

The Environmental Care Attitude Pandawa of Figure in The *Mahabharata* Story: The Study of Literature Ecology

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Abstract

This writing examines a non-fiction prose by using a study of literary ecology. Literary ecology is a study related to the environment that arises from the results of thinking about ecological problems in literature. The study aims at (1) analyzing the concern of the Pandawa character towards the environment depicted in the *Mahabharata* story, (2) identifying the ways of the Pandawa characters concern for the environment described in the *Mahabharata* story, and (3) describing the interaction between Pandawa figures and the environment described in the *Mahabharata* story? This type of research is a qualitative literature study model using an ecological literature approach. The main focus in this research is to describe the environmental care attitude of the pandawa characters in the *Mahabharata* story. The data source is the text of the Mahabharata transliterated by C. Rajagopalacari. The data are in the form of words, phrases, dialogues, and sentences in the *Mahabharata* story which contain attention, forms of concern, and interactions of Pandawa characters towards the environment. Data collection using documentation techniques. Data analysis using interactive analysis techniques. The results of the discussion show the concern of the Pandawa characters for the environment, namely Nakula and Sadewa for livestock, there is a form of concern for the Pandawa characters for the environment, namely rebuilding the abandoned old city, and the interaction between Pandawa figures and nature, namely using rivers and snake venom as an antidote to poison in the story the.

Keywords

Non-fiction Prose
Literary Ecology
Environment

Ethical Lingua

Vol. 10, No. 1, 2023

ISSN 2355-3448 (Print)

ISSN 2540-9190 (Online)

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Article's History

Submitted 30 January 2023

Revised 15 February 2023

Accepted 20 February 2023

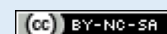
DOI

10.30605/25409190.553

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Introduction

Humans and the environment are an inseparable unit, many things always involve both of them. Therefore, humans must always take good care of the environment and maintain the ecosystem so that it is always maintained. The environment is very meaningful for human survival, one of which is the utilization of natural resources such as trees. Trees can produce oxygen, because plants can absorb carbon dioxide and then release oxygen, as explained on the page of Ministry of Health Republic of Indonesia Health Crisis Center (2016) explained that trees are the main producer of oxygen and reduce carbon dioxide.

Apart from plants, many types of animals can also help the survival of humans as published on the page Kelas.Pintar (2021) which explains that there are five benefits of animals for humans, namely producing food, producing clothing materials, helping human work, being used as medicine, and used as a craft material. However, in reality today many people are neglectful of their environment. Humans who are filled with lust are very greedy and reluctant to pay attention to their environment, not realizing the impact of exploiting natural resources such as illegal mining activities by clearing land but not reforestation and lack of maintaining environmental cleanliness. These activities are carried out solely for personal gain without realizing that these activities will greatly affect the environmental ecosystem for the future.

The case of pollution and environmental damage that is most prevalent among the public today is the disposal of household waste which is carried out anywhere, as published in Kompas.com (2022), namely based on data from the Ministry of Environment and Forestry, Indonesia produces 67.8 million tons of waste and the largest contributor to waste came from household waste by 37.3%. This percentage may increase every year and the result will be environmental pollution, such as blocked drains which cause water to overflow, thus flooding residents' settlements. Environmental problems really need special attention, however, people's awareness and concern for the environment is very lacking and a lack of behavior control so as not to pollute the environment, these irresponsible members of society choose to dispose of waste carelessly without thinking about the various impacts it will cause. Ecology can be interpreted as a scientific study of the pattern of relationships of plants, animals and humans to one another and to their environments (Setiaji, 2020). Endraswara continued to explain that literary ecology is a way of understanding environmental problems from a literary point of view (Sulaksono and Saddhono, 2019). Therefore literary ecology exists as a form of saving the environment. Ecocritical theory is education about understanding the environment through literature (Firmansyah and Turahmat, 2019). Literary eco-criticism becomes an analytical knife to capture natural and environmental phenomena that occur in literature (Harja, 2022).

