



ECOCRITICISM IN SOUTH SULAWESI REGIONAL LITERATURE: AN INTRODUCTION TO THE VALUE OF ENVIRONMENTAL WISDOM IN THE MILLENNIAL GENERATION THROUGH LITERATURE LEARNING

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ABSTRACT

South Sulawesi regional literature is one of the local cultural products that needs to be preserved so that it continues to survive in people's lives. As a cultural product, regional literature cannot separate itself from the humanitarian problems that exist in its supporting communities. Regional literature presents problems of human life. Thus, regional literature is seen as a means of introducing the culture of the supporting community. South Sulawesi regional literary works tell about the socio-cultural environment of the people of South Sulawesi as a form of depiction of people's lives according to their time and contain many local wisdom values that can be used as guidance and reflection in living life. Therefore, in this article we examine ecocriticism in South Sulawesi regional literature, the values contained in South Sulawesi regional literature, as well as the introduction of local wisdom values in the millennial generation through literary learning. To reveal this, a study of South Sulawesi regional literary works was carried out, then analyzed descriptively using a literary chology approach, namely a literary approach that focuses on the relationship between literature and its environment. This study attempts to observe that the environmental crisis not only raises technical, scientific and political questions but also cultural issues related to literary phenomena. Based on an analysis of South Sulawesi regional literature, environmental wisdom values were found such as (1) respect for nature, (2) responsible attitude towards nature (moral responsibility for nature), (3) compassion and concern for nature (caring for nature), and (4) not harming nature (no harm). The strategy for introducing the value of environmental wisdom to the millennial generation is carried out through literature learning with various techniques (1) storytelling techniques; (2) sociodrama and role playing techniques; and (3) field trip action technique.

Keywords: *Ecocriticism, values, local wisdom, and literary learning*

1. INTRODUCTION

Literature is a tool for conveying an author's ideas, opinions or thoughts to readers, connoisseurs and observers of literature. The content of literature is essentially a reflection of human life in terms of rules, norms, values and life values. Through literature, people can learn to understand life from the perspective of

authors or other people. In this way, society can be wiser in facing and responding to problems in the surrounding environment.

Literary works, including regional literature, consist of poetry, drama and prose. Poetry is a type of literary work that is short, brief and concise, expressed from the poet's heart, thoughts and feelings with all his strong, creative and imaginative language skills. Drama is a story

or an imitation of behavior and everything related to human life with all the conflicts and intrigue that are staged. Prose is a literary work in the form of a story, using a language medium that is not bound by verses and lines. Prose in literature is called fiction, narrative or narrative discourse.

Every regional literary work has values and messages expressed by the author for readers to imitate and emulate. One of the regional literary works that contains value is a text in the form of a folk tale which is conveyed orally. Types of folklore known to the public such as fairy tales, legends or oral stories with a historical background. This folklore lives and develops in society without the author knowing. As an oral literary genre, folklore has many benefits for the community that supports it. It contains various values and norms, such as morals, education, heroism, struggle, devotion, and local wisdom values that can be followed by everyone today or become a source of inspiration to do something today.

In regional folklore, myths or fictional events are also depicted that have never or could not have happened, or may have happened but not completely, or have undergone changes in the content or plot of the story compared to the facts that have occurred. This is because it is told orally so that the depth of the values contained in a folktale varies depending on the ability of the speaker. Most folk tales have the characteristic of not knowing the year or place of occurrence. If there is an incident location, the content of the story is usually about the origin of the name of the place or the traditions that developed or were found at the location of the incident (Faruk, 1999: 12).

Folklore is shared by every region and region in the archipelago. One region and region that is rich in folklore is South Sulawesi. South Sulawesi is rich with stories spread across three ethnicities (Bugis, Makassar, and Toraja). In these folk tales, various life phenomena that have been expressed in society have relationships and similarities with life phenomena so that these folk tales are considered to have existed. For example, the social problems and conflicts of society are depicted in each story, revealing the oppression, harassment, inequality and suffering of society at that time (Mattalitti, 1986: 1).

