

Students' Perceptions Of The Value Of Local Wisdom Short Story Environment Forest Destruction Prohibition Of Indonesian Weekly Newspapers

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Abstract. The purpose of this study was to explore the value of local wisdom contained and students' perceptions of the value of local wisdom in the short stories of the Indonesian weekly newspaper. The research method used is a mixed -method quantitative qualitative research. The population is the Department of Indonesian Language and Literature. The students who were the research samples were BSI students, Makassar State University registered 2018 in 2019/2020 academic year at FBS, UNM totaling 30 students. The research period was eight months from February to September 2020. The data obtained were transcribed using an ecocritical approach. Furthermore, the data were analyzed qualitatively using the NVivo 12 Plus application. The contents of this short story reveal types of local wisdom, namely: customary deliberations when something is to be decided, forest waqf, obeying the rules agreed upon by custom, and cooperation. Environmental phenomena are found in short stories, namely: pollution, wilderness, natural disasters, dwelling settlements, animals, and global warming. In general, students perceive the short story The destruction of the Prohibited Forest positively and accept the forbidden forest short story as reading material that is useful for building characters that care about local wisdom and care for the environment. They gave responses related to the acceptance of the short story about the destruction of prohibited forests, namely the importance of obeying customary rules, learning materials in schools and colleges, ecocritical teaching materials, violating customary rules causing disasters, customary deliberations, and preserving flora and fauna.

Keywords: Perception, local wisdom, short stories, and NVivo 12 Plus

INTRODUCTION

The Indonesian weekly newspaper which consists of various national newspapers in Indonesia, such as Media Republika, Kompas, Suara Merdeka, Jawa Pos, Koran Tempo, and Media Indonesia publish short stories online every Sunday. Also, many local newspapers in Indonesia publish short stories every week, including Padang Ekspres, Solo Pos, Medan Post, Rakyat Sultra, Fajar, and Tribun Timur. The themes highlighted by the authors in the short stories are very diverse, including, the environment and the Covid-19 pandemic. Among the short stories published every week, there is very few local wisdom related to environmental preservation such as forest preservation. Short stories that have the values of local wisdom education in environmental preservation are very appropriate to be used as teaching material in

schools and colleges to foster student and student attitudes towards caring for the environment.

One of the Indonesian weekly newspapers that raises local wisdom related to forest conservation is Koran Republika, a short story written by Bahagia on the January 19, 2020 edition entitled The destruction of the Prohibited Forest. The authors of this literature have played an important role in environmental conservation by raising environmental issues. This can be seen from various experts who criticize literary works with an ecocritical approach, including: [1]; [2]; [3]; [4]; [5]; [6]; [7]; and [8].

Research [1] found that students can show a more caring attitude towards the environment. Furthermore, [2] finds elements of cultural ecology, authors who link literature with customs, and the relationship between literature and beliefs myths in short stories. Sundanese short stories by [3] have ecological value. Subsequent research on the novel Smoke Cloud Fire by Korrie Layun Rampan which describes: the relationship between characters and the natural environment; forms of environmental damage; and the relevance of research results to literature learning in secondary schools [4]. Short story research by linking local wisdom which conveys criticism of natural management which is oriented towards production forests [5]. Research [6] in the novel Smoke Cloud Fire by Korrie Layun Rampan describes the value of environmental wisdom derived from Gifford's pastoral aesthetic principles regarding the human foundation in preserving nature in terms of respect, responsibility, solidarity, compassion, and concern for nature, as well as not disturbing. natural life.

Ecocritic theory based on Bronfenbrenner's ecological theory with microsystems in Beruk's novel [7] found that parents, peers, teachers, and the environment influence the character and character of children. Ecocritical research on urban phenomena, such as sanitation problems, pest control, pollution, and spatial separation in cities [8].