Ecocriticism is a study that examines the relationship between humans and the environment as well as problems with the environment in accordance with the ideas of Garrard (2004) who explains that ecocriticism is the study of the relationship

between humans and non-humans, human history and culture related to critical analysis of humans and their environment. According to Garrard (2004) ecocriticism explores the way we describe the relationship between humans and the environment in all areas of cultural production. Garrard traces the development of the movement and explores the concepts that have received the most attention in eco-criticism, namely pollution, wilderness, apocalypse, dwelling, animals, and the earth. The six problem objects are the dimensions that experience the most damage to nature, therefore it is necessary to pay special attention to these six objects, in other words literary ecology is a solution to environmental problems. Idrus and Iyat (2021) further explained that ecocriticism has taken many literary forms and genres when they analyze texts with ecological concern. Eco-criticism focuses on local engagement with nature as a mode of literary activism (Ryan, 2019). Ecocritical studies can be based on the ideas of modern environmental movements that criticize worrisome environmental problems (Khomisah, 2020). The characteristics of literary works which are objects of eco-critical study are that there are natural elements as important aspects as well as places and storylines related to nature. Ecocriticism itself can be limited as a study of the relationship between literary works and the physical environment (Juanda, 2019). In line with Juanda, Zulfa (2021) explains that the theory of literary eco-criticism is a theory that explains the relationship between living things and nature, the application of literary eco-criticism sometimes focuses on how nature is explained in a literary work. Shankar describes eco-criticism as a science related to the relationship between literature and the environment or how the relationship between humans and their physical environment is reflected in literature (Juanda, 2018). Thus eco-criticism is a study that involves nature and humans as objects and the focus of its study.

Literary works have many types, one of which is non-fiction prose. Non-fiction prose is a literary genre that presents various values of human life. Prose itself means a literary work arranged in the form of a story or narrative (Ahyar, 2019: 235). While non-fiction means that it is made based on real information that happened. According to the idea of Widjojoko, et al. explains that non-fiction prose is a true story or things that have been experienced by the author (Masruri, Suwarjo, and Sowiyah, 2013). Syarifudin and Nursalim (2019) argue that nonfiction prose is a literary work that presents facts and truths complemented by the author's judgments and opinions, nonfiction prose can be in the form of essays, historical works, and biographies. Fransori and Friza (2022) also argue that non-fiction prose is a literary essay in which it tells the story of the life and lives of the characters in a horizontal manner. The types of non-fiction prose include biography/autobiography, history/tripe, essays, and criticism. Thabroni continued (2022) non-fiction prose is a written work that can be in the form of a story, a sequence of events or ideas that are packaged in a narrative manner and originate from facts originating from factual data. This explanation illustrates that nonfiction prose is a story that contains stories and information from various things such as the experience experienced by a writer in a factual manner.

One of the stories that includes non-fiction prose is the story of the *Mahabharata*. The *Mahabharata* story is a type of non-fiction story because it is included in the category of types of non-fictional prose, namely historical works which contain information and factual matters experienced by the author. This *Mahabharata* story is usually presented through wayang performances, so that the conveyance of the meaning and message in the story can be easily accepted and understood by the public. Wayang was designated by UNESCO as a world masterpiece heritage that is priceless in the performing arts (Materpiece of Oral and Intangible Heritage of

Humanity) on 7 November 2003 (Ibnu & Jupriono, 2021). Wayang is not only seen as a means of entertainment, but wayang also contains life values that provide advice and role models for people's lives. The plays shown in wayang usually hold several values, such as education, culture and teachings from philosophy (Masroer, 2015). Wayang often also represents the character of the human soul. Certain wayang figures are identified as a person's self-image so that they become mirrors and examples in everyday life. Until now, wayang performances are still maintained and developed in various layers of society. Wayang performances always win good and defeat evil and teach us how to behave in everyday life. The meaning contained in wayang is also full of advice so that humans are always protected from bad deeds. In accordance with the idea of Awalin (2018) said that the function of wayang is as an effective medium in conveying messages, information and lessons.

