

Character's Attitudes toward the Environment in the Novel *Bara* by Febrialdi R.: Literary Ecological Study

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Abstract

Character attitudes towards the environment are often found in the novel Bara by Febrialdi R. This research aimed to determine the form of natural ecology and cultural ecology in the novel Bara by Febrialdi R. The data source for this research is the novel Bara by Febrialdi R. with the number 372 pages published in 2017 by Mediakita containing the attitudes of figures towards the environment. This research used the listening method and using note-taking techniques. Listening is done by listening to all the speech directly and recording the speech which contains the character's attitude towards the environment purposively. The research results show that the characters' attitudes towards the environment in this novel consist of two forms, namely natural ecology and cultural ecology. Furthermore, natural ecology consists of two forms, namely a respectful attitude towards nature and living simply and in harmony with nature, moreover, cultural ecology consists of six forms, namely beliefs, values, norms and sanctions, technology, symbols and language.

Keywords: *Character Attitudes, Cultural Ecology, Natural Ecology.*

1. Introduction

Literature is beautiful work produced by human creative activity to express their thoughts and feelings in writing (Rahman, 2018; Junaid et al., 2023). Literary works cannot be created by themselves because the process of creating literary works requires life experience in experiencing various events that occur in people's lives (Rahman, 2018; Andini, 2017; Jumiati et al., 2021). Authors create literary works not only based on the imagination and life experiences, but also based on the environmental conditions. It is not uncommon for a work to present issues that really originate from environmental conditions (ecology) which become a major representation of a story. In relation to literary works, ecology is used in various meanings. First, ecology is used in a sense limited by the natural context. Second, ecology is used widely, including culture (Endraswara, 2016, p. 33). In this case, ecology in literary works is often depicted through the particular culture of a region. The existing culture influences the environment and literature, so that a cultural ecology emerges. A novel is a fictional literary work that is built on intrinsic and extrinsic elements and contains a series of stories about a person's life that highlight the character of the perpetrator (Nurgiyantoro, 2010, p. 10). This can be seen in the novel *Bara* by Febrialdi R. The novel tells the story of *Bara* as the main character whose hobby is adventuring. Through this hobby, he learns many things about life and about people who have contributed to the environment around him.

Literary ecology came last compared to other scientific disciplines. In Indonesia, literary ecology only became known at the beginning of the 21st century. The presence of literary ecology cannot be separated from the concerns of literary experts regarding environmental damage (the natural, social and cultural environment). Nature can be used as inspiration for writers (Akhmar et al., 2023). As a human being who is aware of the importance of nature for

human life, a writer may convey ideas, experiences and concerns about nature which is being destroyed day by day by hands that do not care about nature (Sudikan, 2016, p. 10). Ecology can be interpreted as the scientific study of the patterns of relationships between plants, animals and humans towards each other and towards their environment (Sumawarto, 1998, p. 15; Rahman et al., 2019; Asba et al., 2019). It can be used to protect or exploit nature to determine what can and cannot be done if living tissue is to remain intact or to justify racism or confuse issues and create inequality. Based on the definitions above, it can be concluded that ecology is a science that discusses the relationship between living things and the environment so as to create a harmonious living order. In relation to literary works, ecology is used in various senses. First, ecology is used in a sense limited by the natural context. Second, ecology is used widely, including culture (Endraswara, 2016, p. 33). In this case, ecology in literary works is often depicted through the particular culture of a region. Existing culture influences the environment and literature, so that a cultural ecology emerges.

In addition, natural ecology is the life activities of living creatures that is related to nature. Humans as rational creatures are obliged to protect nature. Therefore, environmental ethics was formulated to be used as a guide and guide for human behavior in living in harmony with nature, both direct behavior and behavior towards fellow humans that have a certain impact on nature. Environmental ethics is a norm or rule that talks about the moral relationship between humans and the environment or the universe, and how humans should behave towards the environment, so what is the focus of attention of environmental ethics according to this definition, is how humans should act, what human behavior should be to the environment (Keraf, 2002, p. 26). Keraf (2002, p. 143-160) divides environmental ethics into nine principles, namely respect for nature, the principle of responsibility, cosmic solidarity, compassion and concern for nature, living simply and in harmony with nature, not harming nature, the principle of justice, and democratic principles. Cultural ecology is a science that discusses how humans use culture as a form of adaptation to their environment. Maran (2007, p. 38-46) says that culture consists of seven elements, namely beliefs, values, norms and sanctions, technology, symbols, language and art. The following is a description of the seven elements.