From the various articles, the authors have not emphasized their study of the values of local wisdom in environmental short stories and students' perceptions of environmental short stories that have local wisdom values. The problem of this research is the number of short stories published in Indonesian weekly newspapers, making it difficult for students to choose short stories that have local wisdom values and environmental awareness that are relevant to teaching materials in schools and colleges. The purpose of this research is to explore the local wisdom of the short stories of the Indonesian weekly newspaper " The destruction of the Prohibited Forest " by Bahagia and students' perceptions of the short stories. "

LITERATURE REVIEW

Environment and Literature

Research on environmental studies in the short story The Destruction of Prohibition Forest uses the ecocritical concept of Garrard covering six aspects,

namely: 1) pollution, 2) wilderness, 3) natural disasters' apocalypse ', 4) dwelling settlements, 5) live' Animals', and 6) earth 'the Earth' [9]. Ecocritic investigates ecological values and their relationship with humans, such as gender, ethnicity, and race [9]. Ecocritic outlines human perspectives on pollution, forests, natural disasters, settlements, animals, and the earth. In the case of pollution, [9] said that pollution will occur when a substance is excessive in one place. Examples of humans using toxic substances in everyday life, such as motorized vehicles, garbage in rivers, and others. Wild forests as constructions that are mobilized in terms of protecting habitats and other types of creatures from being polluted by external influences, such as urban pollution. Natural disasters occur due to conflict between humans (individuals and groups) and nature which results in an environmental crisis. The settlement is a human settlement that occurs in the long term and implies various things in it such as ancestors, death, rituals, life, and work. The settlement model is referred to as georgic. The concept of "animal" is a representation between humans and animals itself in terms of the rights owned by living things/animals and their relationships with humans. Earth is a dominant transformation from the lowest level (land) to a higher level (biosphere).

Local Wisdom

Local wisdom is an idea, value, or view of a place that has a wise and valuable character that is followed and trusted by the community in that place which is followed from generation to generation [10]; [11]. The term local wisdom consists of wisdom and local. The word "wisdom" means wisdom while the word "local" means local. Local wisdom is understood as a human effort to use his mind (cognition) to act and behave towards something, object, or event that occurs in a certain space [12]. Local wisdom relates to teaching materials that have local significance and are related to the systems and needs of human life. Local wisdom as a social relationship and kinship system is implied in an atmosphere of unity of tolerance and togetherness that is manifested in real life [13]; [11].

Perception

Perception is an association of an entire object as a collection of sensations experienced and then responded to by memory. Associations transform objects into sensory signs and perception into analog modes of cognition by reading. For example, William James described the principle of sensation as a sign for his colleagues [14]. The effects and affective of racism and racism related to visibility and how educators support and nurture the role of children as aesthetic critics and critical readers of books that present racial imagery and representations such as the case of African-American children [15].

Perception is a human expression of all things in society as a way of realizing feelings or thoughts about everything in society. One's perception plays a role in self-actualization [16]. Self-perception is very influential because of its ability to explain how people develop self-knowledge of behavior even when there is an

inconsistency between previous beliefs and behaviors. Self-knowledge is the basis for the formation of values, preferences, and attitudes [17]. The impression that is strengthened by looking at the sociopolitical context of the translation and the translator's biographical background is closely related to interpretation and perception [18].

RESEARCH METHODS

This study focuses on the value of environmental education and local wisdom in the Indonesian weekly edition of short stories and students' perceptions of environmental short stories that have local wisdom values. This research is mixed-method research. The source of research data is in the form of online soft short stories, the play on Hidup.com. Koran Republika, author of the January 19 edition of Happy, entitled The Destruction of Prohibited Forests and a questionnaire circulated online. The validation of the researcher for the instrument includes the validation of qualitative research methods, namely: mastery of the insights of the field under study, the readiness of the researcher to the object of research. The population is the Department of Indonesian Language and Literature. The students who were the research samples were BSI students, Makassar State University class 2018 even semester 2019/2020 at FBS, UNM totaling 30 students. The study period was eight months from February to September 2020. The data obtained were transcribed and analyzed using an ecocritical approach [9]. Furthermore, the data were analyzed qualitatively using the NVivo 12 Plus application.

RESULTS AND DISCUSSION

The forbidden forest is a weekly online short story from Koran Republika which tells the traditional leader Pak Maskur who always maintains customary leaders, customary deliberations, mutual cooperation, and forest waqf as local wisdom to maintain the prohibited forest in the upstream rivers around his village. People who are going to take something or enter the forest area must ask for permission from Pak Maskur as the customary leader. However, the economic problems that hit the local population who find it difficult to make ends meet forced them to violate customary rules. They looted the contents of the forest and the life of the ecosystem in the pond located in the forest area, causing the area to suffer from landslides and the surrounding residents experiencing floods. Eventually, the area was converted by entrepreneurs into vegetable plantations so that water absorption was reduced. When the dry season causes drought and extreme heat because there are no more trees around the village.

