

The Role of Learning Literary Work in Enhancing the Awareness of Loving Nature

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ABSTRACT

The literary research is inspired by nature of literature as *dulce et utile*, namely beautiful and teach about something. Literary language does not only give beauty but also teaches the value behind the beautiful language. This research discusses about the role of learning literary work in enhancing the awareness of loving nature. The purpose of this research is revealing (1) the portrayed of nature which is depicted in novel *Rahasia Pelangi* dan *The Old Man and the sea*. (2) learning role of literary work in enhancing the awareness of loving nature. Research method is qualitative which is Miles and Hubberman as the analysis technique. Data reduction, data presentation and conclusion are the steps of Analysis data. This literary research shows the novel *Rahasia Pelangi* and novel "The Old man and The Sea" are full of nature dictions. Nature dictions in the two novels teach us to love and nurture nature. Learning literary work provides opportunities for the birth of love for nature which will certainly contributes to individual awareness to nurture nature. The role of literary work in enhancing the love of nature is effective. Therefore learning literary work should not stop at studying and understanding language style but should also come to the learning the values of life contained behind the literary text. Dictions of nature in literary works must be understood as messengers to appreciate nature and love nature more through the acts of of caring nature and make literature in language learning as a natural education.

Keywords: *Learning literary work, Dictions of Nature, nurturing nature, natural education*

1. INTRODUCTION

Nature is the prime bringer of happiness and the best teacher of morals. That is the belief of the father of Nature, William Wordsworth. Agustina writes in an article Wordsworth is an English Romantic poet. He was born in Cockermouth, Westmoreland part of England. He grew up among the woods, lakes, and mountains. That is why all of his poems describe natural scenery. Wordsworth believed that nature is the best 'teacher of morals' and the prime bringer of happiness. [1] [P:2]

The same thing is explained in Islamic teaching. Islam teaches that Allah is the creator of the entire universe as evidence of Allah's love for His creatures. The nature of nature is God's creation that must be preserved and developed. Nature is a teacher for humans and a sign of God's power. If we understand the big and small things that exist in nature, nature provides many benefits to humans. For example, the wind in the ocean helps fishermen to navigate the ocean, water in rivers and dams can be used as energy for hydroelectric power. The position of nature in the perspective of Islamic education is as a teacher for humans who

teaches humans to do things in accordance with the laws that have been set by Allah. Taufik in his article said that in the perspective of Islamic Education Philosophy that the universe was created by the Creator according to His sunnah, some of which can be understood by humans through the discovery of the ratio. This nature is a real reality, not something empty virtual. Therefore, it can be used by humans as facilities and tools to fulfill their needs as the best creation. At the same time, in carrying out his responsibilities as caliphs on this earth and as servants who are obliged to serve Allah [2] [P:7]. Maryana et al. [3] [P:3] write that the goal of nature for humanity in Islam is to explore it to know God and to use it by wisely taking advantage of nature. Nature can provide food sources for humankind. And its bounty is to be distributed among all humankind equally and fairly. All deeds and actions that cause harm to humanity and destroy nature are forbidden. Destruction of the natural balance is discouraged, namely the act of destroying nature. For example, prohibition of killing animals and uprooting trees, in turn, lead to starvation due to lack of food. This point of view extends the view

that 'humankind' has been positioned on earth as the caliph of God.

Loving nature by preserving nature is nothing but the benefits will return to humans. Istianah [4] [P: 250] wrote that in Islamic teachings (surah Hud verse 61) explains that humans are ordered to prosper the earth, because humans have the potential and have the readiness to become constructive creatures. Prospering the earth is essentially a proper management of the environment by carrying out development and cultivating the earth. Because nature must be protected and preserved so that it does not become extinct so that it can be used by future generations.

Wersal in Faruqi [5] [P: 463] said that modern muslim scholars suggest that experts and scientists most supported by these underlying values become mouthpieces by undertaking academic endeavors. It is relevant to the Islamic points of view of nature in the Qur'an, the word of Allah, and the principle of Islam. The Qur'an describes the relationship between nature and humankind. And also how the relationship inspired Muslim scholars to research natural phenomena, to know God (ma'rifatullah).

A poem *Hujan Bulan Juni* written by Sapardi Joko Damono shows that the poem is dominated by diction with representations of nature, earth, and plants. The author explores ways for protecting and preserving the environment, nature, and plants by describing the relationship between humans, the environment, nature, and plants.