Research on literary ecology was previously carried out by Sundari et al., (2021) entitled "Study of Literary Ecology in the Novel Perempuan Bersampur Merah by Intan Andaru". The results of this research show that in the Novel Perempuan Bersampur Merah by Intan Andaru there is natural ecology and cultural ecology. Then, research was conducted by Amala and Sri (2021) with the title "Ecological Analysis of Literary Works on the Novel Rindu Separately in Raja Ampat by Kirana Kejora as an Alternative Teaching Material in High Schools". The results of the research show that the novel Rindu Terbesar Di Raja Ampat by Kirana Kejora discusses natural ecology and cultural ecology. This research has similarities and differences with previous research; the similarity is that they both study literary ecology. Furthermore, the difference lies in the objects used by previous research and the similarity is that they both study literary ecology.

The study of literary ecology is an interesting thing to research. The character's attitude towards the environment shows a respectful attitude towards nature. This attitude is shown as a form of love for nature. As is known, throwing rubbish carelessly can have a negative impact on the environment. Floods and natural pollution can damage human livelihoods. Therefore, humans as living creatures must show a respectful attitude towards nature. This needs to be researched so that it can become a reference for society regarding how to behave towards the environment.

2. Methods

This type of research is qualitative descriptive method. It is research that is always descriptive, which means that the data analyzed is in the form of descriptions of phenomena and not in the form of numbers or coefficients about variables (Aminuddin, 2006, p. 16). The choice of descriptive qualitative research type was adapted to the characteristics of this research, namely (1) the novel Bara was seen as natural, because the researcher did not manipulate the novel Bara, (2) the researcher acted as an instrument that could understand the novel Bara, (3) analysis or processing data is carried out as is, without treatment, without statistical calculations to gain understanding, and (4) the research results are negotiated with relevant experts. The approach used in this research is a literary ecology approach. It is used to analyze the characters' attitudes towards the environment in the novel Bara by Febrialdi R. Literary ecology is divided into two things, namely the context of natural ecology and cultural ecology. These two forms will be examined in this research. The data in this research are the characters' attitudes towards the environment in the novel Bara by Febrialdi R. The data is in the form of words in sentences or paragraphs in the form of narrative or dialogue. The data source in this research is the novel Bara by Febrialdi R. with 372 pages, published in 2017 by Media Kita. Furthermore, to add some ecological data, the author also uses the novels Gitanjali and Proelium akrya Febrialdi R, both novels only as complements to the novel Bara. The method used is the listening method with note-taking technique. Listening is done by paying attention to the use of language. All sentences in the novel Bara by Febrialdi are included in the use of written language. The data collection technique used is note-taking technique. While the technique is used to record all sentences or quotations that show the character's attitude towards the environment in the novel Bara by Febrialdi. Data analysis techniques are carried out by collecting the data that has been found. The data that has been collected is classified based on the form of natural ecology and cultural ecology and concludes the results of the analysis. These conclusions answer the existing problem formulation.

3. Findings and Discussion

The results of this research show the characters' attitudes towards the environment in the novel Bara by Febrialdi (literary ecological study). In accordance with the research focus, the results of this study show that the characters' attitudes towards the environment include two things, namely natural ecology and cultural ecology.

Natural Ecology

There are two forms of natural ecology in the novel Bara by Febrialdi R., namely a respectful attitude towards nature and living simply and in harmony with nature. The following is a description of the two forms.

Respectful Attitude towards Nature

A respectful attitude towards nature is human responsibility towards nature. Human is living creatures who have become part of the universe so that nature and humans have a relationship that requires each other. Therefore, it is obliged to respect the rights of all living creatures to exist, live, grow and develop naturally in accordance with the purpose of their creation. The following is a novel quote that shows a respectful attitude towards nature.

Data 1

“Nah, kan, kubilang juga apa! Ini memang kelakuan anak gaul yang sembrono naik gunung. Pake mobil orang tuanya, sok-sokan naik gunung” (R. Febrialdi, 2017:4).

“Well, I'll tell you what! This is indeed the behavior of random kids who recklessly climb mountains. Using his parents' car, pretending to go up the mountain” (R. Febrialdi, 2017:4).

The data above shows that the characters in the novel "Bara" by Febrialdi show a respectful attitude towards nature. It was carried out by the SAR team when they were looking for students who were lost in the Mount Ciremai area. The SAR team member named Bara was angry with the behavior of city children/students who climbed the mountain using cars. This action really does not respect nature or the mountain that will be climbed. Nature can be likened to a living creature that we need to respect so that we cannot just climb mountains. Using a car to climb a mountain is a sign that the climber is a beginner who has absolutely no knowledge of nature. Using a car also makes us unable to feel the sensation of climbing a mountain because we are not at one with nature. Another example can also be seen in the following data.

