

Humanical Values and Enviromental Values in the Folklore at the Region Bringin District, Ngawi Regency Literary Ecocritic Approach

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ABSTRACT

Folklore is obtained from community stories that connect events by providing expressions of interest and need as a characteristic of certain group. Furthermore, it has a relationship between local elements and environmental conservation by showing concern as a symbol of awareness and strengthening the community. This makes the folklore of the origins of the village in *Bringin* sub-district, *Ngawi* regency, as an expression of oral literature on the human dimension to nature. The main problem in this research is about how humanist values and environmental care values are contained in a collection of folklore in *Bringin* sub-district. This study aims to describe and explain the various humanical values and environmental values of folklore from villages in the *Bringin* sub-district. The type of approach in this research is an ecocritical approach that focuses on the literary field. This study uses a qualitative descriptive method by taking data in the form of content analysis. The results showed that the collection of folklore in *Bringin* sub-district was found to have ecological nuances, there are two stories, namely (1) The Origins of *Mojo* Village and (2) The Origin of *Suruh* Village. Meanwhile, many data are found in terms of humanical values and environmental values in the story of the origin of the village of *Mojo*. On the other hand, the two folklore can provide a lesson for the community, especially students in the context of education as character planting.

Keywords: *Humanical Values, Enviromental Values, Folklore, Ecoritic Approach.*

1. INTRODUCTION

Along with changing times, people will get the cultural diversity in the environment to produce a variety of thoughts and feelings that have been experienced. An expression and feelings can give sahped writing a literary work. This makes literary works provide a means of expressing events that have been experienced by the author. Reinforced that the author can provide a source of inspiration from human life itself because they experience various social dynamics that occur in society [1]. Thus, literary works reflected the life of the human experience that is formed by the surrounding environmental factors.

One of the literary works that still presents a cultural atmosphere in society to be felt until now that is folklore. Stories that are inherent in society so that they become cultural heritage by presenting a diversity of values to educate people to be quality [2]. It is proven

that literary works can be used as a medium to introduce culture through writing [3]. Without realizing it, folklore can provide similarities between one literary work [4].

Furthermore, folklore is a fantasy story that is spread by word of mouth. In fact, from stories that originate from the community through distribution from one generation to the next [5]. The folklore has special characteristics as a differentiator from other literary works, namely (1) word of mouth from one generation to the next; (2) traditional in nature; (3) has a variety of different variants; (4) not named or anonymous; (5) is in the form of a form and a pattern; (6) has a function in life together; (7) is pralogical; (8) belong together; (9) is innocent and innocent [6]. In this connection, folklore is taken from the story or description of each region which has certain characteristics. Moreover, each region in Indonesia has differences from one region to another [7]. The depiction is through the story of human fellow humans, the story of humans with the surrounding

natural environment, or telling the story of a human being with God [8]. Therefore, the object of this study examines the folklore of the origins of the area in *Bringin* sub-district, Ngawi district.

The folklore of the origins of the village in *Bringin* sub-district has regional cultural diversity which is a potential in *Ngawi* district. The story can provide lessons about moral values and guidelines that can be used as guidance for life in society. In addition, it explains how the human condition to make his personality relate to his like and nature and the environment around him. The fact is that it can provide benefits and benefits in social rules and norms and provide natural strength for the community [9]. This has made the area in *Bringin* sub-district by past generations enforcing the environment described through folklore.

The events given by the ancestors to the current generation provide a variety of values so as to provide a life guide for developing better personal character. In fact, folklore is also a very strategic source and learning material for character building [10]. Thus, this study uses a literary ecocritical approach as a study approach to determine the values contained in the folklore of the origins of villages in *Bringin* district. In addition, it can provide an explanation of the analysis of literary works about caring for environmental problems by Endraswara. Coupled by Love (2003) about the topic of the natural environment which is used as a study of a literary work [11].

