



Human Abuse of Nature and Ecological Repentance in Two Selected Short Stories in Kompas: An Ecocritical Reading

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Abstract

Keywords:
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story;
Plague;
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damage.

This study aims to describe the imagination of environmental crisis which refers to water and land as the givers of life, nature as an object controlled by humans, the imagination of ecological repentance by the characters, and apocalyptic narratives in literary works. The data source for this research is the two short stories "Ia Tahu Cara Memusnahkannya" by Sandi Firly (2021) and the short story "Simuladistopiakoronakra" by Seno Gumira Ajidarma (2020) with the theme of the environment and epidemics. Using qualitative methods which are commonly applied in the study of literary texts, the research data was collected through library study. An eco-critical perspective is used in dissecting the issues of environmental damage and epidemics that are represented in the two short stories. The results show that nature is imagined as life-giving especially water and land. Next, nature is depicted as an object controlled by humans. Finally, the two short stories represent the imagination of the apocalypse and the characters' represent. The results of this research may help readers to reflect on ecological conversion through these two short stories.

Abstrak:

Kata Kunci:
Ekokritik;
Cerpen Pilihan
Kompas;
Wabah;
Kerusakan
lingkungan.

Kajian ini bertujuan mendeskripsikan imajinasi krisis lingkungan yang merujuk pada air dan tanah sebagai pemberi kehidupan, alam sebagai objek yang dikuasai oleh manusia, imajinasi pertobatan ekologi oleh tokoh, dan narasi apokaliptik dalam karya sastra. Sumber data penelitian ini adalah cerpen "Ia Tahu Cara Memusnahkannya" karya Sandi Firly (2021) dan cerpen "Simuladistopiakoronakra" karya Seno Gumira Ajidarma (2020) yang bertemakan lingkungan hidup dan wabah. Penelitian ini menggunakan metode kualitatif. Teknik pengumpulan data yang digunakan adalah studi pustaka sebagai serangkaian kegiatan yang berkenaan dengan metode pengumpulan data pustaka, membaca, mencatat, serta mengolah data yang berkenaan dengan kasus kerusakan lingkungan. Kajian ekokritik digunakan dalam membedah isu kerusakan lingkungan dan wabah yang terwakili dalam dua cerpen tersebut. Hasil kajian dalam penelitian ini menunjukkan bahwa alam dibayangkan sebagai pemberi kehidupan khususnya komponen air dan tanah. Selanjutnya, alam digambarkan sebagai suatu objek yang dikuasai manusia. Akhirnya, kedua cerita pendek tersebut mewakili imajinasi narasi apokaliptik dan mewakili

tokohnya. Hasil penelitian ini dapat membantu pembaca untuk merefleksikan pertobatan ekologis melalui kedua cerita pendek tersebut.

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INTRODUCTION

Environmental damage is now an issue of great concern. Ecological problems resulting from exploitation are very disturbing to the world community (Afandi & Juanda, 2020; Lynch, 2012). This would certainly be a major disaster for human survival. The causes of environmental damage today are largely due to the actions of capitalists in managing industrial projects and the influence of anthropocentric (Dobrogoszcz, 2017; Tampubolon & Purba, 2022) which is pushing the world towards prolonged ecological damage. Social and economic dimensions also pushed it to the brink of collapse. As a result, many poor people suffer losses. Temporary estimates of the causes of the current ecological crisis are the consumerist lifestyle, the anthropocentric nature of humans, non-ecological development, and the materialistic nature of humans which are closely related to humans as actors in the reality of life in utilizing the environment.

The blunting of human concern for norms of respect for nature, ecological spiritual norms, and norms of preserving natural beauty has boomeranged into environmental degradation. Alan Marshall emphasized that the ecological crisis is caused by human behavior which views and perceives nature arbitrarily. This assumption shows the fascistic nature of the ruling groups in destroying the ecology (Marshall, 2002). Humans who have authoritarian power over ecology end up achieving material prosperity economically only. This exploitation of nature leads to the extinction of living species on earth. Large-scale development promoted by the government in all fields as a proposition to support human survival has actually brought bad disasters. This negative impact threatens the extinction of living things (biodiversity) in natural diversity. Various animal and plant species have disappeared due to large-scale development such as housing, industrial areas, various government centers, and land clearing for environmentally unfriendly mining. This puts ecological sustainability at risk. Facts prove that 40% of protected forest areas in Indonesia have been lost due to business land clearing in almost all regions (Fios, 2019). One example is the Batanghari protected forest in South Solok, West Sumatra, which is experiencing deforestation due to illegal gold mining (Sastra, 2019).

