

# Environmental Wisdom in the Short Story Anthology *Menghardik Gerimis* by Sapardi Djoko Damono

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## ABSTRACT

There have been many environmental problems since humans have existed in this world. This is due to humans' lack of knowledge and self-awareness regarding ethical or moral behavior towards the environment. The value of environmental wisdom also needs to be instilled in the community, because if it is not instilled, it will cause the community to have a low pro-environmental attitude and result in a lack of maintaining environmental wisdom. Therefore, it is important for literary works with ecological elements and their examination of the value of environmental wisdom to be read by the general public. This research uses a qualitative research approach with a descriptive research design, and uses a literary ecological theory related to the value of environmental wisdom as a scalpel. Based on an analysis of the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono, it can be seen that all aspects of environmental wisdom values are found in the short story anthology.

**Keywords:** Environmental Wisdom; Literary Ecology; Short Story Anthology

## INTRODUCTION

Nature and the environment have been our best friends since we were born into this world. Nature has also been used as a representation in many literary works created by writers, such as the choice of words about clouds, water, flowers, waves, rivers, mountains, trees, and so on. The connection between the environment and literary works forms an idea related to ecological problems in literary works. Ecological problems in literary works are initiated in the study of literary ecology related to environmental wisdom. Environmental wisdom as explained by Reference [22] is a form of behavior or attitude shown by local communities, therefore it is known as local wisdom. He also explained about local wisdom which is not only related to human problems with other humans, but also related to nature, understanding, knowledge, human habits, and the connection with all residents in ecology. All of this wisdom is observed, absorbed, applied, taught, and then passed down from generation to generation, thus forming a human behavior or attitude in everyday about nature, the surrounding environment, and fellow humans.

According to Reference [29] there have been many environmental problems, even since humans have existed in this world. This is due to humans' lack of knowledge and self-awareness regarding ethical or moral behavior towards the environment. The value of environmental wisdom also needs to be instilled in society. This is because if the value of environmental wisdom has not been embedded in the community, it can cause the community to have a low pro-environmental attitude and result in a lack of maintaining environmental wisdom. This is related to the research results of Reference [19] that the majority of people still lack the character of caring about the environment. Apart from that, research by Reference [20] also shows that people are less concerned about the environment, such as throwing rubbish carelessly. If this

happens for a long time, it will cause environmental damage.

To overcome this problem, in this case, knowledge is needed about the importance of instilling moral values towards environmental wisdom, so that Reference [10] describes moral principles towards environmental wisdom, namely respect for nature, moral responsibility for nature, cosmic solidarity, caring for nature, no harm, living simply and in harmony with nature, the principle of justice, principle of democracy, and moral integrity. Apart from that, according to Reference [25] loving and caring for the environment needs to be instilled in every individual. Therefore, it is important to have literary works with ecological elements and it is necessary to conduct studies related to environmental wisdom so that they can be read by the general public.

Ecological descriptions in the form of natural conditions and the environment cannot be separated from their application in the form of literary work. Literary work itself, according to Reference [17], is defined as a form of creation by a writer who wants to convey something from his work to readers. Then, according to Reference [5], literary work is a form of creativity carried out by the author in the form of concrete images through the author's expressions in the form of experiences, ideas and thoughts. From this definition, literary works can be interpreted as creativity created by the author in the form of concrete images to convey something to the reader. Literary works that have environmental or ecological nuances and provide representations of natural conditions are one of the objects of study of literary ecocriticism. One form of literary work is the short story. One form of short story that has ecological or environmental nuances is the short story entitled *Menghardik Gerimis* by Sapardi Djoko Damono. This can be seen from the title of the short story which has an ecological element, namely drizzle.

