

Efforts to Preserve Nature in Tere Liye's Novel *Eliana: The Study of Literary Ecology*

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Abstract—The study of Eliana novel aimed at comprehending the literary works in supporting sustainability and shaping children's morals towards environmental balance. This study also reflected the relationship between humans and the environment to preserve their homes from environmental damage caused by the rivers and forests exploitation. This study focused on human assistance towards nature balance. Data obtained through recording and description. The analysis showed that the main character in the novel, Eliana, had the morality in preserving nature as a source of human life and emphasizing the defense of environmental damage caused by human behavior. A counteraction against nature destroyer was done by children along with the character and ethics building to manage the environment. Moral principles taught were attitudes, responsibilities, solidarity, caring, and not disrupting natural life. Not only Eliana and children, villagers also had a big contribution in preserving the culture inherited by their ancestors.

Keywords—*nature, ecology, novels, moral principles*

I. INTRODUCTION

Environmental issues have becoming a global concern. From time to time, the environment has always been an interesting discussion throughout the world. Not only has rubbish been the subject of conversation, but forest fires have come to the attention of the world also. Nowadays, the forest fires have spread widely and occurred in countries which are called "the lungs of the planet". In addition, Indonesia is also one of the countries that contribute to the world's oxygen production. However, forest and land fires that occurred in the territory of Indonesia in 2019 became a disastrous concern and had a major impact on society. Based on the data from Sipongi Forest and Land Fires, during January till September 2019, there were 328 thousands ha of forest fires throughout Indonesia. This amount reached 64% of the total forest and land fires over the past year (Kusnandar, 2019). Those forest and land fires caused a heavier air pollution and environmental damage. That phenomenon is one of the million examples of disasters and injustices against rural communities that occurred because of the arbitrary care of humans towards nature.

Environmental problems not only arose in a community that cared about the environment, but also involved in several literary works. Some people assume that literary works are

fiction. Although fiction is included in fantasy or imaginary, the author's solemnly writing is carried out with full awareness and responsibility. Fiction offers "life models" which are idealized by the author while showing his figure as a senior work of art with a dominant aesthetic element (Nurgiyantoro, 2012). Literary works are not only used as entertainment and are less useful for readers, but they are also able to provide benefits and provide a new perspective for readers on something beside discussing fiction.

Literary works were created from the reflection of the universe (Siswanto, 2013). The litterateur discusses what he has sensed, responded, discussed, and fantasized through language. Literature talks about nature and discusses the importance of nature for life. Sensitivity to the ecosystem as outlined in writing through a pen, will inspire readers to study the earth in their respective ways (Pranoto, 2014). Furthermore, morals and characters formation are an inseparable part of language and literary phenomenon. Research on which environmental problems are addressed by literary research also becomes more important (Dewi, 2015).

Literary work talking about nature and the environment is not merely about the beauty of nature and the expression of diction that exalts nature. Literary and natural works are related to the ideas of literature critics to preserve nature and not just a discourse. As a human being who is aware of the importance of nature for human life, an author may convey ideas, experiences, and concerns about nature that are not in harmony with human life (Uniawati, 2014). Everyone needs nature to survive and nature also needs people to preserve it. Thus, it cannot be denied that nature has a huge influence on human life and all its activities. However, sometimes humans are easily complacent with what has been given by nature. They exploit nature for personal gain. In conclusion, the moral character of each individual has an essential role to overcome all acts of exploitation.

The novel was set in Sumatra Island which is rich in tropical rain forests in Bukit Barisan Mountain. The place is a habitat for endangered species such as the Sumatran tiger, Sumatran elephant, and Sumatran rhino. In addition, there are also various types of endemic plants such as *Kantong Semar*, *Rafflesia Arnoldi*, and *Amorphophallus titanum*. However, under the development alibi, the Sumatra's potential was exploited. The reciprocal action to this phenomenon and the effort to maintain balance were what the author tried to deliver.

As children opposed this activity, they also formed characters and ethics in managing the environment. In line with this, the viscosity of describing the natural state of forests and rivers found in Eliana's novel was enticing to study using the ecocritical theory. Ecocritics provided space and awareness in the literary world to see humans with other humans as well as humans with the environment interact each other to maintain natural heritage. This study illustrated the relationship between humans and the environment to protect their area as human habitat lived side by side with other living creatures. The study of Eliana's novel was also carried out to address the issue of how literature contributed in shaping children's morals towards environmental preservation and balance.