The characters in wayang also involve a lot of nature and the environment. One of the characters in wayang is the Pandavas. The Pandavas are the protagonists in the *Mahabharata* story who are the sons of King Pandu, a king at the palace of Hastinapura, consisting of Yudhistira, Bima, Arjuna, Nakula and Sadewa. *Mahabharata* is a wayang story that tells about the *Bahtarayudha* war, namely the great war or civil war between the Pandawa family and the Kaurava family who fought for power in the Hastinapura palace. This research does not focus on war stories, but focuses on the environmental care attitude of the pandawa character depicted in the *Mahabharata* story. Therefore, researchers try to explore ways related to environmental problems in a cultural way through the *Mahabharata* story because the *Mahabharata* story, through an initial survey, researchers found that there is an order of values that is built, such as an order of human values and the relationship between humans and the environment by maintaining a balance of life. humans with other living things and hope that this balance can be patterned in real life so that the relationship between humans and the environment will always be maintained.

Based on this explanation, the writer determines the formulation of the problem in this study, namely (1) How is the concern of the Pandawa character towards the environment described in the *Mahabharata* story?; (2) What is the form of the Pandawa character's concern for the environment described in the *Mahabharata* story?; and (3) How is the interaction between Pandawa figures and the environment described in the *Mahabharata* story? This writing aims to describe the attention of the Pandawa character to the environment, the form of the Pandawa character's concern for the environment, and the interaction of the Pandawa character towards the environment in the *Mahabharata* story.

Method

This writing uses a type of qualitative research model of library research using a literary ecological approach. The main focus in this research is to describe the environmental care attitude of the pandawa character in the *Mahabharata* story. The data source is the text of the *Mahabharata* transliterated by C. Rajagopalacari. The data are in the form of words, phrases, dialogues, and sentences in the *Mahabharata* story which contain attention, forms of concern, and interactions of Pandawa characters towards the environment. Data collection uses documentation analysis techniques. Arikunto explained that documentation techniques are efforts to find data regarding matters or variables in the form of notes, transcripts, books, newspapers, magazines, meeting minutes, leggers, agendas, and so on (Sari, 2018). The

collected data were then analyzed using interactive analysis techniques. As developed by Miles and Huberman which divides analysis activities into several parts, namely: data collection, data reduction, data presentation, and drawing conclusions or data verification (Ilyas, 2016).

Results and Discussion

From the results of the analysis it was found that there is of care for the environment of the Pandawa character in the *Mahabharata* story, namely by the attention of the Pandawa character for the environment, the form of the Pandawa character's concern for the environment, and the interactions carried out by the Pandawa character with nature. As initiated by Garrard (2004) ecocriticism explores the way we describe the relationship between humans and the environment in all areas of cultural output. Garrard traces the development of the movement and explores the concepts that have received the most attention in eco-criticism, namely pollution, wilderness, apocalypse, dwelling, animals, and earth. From this explanation, it was found that the attention of the Pandawa characters towards animals, the form of concern of the Pandawa figures for dwelling, and the interactions of the Pandawa figures with nature, namely rivers and animals, along with their explanations.

Mahabharata Story

A work of literature, non-fiction prose also acts as a medium for conveying various factual matters which are used as a means of education for the public. According to the idea of Widjojoko, et al. explains that non-fiction prose is a true story or things that have been experienced by the author (Masruri, Suwarjo, and Sowiyah, 2013). In a good form of literature, elements of other sciences such as philosophy, psychology, science, ecology, and so on will be found.