The large number of cases of environmental damage has inspired writers to turn themes related to the environment into works. Now many literary works have been written to highlight cases of environmental damage caused by many parties. Literary works with environmental themes are a depiction of writers' anxiety and their struggle to fight environmental destroyers. According to Anggraini & Aulia (2020), literature is a result of the expression of the human spirit which contains artistic structures. Literature can also provide a feeling of beauty and create a sense of awe in those who enjoy it, but some people often cannot fully enjoy and understand literary works. Martono, Rosa, & Azmin (2016), argue that literature is an interesting object to study. Literary works contain meaning that can be expressed through imagination adapted from complex and interconnected human life. According to Turmudzi (2018), literary works arise from feelings and thoughts that are interesting to the author and become his concern.

Ecocritical studies as an analytical tool in dissecting all forms of ecological exploitation that oppress the earth. The emergence of ecocritical theory cannot be separated from the presence of ecology around us. According to Odum (1996), the study of ecology is divided into two classifications, namely autecology and synecology. Autecology focuses on the study of the defense and adaptation of species to the environment. Synecology focuses on groups of species associated with one unit. According to Garrard (2004), ecocritical studies are a means for humans to study ecological problems. This study helps literature understand and express concepts about the environment. The ecocritical theory has become an analytical tool for writers to dissect ecological studies. Considering that literature is born and develops from humans and the environment as two inseparable aspects (Hardiningtyas, 2015),

In connection with the relationship between writers and the environment in the form of literary works, there is also an approach to literary criticism called ecocriticism. Harsono (2012) believes that the ecocritical approach was born because the environment increasingly requires human attention. Ecocriticism has a basic paradigm that every object can be viewed from an ecological perspective and ecological science can be used in this critical approach. Dewi (2016) revealed that ecocriticism was chosen as a theory to study recent Indonesian literature which examines the relationship between literature and the environment. These opinions show that the ecocritical approach can be used to analyze literary works that have environmental themes or contain stories related to the environment.

In connection with literary works about the environment and approaches to studying these literary works, several studies use an ecocritical approach to studying literary

works. Dewi (2015) in her research found that short stories in the period 2010 to 2015 which had environmental nuances were not satisfactory in terms of quantity. Many environmental issues in the short stories studied are only used as settings for places and events. Researchers have not found a picture of repentance as proposed in *Laudato Si'* Ecocritical Theory (Fransiskus, 2015). The development of the times and the increasing cases of environmental pollution have caused environmental-themed literary works to increase. This is indicated by Juanda's (2018) research which examined three short stories from the Indonesian Weekly Newspaper. The three short stories published in 2017 and 2018 contain the phenomena of pollution, wilderness, natural disasters, settlements, animals, and the earth, and reflections on these phenomena.

Previous research has provided suggestions and input that the availability of ecologically insightful literary works needs to be increased both in terms of quantity and quality. Therefore, this research presents an update of previous studies with more up-to-date research objects and in-depth ecocritical analysis by highlighting the ecological conversion advocated by Pope Francis in *Laudato Si'* (Fransiskus, 2015).

Now many literary works have been written to highlight cases of environmental damage caused by many parties. Some examples of environmental-themed short stories, namely "Ulah Manusia" by Reyhan Ardiansyah, and "Akash Sang Pahlawan Laut" by Ariani Noer, were published in 2022 on the Cerpenmu page (Indonesian Short Story Writers Community). There is also the short story "Lelaki Ladang" by Arafat Nur in 2017 and "Pekik Burung Kedasi di Tepi Kahayan" by Han Gagag which was published on the Dalang Publishing page. In connection with previous research, researchers were inspired to study two short stories in environmental-themed newspapers. The two short stories that the researcher studied using an ecocritical approach were the short story "Ia Tahu Cara Memusnahkannya" by Sandi Firly and the short story "Simuladistopiakoronakra" by Gumira Ajidarma.