II. LITERATURE REVIEW

Literary ecocritics are the study of the relationship between literature and the physical environment (Glothfelty, 1996). The environment was the inspiration of the creation of literary works, so that literature could not be separated from the environment. Literature has a big influence on the environment. Through writing, humans can understand the state of the environment and know how to treat it well. Ecocritics also can help to determine, explore, and even solve ecological problems in a broader sense (Garrard, 2004). Literature is able to overcome environmental problems through the ideas set forth in writing.

From its function as media of representation of attitudes, views, and responses of the community to the surrounding environment, literature has the potential to express ideas about the environment, including the values of environmental wisdom. This is very reasonable considering that the literature grows, develops, and is sourced from the community and natural environment (ecological). Furthermore, ecocritics pay attention to the interrelationships between literature and the environment, covering from relations with social, cultural to physical realities, which are usually become the concern in ecology (Endraswara, 2016b).

In connection with the study of literature, the term ecology is used in various terms (Endraswara, 2016a). First, ecology is used in a limited sense in the context of natural ecology. Ecological studies in this first sense are also known in two types, namely ecological studies by emphasizing natural aspects as inspiration for literary works and ecological studies that emphasize advocacy for environmental damage caused by human actions. Second, the ecology used in the sense of cultural ecology is determined by patterns of life and differences in regional characteristics. Existing culture also influences environmental and literary conditions, so that cultural ecology emerges. Cultural ecology considers culture and humans are inseparable aspect, but they are interdependent in the ecological process.

Literary perspective (environmental) studies in ecocritics can construct environmental literature (wisdom), whereas ethical perspective studies in ecocritical studies can describe the values of wisdom towards the environment (Sukmawan, 2008). Traditional wisdom is all forms of knowledge, beliefs,

understanding or insight as well as customs or ethics that guide human behavior in life in the ecological community (Keraf, 2010). Ethical perspective studies can be focused on moral principles, namely (1) reviewing respect for nature, manifestation in the ability to respect nature, awareness that nature has value in itself, awareness that nature has the right to be respected, awareness that nature has integrity, and respect for nature for being, living, growing, and developing naturally according to the purpose of its creation; (2) examining the attitude of responsibility towards nature, not only individual but also collective.

The joint responsibility is manifested in the form of reminding, prohibiting, and punishing anyone who intentionally or not try to endanger the existence of these natural elements; (3) examining the solidarity with nature, manifested in the recognition of an equality with nature and with other living creatures in nature; attitude to feel what is felt by nature in the same way; efforts to save nature, preventive action of humans from destroying and polluting nature and the entire life in it; and efforts to harmonize human behavior with ecosystems; (4) examining the compassion and care for nature, based on the awareness that all living things have the right to be protected, the right to be cared for, the right not to be hurt, and the protection and care of all living things is done without expecting anything in return; and (5) examining the attitude of not disturbing the life of nature in literary works, not harming nature unnecessarily, not threatening the existence of living beings in the universe, maintaining and observing the obligation of not harming nature in norms, and allowing nature to be left untouched (Keraf, 2010).

III. RESEARCH METHODS

The data source of this research was the *Eliana* novel by Tere-Liye published by Republika Publishers. The data obtained were related to human problems in preserving nature and the environment which became the focus of this study. The data were obtained through intensive reading and recording techniques. Data analysis begins with reading the *Eliana* novel with repeated reading. Next, the data were analyzed using a qualitative descriptive method based on the framework of the ecocritical and ecology theory. In addition, it also used as a reference for latest journals about environment literature. This study focused on human efforts to prevent the destruction of nature and the environment. Furthermore, the application in the study of literature must be based on the knowledge of the causes of damage to the earth. The results of the interpretation are validated with quotations from the text studied. After conducting the research, the researcher found three aspects of literary ecology in *Eliana* novel are natural ecology, cultural ecology, and moral principles of nature.

IV. RESULTS AND DISCUSSION

The results of this research and discussion focused on three things namely natural ecology, cultural ecology, and moral principles to nature. These three things were presented in the following sections.