Mahabharta is a big epic that contains many messages and meanings in every event. The *Mahabharata* is a story that tells of a great war between brothers, namely the Pandavas and the Kauravas, which took place in the Kurama field to win over the kingdom of Hastinapura. The Pandavas themselves consist of Yudhistira, Bima, Arjuna, Nakula and Sadewa while the Kauravas consist of a hundred people including Duryudaya and Dursasana. The story begins after the death of Maharaja Sentanu, after which he is succeeded by his son, Chitrangada, to become the king of Hastinapura. Then replaced again by Wicitrawirya. Wicitrawirya has two children namely Destaresta and Pandu. Because the eldest son of the two brothers was born blind, the second son Pandu ascended the throne. When in power, Pandu committed a sin and had to exile himself to the forest with his two wives. He served this sentence for many years. During that period of exile, Pandu's two wives, Dewi Kunti and Dewi Madri, gave birth to five sons who became known as the five Pandavas. In exile, Pandu died. During their early lives, the five Pandavas were brought up by the Rishis. When Yudhistira, the eldest son, was sixteen years old, the rishis brought them back to Hastinapura and entrusted them to their grandfather, Bhisma. In a short time the five Pandavas could master the Vedas, Vedanta, and various arts that needed to be mastered by warriors. The Kauravas, sons of Destaresta who were blind, were jealous and tried to injure them in various ways. Finally, Bhisma who is the elder of the family, intervenes to reconcile and make a pact to both parties. With that agreement, the Pandavas and Kauravas began to separate the government. The Pandavas ruled Indraprasta and the Kauravas ruled Hastinapura. Some time later, a game of dice took place between the Kauravas and Pandavas according to the

tradition and honor of the warriors. Sengkuni, who played on behalf of the Kauravas, defeated Yudhistira. As a result, the Pandavas had to live in exile for thirteen years. They left the kingdom and went to the forest together with their faithful wife, Draupadi. According to the agreement in the dice game, the Pandavas must spend twelve years in the forest and in the thirteenth year they must wander unnoticed. When they returned and asked Duryodhana to return their kingdom, Duryodhana refused. The result was war. Pandavas defeat Duryodhana and get back their family's inherited kingdom.

Based on the synopsis of the Mahabharata story, there is a relationship between the pandawa character and nature depicted in the various events of the story which can be studied using a literary ecological approach.

Pandawa characters' attention to the environment

Attention to the environment is a form and effort to be made to protect the environment. Based on the story of the *Mahabharata*, there is a concern for the Pandawa characters, namely Nakula and Sadewa, towards the environment, namely towards animals. During the one year period of the Pandawa exile and undercover identity in the area of the Matsya kingdom. Here's the quote:

- (1) Yudhistira bertanya pada Sadewa: “engkau mempunyai keahlian Brihaspati, pendeta, dan guru para dewa, pengetahuan sukra, guru raksasa, apa yang akan kau pilih menjadi pekerjaanmu?” jawab Sadewa: “jika Nakula memilih sebagai tukang kuda, biarlah aku menjadi gembala kudanya. Saya dapat melindungi ternak raja Wirata dari berbagai penyakit dan gangguan binatang buas. (Rajagoplachari, 2017:206)

Based on the data quote (1) it is categorized into ecological objects, namely animals, namely the use of the word "aku dapat melindungi ternak" which functions to show concern for the environment. Animals are living things that are very useful and are part of the ecosystem that exists in life. Animals also provide several nutritional needs for humans such as a source of protein and vitamins. Therefore it is necessary to make an effort to maintain the survival of animals. Based on the context of the data quote, Nakula and Sadewa who are Pandavas show concern for the environment, namely by trying to protect King Wirata's livestock in the Matsya kingdom either from disease or from other wild animals which are predators of these livestock. In addition, the data quote (1) also serves to show evidence, by describing the characters Nakula and Sadewa as the protagonists in the story.

The Form Of The Pandawa Figure's Concern For The Environment

The form of concern for the environment is an effort made to prevent or improve the environment. Based on the *Mahabharata* story, there is a form of concern for the Pandavas for the environment, namely for settlements. Here's the quote:

- (2) Ketika para Pandawa memulai untuk membangun daerah tersebut, Kandawaprastha masih merupakan hutan yang menakutkan, penuh dengan rumput berduri serta reruntuhan yang berserakan bekas kota yang telah lama tidak berpenghuni (Rajagopalachari, 2017:97).