The short story Musnahnya Hutan Larangan has local wisdom values and environmental values so that students have a positive perception of the acceptance of the short stories, as shown in the picture 1. below.

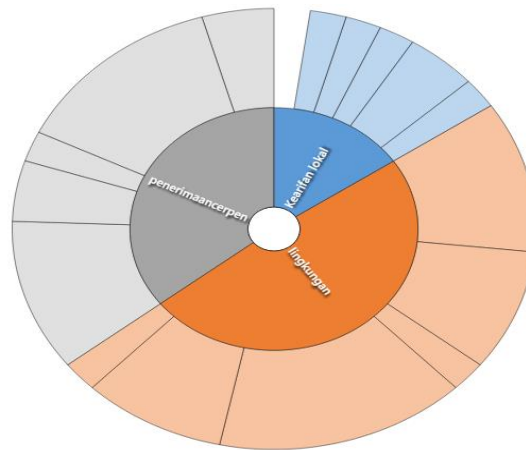


Fig.1 Perception and reasons for acceptance of short stories, local wisdom and, environment phenomena

The contents of this short story reveal types of local wisdom, namely: customary deliberations when something is to be decided, forest waqf, obeying the rules agreed upon by custom, and cooperation. These types of local wisdom can be described one by one below.

Costumary Deliberation

In this short story everything that will be decided will be held in a meeting by the traditional leaders. The meeting is chaired by a customary leader who is attended by other traditional leaders. All forms of decisions are made based on deliberations or meetings of traditional leaders. Examples of short stories excerpt below.

"Salah satu poin aturan itu paling ketat. Yaitu, setiap orang tidak diperkenankan untuk mengambil satu pohon pun, ikan dan udang pada lubang. Rotan di hutan juga harus izin dulu kepada Datuk Labiah, kakek Pak Madzkur" [19].

One of the points of the rule is the strictest. That is, everyone is not allowed to take a single tree, fish and shrimp from the bottom. For rattan in the forest, you have to get permission from Datuk Labiah, Pak Madzkur's grandfather

Forest Waqf

The contents of this short story put forward the term forest waqf which is a form of local wisdom that has been applied in that place from generation to generation. No person owns the forest area but it is the area that has been donated to the surrounding population. All residents become the owners of the forest with the emphasis that every time they enter the forest area which is a forest waqf, they must have the permission of the customary leader. Examples of short stories below.

"Bagi Pak Madzkur, kerusakan Hutan Larangan sulit dihentikan karena dia sendiri tidak memiliki tanah tersebut. Kawasan itu tergolong wakaf hutan pada zaman Datuk Labiah" [19].

For Pak Madzkur, the destruction of the Prohibition Forest is difficult to stop because he does not own the land. This area was classified as a forest waqf during the Datuk Labiah era "

Respect for Leaders, Customary Leaders

Local wisdom in this short story is that the residents of the community are very obedient to their leadership. They respect and obey the rules set by the customary leader. Examples of quotes in the short stories below.

"Pak Rahmat tahu betul, kalau acara tidak lagi dilanjut sebagai tanda pemimpin telah marah besar. Semua orang bubar [19].

"Pak Rahmat knows very well that the event is no longer being continued as a sign that the leader is angry. Everyone disbanded."

Customary Rules

This short story pays close attention to the established customary rules. The residents must not violate these rules.

"Pada aturan adat, seluruh isi Hutan dan Lubuk Larangan harus izin dulu kepada ketua adat saat ingin mengambil manfaat," kata Dadan meneruskan keluh kesahnya[19].

"In the customary rules, all contents of the Forest and Lubuk Larangan must first permit the customary leader when they want to take advantage," said Dadan, continuing his lamentation.

Mutual Cooperation (Gotong Royong)

This short story highlights the life of cooperation as a form of local wisdom that is maintained by residents who live around the prohibited forest area. The community helps each other and works together when there is something to be done. For example, animal evacuation, facing floods, and others. They work together which is known as *gotong royong*. Examples of short stories excerpt below.

"Gajah terperangkap di lubuk larangan" "Warga ramai-ramai mengevakuasi gajah dari lubuk tersebut." Sebab hewan itu tidak bisa lagi keluar" [19] .