The ecocritical approach provides an explanation of the value of caring for the environment as a form given by the ancestors through folklore. The form of value can be described through the human story with the nature around it. Basically, a work contains expressions about the causes of the universe and the creatures in it to become one and can provide a relationship between one another [12]. According to Sukmawan is provides various manifestations of the value of caring for the environment that can provide a relationship between one and another for the surrounding natural environment, namely (1) respect for nature; (2) an attitude of moral responsibility towards nature; (3) Solidarity with nature; (4) the principle of compassion and concern for nature, and (5) the principle of not disturbing natural life [13].

In addition, there is also a human relationship with the like in the form of a belief about caring to produce a humanist form in it. This makes humans as managers of natural harmony for human survival [14]. The origin of its formation comes from a complete personality so that it can be useful for the surrounding environment by study [15]. So, provides five kinds of humanist value classifications, namely (1) Right Behavior; (2) Peace; (3) Truth; (4) Love; and (5) Nonviolence [16].

In fact, locally based folklore originating from the local area is still difficult to obtain authentically. Therefore, this study tries to analyze and explain the humanist values and environmental care values contained in two folk tales of the origins of villages in *Bringin* district, namely (1) The Origins of *Mojo* Village and (2) The Origins of *Suruh* Village. Furthermore, there is a linkage of local wisdom as a source of life perspective in preserving a sustainable environment [17]. Two folklore found can provide content of interest with a very strong ecological value, this research entitled Humanist Values and Values Environmental Care in the District *Bringin* Folklore, *Ngawi*: Literature Ecocritik approach.

2. RESEARCH METHOD

Researchers used a qualitative descriptive research method. Based method that provides exploration and understanding of intent so that it can be described using word descriptions with scientific concepts [18]. Sources of data obtained in the study are documents of folk tales of the origins of *mojo* village and the origins of *suruh* village in *bringin* sub-district and informants from the elders of *mojo* and *suruh* villages. Furthermore, there are two research data, namely (1) the humanist value of the folklore of the origins of *mojo* village and the origin of *suruh* village, and (2) the value of caring for the environment in the folklore of the origins of *mojo* village and the origins of *suruh* village. Obtaining data using data collection techniques in the form of a collection of folklore origins in the *bringin* district and interview techniques. The researcher took the data by quoting stories and dialogue with a literary ecocritical approach. The analysis technique used refers to including data condensation, data display, and verification of conclusions according to the interactive model [19].

3. RESULT AND DISCUSSIONS

3.1. Result

The results obtained by using a qualitative descriptive method in the form of descriptions of words based on scientific concepts. The findings are in the form of data in the form of quotations from stories and dialogues found in a collection of folklore in *Bringin* sub-district. There are two collections of folklore in *Bringin* sub-district that contain ecology, namely (1) the folklore of the origins of the village of *Mojo* and (2) the folklore of the origins of the village of *Suruh*. Furthermore, the research results show that there are humanical values and environmental values contained in a collection of folklore from the origins of villages in *Bringin* sub-district. Following are the findings of data on humanical values and environmental values in the folklore of the origins of *Mojo* village and the origins of *Suruh* village.

3.1.1. Folklore of the Origins of Mojo Village, Bringin District

After analyzing the data on the folklore of the origins of the village of Mojo, there are 4 amounts of data for humanical values. Based on the findings of the data, the humanical values found in the origins of Mojo village are divided into three types, namely (1) Truth; (2) Love, and (3) Nonviolence.

TABLE 1. DATA TABLE OF HUMANICAL OF THE ORIGIN IN MOJO VILLAGE

No	Humanical Values of the Origin in Mojo Village		
	From of Value for the Humanical	Frequency	Percentage
1	Right Behaviour	0	0%
2	Peace	0	0%
3	Truth	1	25%
4	Love	2	50%
5	Nonviolence	1	25%
	Total	4	100%

The table above shows that the humanical value of love is more than any other form of humanical value. In the form of data, truth and nonviolence have a balance of data. Next, an explanation of the examples of the findings of humanical value data in the folklore of the origins of the village of Mojo.