1. Forms of Natural Ecology

Based on the research, analysis, and data collection conducted by researchers, there were several aspects included in the natural ecology, namely; the relationship of literature as a source of human life, the relationship of literature with nature in conservation efforts, and the relationship of literature with nature that emphasized the defense or advocacy for environmental damage caused by human actions.

a. The relationship of literature with nature as a source of human life

In *Eliana* novel set in Bukit Barisan, Sumatra Island was described as the dense natural conditions with its forests and abundant water sources. Gardening was the major occupation of the population. Almost every family had their own gardens such as mangosteen trees and corn fields. These crops included mangosteen, lanzones fruit (langsar), durian; coffee; corn; vegetables; and tubers that were grown on the people's land. In addition, some residents also fished for shrimps, fish, and crabs in the river, some were looking for beads stones in the riverbed to be used as bracelets and even necklaces. In the forest, there were also some trees that could be harvested when they fruited such as wild mangosteen trees, wild salak trees, sungkai trees, pine trees, palm trees, and rubber. Nature was absolutely useful for human life in the following excerpt.

Pagi ini, sesuai perintah Mamak, kami menuju pasar mingguan di Kota Kecamatan. Itu satu-satunya pasar yang ada dalam radius belasan pal dari kampung. Itu pun hanya buka dalam hitungan jam. Setiap minggu, pedagang dari kota membawa gula pasir, minyak goreng, minyak tanah, panci, dandang, pakaian, mainan, apa saja, digelar di lapak-lapak lapangan bola kecamatan. Kami dan penduduk kampung lainnya membawa hasil bumi, hasil tangkapan kerajinan tangan, apa saja yang bisa dijual. Pedagang dan pembeli bertemu, terjadilah transaksi. Bulan-bulan ini kampung sedang dianugerahi musim buah. Dan seperti tahun lalu, pohon manggis kami berbuah lebat, tak habis dimakan sendiri, juga tetap banyak setelah dibag-bagikan ke tetangga, maka Mamak menyuruh kami menjual sisanya.

(*Eliana*, 2011)

From this piece, it could be seen that the population depended on nature to carry on life and provided for family needs. Villagers brought their produces and handicrafts to the weekly market in Kecamatan City for sale. In this market, merchant transactions occurred. After selling produces and handicrafts, the people bought their daily needs. Nature was a source of life for living things including humans who lived near the forest.

b. The relationship of literature with nature in conservation efforts

One of the means of conservation undertaken by the population in this novel was not to throw garbage carelessly in the river. The river was one of the sources of life commonly used for bathing, washing, catching fish, and for supplying water during the dry season, so that residents maintained the

cleanliness of the river. The preservation of the river that the community benefits from was found in the following excerpt.

Pagi datang lagi di lembah kampung. Musim kemarau sudah di penghujungnya. Sumur rumah mulai kering. Kami terpaksa mengambil air di sungai. Anak-anak dan remaja yang membawa jeriken (wadah air dari plastik) berbaris di jalan setapak menuju sungai pagi buta menjadi pemandangan lumrah.

(*Eliana*, 2011)

Villagers had a dependency on the river when experiencing the dry season, so they maintained well the cleanliness of the river. They did not pollute the river because they also needed it for survival. This preservation effort needed to be done to preserve and maintain the sustainability of living things around it.

c. Literary relationship with nature that emphasized the defense or advocacy for environmental damage caused by human actions

The problem revealed in the novel was mining activity carried out by city people. They mined large-scale sand in the river. Dozens of trucks came with heavy equipment to scoop out river sand escorted by armed officers. They said that they did those activities to make the village prosperous since they tried to save the treasures or the village hidden nature potentials. The water became muddy, the fish died, and bathing was not comfortable anymore. In addition, there was also noise as the trucks arrived. The elderly villagers have done various ways to repel the sand miners. They came to the Regency City to negotiate, but the principal ignored it.

When the sand mining had operated, the children made plans to deflate the truck tires. However, the attempt failed because they were almost gotten caught and eventually left it. Until finally, one of the children, named Marhotap, was reported missing around the mining site. This has aroused resistance from villagers to oppose mining activities.

“Bapak Presiden yang kami cintai ...” Bapak belum berhenti. Ia masih meneruskan. “Kemarin pagi, kami datang dari kampung bersama putri sulung kami. Kami menumpang kereta menuju Kota Provinsi. Sepanjang perjalanan, putri kami bertanya tentang tidak terhitung hutan yang rusak, dibakar, ditebang, dirobohkan. Hutang yang berubah menjadi perkebunan, areal tambang, atau hanya dirusak begitu saja.”