South Sulawesi folklore is one of the local cultural products that needs to be preserved so that it continues to survive in people's lives. As a cultural product, oral literature cannot be separated from the humanitarian problems that exist in its supporting society. Every folk tale always presents problems in human life. In this way, folklore can be seen as a means of introducing the culture of the supporting communities (Bugis, Makassar and Toraja) (Mattalitti, 1986: 1). On average, folklore presents local wisdom values that should be emulated and passed on to today's young generation, such as local wisdom values.

Local wisdom has characteristics, namely (1) it must combine virtue knowledge that teaches people about ethics and moral values; (2) local wisdom must teach people to love nature, not to destroy it; and (3) local wisdom must come from older community members

(Mungmachon, 2012:174). Local wisdom can take the form of values, norms, ethics, beliefs, customs, laws, customs, special rules.

Referring to these characteristics, one of the local wisdom values that is interesting to explore and develop in folklore is environmental concern. Environmental concern is a manifestation of human attitudes towards the environment in the form of actions in daily life which are an effort to prevent damage to the surrounding natural environment, as well as trying to repair all natural damage that has occurred, lest the environment be left as it is without maintenance and renewal.

South Sulawesi folklore, which instills many wisdom values in the form of environmental concern, is interesting to study based on the perspective of literary ecocriticism, namely the study of the relationship between literature and the physical environment (Glottfelty, 1996: xix). Garrard (2004:4) states that ecocriticism can help determine, explore, and even resolve ecological problems in a broader sense. In its function as a medium for representing people's attitudes, views and responses to the surrounding environment, literature has the potential to express ideas about the environment, including environmental wisdom values. This is very reasonable considering that literature grows, develops and originates from the community and natural (ecological) environment. Kerridge (1998) stated that ecocriticism wants to trace ideas about the environment and its representation.

Local wisdom values such as environmental concern in South Sulawesi folklore are one of the cultural treasures that must be preserved and passed on to the younger generation. This phenomenon shows that many of the current generation have forgotten the richness of their culture due to the influence of other cultures. In fact, there are some of them who never know their own culture at all.

The occurrence of a crisis in the younger generation's recognition, understanding and knowledge of local wisdom values in South Sulawesi regional literature has become one of the concerns of educators at all educational institutions to intensify literary learning as a forum for introducing local wisdom values in regional folklore. The introduction of local wisdom values in South Sulawesi regional literature is carried out through teacher creativity in integrating and adapting it into a curriculum that is appropriate to the material.

2. METHODOLOGY

This research uses a qualitative approach. The qualitative approach has the characteristics of (1) having a natural background, (2) being descriptive, (3) giving more importance to process than results, (4) data analysis is carried out inductively, and (5) meaning is an essential thing (Biklen and Bogdan, 1982 : 27-30; Miles and Huberman, 1994: 1; Lincoln and Guba (Moleong, 2011: 4-8).

This research data is ecocriticism in South Sulawesi regional literature and the value of local wisdom. The

data source is a type of regional literature in the form of stories. The data collection techniques for this research are inventory techniques, reading and listening, and recording. Data analysis was carried out by adhering to the flow model data analysis flow. Miles and Huberman (1994: 15-20) suggest that the flow model data analysis technique has two prominent characteristics, namely (1) the data analysis model and (2) data analysis during and after data collection. The data analysis model used in this research includes four activity steps, namely (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion/verification. Data analysis can be carried out during data collection and after data collection ends.

3. RESULT AND DISCUSSIONS

The focus of presenting the results of this research is the value of local wisdom regarding environmental awareness based on an ecocritical review of literature and its introduction through literary learning.

The Value of Environmental Wisdom in South Sulawesi Regional Literature

Respect for Nature

Pragmatically, respect for nature has implications for the meaning of human attitudes, behavior and positive responses to nature in caring for, protecting, preserving it so that it remains sustainable, as well as efforts to maintain relationships with nature. The response to nature as a form of respect is manifested because there are some mystical views and understandings of the environment. Pay attention to the following quote!

"After Princess Maros left this place, when the sun was bright, she saw the sea, much wider than the land that she had never noticed before, so that her fear arose and her heart became pounding and the waves began to show their ferocity which added to her shock and The second his heart grew louder, he ordered the captain of the boat to stop at a nearby island to protect himself while the waves and wind became violent" (Story: Sulengkaya).