Data (01): *Sekelompok orang itupun tanpa menggubris sang resi terus menebang pohon dengan sesuka hatinya. Sang Kakek hanya bisa menatap sedih karena tak mampu berbuat apa-apa, cucunya pun sempat marah-marah, namun ada dia juga tak bisa berbuat apa-apa* [20].

Data Analysis (01): on a piece of the story the data (01) gives the humanical values of love which is owned by the grandfather and the grandson of the surroundings. They really care about the environment when something happens to them. When trees are cut down by irresponsible people, they don't let it happen. They are very empathetic and patiently see trees that have grown thickly cut down just like that. This made Grandpa and his grandchildren feel sad that they couldn't do anything to protect the trees.

Data (02) : *Suatu hari sang Kakek memberikan nasihat kepada cucunya, "Cucuku, selain ilmu kanugaran dan kebatinan yang kita miliki, sebagai manusia harus berperilaku jujur karena kejujuran adalah modal dari segalanya. . . "[20].*

Data Analysis (02): in the dialogue data (02) provides a humanical value about tangible nonviolence towards

people's psychological attitudes. The psychological attitude shown by Grandpa by giving advice to his grandchildren to always behave honestly as a capital for the journey of life. Hopefully, the benevolent attitude shown by his grandfather and grandson could bring him in the future.

Furthermore, data analysis on the folklore of the origins of the village of Mojo, there are 8 amounts of data for the value of environmental care. Based on the findings of the data, the values of environmental care found in the origins of Mojo village are divided into five types, namely (1) Respect for Nature; (2) Attitude of Moral Responsibility to Nature; (3) Attitude of Solidarity to Nature; (4) Principles of Compassion and Care for Nature, and (5) The principle of Doing Not Disturb Natural Life.

TABLE 2. DATA TABLE OF ENVIROMENTAL VALUES OF THE ORIGIN IN MOJO VILLAGE

No	Enviromental Values of the Origin in Mojo Village		
	Forms of Value for the Environment	Frequen-cy	Percentage
1	Respect for Nature	1	12,5%
2	Attitude of Moral Responsibility to Nature	3	37,5%
3	Attitude of Solidarity to Nature	1	12,5%
4	Principles of Compassion and Care for Nature	2	25%
5	The Principle of Doing Not Disturb Natural Life	1	12,5%
	Total	8	100%

The above table shows that the value of environmental care about the attitude of moral responsibility towards nature is more common. Followed by value data in the form of the principles of love and care for nature. Furthermore, there is the same amount of data obtained from the form of respect for nature, an attitude of solidarity with nature, and the principle of not disturbing natural life. The following describes an example of the findings of the value data on environmental care in the folklore of the origins of the village of Mojo.

Data (01): *Sebenarnya untuk melawan mereka itu mudah baginya. Kemudian sang Kakek berkata, "Ingatlah jika terjadi sesuatu kelak yang menimpa anak cucumu! Itu semua karena salahmu* [20].

Data Analysis (01): piece of the story on the data (01) gives the value of environmental care about the attitude of solidarity towards nature. Grandfather as an experienced person understands the nature of young people like today. They don't care about the life that

happens in their future. Therefore, Grandfather tirelessly gave advice to them by showing a cosmic attitude of responsibility by mutually maintaining the balance and integrity of the ecosystems that exist in the natural surroundings.

Data (02): *Oleh karena itu, mari kita tanami kembali tanah yang kosong dengan berbagai tanaman.*
“Baiklah Kek, besok pagi saya akan menanam lahan yang kosong ini,” jawab sang cucu [20].

Analisis Data (02): The dialogue fragment on the data (02) provides the value of caring for the environment about the principles of love and care carried out by the grandfather which is applied to his grandchildren. Grandfather tried to give love and care to the trees that had been cut down. As a result, the land in the forest becomes empty again. He thought that all sentient beings needed protection and care, even though the attitude he did did not get anything in return. What Grandpa did can provide an example of his grandson's attitude to plant crops on empty land so that it can be useful for the future.