Data 2

"Selain ngerayain Suhe yang baru keterima kerja, itung-itung syukuran sambil ngeliput sampah yang numpuk di sana" (R. Febrialdi, 2017:57). "Apart from celebrating Suhe who had just been hired, he was also celebrating thanksgiving while covering the rubbish piled up there" (R. Febrialdi, 2017:57).

The quote in the data above shows a respectful attitude towards nature. This respectful attitude was carried out by a SAR team member named Bara. He prefers to climb Mount Gede and clean up the rubbish in the Mount Gede area rather than accepting his girlfriend, Kirana's offer to see the beauty of the Cirata Reservoir. He did this respectful attitude as a form of love for the environment. Natural cleanliness is a top priority for Bara. In his opinion, traveling with Kirana can be done at another time.

"Alam takkan pernah bisa ditaklukkan, karena ia memiliki aturan-aturan tersendiri" (R. Febrialdi, 2017:92).

"Nature can never be conquered, because it has its own rules" (R. Febrialdi, 2017:92).

The data above shows Bara's respectful attitude towards nature as a member of SAR. Data (3) shows Bara telling his girlfriend, Kirana, that nature cannot be conquered or controlled because nature has rules that humans must obey. This quote tells the reader that nature, like other living creatures, has its own rules and these rules must be obeyed to prevent undesirable things. Bara also said that nature cannot be controlled by humans. Therefore, we must be allowed to be less polite or careless towards nature. It must respect nature as much as we respect humans.

Living Simple and in Harmony with Nature

Living simply and tastefully with nature emphasizes the principles of value, quality, way of life, and not wealth. This means that in everyday life humans no longer live in a consumptive, materialistic and exploitative manner. It lives in simplicity and try not to harm nature. An example of a simple lifestyle and harmony with nature can be seen in the following data.

Data 4

"Pengin lihat air terjun di Curug Putri, terus buka tenda di Palutungan.

Cuma semalam. Minggu sore udah pulang" (R. Febrialdi, 2017:24)

"Want to see the waterfall at Curug Putri, then open a tent in Palutungan.

Just last night. Sunday afternoon I went home" (R. Febrialdi, 2017:24)

The data above shows Arman's attitude of living simply and in harmony with nature. In this quote, Arman invites Veny, Lia, and Kimora to visit the waterfall in Curug Putri and spend the night using a tent in Palutungan. Seeing the beauty of nature and sleeping in a tent in the open clearly shows an attitude of living simply and in harmony with nature. In the novel, it is told that the character Arman is a rich young man so he can invite his three friends to spend the night at a hotel or inn. However, Arman prefers to sleep in a tent. Another example can also be seen in the following data

Data 5

“Kau ceritakan bagaimana nikmatnya menggigil kedinginan di tengah pelukan gunung, badai, kabut, dan hujan” (R. Febrialdi, 2017:92).

“You tell me how delicious it is to shiver in the cold amidst the embrace of mountains, storms, fog and rain” (R. Febrialdi, 2017:92).

The data above shows the attitude of living simply and in harmony with nature carried out by Bara, one of the SAR team members. Bara told Kirana about the beauty of sleeping in the open air. His love for nature does not make Bara feel cold because according to Bara, mountains, storms, fog and rain are a blanket for him. Another example can also be seen in the following data.

Data 6

“Biasanya mereka berniat memperingati Hari Kemerdekaan RI dan menghormati bendera merah putih di puncak Gede” (R. Febrialdi, 2017:59).

“Usually they intend to commemorate Indonesian Independence Day and respect the red and white flag at the top of Gede” (R. Febrialdi, 2017:59).

The data above shows that climbers behave simply and are in harmony with nature. The climbers celebrated Indonesian Independence Day at Puncak Gede. Independence Day celebrations are usually held in crowds. However, the climbers preferred to celebrate on a mountain very far from residents. Their love for nature does not make them complacent about the way modern humans live.

Cultural Ecology

Cultural ecology in the Novel Bara by Febrialdi R. consists of six forms, namely beliefs, values, norms and sanctions, technology, symbols and language. These six forms will be described as follows.

Belief

Belief is a person's hope and belief in another person regarding honesty, kindness and loyalty. It is also related to the view of the operating world. These beliefs can take the form of views or interpretations of the past, things that are supernatural, and so on. The following is a quote that shows belief in the Novel Bara by Febrialdi R.