There have been many studies that have analyzed elements of environmental wisdom in literary works, such as research by Reference [1] which analyzed the value of environmental wisdom in the short story *Bisikan Tanah* through Student Perceptions. Apart from that, there is similar research by Reference [12] which analyzes environmental ethical values in a collection of short stories by Rizqi Turama entitled *Yang Lebih Bijak Daripada Peri*. As far as researchers know, no one has ever conducted an assessment of the value of environmental wisdom in the short story *Menghardik Gerimis* by Sapardi Djoko Damono. Therefore, the author wants to examine the short story *Menghardik Gerimis* by Sapardi Djoko Damono using literary ecology studies related to environmental wisdom. It is intended that this research will provide knowledge so that people can act in a way that values environmental wisdom in their daily lives, and can be used as a reference for subsequent research regarding the value of environmental wisdom in literary works, especially in literary works in the form of short stories.

## METHOD

This research uses a qualitative research approach with descriptive research using literary ecological theory as a scalpel; where according to Reference [8] literary ecology views environmental issues from a literary perspective and views literature from an environmental perspective. This research strategy uses a content analysis strategy, namely, according to Reference [11] research on texts is a qualitative form, so that the analysis of environmental wisdom values in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono is qualitative research.

The data in this research was obtained through document analysis techniques which, according to Reference [2], document analysis is looking for data related to variables which can be in the form of notes, agendas, meeting minutes, inscriptions, magazines, newspapers, books, transcripts, and so on. Data analysis was carried out by searching for data in the short story *Menghardik Gerimis* by Sapardi Djoko Damono, guided by literary ecological theory and environmental wisdom values to find the data sought. In qualitative

research, the main source of data according to Reference [13] is in the form of words and actions, apart from that it is additional data. The elements that build an interpretation of environmental wisdom values in a short story can be the thoughts and actions of the characters in their behavior in everyday life in the short story, so that it can be concluded that environmental wisdom is in the short story.

## RESULTS

Based on the analysis carried out on the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono based on a study of environmental wisdom values according to Reference [10], data was obtained on each aspect of environmental wisdom values in the form of respect for nature, moral responsibility for nature, cosmic solidarity, caring for nature, no harm, living simply and in harmony with nature, principle of justice, principle of democracy, and moral integrity as follows.

### A. Respect for Nature

As moral living beings, humans are obliged to respect life, both towards fellow humans and the entire ecological community. This can be seen in the following data from the book of Reference [6].

The man likes rain, you could even say he loves rain (*Menghardik Gerimis*, Page 2).

*(Lelaki itu suka hujan, bahkan bisa dikatakan mencintai hujan.)*

The quote above explains about a man who loves rain. This shows the aspect of affection for nature, because loving rain is a form of affection for nature, especially the environment where the man lives. This shows the respect for nature aspect contained in the short story *Menghardik Gerimis* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono. A similar thing can be seen in the following data from the book of Reference [6].

They all know the wind well, they exist because of the wind, they want to thank the wind (*Sarang Angin*, Page 30).

*(Mereka semua mengenal angin dengan baik, mereka ada karena angin, mereka ingin berterima kasih kepada angin)*

The quotation data above explains that there are many who know the wind well and therefore they want to thank the wind. This desire to thank shows an attitude of appreciation and respect that one wants to convey to the wind for the good that has been done. This shows the respect for nature aspect contained in the short story *Sarang Angin* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

### B. Moral Responsibility for Nature

In this principle, humans must work together wisely to preserve nature, as well as prevent and restore damage to nature by providing warnings, prohibitions and punishments for those who damage and endanger the ecosystem intentionally or unintentionally. This can be seen in the following data from the book of Reference [6].

For that, I have to dig and keep digging, without giving up, in order to reach deep down there. Only then can it splash upwards and become a small puddle; that is the form of our love (*Sungai*, Page12).