"Elephants are trapped in the depths of the ban." People are busy evacuating elephants from the hole. " Because the animal can no longer come out "

Local wisdom in this research shows that customary rules and customary deliberations are carried out from generation to generation as stated [10]; [11] that local wisdom is an idea, value or view of a place that has a wise and valuable character which is followed and believed by the people in that place which are followed from generation to generation. Human efforts to use their thoughts (cognition) to act and behave towards something, object, or event that occurs in a

certain space [12]. The local wisdom in this short story is a habit of the local population for the needs of the preservation of the surrounding forest [13]; [11]. Local wisdom in this short story is more dominated by customary regulations and customary deliberations. This can be seen in the figure 2 below.

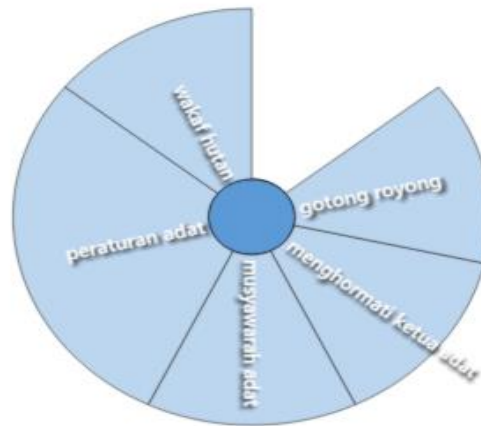


Fig. 1 local wisdom value

Environment

The short story The destruction of the Prohibited Forest has environmental phenomena related to forests, pollution, disasters, nature, human settlements, animals, and global warming according to the concept [19]. The details can be seen in the description below.

1. Wilderness

Forest is the main problem that is expressed in the short story written by Bahagia. Forest is an area that becomes a buffer for natural disasters around settlements and becomes the source of life for residents around it. The forest in this short story is nicknamed the prohibited forest because the population cannot carelessly enter the prohibited forest area to exploit the contents of the forest. However, in another part of the short story, it is stated that the forest that was previously a prohibited forest and must have the consent of the customary leader when entering the forest area has turned into a forest exploited by the people. The forest has been converted by the company into a vegetable garden so that it threatens floods and landslides for the surrounding population. Example of a quote in a short story.

"Aku sungguh sedih hari ini. Sebab, Hutan Larangan dan Lubuk Larangan sudah mulai habis dijadikan kebun dan ladang serta perkampungan baru." "I'm really sad today. This is because the Larangan and Lubuk Larangan Forests have started to run out into gard."

Kawasan Larangan termasuk warisan nenek moyang kita tempo dulu. Hutan Larangan ini sebagai daerah penyangga pada hulu sungai sehingga air hujan tidak penuh masuk ke sungai[19]. The Prohibition area is part of the legacy of our ancient

ancestors. The Prohibition Forest acts as a buffer area upstream of the river so that rainwater does not fully enter the river.

2. Pollution

The massive destruction and burning of forests have plagued the surrounding residential areas with smoke pollution. Examples of short stories citation below.

Semua berlari menuju asap-asap itu. Terlihat dari kejauhan, kobaran api begitu ganas melahap seluruh hutan. Ha'nya dalam dua jam saja, hutan seluas 30 hektare itu hangus terbakar. Bukit asap gundul tampak dari jarak jauh [19]. All ran towards the smoke. Seen from a distance, the flames were ferociously devouring the entire forest. In just two hours, the 30-hectare forest was burned down. Barren smoke hills visible from a distance.

3. Natural Disasters

Natural disasters always threaten the people around the prohibited forest area because the prohibited forest has been exploited by the people. Trees aged a century, 80 years have been cut down and sold. This area was converted into a plantation by the company. Examples of citations below.

"Floods and landslides have wiped out this village. Water like free fall into new rivers that are frightening to humans. echoed shouts of "Allahu Akbar! Allah is the Greatest!" There are howls for help everywhere. All people were buried in the village area [19] "

4. Dwelling Settlements

The area around the forbidden forest has been used by the residents for a residence. The area that was supposed to be a forest area was converted into a settlement. Examples of citations below.