Researchers chose these two short stories because they describe many human behaviors that cause natural degradation, leading to the emergence of epidemics that cause humans and other environmental damage. Both short stories have similarities in depicting the interrelated relationship between the epidemic and the environment. The short story "Ia Tahu Cara Memusnahkannya" does not specifically tell about the outbreak, but the symptoms that arise such as shortness of breath, coughing, and fever which describe the symptoms of COVID-19. This is different from the short story "Simuladistopiakoronakra" which clearly describes the impact of COVID-19 which was ignored until it became the COVID-44 outbreak and destroyed human civilization and the

earth. In the short story "Simuladistopiakoronakra", COVID-44 represents the outbreak that originates from COVID-19. Seno Gumiro Ajidarma creates a dark atmosphere full of fights due to the moral crisis caused by the outbreak of the COVID-19 virus until it developed into COVID-44 due to human negligence. As a result, the COVID-44 variant infects the world's population and causes welfare degradation. As in a fragment of the short story "It is recorded in Mahadata Semesta how after the experience of Covid-19 in 2020 was ignored, successively Covid-20 to Covid-44 each in their own way reduced the population of the Earth which no longer had natural defense power, when from time to time while the land and water still continue to destroy themselves in a sustainable manner."

This research aims to describe the imagination of the environmental crisis which refers to water and land as giving life, nature as an object controlled by humans, the imagination of ecological conversion by characters, and apocalyptic narratives in literary works in the short story "Ia Tahu Cara Memusnahkannya" and the short story "Simuladistopiakoronakra". The selection of these four research focuses is based on environmental issues that appear in the short stories and is on the reality of environmental issues that are currently widespread in Indonesia, especially in 2023 (Al-Hamasy, 2023; Heksantoro, 2023; Tim BBC News Indonesia, 2023a, 2023b).

METHODS

This research uses qualitative methods with a mimetic approach and ecocritical theory. The mimetic approach with ecocritical theory sees the object of study (the content of the short story) as a reflection of various environmental damage issues that exist in the real world (Abrams, 1999; Garrard, 2011). The data and data sources analyzed are quotes of words and sentences in the short story "Ia Tahu Cara Memusnahkannya" by Sandy Firli in 2021 and the short story "Simuladistopiakoronakra" by Gumira Ajidarma in 2020 on the Cerpen Pilihan Kompas page. The data collection technique used is library research, which is a series of activities in collecting library data, including recording, reading, and processing data that highlights cases of environmental damage. This literature study utilizes library sources to obtain research data. In this research, the sources used are short stories and supporting theories that are related. The objects of study for this research are the short story entitled "Ia Tahu Cara Memusnahkannya" and the short story "Simuladistopiakoronakra".

The data from this research are quotations of words contained in the short stories studied (Mahsun, 2017). Data collection was carried out by reading and recording words

that reflected issues of environmental damage that occurred in the real world (Mahsun, 2017; Sutisna, 2021). The data analysis techniques used are reading techniques and note-taking techniques. To accommodate detailed data, researchers need to record data. In carrying out this research, researchers are required to read the data sources. Next, the researcher recorded the data using note-taking techniques. The note-taking technique is used to record several relevant forms of written language use (Mahsun, 2005) .

RESULTS AND DISCUSSION

The two short stories, namely "Ia Tahu Cara Memusnahkannya" and "Simuladistopiakoronakra" will be examined based on four research focuses, namely water and land as givers of life, nature as an object controlled by humans, conservation efforts by characters, and apocalyptic narratives in literary works. In the discussion, the researcher also shows the relationship between the conflict that occurs in the short story and the reality of environmental problems in Indonesia. To facilitate discussion, below the researcher presents a summary of the two short stories.

"Ia Tahu Cara Memusnahkannya" tells the story of a village hit by a plague. Pak Senin was a resident who died because he was infected with the plague. This caused fear among the villagers. A teacher succeeded in investigating the cause of Pak Senin death, which came from the rice barn. The largest rice barn in the village is owned by Damang, a village head. The rice barn is used to accommodate rice donations from the government. The residents felt suspicious and wanted to burn down the rice barn because they were afraid of the plague. After investigating, Pak Senin was the one who transported sacks of rice from the district government to the rice barn. Hearing this, Damang stood afraid in front of his rice barn and held a torch in his right hand.

The short story "Simuladistopiakoronakra" is set hundreds of years after 2020. The short story tells the story of the mission of a man with a fish head to save human civilization which was almost extinct during the COVID-44 era. The fish-headed human is an engineered product of crossing humans and fish. Human civilization is threatened with extinction because of humans' neglect of disease and the environment. Earth Planet looks pathetic, the smell of chemical waste from failed experiments can be smelled everywhere, along the roads are filled with rusty vehicle wreckage, human corpses are scattered everywhere, and even living people are dying. Fish people fight against COVID-44 which wants to kill the last human baby. The fight ended with the death of the Fishman. The loss of the Fishman in the fight means that humanity must be maintained by cloning.