*(Untuk itu, aku harus menggali dan terus menggali, tanpa putus asa, agar bisa mencapai jauh di bawah sana. Hanya dengan begitu, ia bisa muncrat ke atas dan menjelma genangan air kecil; itulah*

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*wujud cinta kami.)*

The quotation data above explains what the main character does when the river disappears. He will continue digging until he finds a water source which then becomes a small puddle. The efforts made by the main character are a form of responsibility to maintain the existence of rivers which are part of the natural environment. This shows the moral aspect of responsibility for nature contained in the short story *Sungai* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

### C. Cosmic Solidarity

The principle of cosmic solidarity arises from the fact that humans are an integral part of the universe. This makes humans have a sense of solidarity with the universe, including all living creatures in it, which allows humans to feel what nature feels. This can be seen in the following data from the book of Reference [6].

Will be gentle and polite like drizzle (Menghardik Gerimis, Page 3).

*(Akan berperangai lembut dan berwatak santun seperti gerimis.)*

The data in the quote above explains the desire of a pregnant woman who wants her child to be like a gentle drizzle and have a polite character. The gentle and polite depiction of the drizzle is an attitude that the woman has to be able to feel and understand the drizzle. Feeling what her environment is feeling is a form of the cosmic solidarity aspect that the woman has in the short story *Menghardik Gerimis* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono. Something similar can be seen in the following data from the book of Reference [6].

He was never jealous, and also never felt disappointed having to work hard to find food every day (Sarang Angin, Page 29).

*(Ia tidak pernah iri hati, dan juga tidak pernah merasa kecewa harus susah-payah mencari makan setiap hari.)*

The data in the quote above explains that the balam bird is never jealous or disappointed because it doesn't have to go to the trouble of looking for food every day. The description of what the balam feels is the author's desire to understand what the balam bird feels. The author's understanding of what the balam bird feels shows the cosmic solidarity aspect in the short story *Sarang Angin* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

### D. Caring for Nature

Humans as equal ecological members are required to be able to love nature and all its contents without domination and discrimination. The principle of love and care for nature is a principle that was created not based on personal interests and without expecting anything in return, but solely for the benefit of nature. This can be seen in the following data from the book of Reference [6].

I always accompanied him on his difficult life journey (Sungai, Page 11).

*(Perjalanan hidupnya yang sukar itu aku senantiasa menemaninya.)*

The quotation data above explains someone who always accompanies the river on his difficult life journey. In this case, this quote describes the sincerity of the main character in accompanying Sungai's struggle for life, which he considers difficult. This shows the caring for nature aspect of the person towards the river

which is part of the natural environment. A similar thing can be seen in the following data.

I really love that stone (Batu di Pekarangan Rumah, Page 34).

*(Aku sayang sekali pada batu itu)*

The quotation data above explains the feelings of the main character, who loves a stone. In this quote, it is clearly stated that there is an expression of affection expressed by the main character towards a stone in the yard of the house. These remarks show the caring for nature aspect found in the short story *Batu di Pekarangan Rumah* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

### **E. No Harm**

Humans living in the world have a moral obligation to be responsible for nature, at least have a sense of not wanting to harm nature unnecessarily and not threaten the existence of the entire contents of the universe. This can be seen in the following data.

His wife had repeatedly reminded him of his bad behavior (Menghardik Gerimis, Page2).

*(Sudah berulang kali istrinya mengingatkan perangai buruk itu)*

The quotation data above explains a wife who has repeatedly reminded her husband not to hate and be angry with the drizzle. The wife's attitude is a form of manifestation of a sense of rejection and warning towards someone who is not kind to drizzle, this indicates that there is an aspect of an attitude of not hurting nature towards drizzle which is part of the surrounding environment, so this shows that there is a no harm aspect that exists. in the short story *Menghardik Gerimis* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

### **F. Live Simply and in Harmony with Nature**

In this principle, the things that are emphasized are quality, value and a good way of life. This principle does not mean that humans cannot use nature for living purposes, but if humans understand themselves as an integral part of nature, they can use nature to live adequately. This can be seen in the following data.

If the wind had wings, its feathers would be unspeakably beautiful, no bird could compare to them (Sarang Angin, Page 31).