“Putri kami amat sedih. Sebab dia paham, kami bukan hanya kehilangan hutan-hutan itu, kami sungguh kehilangan sumber penghidupan. Dan yang lebih memilukan, kerusakan itu hanya yang terlihat dari jendela sempit kereta yang kami tumpangi. Andaikata Bapak Presiden pulang, menumpang helikopter atau pesawat terbang, maka kami yakin, semua kerusakan itu akan lebih mudah lagi terlihat dari atas sana. Apalagi katanya kita sudah punya satelit hebat di angkasa sana. Pastilah lebih mudah lagi memotret setiap jengkal kerusakan hutan-hutan Pulau Sumatera...”

(Eliana, 2011)

The complaint was accepted, but there was no mining activity in three months. Not long after that, the mining operation was operated again. Their efforts were in vain. Nature had its own way on balancing itself by the occurrence of flash floods and the elimination of innocent people. Any effort made by humans to deter the destroyer of the exploitation of nature, will not be successful, except when nature begins to provide its own resistance. From these quotes, it proved that if humans destroy nature, nature take revenge and the people themselves will receive the impacts.

In an ecological view, there has been a relationship of organisms or groups of organisms to their environment. The relationship of organisms in the ecology can be emulated and used in writing literature. Real phenomena about the environment were outlined in literary works. The beauty of nature, utilizing what is in nature, even efforts to prevent exploitation of nature and preserve it can be of benefit to the reader (Endraswara, 2016a).

2. Forms of Cultural Ecology

The cultural ecology contained in the novel was the relationship of literature with customs and the relationship of literature with myth.

a. The relationship of literature with customs

It was told in the novel that village children were required to recite Koran after Maghrib at Nek Kiba's stage house. It has become a hereditary habit. Nek Kiba was one of the elders in the village. Her advices have always been a role model by parents and children who read the Koran at their homes. In addition, imperative things for girls were learning to weave songket cloth.

"Kain songket tersohor sejak dulu, Eli. Bukan hanya di Pulau Sumatera, tapi hingga Semenanjung Malaka, negeri China, bahkan daratan India nun jauh sana. Sejak zaman Sriwijaya, puluhan pedagang Tiongkok membawa benang sutera. Sedangkan kapal-kapal saudagar dari India membawa benang emas dan perak. Adalah tangan-tangan terampil gadis Melayu, wanita pedalaman hingga dusun-dusun yang menggabungkan benang-benang itu menjadi kain indah, menenun songket."

(Eliana, 2011)

From this excerpt, it could be seen that songket cloth has been renowned for a long time with high selling prices and was the legacy of our ancestors. Every woman must be able to weave to preserve the heritage of their ancestors. The customs owned by Indonesia will not be extinct if the people themselves guard and preserve them. Through this story, the reader will know the process of making songket cloth, so that they are proud of the archipelago's heritage.

b. The relationship of literature with myth

There were several people lived in the novel, especially those of Chinese descent lived in Bukit Barisan who believed in alternative medication. The treatment assumed that jade,

gemstones, gallstones, rubies had components to make the body healthy. In addition to alternative medicine, it was believed by some residents that there was also inhabitant at Lubuk Larangan. The occupant was a large crocodile.

Aku mendengar pada Damdas. Dasar penakut! Baiklah, kami pindah mencari lokasi lebih baik. Semua anak-anak kampung juga tahu kenapa lubuk di hulu sungai terlarang. Ada seekor buaya besar di dalamnya. Itu bukan omong-kosong untuk menakut-nakuti kami. Banyak tetangga yang pernah melihatnya. Walau di lubuk banyak terdapat ikan, udang, atau kepiting, tidak ada penduduk kampung yang berani menebar jala, melempar jaring, apalagi menyelam menombak ikan. Itu amat berbahaya. Hanya Burlian, Pukat, dan Can yang pernah nekat menembak ikan di lubuk larangan. Dan atas tingkah sok berani mereka, Burlian hampir saja ditelan oleh buaya bulat-bulat.

(Eliana, 2011)

Residents did not dare to cast nets, throw nets, even dive and spear fish because it was very dangerous. Lubuk Larangan was never visited by the people.

Indonesia is an archipelago country with a plural population. Each inhabitant who inhabits a certain area has different ethnic groups and natural diversity. Local wisdom is related to nature, myths, and legends related to the traditions of the people. Through this perspective, literature can be described as a symbolic medium of a strong form of cultural ecology. Cultural ecology considers culture and humans inseparable, but interdependent in the ecological process (Endraswara, 2016a).