Life-Giving Water and Soil

The exploration of nature in this small village was carried out in the period before the epidemic. At that time, nature and the environment were depicted as a form of continuity with humans. Nature naturally becomes human's friend in the dynamics of life. One of the most dominant natural elements in this short story is land and water which are reflected in rice fields and rivers. Rice fields are a form of land use carried out by humans. Montgomery (in Sullivan, 2012) states that resistance is the place where the concrete materiality of the soil is located. Soil is an important component in agriculture. If humans ignore the soil, the agricultural and plantation industries will be disrupted. One of the commodities that is attached to Southeast Asian communities as the main food processing process is rice fields (Dewi, 2015). The way farmers treat nature in the agricultural system is not exploitative. Farmers know how to work on rice fields, from planting rice seeds to processing them into rice grains. The river is closely related to the life of the people of this small village. In the short story "Ia Tahu Cara Memusnahkannya" a river is described as clear and you can see the bottom of the water. The river also holds an abundance of fish to support residents. This small village consists of a handful of 50 heads of families, the majority of whom live as farmers and fishermen as described in the following quote.

Tidak sampai 50 kepala keluarga tinggal di sana. Hidup sebagai petani dan menangkap ikan di sungai. Selebihnya berkebun pisang, jagung, dan ubi-ubian. Selain untuk makan sendiri, selebihnya dijual ke pasar kecamatan atau kabupaten sekali dalam sepekan pada hari pasar (Sandi Firly, 2021, hlm.1)

The residents of this small village appreciate nature. They enjoy life as farmers and fishermen managing rice fields and rivers. The face of nature is not used as a medium for exploitation but is used to fulfill survival needs. Nature is described as an expanse of loose and fertile soil that can give rise to various types of plants such as bananas, corn, and tubers. The garden's produce can be used as a substitute for rice to become the village's main food center. Apart from the richness of plants, nature also provides a diversity of animals such as fish. The village community does not intervene with the animals around them. As shown in the quote above, the fish in the river are caught for consumption. Human relationships in the quote above are depicted in an attitude of respect for nature to always look after each other. Society applies the ethic of using nature wisely. The ecological wealth in the surrounding area is taken according to need and balanced with conservation so that the ecosystem remains stable (Rini, 2018). This is the opinion of Pope Francis (2015) in the encyclical *Laudato Si'* on Shared Home Care,

saying that humanity can work together to preserve nature and prevent nature from environmental degradation, especially for poor people in the world.

Tercatat dalam Mahadata Semeste betapa setelah pengalaman Covid-19 pada 2020 diabaikan, secara berturut-turut Covid-20 sampai Covid-44 dengan caranya masing-masing mengurangi penduduk Bumi yang tidak memiliki lagi daya pertahanan alamiah, ketika dari saat ke saat tanah dan air masih terus mereka rusak sendiri secara berkelanjutan. Apakah yang masih bisa diharapkan dari Bumi yang samudernya kering, sungainya berhenti, menyisakan selokan mampat dengan air kehitam-hitaman? (Seno Gumira Ajidarma, 2020 hlm 5)

More specifically than damage to the earth, literary works also highlight damage to land and water. The short story "Simuladistopiakoronakra" also highlights the damage to land and water caused by human actions. Humans' indifference to protecting land and water has resulted in the contamination of water which has long been used as a source of survival. Water pollution has an impact on soil and other environmental damage. The exploitation of natural resources and human neglect of air, water, and soil affect the survival of humans and the earth (Tošić, 2006). One example of environmental damage due to mining occurred in the Jambi Region as reported below.

Lebih dari dua dekade penambangan emas berlangsung di wilayah Jambi. Dampaknya, merkuri yang terlepas saat aktivitas penambangan dilakukan masuk ke dalam sungai, tak terhitung jumlahnya. Hal ini disampaikan Dosen Universitas Jambi, Ngatijo yang memiliki konsentrasi pada penelitian terkait merkuri. Dalam penelitiannya, Sungai Batanghari telah tercemar merkuri di atas ambang batas. Merkuri di air sungai memang berfluktuasi pada kisaran kurang dari 0,0005-0,0645 mg/L sedangkan sedimen sungai yang terdeteksi merkuri memiliki kisaran 0,01-0,42 mg/kg. "Pencemaran merkuri di sungai sudah di atas ambang batas. Sangat berbahaya bagi makhluk hidup," kata Ngatijo (Suwandi, 2022).