*(Seandainya angin punya sayap, bulu-bulunya pasti tak terkatakan indahnya, tak ada burung yang bisa menandinginya.)*

The quote above explains the assumption that if the wind had wings, its feathers would be very beautiful and no bird could match its beauty. This quote is a form of the balam bird's desire to equalize the beauty of the wind based on the bird's standards of beauty. It was ignored by the wind and chose to remain the wind without wings. This attitude of ignoring the wind shows the aspect of living simply and in harmony with nature found in the short story *Sarang Angin* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

### **G. Principle of Justice**

The principle of justice discusses equal access that can be used by all communities to determine policies in managing and preserving natural resources, as well as utilizing existing natural resources. This can be seen

in the following data from the book of Reference [6].

If the wind had wings, its feathers would be unspeakably beautiful, no bird could compare to them (Sarang Angin, Page 31).

*(Seandainya angin punya sayap, bulu-bulunya pasti tak terkatakan indahnya, tak ada burung yang bisa menandinginya.)*

The quote above explains the assumption that if the wind had wings, its feathers would be very beautiful and no bird could match its beauty. This quote is a form of Balam's desire to equalize the beauty of the wind based on the beauty standards possessed by birds. Balam's desire for equality shows that there is an aspect of the principle of justice contained in the short story *Sarang Angin* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

## H. Principle of Democracy

The principle of democracy is closely related to the nature of nature. The essence of nature is plurality and diversity. Democracy provides a place for plurality, difference and diversity. This can be seen in the following data from the book of Reference [6].

I silently admired his trilling voice as he sang avoiding the rocks, witnessed by the shady trees that liked to grow along the edge (Sungai, Page 12).

*(Aku diam-diam mengagumi suara riciknya ketika ia bernyanyi menghindari bebatuan, disaksikan oleh pohonan rindang yang suka tumbuh di sepanjang tepinya.)*

The quotation above explains the main character liking for the sound of gurgling river water and avoiding rocks and explains the existence of shady trees growing around the river bank. This quote shows the diversity of natural elements that exist around the place where the river passes, such as rocks and shady trees that grow around the river bank. The biodiversity depicted shows the existence of aspects of democratic principles in the short story *Sungai* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono. Something similar can be seen in the following data from the book of Reference [6].

Here the Water of Life and the Water of Death have become one (Perihal Air Kehidupan, Page 83).

*(Di sini Air Kehidupan dan Air Kematian telah menjadi satu.)*

The quotation data above explains Grandfather's words that the Water of Life and the Water of Death have become one. This shows the merging of two different things into one whole. This difference shows that there are aspects of democratic principles in the short story *Perihal Air Kehidupan* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

## I. Moral Integrity

The principle of moral integrity is addressed to public officials. In this principle, public officials are required to have honorable morals in their attitudes and behavior, and to adhere firmly to existing moral principles to maintain the security of the public interest. This can be seen in the following data from the book of Reference [6].

His wife had repeatedly reminded him of his bad behavior (Menghardik Gerimis, Page 2).

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(Sudah berulang kali istrinya mengingatkan perangai buruk itu)

The quotation above explains a wife who has repeatedly reminded her husband not to hate and be angry with the drizzle. The attitude shown by the wife is an attitude of firmness which means that the husband does not do bad things to nature and the environment, in this case in the form of the husband's anger towards the drizzle. This shows that there is an aspect of moral integrity in the wife. A similar thing can be seen in the following data from the book of Reference [6].

Well, rest now, my grandson. Here the Water of Life and the Water of Death have become one. You won't be able to tell the difference (Perihal Air Kehidupan, Page 83).

(Nah, beristirahatlah sekarang, Cucuku. Di sini Air Kehidupan dan Air Kematian telah menjadi satu. Kau tidak akan bisa membedakannya.)

