorizes elements in the novel as irreducible, it is likely that the reader has doubts about two conflicting understandings of events. Unresolved doubts that occur when going to select text into irreducible elements [88], [89]. Because of the encounter between reality and magic, it can cause doubts for the reader. It seems that thrilling, tantalizing, scary, charming things can appear, which then form a doubt whether real or unreal [90], [91]. This doubt arises from the clash between the rational and the irrational, logical and illogical, between the cultural system in the narrative of the story and the cultural system of the reader [92], [93]. This doubt is attributed to the implicit clash of cultures in narratives because belief systems differ, some readers in some cultures will be hesitant to categorize them, depending on their own narrative beliefs and traditions [10], [94]. The short story *Dark Spinner* was intended by Intan Paramaditha for adult consumption. Readers will at least experience doubts when facing a number of characters that Intan

Paramaditha appears in her writing. The Unsettling Doubts aspect will be experienced by readers when following the story journey in each existing short story title. The findings on the element of Unsettling Doubts are described in Table 3.

Table 3. Unsettling Doubts in the short story Dark Spinner.

No	Data	Cultural Influences	Code
1	<i>Beautiful women turned scary. Her lover's man shouted. Her beautiful ghost turns into an ugly creature.</i>	Javanese Culture	PK.04/UD:01
2	<i>Female Ghost is sad, must be let go of the lover.</i>	Javanese Culture, Religion	PK.04/UD:02
3	<i>Ghosts change form during the day, when mingling with humans.</i>	Javanese Culture	PK.03/UD:03
4	<i>Ghosts make noise, disturb the peace of man</i>	Javanese Culture	PK.05/UD:04

Information:

UD: *Unsettling Doubts*

PK: *Dark Spinner*

Table 3 shows that there is a relationship between aspects of Unsettling Doubts and cultural influences in the short story Dark Spinner. The PK.04/UD:01 data shows that the female ghost meets the man (human) who is her lover. The man was shocked because the lover he loved turned into a terrible ghost at night. Based on this, it can be said that there is a clash between something rational and irrational so that it raises doubts for the reader and arouses the reader's imagination because it turns out that supernatural beings and humans can meet directly. The man (man) does not realize that the beautiful woman who is his lover is a ghost. How can a human being not realize when side by side with an invisible creature that turns out to be incarnate. This is similar to PK.03/UD:03 data that ghosts can change form during the day and interact directly with humans. Then it can create anxiety for the reader because magical things coexist with something realist. In addition, PK.05/UD:04 data was obtained due to a clash between the cultural system in the narrative of the story and the cultural system of the reader, causing doubts. The short story Dark Spinner also features stories about ghosts who make noise by disturbing humans. In this case, the ghost is an element that cannot be deciphered in reality because it cannot be touched, and cannot be seen except for people endowed with supernatural knowledge [95], [96]. This data shows that ghosts have special abilities that are incomprehensible to the reader's logic.

In contrast to PK.04/UD:03 data, it is interpreted that doubts arise due to the similarity of characters between supernatural beings and humans. The characters are presented to reinforce the realist element of the story. The character appears in the female ghost character and her lover (human) man. All of these fictional characters have references in the real world. People still believe that ghosts can have affection for humans and that the two can coexist [97], [98], is associated with the belief of the Javanese people that it is not uncommon to find someone who has a relationship with astral beings, Wrightsman (1992) have assumptions that explain the characteristics if someone is liked by supernatural beings, including (1) the back often feels sore and heavy, (2) astral beings are present in dreams regularly, (3) have a body with a faint red aura. In line with this reality, female ghosts (kuntilanak) are considered as creatures that can put their hearts on humans. Based on the incident that existed in the community that there was a case of a man named Nano from Surabaya claiming to be married to kuntilanak. This fact certainly has a clash with human reasoning in general.