This news is just one clear example that environmental damage around us is very worrying. Many other areas also feel the impact of human greed to control nature and everything in it. The short story "Simuladistopiakoronakra" and the short story "Ia Tahu Cara Memusnahkannya" encourage readers to imagine the impact of negative human behavior on water and soil. Tošić (2006) states that every human being must do something to preserve the earth and ecocriticism is present as a humanist effort to save the environment.

Nature as an Object Controlled by Humans

To maintain life and survival, humans depend heavily on natural resources. Initially, humans saw nature as a harmonious unity that went hand in hand with their lives. Nature was given by God to humans as a form of His infinite goodness (Fransiskus, 2015). However, loyalty and harmony are slow to change. Human thinking begins to be filled with power and profit alone. Humans only think about how nature is capital that can be exploited to generate large profits. This would certainly be a major disaster for human

survival. The causes of environmental damage today are largely caused by industries managed by capitalists and the influence of anthropocentrism (Dobrogoszcz, 2017; Tampubolon & Purba, 2022). Greg Garrard explains several ecocritical concepts, including pollution, wilderness, disasters, housing/residence, animals, and the earth (Risnawati, 2019: 4).

In the short story "La Tahu Cara Memusnahkannya", rivers are often used to provide survival for the community. The existence of the river is used to meet the economic needs of the community and food needs. However, due to the influence of anthropocentrism, humans become greedy and only care about their own lives, which is illustrated in the following quote.

Sudah bertahun-tahun di sebalik bukit itu terjadi penebangan hutan untuk dikeruk tambang batubaranya. (Sandi Firly, 2021 hlm. 1)

The short story "Simuladistopiakoronakra" contains the concepts of pollution, disaster, housing/residence, animals, and the earth which are caused by human behavior who want to control the earth. The earth as a whole is the part most highlighted by the author. The author does not just describe the damage to the living environment but discusses more thoroughly the impact of the environmental crisis on the earth and the entire universe such as the sun.

Meluncur tegak lurus, kutembus setiap lapisan langit dengan bunyi ledakan dan semburat bunga api, sebelum menginjak planet mengenaskan yang disebut Bumi (Seno Gumira Ajidarma, 2020 hlm.5)

The short story "Simuladistopiakoronakra" contains the concepts of pollution, disaster, housing/residence, animals, and the earth which are caused by human behavior who want to control the earth. The earth as a whole is the part most highlighted by the author. The author does not just describe the damage to the living environment but discusses more thoroughly the impact of the environmental crisis on the earth and the entire universe such as the sun. Sutisna (2021), in his ecocritical study of literary works, revealed that human presence on Earth is accompanied by the responsibility to manage and care for the earth. Humans are tasked with caring for nature and its surroundings, but only a few people understand this concept. Most people consider nature as an item or something that can be bought and sold so many undesirable events can occur.

Deforestation is one form of environmental degradation that risks human lives. Apart from being a breeding ground for fauna, forests have an equally important function, namely as a supplier of oxygen for humans and all plants (Pemkot Semarang, 2023). It can be denied that when forests are exploited there are no roots that can hold water in

the soil. As a result, natural disasters such as landslides and floods can occur at any time. The act of deforestation is an act that cannot be justified. Deforestation has been converted into coal mining. This is what has a negative impact on the environmental ecosystem because former coal mine excavations leave behind waste. The waste left behind includes heavy metals mercury, arsenic, nickel, and so on. This has the potential to cause water content to have high acidity levels. When the water level has an acidic pH, the water already contains toxins. As a result, water cannot be used for community activities such as bathing, washing clothes, household needs, and so on. In addition, the consequences of increasing water pH can result in serious illnesses. Forests are losing their function to protect humans from various disasters and the extinction of natural biodiversity. By Rahayu's (2020) opinion, human greed only considers material things, including the characteristics of people who are ecological fascists who focus on achieving material economic goals only. Ecological damage is caused by human intervention which only cares about profit and consumerist style, thereby oppressing the earth on which we stand. Apart from that, inappropriate technological advances can become a boomerang for humans to harm the earth (Fransiskus, 2015). This action makes people think about replacing irreplaceable beauty with something they make themselves. When assessing the ecological impact of a project, reflecting on considerations of land, water, and air seems to be blind to the absence of biodiversity such as the loss of certain species or groups of animals.