3. Moral Principles of Nature

Local wisdom as an instrument of knowledge and practice resulted from intensive human reflection on nature and its past experiences so as to bring up ethics, values and practical principles to solve life's problems and have positive implications for environmental preservation and preservation. Local wisdom is closely related to human relations with the environment or nature, thus it can be clearly understood that environmental problems originated from the irregular relationship between humans and their environment and this was rooted in human behavior that did not use local wisdom an ethical basis for behavior. Environmental wisdom embodied the moral principles contained in *Eliana's* novel, as follows.

a. Respect for nature

Humans and nature are inseparable. Both have a close relationship. Nature, which is respected, will have a positive impact on humans. Conversely, if nature is destroyed, it will bring disaster to humans. In *Eliana* novel, humans respected nature by not damaging the nature. They always respected nature that provided livelihood for the population.

"Mereka orang-orang yang kukuh menjaga hutan leluhur. Ketika akhirnya, setelah ratusan tahun hidup damai, perkebunan kelapa sawit tiba di kampung mereka. Orang kota bilang hanya mengambil hutan terlantar, padang rumput gersang, lahan-lahan kritis.

Itu dusta, alat-alat berat justru dikirimkan ke hutan-hutan terbaik. Penduduk kampung mati-matian menolak. Percuma, kekuatan orang kota jauh lebih besar dibanding yang mereka bisa bayangkan.”

Hutan lebat satu per satu musnah. Pohon-pohonnya ditebang, dibawa dengan truk-truk. Entah dijual ke mana gelondongan kayu tak ternilai itu. Hutan tempat mereka mencari kehidupan binasa dalam hitungan hari. Maka ketika mereka tidak kuasa lagi melawan baik-baik, mereka memutuskan membakar sendiri hutan itu. Menjadikannya ladang-ladang. Setidaknya mereka gunakan sendiri sebelum dirampas orang lain.

(Eliana, 2011)

Villagers lived in dense forest areas claimed that the forest was an ancestral heritage so they must guard it. City people tried to exploit large-scale forest products for their own interests, so the people acted to turn the forest into fields by burning the forest. The activity was done so that nature was maintained as a legacy of our ancestors.

b. The responsibility towards nature

This moral principle requires humans to take concrete joint initiatives, efforts, policies and actions to safeguard the universe and its contents. Sustainability and damage to nature are the joint responsibility of all humanity. This joint responsibility is manifested in the form of reminding, prohibiting, and punishing anyone who intentionally or not tries to destroy and endanger the existence of nature.

Inilah rencanaku empat hari terakhir, melakukan sabotase operasi tambang pasir dengan mengempiskan ban-ban truknya. Sepela, mungkin tidak berpengaruh banyak. Tapi itu lebih baik dibanding hanya mengomel. Setidaknya rencana kami akan mengirimkan simbol perlawanan pada mereka. Dan jelas, hanya “Tiga Musang” yang punya keberanian melakukannya.

(Eliana, 2011)

The excerpt was a form of protest carried out by children as their responsibility to protect the forest and river. They rejected the sand mining done by the people of the city. Various kinds of efforts were carried out also by elderly villagers by negotiating and meeting directly with the initiators of sand mining, but there were no satisfactory results. So the children did many ways to stop the sand mining activities in their village.

c. The solidarity with nature

The fact that humans have the same position with nature and their fellow living creatures fosters a feeling of solidarity in humans, a feeling of being in harmony with nature and other fellow living beings. Solidarity could be seen in the following two extracts.

Sejak tambang pasir itu kembali beroperasi, ibu-ibu yang membawa anak-anak kecilnya mandi ke sungai mengomel, bilang pakaian yang mereka cuci bukannya jadi bersih malah tambah kotor. Meneriaki si buyung agar jangan berlama-lama berendam di air

keruh. Bapak-bapak yang membawa jala dan jaring ikan ikut mengeluh. Tangkapan mereka berkurang. Entah pergi ke mana ikan, udang, kepiting, dan penghuni sungai lainnya. Aliran sungai baru berubah kembali jadi bening saat truk-truk itu berhenti hilir-mudik menjelang malam hari. Air sungai berangsur-angsur jernih, menyembuhkan diri sendiri. Tetapi siapa pula yang mau mandi atau mencuci pakaian pukul sembilan malam?

(Eliana, 2011)

“Tidak ada lagi mancing kucing, Nak. Percuma. Entah pergi ke mana ikan-ikan itu sekarang.” Bapak Raju, si Pemancing Ikan Malam-malam nomor satu di kampung menggeleng prihatin, “Boleh jadi ikan-ikan pergi karena sebab lain. Tetapi suara gendang listrik mereka terdengar hingga ratusan meter malam-malam. Mereka sekarang juga baru berhenti mengeduk pasir lepas Isya, seperti tidak cukup waktu siang untuk bekerja. Mungkin karena itulah ikan-ikan pergi.”