"Kemudian dia menipiskan lagi bayangan muram itu dari benaknya. Sebab, apa-apa yang dipersepsikan bisa terjadi pula pada zaman kini. Dia melihat, warga masih banyak berada di bawah kaki bukit, di pinggir sungai, di gunung-gunung gundul" [19]. Then he thinned the gloomy image again from his mind. Because anything that is perceived can also happen today. He saw that many residents were still at the bottom of the hill, along the river, in the bare mountains "

5. Animal

Animals living in the prohibited forest area have their lives pressed because the local people have exploited the forest and have killed and cultivated the forest for plantations, animal life in the restricted forest area. And out into the township area looking for prey. The goals inhabitants who are victims of wild animals. Examples of citations below.

"Ada hewan ternak warga yang dimangsa ular piton besar—berukuran panjang tujuh meter. Kalau tidak warga tertimbun, ternak dimakan hewan liar" [19]. There is local livestock that is prey on by large pythons — measuring seven meters in length. If the residents are not buried, the livestock will be eaten by wild animals "

"Ditemukan pula ceceran tulang-belulang manusia, mulai dari tulang kaki, tangan, tengkorak. Semua rusak. Bercak darah pun berceceran di sekitarnya. Beberapa warga sempat mengikuti ke mana arah dari tulang-belulang itu sehingga diketahui, pelaku kejahatan itu: harimau buas[19]. " "We also found scattered human bones, starting from the bones of the legs, hands, and skull. All broken. Blood spots were splattered around it. Some residents had followed the direction of the bones so that it became known, the perpetrator of the crime: a wild tiger .

6. Global Warming

In this short story, it is clear that there has been global warming, namely the burning of forests and the absence of trees that can absorb ozone. So that the warming on the earth, the temperature of the air increases, there has been global warming with a reduction in the area of the forest area and the function of forest areas has been converted into vegetable plantations by large companies. Examples of citations below.

"Hutan dan Lubuk Larangan kembali direstorasi sebagai kawasan penyangga. Hutan Larangan tidak mungkin kembali. Sebab, jenis kayu-kayu bukan lagi kayu alam, tetapi tanaman budi daya hutan. Tidak bisa kembali alami dalam tempo yang sesingkat singkatnya" [19]. "Forests and Lubuk Prohibition are being restored as buffer zones. Forest of Prohibition is unlikely to return. This is because the types of wood are no longer natural wood, but forest cultivation plants. It cannot return naturally in the shortest time "

This study supports research [1] on short stories that have environmental education value. Myths and ecological elements in short stories [2]; [3] and other forms of environmental damage [4]. Research [6] about caring for nature and not disturbing natural life is a problem that many authors are narrating in this short story.

The environmental phenomenon in the short story The Destruction of the Prohibited Forest can be clearly seen in the image below. This short story is dominated by the author's narrative relating to forests and natural disasters. See fig. 3 below.

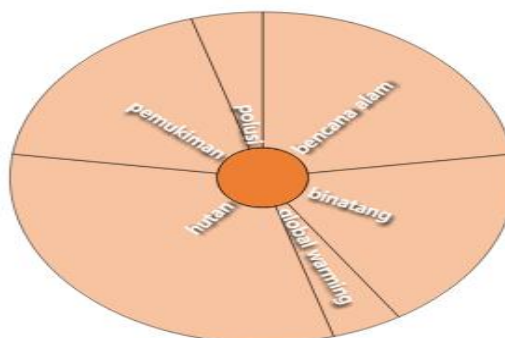


Fig. 2 Environment Phenomenon

Students' Perceptions of the Prohibited Forest Short Story

In general, students perceive the short story *The Destruction of the Prohibited Forest* positively and accept the forbidden forest short story as reading material that is useful for building characters that care about local wisdom and care for the environment. Here are some student perceptions by providing responses related to the acceptance of the short story of the destruction of the forbidden forest, namely the importance of obeying customary rules, learning materials in schools and colleges (ecocritical teaching materials), the following reasons or arguments that show students' positive perceptions of the short story *The Destruction of the Prohibited Forest*. The description can be seen in detail below.

1. Customary Rules

Perceptions of the short story *Musnahnya Hutan Larangan* generally perceive positively by giving the reason that this short story is a reading material and learning material related to obeying customary rules. The description can be seen in the data below.