Luapan air bercampur lumpur yang menggagalkan panen, sebelumnya tak pernah sekalipun terjadi sepanjang sejarah kampung. Itulah bencana terbesar yang pernah dialami, sebelum ancaman bencana lebih besar yang kini mulai mengintai. Bukan bencana alam yang hanya akan merusak sawah kebun warga, melainkan nyawa seluruh penduduk yang hanya berjumlah tak sampai seratus kepala. (Sandi Firly, 2021 hlm.1)

Villagers consider floods to be the biggest natural disaster that destroys many crops. Floods bring mud into rivers so that rivers that were originally clean become polluted due to flooding. Environmental crises can be caused by two things, firstly environmental disasters and secondly, natural disasters. Environmental disasters are caused by destructive human behavior and disrupting the natural balance in the long term and on a global scale. Natural disasters are caused by natural activities themselves which cause natural disasters such as volcanic eruptions, tsunamis, and so on. Even though the trigger for the disaster was caused by natural activity, it does not rule out the possibility that human negligence was the main trigger for environmental damage. Muddy rivers thwarted good rice harvests. In the quote above, it is said that the village community considers the flood disaster to be the biggest disaster they have ever experienced. It can

be seen that before the miners arrived, the community maintained natural stability in the village. Water is very important in human life. If humans experience a water crisis, nature will also become extinct. Water can power health care, agriculture, and industry. When humans still respected nature, water supplies were relatively more stable than today. Many other countries, especially Africa, where the majority of the population does not have access to water.

As a result, agricultural aspects experienced drought which resulted in a lack of food sources for the community. Poor water quality can result in many deaths every day. Underground water sources in many places are threatened by pollution due to mining, agriculture, and certain industries, especially in less-adequate countries due to industrial waste. This becomes serious if not addressed. If a river is polluted due to waste thrown away by humans, then the plants carried by the river will also be polluted. As a result, it will be increasingly difficult for humans to irrigate their crops. Shetty (in Syah, 2020) revealed that "Many people do not understand how rivers work for humans. In some areas, rivers become dry like deserts. In other areas, rivers are treated like trash cans, sewage pipes, and plastic dumps."

Chemical waste is a threat to the environment. The short story "Simuladistopiakoronakra" illustrates that in the future chemical waste could disturb and threaten human life and damage the environment. (Dewi, 2015) stated that environmental problems have been featured in several short stories. Literary works can be used as a medium to reveal environmental pollution caused by toxic chemical waste. The imagination of chemical waste pollution that could threaten safety is late in the short story "Simuladistopiakoronakra", as told in the following quote.

Kulepaskan tali yang melesat Kembali ke langit dan tercium bau apak peradaban yang ambruk. Bau limbah kimia percobaan gagal yang setiap kali terhidup mendekatkan maut. (Seno Gumira Ajidarma, 2020 hlm.5)

Pollution in residential or residential environments is part of ecocriticism. This short story describes the chaos of human life due to a disease outbreak that has a huge impact on the environment. Garrad stated that ecocriticism can not only see the harmony and stability of the environment but can also help researchers see human attitudes and behavior (Risnawati, 2019). The short story "Simuladistopiakoronakra" describes the chaos in human behavior caused by the epidemic. Humans began to abandon their common sense and behave selfishly to save themselves. Without realizing it, human selfishness makes things worse, such as a destroyed living environment. The image of the environmental crisis in which we live is depicted in this short story because of human

selfishness to save themselves. The imagination of residential environmental pollution caused by human behavior can be seen in the following quote

Sepanjang jalan nan penuh rongsokan kendaraan berkarat, di antara Gedung-gedung telantar yang meruapkan kepengapan, bergelimpahan sosok-sosok dengan nyawa meregang, ketika sepeda motor menggerung berkelok-kelok sembari sesekali melindas kaki, tangan, kepala, perut, tubuh yang tiada mampu bergerak menghindar sekadar karena sekarat (Seno Gumira Ajidarma, 2020 hlm. 5).