When associated with religious knowledge, especially Islam believes that jinns also have Sayahwat and can fall in love with humans [100], [101]. Therefore, humans are very likely to be loved by jinns, and ultimately the body of someone who is liked will be possessed by jinns [102], [103]. Shaykh al-Islam Ibn Taymiyyah in "Majmu' al-Fataawa" also says, *jinns penetrate into the human body, sometimes because of shahwat, lust, or falling in love*. As it happens between man and fellow man. This data is included in the element of Unsettling Doubt which can create anxiety for readers.

3.2.4 Merging Realms

According to Faris, (2004) In Merging Realms, the magical world (which is related to traditional beliefs) merges with the real world (related to modern). Faris explains that ontologically, in the text he integrates magic and material, while in general he combines realism and fantastic. The combination of realistic and magical nature takes place inside the attic of the house. In the short story Dark Spinner tells the story of a long-haired female ghost living in the attic of a house that always sits in front of a spinner. The attic under the house is very hidden, the room is covered with thick dust and rarely touched by anyone. Findings on merging realms are described in Table 4.

Table 4. Merging realms in the short story Dark Spinner.

No	Data	Cultural Influences	Code
1	<i>Bayi menangis merasakan kehadiran hantu. Pemuka agama sibuk mengusirnya.</i>	Javanese Culture, Religion	PK.05/MR:01

Information:

MR: *Merging Realms*

PK: *Dark Spinner*

The data in Table 4 illustrate an example of merging realms in the short story Dark Spinner. In this quote, an example of merging realms can be seen in PK.05/MR:01 data, namely the incident of a female ghost who is angry by making noise in the community, and religious leaders take part in handling it. The data shows the interaction between supernatural beings and humans, being a collaboration between the real world and the unseen as a form of Merging Realms. The existence of a direct connection between ghosts and humans is shown in the example of a story quote that babies can feel the presence of ghosts, and religious leaders who are exorcising ghosts. It shows the chaos of time, space, sacral identity towards time, space, and routine identity. When associated with cultural influences, namely Javanese culture / beliefs, ghosts can disturb human life if they have great power to rebel because they are based on revenge and anger against humans [104]–[106]. Usually, ghosts who have long been spirits are people who died in ancient times, carrying messages and carrying out a mission that requires them to interact directly with humans.

The findings of data about Merging Realms in the short story Dark Spinner show the existence of cultural factors, which come from Javanese culture / beliefs and Islamic beliefs. Now the community also still adheres to Javanese culture, it is believed that ghosts can have great power to carry out rebellions by disturbing human life because of the grudges and wrath that must be conveyed. These events can usually be carried out by astral beings who have died long ago and are believed to carry influential messages for humans. In addition, the community also has a belief that ghosts often disturb a baby, therefore Javanese people believe that before night a mother must hold her baby so as not to be disturbed by astral beings. Then, when viewed from the beliefs of Islam, jinns and demons like to disturb humans and hinder the process of worship. Therefore, there are teachings from the Quran to prevent Satan's interference including multiplying dhikr, reading surah Al-Baqarah, praying when you want to do everything, and keeping the house clean. In addition, there are also special prayers to drive away jinns, usually performed by religious leaders [107], [108]. The Merging Realism aspect in the short story Dark Spinner is able to raise the theme of the story by blending cultural and spiritual perspectives as a medium to connect a form of reality and the imaginary.

3.3 The Value of Religious Education

Value is an inherent standard of human beings that should be maintained as a being that has a distinctive character that distinguishes it from other creatures [109], [110]. Human beings can form inherent values in themselves because they have their own distinctive characteristics derived from behavior, reason, morals, ethics, and conscience [111], [112]. Then, education is defined as an effort to provide teaching and guidance to others in order to be able to place values in life [113], [114]. Meanwhile, religious is a person's relationship with God, which contains religion and has spiritual ties [115], [116]. Thus, the value of religious education is the standard that exists in man to provide teaching and guidance to others related to spiritual aspects by involving man's relationship with his God.