3.1.2. Folklore of the Origins of Suruh Village, Bringin District

After analyzing the data on the folklore of the origins of the village of *Suruh*, there are 3 amounts of data for humanical values. Based on the findings of the data, the humanical values found in the origin of *Suruh* Village are divided into three types, namely (1) Peace; (2) Truth, and (3) Love,

TABLE 3. DATA TABLE OF HUMANICAL VALUES OF THE ORIGIN IN SURUH VILLAGE

No	Humanical Values of the Origin in Mojo Village		
	Forms of Value for the Humanical	Frequency	Percentage
1	Right Behaviour	0	0%
2	Peace	1	33,3%
3.	Truth	1	33,3%
4	Love	1	33,3%
5	Nonviolence	0	0%
Total		3	100%

The table above shows that there is a balance in the amount of humanical value data regarding truth, peace, and love. Next, an explanation of examples of the findings of humanical value data in the folklore of the origins of the village of *Suruh*.

Data (03):

“Kang Malang, kelihatannya di sini kita sudah menemukan tempat yang aman, sudah tidak terjangkau dari kejaran Belanda, tetapi apakah selamanya kita

akan bersembunyi di Gua ini, Kang?” tanya Rononggolo.

“Iya Kang, mungkin tempat ini sudah tepat untuk bersembunyi dari perlawanan Belanda!” tambah Sononggolo [20].

Data Analysis (03): in the data dialogue (03) gives a humanist value about peace in the form of serenity given by Rononggolo and Sononggolo to Kang Malang Sudiro. They tried to provide calm to Kang Malang, who was always under attack from the Dutch. Rononggolo and Sononggolo found a cave that was used as a temporary hiding place so as not to get a backlash from the Dutch.

Data (04): *Dalam perang tadi banyak yang terluka dan oleh Malang Sudiro diobati dengan ramuan daun suruh dan ternyata sembuh [20].*

Data Analysis (04): in the data sentence (04) gives a humanical value about the love of his followers towards Malang Sudiro. His followers paid attention to Malang Sudiro by providing a medicine in the form of a mixture of suruh leaves. Suruh leaves are believed by the surrounding community to treat skin wounds. So, they gave a potion to Malang Sudiro after the war against a band of muggers.

Furthermore, data analysis on the folklore of the origins of *Suruh* village contains 4 amounts of data for the value of caring for the environment. Based on the findings of the data, the value of environmental care found in the origin of *Suruh* village is divided into three types, namely (1) Attitude of Moral Responsibility to Nature; (2) Attitude of Solidarity to Nature; and (3) The Principle of Doing Not Disturb Natural Life.

TABLE 4. DATA TABLE OF ENVIROMENTAL VALUES OF THE ORIGIN IN SURUH VILLAGE

No	Enviromental Values of the Origin in Suruh Village		
	Forms of Value for the Enviromental	Frequency	Percentage
1	Respect for Nature	0	0%
2	Attitude of Moral Responsibility to Nature	2	50%
3	Attitude of Solidarity to Nature	1	25%
4	Principles of Compassion and Care for Nature	0	0%
5	The Principle of Doing Not Disturb Natural Life	1	25%
Total		4	100%

The table above shows that the value of caring for the environment about an attitude of moral

responsibility towards nature is more common. This is followed by a balanced amount of data in the form of values in the form of solidarity with nature and in the form of principles that do not interfere with natural life. The following describes an example of the findings of environmental value data in the folklore of the origins of the village of Suruh.