This quote implies the attitude and behavior of the story character Putri Maros who respects nature. The phrase wide ocean, strong waves and strong wind is a form of description of the natural atmosphere in the vast ocean. In the context of the story, the daughter of the king of Maros goes on a journey across the open sea. Fear creeps in when you encounter a sea that doesn't look like usual. In her hunch, the ferocity and ruthlessness of the sea waves required Princess Raja Maros to choose a place of refuge and stay for a moment. An attitude of respect for natural conditions at sea that is not arrogant and arrogant towards sea conditions in order to continue the journey. This is the right decision to avoid unwanted problems.

"... When the rice is old or ripe, harvest it one bunch at a time so that it doesn't scatter and store it in the barn, and try not to place it with fruit that can rot

because it can damage the rice" (Story: Meongpalo Karellae).

The word rice in this quote symbolizes the source of life which has a god called Sangiang Serri (goddess of rice). For the community, especially in South Sulawesi, newly harvested rice is placed in a rakkeang "rice barn", a special place that is usually found on the roofs of houses. Apart from being a safe place for rice, the construction of this granary is also a symbol and manifestation of the community's appreciation for their harvest. This is believed to be because Rakkeang is the abode of Sangiang Serri (goddess of rice). According to Garrard (2004), one aspect of literary ecology is the earth and everything in it. Rice is an aspect of it so that the context of the quote is used as a form of human respect for nature (respect for nature).

Responsible Attitude towards Nature (Moral Responsibility for Nature)

The principle of respect for nature can be linked to moral responsibility towards nature, because ontologically humans are an integral part of nature. This responsibility is not only individual, but also collective. This moral principle requires humans to take initiative, effort, policy and real collective action to protect the universe and all its contents. This implies that preserving and destroying nature is a shared responsibility of all mankind. This collective responsibility is manifested in the form of warning, prohibiting and punishing anyone who intentionally or unintentionally damages and endangers the existence of nature (Kerap, 2010:169-170).

The actualization of environmental responsibility in South Sulawesi regional literature is depicted by story characters who are sensitive to the surrounding environment.

"...One day La Tinulu left his people, walking aimlessly. He ignored hot and cold. On the way he met an old man carrying a bundle of wood. La Tinulu asked, "Where will the wood be taken? It's really hard for Grandma to carry it!" answered the old man, "I will sell it to the city." "What a coincidence, Grandma, let me carry the wood, I'm going to town, said Tinulu. Together La Tinulu and the old man headed to the city and when they arrived, they went to the house of a rich man who could buy the old man's wood. When the old man was about to go home, La Tinulu thanked him because he had been in that city. La Tinulu sat in front of the rich man's house, watching everything that passed in front of him. He is thinking about something that can be used as a livelihood. Every day he never forgets to throw away the rubbish from the rich man's house where he first lived. Early in the morning before the rich people's shops opened, La Tinulu had already swept the front of the shop and thrown away the rubbish. That's La Tinulu's job every morning. The rich man was interested in La Tinulu crafts. Therefore, he took La Tinulu as his assistant. He made La Tinulu a

place to live behind the shop and gave him the job of cleaning the back and front yards” (Story: A Child Who Obeys His Parents’ Messages).

In the story fragment, there is a quote, "Every day he never forgets to take out the rubbish from the rich man's house where he first lived. Early in the morning before the rich people's shops opened, La Tinulu had already swept the front of the shop and thrown away the rubbish. That's La Tinulu's job every morning." This quote implies the environmental wisdom attitude of the character La Tinulu who is full of a sense of responsibility towards the surrounding environment.

Love and Concern for Nature (Caring for Nature)

In the view of Deep Ecology (DE), by loving nature humans will become richer so that humans can realize themselves as ecological individuals. Humans continue to grow and develop together with nature with a character and personality that is calm, peaceful, full of compassion, has a broad outlook as broad as nature, is democratic like the diverse natural conditions and accepts each other's differences.