The Imagination of Repentance by Characters

Village communities are people who dedicate themselves to improving the natural surroundings as a form of worship to God. A way of life that is far from modernization is a form of protecting nature's needs. Society has no sense of taking natural capital for exploitation. The government has made various efforts to persuade citizens to work together to reap benefits. Humans always think of achieving the ideal of material prosperity only economically. On the other hand, humans carry out arbitrary acts of exploitation in the name of nature as an object. This is what gives rise to ecological fascism focused on achieving material economic goals only. This exploitation of nature leads to the extinction of living species on earth. In the short story "Ia Tahu Cara Mengatasinya", the government persuades village residents to allow mining activities on the village's proof walls. The community firmly rejects mining activities to defend their land even though their lives are at stake. The feeling of taking part in caring for nature is a manifestation of the transcendent feeling between humans and God. Fransiskus (2015) in the encyclical *Laudato Si'* about *Perawatan Rumah Bersama* said that ecological conversion was promoted as an effort to secure humane environmental morals. Any effort to protect the world requires major changes in lifestyles, production, and consumption patterns, and the systems of government that dominate society. In this short story, there are community efforts to prevent all forms of environmental degradation which are depicted in the following quote.

Pernah pihak perusahaan ingin menambang di bukit yang melindungi kampung itu, namun dilawan habis-habisan. Bujuk rayu perusahaan tak mempan, warga kampung bergeming pada pendirian mempertahankan tanah ulayat andaipun harus nyawa taruhannya. (Sandi Firly, 2021 hlm. 1)

They are aware that as a small community whose interests are considered trivial by the government, they are always trampled on, but their courage enables them to repel all forms of environmental violence. The role of the younger generation is the spearhead of the struggle that can open up other village communities to fight for ecological justice before the capitalists. The anthropocentric nature is very evident in this short story which tends to criticize the lives of capitalists in making profits. In this short story, environmental conservation messages are conveyed through community figures who fight for justice for

nature. The offer made by company figures is anthropocentric, which values nature only for the benefit of humans. If there are moral considerations then they are egoistic for human interests. The attitude taken by society towards nature shows that nature is considered superior to other creations, nature can sustain human life, and nature has an impact on the climate which affects human life. Exploitation actions carried out by companies endanger the ecology which originates from human behavior which views nature as an object that can satisfy interests. The emergence of mining activities benefits companies and shifts human awareness to care for nature (Rini, 2018).

Apocalyptic Narratives in Literary Works

Apocalyptic is a narrative idea that discusses global-scale disasters, extinction, and apocalypse (Vasso & Francisco, 2018). Apocalyptic narratives contain quite serious literary concerns in criticizing the relationship between humans and ecology. Apocalyptic narratives developed from an era, in which previously apocalyptic narratives were described in religious texts such as the coming of Jesus in the Bible which refers to the end of time, the story of the Prophet Noah, peace be upon him, and so on (Triastuti et al., 2021). In modern times, apocalyptic narratives are described as natural disasters with empirical causes or universal disasters.

The short story "Ia Tahu Cara Memusnahkannya" tells the story of an epidemic that infects a village and kills one villager. This inland village is very isolated from technology. However, there is a hill that produces an internet signal to find out news of the outbreak that has spread throughout the district. Criticism about the environment in the short story "Simuladistopiakoronakra" is conveyed in the author's imaginative style and is set hundreds of years in the future. The imagination of the environmental crisis in this short story appears to be inspired by the COVID-19 outbreak. The author highlights the impact of this epidemic in the future which will result in the destruction of the environment and civilization. This short story seems to have been written based on the author's anxiety about humanity's indifferent attitude in responding to the COVID outbreak in 2020 so that the outbreak will continue in the future. In 2021, a researcher from Italy named Alessio Faciola and his friends researched the impact of the Covid-19 pandemic. The research found that COVID-19 also had a negative impact on the environment. The negative impact of the COVID-19 pandemic on the environment is the increase in medical waste, the occurrence of many errors in the disposal of personal protective equipment (PPE), the increase in urban waste production, and the reduction in recycling activities (Facciola et al., 2021).

BBC News Indonesia reports that there is evidence of a link between human exploitation of nature and epidemics/viruses. Habitat loss puts the world at increased risk of new disease outbreaks (Tim BBC News Indonesia, 2020). According to the International Union for Conservation of Nature (IUCN), wild animals are at risk of extinction because human exploitation carries twice as many viruses that can cause human disease (Kristini et al., 2020). Dr. Christie Johnson from the University of California added that wildlife is shifting to accommodate human (anthropogenic) activities and landscape modifications. Because it puts us at risk of a pandemic because we are all connected globally through travel and trade. This is clearly seen in the short story excerpt below.