Data 7

“Tiba-tiba, ada seorang paranormal dari desa sekitar yang meminta kepada seluruh tim yang ada di sungai untuk merapat dan naik ke daratan. Si paranormal yakin, pada tengah malam nanti, si anak yang hanyut terbawa aliran sungai tersebut akan muncul ke permukaan. Syaratnya Cuma satu, jangan ada yang mengubek-ubek isi sungai” (R. Febrialdi, 2017:31).

“Suddenly, there was a psychic from a nearby village who asked all the teams on the river to come together and go up to land. The psychic is sure that in the middle of the night, the child who was swept away by the river will appear on the surface. There's only one condition, no one should rummage through the river" (R. Febrialdi, 2017:31).

The data above shows cultural ecology in the form of beliefs. People believe in entrusting psychics to help people understand things beyond human control. Paranormal is the term for someone who uses the power of the sixth sense to see things in the future. People believe that psychics can do magical things that no ordinary person can do. The data excerpt above shows a psychic who knows the fate of a child who drowned in the river. According to him, the child's body will appear on the surface at midnight. The paranormal asked the SAR team to

stop searching. The SAR team believed it and in the middle of the night the body of the small child was finally found. Examples of other beliefs in the Novel Bara also appear in the following data.

Data 8

"Kalo kelayapan nggak ada tujuan, tuh, nggak baik, apalagi magrib-magrib kayak gini" Wilis berhenti dulu (R. Febrialdi, 2017:105).

"If you wander without a goal, that's not good, especially at sunset like this," Wilis stopped first (R. Febrialdi, 2017: 105).

The quote above shows the cultural ecology in the form of beliefs that occur in society. People believe that it is forbidden to leave the house at dusk. According to them, at sunset the devil is roaming around. This belief has become a culture passed down from our ancestors.

Value

Values refer to something that is considered valuable or important for a group of people in an area to do. Apart from that, values can also be interpreted as characteristics that are important or useful for humanity. In this research, there are two forms of values, namely moral and religious values.

Morals are teachings about good and bad that are generally accepted regarding actions, attitudes, obligations, and so on. The following is a quote that shows moral values.

Data 9

Suatu hari, juga bersama tim SAR, ia pernah mencari anak yang hilang dan hanyut di sungai yang mengalir deras. (R. Febrialdi, 2017:31).

One day, also with the SAR team, he looked for a child who was lost and swept away in a fast-flowing river. (R. Febrialdi, 2017:31).

The data above shows cultural ecology in the form of moral values carried out by Bara and the SAR Team. They are ready to help people who need help. As in the quote above, they help the community look for children who are lost and swept away in the river. The existence of moral values within Bara and the SAR Team makes them called to help others so that it becomes a culture that must be carried out together and passed down to the next generation.

Norms and Sanctions

Norms are rules or provisions that bind members of a group in society which are used as a guide, order and control of appropriate and acceptable behavior. Norms can also be interpreted as rules, measures, or principles that are used as benchmarks for assessing or comparing things. Furthermore, sanctions are punishment or responsibility for violations that have been committed. The following quote shows norms and sanctions.

Data 10

"Naik gunung kok nggak lapor di pos pendakian. Betul-betul asal! Keluh Kang Hardi sembari terus menyetir (Febrialdi, 2017: 6).

"Why don't you go up the mountain and report at the climbing post. Really original! Complained Kang Hardi while continuing to drive (Febrialdi, 2017: 6).

The data above shows cultural ecology in the form of norms and sanctions. The data quote explains that there are norms that must be adhered to when climbing a mountain. Then, sanctions will be given to people who violate these norms. This can be seen in the quote above. Students who want to climb Mount Ciremai do not follow the rules. They did not report to the climbing post so that no one knew that there were students climbing the mountain. As a result, the four students got lost.

Technology

Technology is a scientific method for achieving practical or applied scientific goals. It can also be interpreted as a whole means of providing goods necessary for the continuity and comfort of human life. Here's a quote that shows the technology.

Data 11

Meski keluarga pendaki yang tersesat itu telah memberikan nomor telepon keempat orang tersebut, tetapi tak ada satu pun telepon seluler mereka yang bisa dikontak oleh tim SAR (Febrialdi, 2017:6).

Even though the family of the lost climber had provided the telephone numbers of the four people, none of their cell phones could be contacted by the SAR team (Febrialdi, 2017:6).