"Because with this short story the reader can realize how important it is to obey the traditional rules of the previous people" (Data 1). "Because customary rules also need to be observed and obeyed according to the agreement". "By maintaining customs we can protect and preserve our environment" (Data2). "Customary regulations that the forest cannot be destroyed (data 3)

2. Indigenous Deliberations

Customary deliberations are mentioned in the short story which is local wisdom that needs to be maintained. Examples of citations below.

"A decision should be made by deliberation in advance, asking for permission as respect and obedience to the leader who has been entrusted with it, to be able to build togetherness in a social environment" (Data 3).

3. Ecocritical Learning Materials

The short story of *The Destruction of the Prohibition Forest* is very appropriate to be used as teaching in schools because it has the value of local wisdom. Examples of citations below.

"In this short story, there is local wisdom that can be used as learning material in ecocritical courses" (Data 4).

4. Violation of Customary Regulations

Customary rules need to be obeyed when violated it will bring disaster or disaster. Sample data below.

"We cannot arbitrarily take anything in the forest without the owner's permission. In this short story, there are rules, namely customary and religious rules. If one of them is violated then Disaster will occur in the shortest time possible. " (Data 5). "Because it can be reading material that provides knowledge about the dangers when we destroy our own nature" (Data 6).

5. The Preservation Flora and Fauna

The preservation of flora and fauna was expressed by many students as a positive perception on the grounds that they accepted the short story *The Destruction of the Prohibition Forest*. Sample data below.

"Because this short story teaches the importance of preserving the environment so that natural disasters do not occur" (Data7). "Make us aware of the importance of preserving and maintaining the environment and the animals that live in it." "So that we realize that meeting the necessities of life does not have to destroy nature." (Data 8). "Because forests are the lungs of the earth that must be protected." (Data 9).

"I learned about the importance of preserving the forest and all its natural products. The short story quote that amazes me is "The price of honey is quite high and buyers of rattan have come to our village. So, now we are sad to see the rattan forest is damaged." (Data 10).

Based on data, students' perceptions of short stories are generally positive, more dominated by reasons for preserving flora and fauna, and as learning material. As shown in the diagrams and tables below.

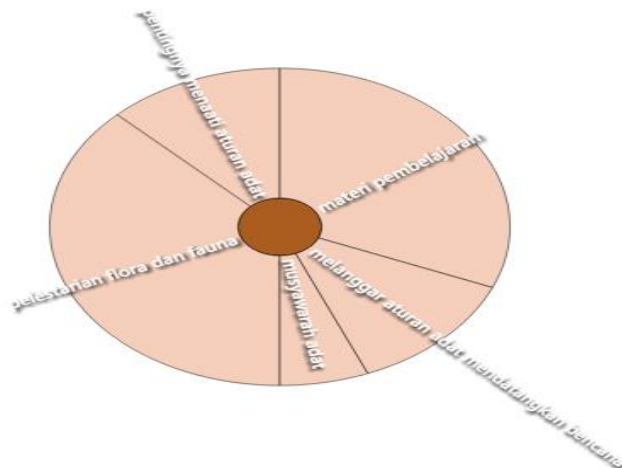


Fig.. 3 Students' Perception argument

Overall, the value of local wisdom, environmental phenomena and student perceptions of short stories can be seen in the table below.as learning material. As shown in the diagrams and tables below.