“... After getting married, Sawerigading plans to go to his adoptive parents in Sriwijaya. The two of them then walked towards Barombong Beach where the boat was docked. After he sailed, in the middle of the sea his sails were blown away by the wind from the west and his boat ended up stranded on an island in the east. The country was then called Selayar, the word comes from one of the sails, namely that they should have sailed west to the country of Srivijaya, but instead they were stranded on an island in the east. The name of the island is unknown, but it is very beautiful and the people are very friendly. Sawerigading was interested in living on the island. He then told the people on the island that he had made a mistake, he should have sailed to Sriwijaya, but it turned out that the wind had taken him to the east and was stranded on the island. Because Sawerigading was on the wrong screen, local residents immortalized the event in their country as Salalayar Island, and then it became Selayar Island” (Story: Sawerigading)

This quote implies the attitudes and behavior of love and concern for nature (caring for nature) displayed by the people of Selayar at that time. People's friendliness towards nature is the main key to prosperity in their lives. The caring and affectionate attitude of the Selayar people was revealed when the Sawerigading journey went in the wrong direction because it was swept away by the current. Sawerigading feels and sees the community's concern and affection for the environment. This is proven by the very beautiful appearance of Selayar Island and the people who are very friendly towards the environment. This means that the attitude of protecting

and caring for the natural environment is a community habit that has been passed down from generation to generation.

Does not harm nature (No Harm)

Another moral principle is (no harm), meaning that humans have a moral obligation, especially not to harm nature. Humans must have an attitude of solidarity and care for nature and everything in it, not committing destruction, let alone exploiting actions that are detrimental to fellow humans, animals, plants, biodiversity and all existing natural wealth.

“After Princess Karaenga ri Marusu, daughter-in-law of Sombaya ri Goa was in the boat, the anchor was pulled, then the rudder was placed at the stern and the same oar was pulled by the respective officers, causing the boat to move forward towards the estuary, along the river, which was flanked by cliffs at left and right, then arrived at a bank covered with shady trees. Behind the tree lay a piece of grassland where a flock of chickens gathered, looking for their food while chasing their prey over the fruit of the grass and the butterflies in the grassland were cheerful and happy” (Story: Sulengkaya).

Implicitly, the context of the quote shows the figure of Princess Karaenga ri Marusu and her entourage who are sensitive to the surrounding natural environment. In fact, nature is like his friend, not to be disturbed, let alone damaged or exploited. This attitude and behavior was displayed while on the way to Sombaya ri Gowa. The beauty and splendor of the plants and animals that remain steadfast during the journey is a sign of the attitude of Princess Karaenga ri Marusu who never harms nature. They let nature stand strong with its beauty during the trip.

Introduction to the Value of Environmental Wisdom in the Millennial Generation through Literature Learning

Storytelling Techniques

Storytelling is a literary learning technique by re-narrating literary texts with full understanding and appreciation. In telling literary texts, students use the Tell and Show strategy, namely describing and showing. Telling or describing is done by narrating the text through describing the characteristics, forms and models of environmental wisdom values displayed by the characters in the story. Tell is the same as story telling. The show is carried out by providing examples of forms and direct manifestations of environmental wisdom values in everyday life.

Sociodrama and Role Playing Techniques

Sociodrama is a technique in group guidance, namely role playing or role playing techniques by dramatizing the behavior of the characters in the story. Starting with students changing the text into another form, namely drama. Then act it out and demonstrate it. Through sociodrama games, students are invited to recognize and feel a certain situation so that they can find the right attitude and action if they face the same situation.

Field Trip Action Technique

Real action and field trips are teaching methods that are carried out by inviting students to a certain place or object outside of school to learn or investigate something. This technique requires students to take action related to the value of caring. Students go on a field trip by showing attitudes and behavior that care about the environment around the students' lives in accordance with the object of their visit.

4. CONCLUSION

Based on an analysis of South Sulawesi regional literature, environmental wisdom values were found such as (1) respect for nature, (2) responsible attitude towards nature (moral responsibility for nature), (3) compassion and concern for nature. (caring for nature), and (4) not harming nature (no harm). The strategy for introducing the value of environmental wisdom to the millennial generation is carried out through literature learning with various techniques (1) storytelling techniques; (2) sociodrama and role playing techniques; and (3) field trip action technique.

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