As can be seen in the data above cultural ecology in the form of technology. Current technological developments make human activities easier. Furthermore, the SAR team which is looking for students on Mount Ceremai needs a cell phone to communicate. The existence of this technology is very helpful in finding lost students. Technological developments are also visible in the following data.

Data 12

"Bara, berapa ketinggian saat ini?" dengan cepat Bara mengambil altimeter. "Seribu empat ratus lima puluh, Pak?" (Febrialdi, 2017:34) "Bara, what is the current height?" Bara quickly took the altimeter. "One thousand four hundred and fifty, sir?" (Febrialdi, 2017:34).

The data above shows technological developments in the form of altimeters. According to Budihartono and Ida (2019, p. 441) an altimeter is a sensor for measuring the height of a point above sea level. Generally, this tool is used for navigation during flights and for mountain climbing. The working principle of the altimeter sensor is to use air pressure. Reduced air pressure indicates an increase in altitude. Without an altimeter we cannot know the height of a place in easily.

Symbol

A symbol is a symbol that functions as a permanent identification mark that states characteristics, circumstances, and so on. In the novel Bara by Febrialdi, there are symbols that describe the character's character. It is a veil or headscarf. According to Al-Albani (2002, p. 49) the hijab is a roomy garment that can cover a woman's private parts except the face and both palms up to the wrists. The hijab is a symbol of Islamic values and religion. The following quote shows the symbol.

Data 13

Dan lagi-lagi Bara merasa heran, kenapa ia selalu nurut jika sedang berhadap-hadapan dengan gadis berkerudung ini, batinnya dalam hati. Ada keseganan yang membuatnya tak berani membantah atau sekadar menggoda Inoy. Sesuatu yang jarang ia lakukan pada banyak wanita (Febrialdi, 2017:153).

And again, Bara was surprised, why he always obeyed when facing this veiled girl, he thought to himself. There was a reluctance that made him not dare to argue or just tease Inoy. Something he rarely does to many women (Febrialdi, 2017:153).

The data above shows that the hijab is symbolized as an honorable woman or a good woman. This can be seen when Bara meets Inoy (a woman wearing a headscarf). He didn't dare to argue and tease Inoy. According to Bara, he was always reluctant and obeyed everything Inoy said. He only does Bara's attitude towards Inoy. He treats women who wear the hijab is differently.

Language

According to Keraf (2004, p. 1) language is a means of communication between members of society in the form of sound symbols produced by human speech organs. It can be said to be a system of arbitrary sound symbols used by members of a society to work together, interact and identify themselves. The language used in an area can reflect culture. It can also be used to identify or show someone's identity. There are two forms of language that show culture, namely Sundanese and English. The following is a description of the two forms of language.

A regional language is a language spoken for generations in a region within a sovereign state, namely in a native region, federal state, province or wider territory. The use of regional languages in communication shows the cultural identity of the characters in the novel. The following quote shows the use of regional languages.

Data 14

"Kalem wae lah leumpangna!" Suhe bangun sembari menepis-nepiskan tanah di bagian belakang celananya (Febrialdi, 2017:58).

"Calm wae lah leumpangna!" Suhe got up while brushing the dirt off the back of his trousers (Febrialdi, 2017:58).

The data above shows the use of Sundanese in communication. This language is spoken by Suhe, which indicates his identity as a Sundanese person. Suhe said "Kalem wae lah leumpangna!" which means "just take it easy". Other data also appears in the following quote.

Data 15

"Heureuy na teu intelektual pisan, sih!" timpal Wilis sok dewasa (Febrialdi, 2017:137).

"Heureuy na teu very intellectual, anyway!" said Wilis, pretending to be mature (Febrialdi, 2017:137).

The data above shows the existence of Sundanese culture in communication. Wilis used Sundanese when reprimanding Roni for pulling down Bara's shorts with the words "Heureuy na teu intelektual pisan, sih!" which means "You're not joking at all intellectually!". Wilis' reprimand in Sundanese shows Wilis' self-identity as a Sundanese person.

4. Conclusions

The research results reveal that the characters' attitudes towards the environment in the novel Bara by Febrialdi R consist of two forms, namely natural ecology and cultural ecology. Furthermore, natural ecology consists of two forms, namely a respectful attitude towards nature and living simply and in harmony with nature. This respectful attitude towards nature is carried out by nature lovers and the SAR Team who try to respect nature. Cultural ecology consists of six forms, namely beliefs, values, norms and sanctions, technology, symbols and language. These six cultural ecologies are traditions that people often carry out so that they have become a tradition or culture.

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