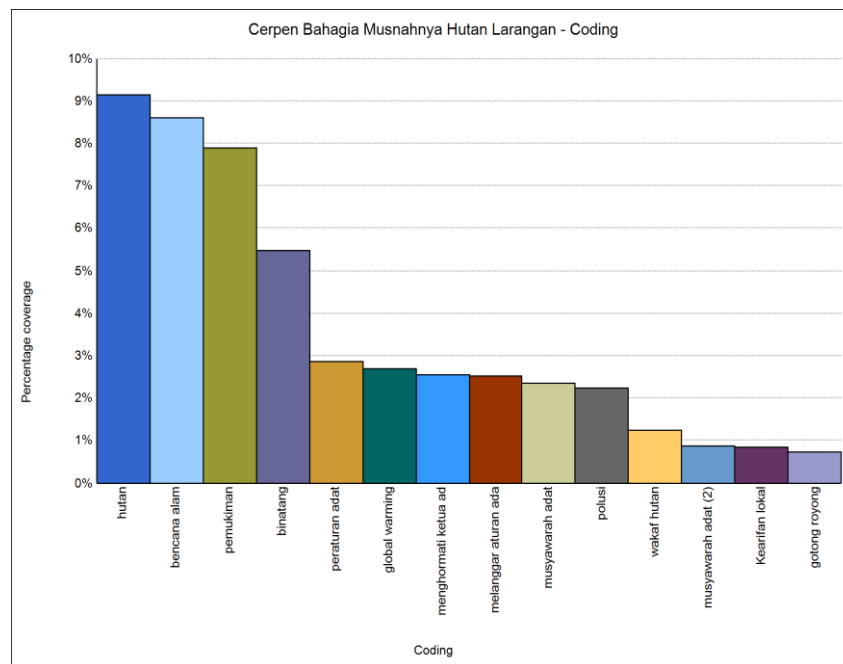


Diagram 1. Local Wisdom, Environment Phenomenon and Students' Perception

This short story talks more about the environment about forest problems, 9.13% natural disasters 8.61%. The author narrates aspects of local wisdom related to cooperation of 0.75% and customary deliberations 2.35%. However, it is more dominated by the phenomenon of changing the function of forests to plantations and the impact it causes. Whereas forests must be preserved research [6] needs to care for nature, and not disturb natural life.

Students' perceptions of short stories are positive. In general, students responded positively to this short story, that is, this short story is appropriate to become learning material because it has local wisdom values. As confirmed by research [13]; [11] that teaching materials have local significance and are related to the systems and needs of human life.

This short story can act as self-actualization for students as proposed by [16]. Perception is an association of the whole object as a collection of sensations that are experienced and then responded to by memory [14]. As the results of this study, the short story The Destruction of the Prohibition Forest has been perceived or responded to well by students so that it can shape values, preferences, and attitudes [17]. This can be achieved because students have interpreted and perceived [18] the short story The Destruction of the Prohibition Forest.

Students give reasons for accepting or responding positively to this short story related to arguments for local wisdom, namely: the need to obey the rules set by custom, 2.52%, and gotong-royong 0.75%. This can be seen in the table below.

Table 1. Percentage of Local Wisdom Values, Environmental Phenomena and Student Perception

Coding	Percentage coverage
Nodes\Local wisdom	0.86%
Nodes\\ Local wisdom \gotong royong	0.75%
Nodes\\ Local wisdom \ respects customary leaders	2.56%
Nodes\\ Local wisdom \ customary deliberation	2.35%
Nodes\\ Local wisdom \costum rule	2.86%
Nodes\\ Local wisdom \forest waqf	1.25%
Nodes\\Environment\natural disaster	8.61%
Nodes\\ Environment\\animal	5.49%
Nodes\\ Environment\\global warming	2.69%
Nodes\\ Environment\\wildernes	9.13%
Nodes\\ Environment\\dwelling	7.90%
Nodes\\ Environment\\pollution	2.24%
Nodes\\perception\ breaking customary rules are disastrous	2.52%
Nodes\\ perception \ customary deliberation	0.87%

CONCLUSION

The contents of this short story reveal types of local wisdom, namely: customary deliberations when something is to be decided, forest waqf, obeying the rules agreed upon by custom, and cooperation. Environmental phenomena are found in short stories, namely: pollution, forests, natural disasters, settlements, animals, and global warming. In general, students perceive the short story *The Destruction of the Prohibition Forest* positively and accept the forbidden forest short story as reading material that is useful for building characters that care about local wisdom and care for the environment. They gave responses related to the acceptance of the short story about the destruction of prohibited forests, namely the importance of obeying customary rules, learning materials in schools and colleges (ecocritical teaching materials), violating customary rules causing disasters, customary deliberations, and preserving flora and fauna.

This short story talks more about the environment about forest problems, 9.13%, and natural disasters 8.61%. The author narrates aspects of local wisdom related to cooperation of 0.75% and traditional deliberations 2.35%. However, it is more dominated by the phenomenon of changing the function of forests to plantations and the impact it causes. The forest must be preserved as research requires concern for nature, and does not disturb natural life. Students' perceptions of short stories are positive. Students give reasons for accepting or responding

positively to this short story related to arguments for local wisdom, namely: the need to obey the rules set by custom, 2.52%, and gotong-royong 0.75%.

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