The quote above explains the character Grandpa who told Bima to just rest and explained that Bima would not be able to differentiate between the Water of Life and the Water of Death, because they had become one. The attitude shown by the grandfather was a form of direction to allow Bima to rest after carrying out a long search for the whereabouts of the Water of Life. This was also due to Grandfather's knowledge that the Water of Life and the Water of Death were united, and could not be differentiated. This shows that the grandfather has an aspect of moral integrity towards the character Bima in the short story *Perihal Air Kehidupan* in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono.

## DISCUSSION

Short stories or in Indonesian are called *cerpen* are a type of literary text that is quite popular among the public. According to Reference [24] short stories are a form of literary work that briefly tells the story of a character in which there are various conflicts and resolutions or solutions to these problems. Furthermore, according to Reference [26], a short story is a short form of imaginary or fictional story that explains the human story and its ins and outs. According to Reference [18], a short story is a work of fiction that has a story line that is not too long. From these several opinions it can be synthesized that the short story is a form of short literary work that describes the story of a character fictionally.

This research uses a qualitative research approach with descriptive research using literary ecological theory as a scalpel; where according to Reference [8] literary ecology views environmental issues from a literary perspective and views literature from an environmental perspective. This research strategy uses a content analysis strategy, namely, according to Reference [11] research on texts is a qualitative form, so that the analysis of environmental wisdom values in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono is qualitative research. The short stories in the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono have ecological or environmental nuances which can be seen from the titles of the short stories in the short story anthology book which have ecological elements in them. The characters shown in these short stories are humans, plants, animals, and even inanimate objects in the natural surroundings such as rocks, water and wind.

Short stories have three important parts in their content, namely introduction, conflict and resolution [26]. Short stories have intrinsic and extrinsic forming elements. Reference [15] describes the intrinsic elements in the form of theme, message, language style, point of view, characterization, characters, plot or plot, and plot or setting. Then, according to Reference [28], extrinsic elements are elements that are part of a literary work but are outside the literary work itself. These extrinsic elements are in the form of subjective views and environmental conditions around the author, the psychological state of readers and authors, as well as the application of psychological principles in literary works.

Based on the existing analysis, the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono has complete aspects of environmental wisdom values. The short story anthology *Menghardik Gerimis* was written by a famous Indonesian writer, Sapardi Djoko Damono. Through their literary works, poets play a role in forming readers' awareness of environmental concerns [30]. Environmental problems raised in literary works aim to provide a message about the importance of human concern about the environment. According to Reference [9] environmental wisdom values are an abstraction of people's experiences in adapting to their environment at large, and can be considered as guidelines, methods and instructions for the most effective activities for people in living their lives in their environment. This is not static because it always experiences development by changes that occur. There are several studies that are similar to this research, such as research by Reference [14] on the novel *Aroma Karsa* by Dee Lestari, and research by Reference [5] on the folktale of Sewawar Karanganyar Waterfall. In research by Reference [14], all aspects of environmental ethics were found in the novel *Aroma Karsa* by Dee Lestari which represents nature with various human treatments of the existing environment. Then in the research of Reference [5] they included all environmental ethics in the folktale of Sewawar Karanganyar Waterfall.

## CONCLUSIONS

Based on the analysis of the short story anthology *Menghardik Gerimis* by Sapardi Djoko Damono in the discussion above, it can be seen that all aspects of environmental wisdom values are found in the short story anthology, in the form of respect for nature, moral responsibility for nature, cosmic solidarity, caring for nature, no harm, live simply and in harmony with nature, the principles of justice, the principles of democracy, and moral integrity. The environmental elements raised in literary works aim to provide a message about the importance of human concern for the environment. This article provides knowledge and understanding regarding literary works in the form of short story anthologies and the environmental wisdom values contained in them. Apart from that, there are implied things that can be gleaned from the thoughts, words and behavior of the characters in the short story anthology, so that readers can increase their knowledge and love their environment. Apart from that, other researchers can use theories regarding literary ecology, especially the value of environmental wisdom, to be used as a reference in studying other literary works so that literature can contribute to environmental wisdom.

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