(Eliana, 2011)

From the two excerpts, it could be seen that sand mining could harm living things and their habitat, as well as disrupt human activities. Fish, shrimp, crabs and other water inhabitants left because of water pollution. Water that was usually clear, has turned dirty with the taken sand. In addition, the noise also made fish had an uneasy living in rivers and finally left to look for new habitats. It was also obstreperous when trucks and heavy equipment start working. Contaminated water could not be used anymore for bathing, cooking, and washing.

d. Affection and care for nature

Affection and care for nature arises from the fact that as fellow members of the ecological community, all living things have the right to be protected, nurtured, not be hurt, and cared for.

“Museum biologi sesungguhnya adalah hutan kita, Eli. Berapa lama kalian membuat daun-daun kering itu? Dua minggu? Satu bulan? Di dasar hutan kita, tidak terbilang daun-daun kering yang dibuat oleh proses alam, menjadi fosil kehidupan beratus-ratus tahun. Sebagian besar rusak. Tapi daun-daun kering yang utuh tidak terbilang jumlahnya. Pergilah ke hutan dekat lubuk larangan. Itu hutan paling lebat, paling rimbun di lembah kampung kalian. Ajak temanmu. Periksa setiap jengkal hutan, maka kau akan menemukan daun-daun kering, buah, bunga, ranting, akar, bahkan sisa pohon yang hanya kita kenal namanya tanpa pernah tahu bentuknya. Pergilah. Mumpung hari ini terik. Lebih mudah mencari daun kering di dasar hutan.”

(Eliana, 2011)

From this quote, the caring attitude shown by children was by not taking leaves from the stems, but taking leaves that have dried to be used as a herbarium instead. They were taught to love plants and care for nature. Maintaining the balance of the forest to remain sustainable was their responsibility.

e. Uninterfering natural life attitudes in literary works

The attitude of not disturbing the existence of fellow living beings is one form of human tolerance. The value of tolerance is related to the ability to respect, maintain the existence and condition of fellow human beings so that each of them is equally free, not harmed and detrimental, and does not make things more complicated as well.

“Kalian benar-benar beruntung, Amel, Eli. Inilah keajaiban hutan kita. Bukan di rimba Amazon sana. Bukan di hutan Afrika sana. Apalagi hutan-hutan Eropa. Melainkan di hutan kita, hutan Pulau Sumatera. Mari kuperkenalkan kalian dengan bunga yang hebat. Inilah bunga bangkai.”

(Eliana, 2011)

“Kalian tahu, bunga bangkai yang sedang mekar jarang ditemukan di hutan kita. Kalaupun ada, paling hanya satu rumpun. Dan itu pun hanya mekar hitungan jam. Sore ini kalian melihat lima rumpun sekaligus. Persis di saat-saat mekarnya. Aku tidak bilang bunga ini indah. Tapi aku berani jamin, tidak ada bunga sebusuk bunga ini, Kawan.” Paman Unus menepuk-nepuk pundak kami.

(Eliana, 2011)

Carrion flower with the scientific name of *Amorphophallus titanum* is one of the rare flowers with a pungent odor. In the very remote area of Sumatra Island, these flowers flourished. Not many people knew that this rare flower grew in the forest near where they live. Eliana, Amelia, and uncle Unus went into the forest to find and see the exotic forest. They did not disturb the existence of the flower and only silently admired it.

The moral principles of nature practiced by these children revealed that nature is like other human being who need love and need to be protected. The values of wisdom towards the environment can add to the understanding and insight that ethics guide human behavior in life in ecological communities (Sukmawan, 2008).

V. CONCLUSIONS

Based on studies on *Eliana* novel, literature and nature had a close relationship that were as a source of human life which provided benefits to humans, the relationship of literature with nature as conservation means, and the relationship of literature with nature that emphasized the defense of environmental damage caused by human actions due to excessive sand mining. Literature also had a relationship with culture that explained the customs and myths that have been inherited by ancestors. Moreover, moral principles in protecting nature were taught by parents to their children to care for and preserve their environment. The attitude of respect, responsibility, solidarity, compassion and care, and did not interfere with the life of nature were also efforts to protect the Sumatra island from nature exploitation.

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