Namun, tetap saja, bukit kecil dengan sekolahnya itu yang menjadi kenangan dan kecintaan semua orang. Sebab di bukit itu juga sinyal HP lebih kencang. Ke sanalah orang-orang akan pergi bila hendak menelepon atau membuka media sosial. Dari internet pula mereka tahu kabar terkini. Termasuk wabah yang sedang melanda dunia dan kini mulai mencemaskan orang-orang di warung tadi. (Sandi Firly, 2021 hlm. 3)

The quote above emphasizes the criticism of the introduction of technology into rural villages which results in village people becoming aware of the outside world. Technology is believed to be a tool that changes the social order of society. Technology plays a role in social change in society. Social changes in society can take the form of changes in behavior, and lifestyle, reducing territorial boundaries and what is important is efficiency. However, for people who are just getting to know technology, the internet has become a boomerang for society in capturing factual things around us. When an epidemic spreads, the power of the internet can blur people's personal space. There is a lot of information that needs to be studied in more depth so as not to get caught up in hoax news. According to data presented by KOMINFO, there were 850 hoaxes regarding the COVID-19 outbreak (Indriani, 2020). The fake news ranges from compensation received by the public due to the pandemic to tutorials on inhaling hot steam which can kill Covid-19. This creates fear, anxiety, and uncertainty in society.

The short stories "Ia Tahu Cara Memusnahkannya" and "Simuladistopiakoronakra" directly invite us to reflect on our actions towards nature so far. Through his imagination, the author invites readers to imagine the impact of humans' neglect of nature and invites readers to reflect on this. This can be seen from the following quote.

Tercatat dalam Mahadata Semeste betapa setelah pengalaman Covid-19 pada 2020 diabaikan, secara berturut-turut Covid-20 sampai Covid-44 dengan caranya masing-masing mengurangi penduduk Bumi yang tidak memiliki lagi daya pertahanan alamiah, ketika dari saat ke saat tanah dan air masih terus mereka rusak sendiri secara berkelanjutan. Apakah yang masih bisa diharapkan dari Bumi yang samudernya kering, sungainya berhenti, menyisakan selokan mampat dengan air kehitam-hitaman? (Seno Gumira Ajidarma, 2020 hlm 5)

The quote above conveys a message for readers to reflect on their actions towards nature so far. Humans often ignore the things around them and do everything just for their interests, causing major disasters for civilization. The outbreak and impact of the outbreak imagined in the short story invite us to reflect on our actions as humans. The quote above should make us aware that humans cannot survive without natural defenses, namely water, land, and other natural resources. In line with the message conveyed in the encyclical *Laudato Si'* regarding Ecological Repentance, humans should acknowledge and realize that the world is a gift from God's love for which people must be grateful. Ecological conversion calls for human awareness that humans are connected with all creatures in the universe in a beautiful universal communion. As described in the short story "Simuladistopiakoronakra" about people's efforts to save human civilization and the earth, humans should reflect on this by showing their gratitude through actions to protect nature and fight disease outbreaks seriously.

CONCLUSION

In comparison to previous studies, this research found that writers of literary works are now more critical and bold in contemplating issues of environmental damage and the consequences it brings. This is evident in conservation activities and characters' opposition to environmental protection. This demonstrates that the depiction of remorse by the characters in the short stories raises the quality of literary works with an ecological perspective. Writers are aggressively voicing the ecological crisis through short stories that are right on target to make people aware of how sad our earth is. The study of two short stories "Ia Tahu Cara Memusnahkannya" by Sandi Firly and the short story "Simuladistopiakoronakra" by Seno Gumira Ajidarma, of which the theme includes epidemics and ecological damage, prove that human greed has an impact on the emergence of plagues and other environmental disasters. The epidemic caused the human condition to deteriorate to the point of extinction. If we examine this, human greed is in controlling the environment by encouraging mining activities in the name of development. The relationship between the elite and the common people has significant inequality. Water and land have a symbolic meaning as giving life to poor, ordinary people. Little people are always oppressed in fighting for ecological justice because of the superior rights of those in power. Apocalyptic narratives exist as a form of reflection on people's ecological repentance which invites readers to reflect on their actions that have indirectly damaged the earth.

Finally, the study of critical ecology must continue to be echoed as material for readers' reflection in voicing Pope Francis' ecological conversion. Through this research, we hope that works that address the issue of the ecological crisis will be increasingly encouraged. In the context of Indonesian language learning, the study of critical ecology can be an alternative for cultivating students' character values through reading short stories on the theme of Green Literature.

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