Data (03): *Tempat bertapa Mbah Malang tersebut di sebelah Utara Sendang Towo yang disebut dengan kala itu adalah Gunung Tidar. Selama beberapa hari melakukan pertapaan di gua tersebut. Malang Sudiro dan rekan-rekannya untuk memenuhi kebutuhan air menemukan Sendang Beji Pondok, yang kini diabadikan menjadi nama Waduk Pondok [20].*

Data Analysis (03): The fragment of the story in the data (03) provides the value of caring for the environment about the attitude of moral responsibility towards nature. Mbah Malang and his colleagues after carrying out the meditation ritual on Mount Tidar they went down to look for water. After they walked down the mountain until they reached the lowlands they found a spring. They are very happy to find water because springs are rarely found. This is evidenced by Mbah Malang having a cosmic responsibility by realizing a place as a source of water life in the form of sendang beji. Finally, the sendang beji pondok is called the Pondok Reservoir. In addition, as a successor, it will be able to maintain the balance and integrity of water sources for the continuity of life.

Data (04): *Oleh sebab itu, di semua tempat di daerah ini banyak ditanam tumbuhan tanaman suruh. Setelah daerah ini semakin ramai. Akhirnya masyarakat sepakat memilih Mang Sudiro menjadi Lurah dan daerah ini dinamakan Desa Suruh [20].*

Data Analysis (04): The fragment of the story in the data (04) provides the value of caring for the environment about a responsible attitude towards nature. The community demonstrated a cosmic responsibility by naming the area as Suruh village. They try to maintain the balance and integrity of the plant ecosystem so that it can be used by future generations of grandchildren.

3.2. Discussion

Based on the results and analysis of research data that has been collected, identified, and classified based on humanical values and environmental values, there are 12 forms of environmental values while humanical values consist of 7 data. on quotations from stories and dialogues of characters in a collection of folklore from village origins in *Bringin* sub-district, *Ngawi* regency based on ecology. Furthermore, the results of the interviews with village elders show that the folklore of the origins of the village in *Bringin* sub-district has

contributed to the community, especially village government officials, to get to know and know more about the story of the formation of their respective villages. In addition, it can assist in the inventory of documents in the form of local-based folklore texts as a national cultural heritage. This is in line with the development of old literature which is almost abandoned or destroyed due to manuscripts that are difficult to find in the original form. With the existence of a collection of folklore from the origins of the village in *Karangjati* sub-district, it can help young people to get to know the origins of their area and be able to take the values of life contained therein. Furthermore, it can provide alternative texts about folklore texts that can be used as teaching materials in schools. The introduction of local texts to children is expected to be able to know the history of their local origin by taking positive values and increasing a sense of preserving the nation's culture.

4. CONCLUSION

The results of the research on data analysis found in a collection of folklore of the origins of the village in *Bringin* district, *Ngawi* district contain humanical values and environmental care values. The manifestation of humanist values can be found in the quotations of stories and dialogue of characters in the folklore of the origins of *Mojo* village and the origin of *Suruh* village, namely (1) Peace; (2) Truth; (3) Love, and (4) Nonviolence, while the manifestation of environmental care values include (1) Respect for Nature; (2) Attitude of Moral Responsibility to Nature; (3) Attitude of Solidarity with Nature; (4) Principles of Compassion and Care for Nature, and (5) The Principle of Doing Not Disturb Natural Life.

The implications of theoretical research on the collection of folklore origins of the village in the district *Karangjati* containing humanical values and the value of environmental are two villages, the origins of the village of *Mojo* and the origins of the village of *Tell* on the various forms of value contained in it so that it can provide insight positive values in life. In addition, it can provide direction to readers about the care of fellow humans and nature so that it can benefit the surrounding environment. Furthermore, referring to the results of the interview, it can be said that local-based folklore is interesting, but it is not yet fully known by the community, especially the younger generation. Therefore, ecology-based folk tales of the origins of villages in *Karangjati* sub-district can be made into books and then inventoried by local governments and libraries so that they can be read directly by future generations.

The results of this study are the initial steps for further research on humanist values and environmental care values using local culture-based folklore. In addition, providing contributions and alternatives for other researchers to further develop humanical values

and environmental values in old literary texts of local culture. This can provide a new breakthrough in the use of objects of old literary texts, local culture is growing.

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