In the short story *Peminspin Gelap*, Intan Paramaditha brings the story in a mystical form and relates a lot to astral figures and includes Javanese mythology and culture. Intan Paramadhita is considered a writer who expresses a lot of his work in the horror genre by giving birth to many themes that raise the literature of magical realism. In the short story *Dark Spinner* Intan Paramadhita takes the reader to explore more deeply and participate in the mystical world, thus making the reader seem to believe in the existence of supernatural beings in life. In this case, the relationship of reality with the imaginary is very close, so that the real world and the supernatural world look very close to each other, even to the point of merging. In relation to the short story *Dark Spinner* can be found, the value of religious education can be found which is believing in supernatural beings that coexist with humans. As explained in Islam that humans must believe in the existence of supernatural beings as one form of God's creation. This is in accordance with what has been written in the book of the Quran that Allah created jinns and humans only to worship Him, namely in the Quran surah *Az-Zariyat* verse 56 [117], [118] which means, *I did not create jinns and men but that they might serve Me*. So, with the birth of the short story *Dark Spinner* makes readers more convinced and believe in religious teachings that there really are supernatural figures even they live side by side with humans.

The short story *Peminspin Gelap* also relates the story to Javanese culture and beliefs, namely when at night the ghost of the woman disturbs and disturbs human life, the babies are anxious when they feel her arrival. This is in accordance with Javanese culture, that ancient parents thought that when approaching maghrib all doors and windows must be closed, small children must be at home, babies must be held and close to their mothers because when it is approaching night the ghosts will come out to disturb humans [119], [120]. Now it has developed into a myth in society because there are those who believe but not a few also ignore. This is in accordance with the teachings of Islam in the shahih hadith of the companions of Jabir bin Abdillah which explains that the Rasulullah SAW said, *If it enters the evening – or early evening – then detain your children because Satan is roaming at that time. If it is past a moment from the beginning of the night, you may let go of your children. Close the doors and call on the name of Allah because Satan cannot open closed doors* [121], [122]. For this reason, we as humans should always be aware and vigilant in order to be protected from the temptation of jinns, namely by making dhikr, taking refuge in Allah and deepening religious knowledge so that we can understand the provisions set by Allah. In addition, we need to obey parental advice, not just be dismissed as a myth. Based on this, the short story *Dark Spinner* carries a mystical story that can provide implied education about religious science for readers. The value of religious education can be found because of the collaboration between supernatural things and a reality that exists in society which is then interpreted from a spiritual aspect.

4 Conclusion

The short story *Dark Spinner* is a work of art that arises because of the processing of human thoughts and feelings with beautiful language and has a deep message. The short story *Dark Spinner* contains a collection of short stories depicting magical stories. The topics and issues raised in this book are somber, yet very close to the conditions around us, whether we realize it or not (it has happened in the past, or just now, or even now being experienced). This book cultivates the genre of horror, myth, and old stories with a feminist perspective. For this reason, the representation of female mystical figures is an important subject for scientific argumentation, assuming that the spirit of feminism is not merely a human reality, but also an astral being.

Female Magic carries a reality that collaborates between real life, fantasy, and the supernatural that are connected into a story that seems real. It has a relationship with life in Javanese society. Javanese cultural experiences of irrationality and the supernatural were an important source of inspiration that had a great influence on creating literature with the genre of magical realism. Similarly, the narrative of two realities fused between fact/fiction, real/occult, human/jinn is a dualism that breaks the boundaries of logic. But behind that, the reader gets a very important message that the fictional reality in the *Dark Spinner Short Story* brings the reader's imagination to a story that seems real. Thus, the fusion of realism and magic, with human and jinn characters, can provide the reader with important insights into spiritual values, namely about the relationship between humans and jinns as taught in religion. An important implication of this research is that the *Dark Spinner Short Story* can engage in scholarly discussions about literature, social, gender, and theology in a broader context.

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