Based on the data quote (2) it is categorized into ecological objects, namely places to live/settlements, namely the use of the word "membangun" which functions to

show concern for the environment. Settlements are places used by humans to be used as a place to live, not only for humans, settlements can also be used as a place to live for animals according to their habitat. All activities can be carried out well if you have a comfortable and clean place to live. Therefore it is necessary to make an effort to protect settlements to avoid various ecological problems. Based on the context of the data quote, the Pandawa character shows a form of concern for the environment, namely by trying to rebuild a former city that has been abandoned and not maintained, namely Kandawaprastha which aims to function again as a place to live for the surrounding community and then rebuild community activities. In addition, the data quote (2) also serves to show evidence, by describing the Pandawa character as the protagonist in the story.

Interaction of Pandawa Figures with Nature

Interaction with nature is a reciprocal relationship between humans and nature. In the *Mahabharata* story, there is an interaction between Pandawa characters and nature, namely Bima and the snake. Here's the quote:

- (3) Duryodhana pergi berenang di Sungai Gangga bersama saudaranya serta para Pandawa. Setelah berenang mereka merasa lelah dan tertidur di perkemahan mereka. Di antara mereka Bima yang sangat lelah, sebab ia yang berenang sangat lama dan jauh. Dan karena makanannya telah diracuni, dia merasa lemas dan berbaring di tepi sungai, melihat hal tersebut Duryodhana mengikatnya dengan tanaman menjalar dan membuangnya ke sungai. Sebelumnya, Duryodhana yang keji telah menaburkan paku berukuran besar di tempat itu dan berharap Bima mati. Beruntung Bima tidak terjatuh, tetapi ular yang berbisa tiba-tiba menggigitnya. Bisa ular tersebut justru menjadi penawar racun pada makanan yang telah dimakan Bima. Bima selamat dan arus sungai membawa Bima ke tepi sungai. (Rajagopalachari, 2017:56)

Based on the data excerpt (3) it is categorized into ecological objects, namely interactions with nature, namely rivers and animals. Based on the context of the data quote, the Pandawa character shows the interaction he has with nature, namely by using the river as a place to swim and using snake venom to heal and as an antidote to the poison in Bima's body. Water is a source of life for humans, the river is a stream of water that can be used in various ways such as to irrigate rice fields, can also be used as a place to swim, and all the activities of other living things. Snakes are reptiles that have poison, however, the venom in these snakes can also be used as an antidote for the human body. Therefore it is very necessary for humans to maintain the sustainability of the snake's habitat. In addition, the data quote (3) also serves to show evidence that there is a reciprocal relationship that exists between the Pandawa figures and the nature described by Bima and the snake in the story.

Conclusion

This research was conducted to find out and describe the relationship between nature and humans as a means of education for people who pay less attention to the environment with various impacts caused by environmental destruction by humans themselves.

Based on the analysis of the data, it was found that the Pandawa leaders paid attention to the environment in data (1), namely the attention shown by the figures

Nakula and Sadewa to animals, namely livestock. In the quote it is explained that Nakula and Sadewa will look after King Wirata's livestock. Furthermore, it was found that the form of concern of the Pandawa leaders for the environment in data (2) was the form of concern shown by the Pandawa towards their residence/settlements. In the quote it is explained that the Pandawa rebuilt the old city that had been abandoned and not maintained, namely Kandawaprastha and could function again as a place to live. Then it was found the interaction between the Pandawa figures and nature in data (3), namely the interaction between the Pandavas and the river and Bima and the snake. In the quote it is explained that the Pandavas used Sunhgai Gangga as a place to swim and Bima used snake venom as an antidote to the poison in his body, therefore there is a reciprocal relationship between the Pandawa characters and nature in the story. From this description it can be said that there is an attitude of caring for the environment in the Pandawa character in the *Mahabharata* story.

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