Purnomo dan Kustoro [6] [P: 337] write that In imaginary poetry, the reader is very broad and the characters are only limited, rain and flowering trees. The setting described in the novel provides a clear picture of the place where the events occur. The addition of this place is intended to make it clear to the reader that the story really happened. Unlike imaginative poetry, the scene is not clearly described, it only exists in the imagination of each reader, that the poem "HBJ" describes the background of rain in June.

Kahlil Gibran, a poet from middle east who is famous in the world by his works. He uses natural diction in Gibran's work in expressing his thoughts. Before Gibran moved to Boston, America, he felt the natural beauty of Lebanon with its cedar groves as a place as well as a friend who could pour out all his heart. Even in his faraway homeland in New York, Gibran still misses the realm of Cedar. For him nature is a gift. Gibran views nature as an inseparable part of life. For him, nature is not only a living being, but also a friend where humans can pour out their hearts and learn about the meaning of life. Gibran sees that everything in the universe represents and reflects the omnipotence of God. Gibran through his work calls for humans to truly love nature. Take care of the health of the air, love the flowers, keep the water clear and love the birds in the air, because everything is a gift from Allah. As God's creation and gift, everything in the universe must be respected, as we value ourselves. It is written in the biography of Kahlil Gibran by Budiono [7] [P: 36] that

The garden of the prophet is one of Gibran's works that contains the relationship between humans and nature. Gunday, et.al. [8] [P:151] write that Gibran's writings clearly show the unification of nature and man in trees, rocks, rivers, clouds, and waterfalls.

Several studies have proven the expression of love for nature in different ways and behaviors. Khusna [9] [P:19] in her research shows that the implementation of environmental-loving cultural behavior in MIN 10 Blitar is carried out through the love for the Environment program in schools. The impact of the cultural behavior of loving the environment at MIN 10 Blitar is that waste can be reduced to become student work. Students become creative because they have used waste in helpful work. The school environment becomes beautiful, calm, and pleasant because many plants produce oxygen. It has an impact on fun learning activities.

Napitupulu et al. [10] [P:91] was researching about implementation of the love for the environment Program at MAN 2 Model Medan found that (1) the concept of environmental love program which is applied in Madrasah Aliyah Negeri 2 Medan Model is the awareness and commitment of school principals and teachers that protecting the environment is not only a program but also the most fundamental Islamic teaching, making environmental love as the vision and mission of the madrasah, carry out environmental-based curriculum development and conduct research and use of natural resources, 2) The efforts made by MAN 2 Model Medan in implementing the love for the environment program are making policies related to environmental development, providing facilities and infrastructure, sustainably conducting socialization, conducting hydroponic plant culture, establishing a Green School organization and conducting environmentally friendly scientific research.

Dewi and Sukma [11] [P:1] was researching about environmental love as the embodiment and implementation of religious character values: a perspective based on ephesus. The purpose of this study is to see whether the attitude of loving the environment supports the effectiveness of learning and the perspective of Ephesians 5:1-21 regarding environmental love. The method used is exposition and literature research. The research results are: (1) the meaning of environmental loving is to love the dimension of space which is a place to carry out learning process. A loving environment is everyone's responsibility. It should be installed in students so that they grow into a next generation's awareness who can preserve the natural and social environment; (2) a character of love for the environment (in the informal, formal, and non-formal) is embodied through obedience in realizing environmental preservation. Compliance must base on love because by loving, humans will have a sense of caring. It is a place for building one's character. (3) Christ is the only example in terms of love. Christians must understand christ's will for themselves, then apply christ's love to the environment

to design a healthy and environmental love in Indonesian's education. including building a school based on environmental awareness and ethics.

Talukder [12] [P:128) in a study entitled *Companionship with Nature in Asian Traditions: A Resource for Environmental Education* reveals that in Indian culture, the purification of devotees can be attained by performing some rituals on the river Ganga. Note that in the process of purifying, the devotees need to be identified with the river Ganga, and realize their relationship with nature through worship. Numerous rituals are performed in Indian cultural ceremonies. However, most of the ceremonies are inherently related to the reverence for nature.

The nature of literature as *dulce et utile*, namely beautiful and teach about something. Literary language does not only give beauty but also teaches the value behind beautiful language. Maryanah et al., in an article, write that Horatius's statement that literature is *dulce et utile*, which means exciting and beneficial [13] [6]. This research discusses the role of learning literary work in enhancing the awareness of loving nature. This research reveals (1) the portrait of nature depicted in the novel *Rahasia Pelangi* and the old man and the sea. (2) the role of learning literary work in enhancing the awareness of loving nature.

2. METHOD

This Research used Miles and Hubberman as the analysis technique. The steps of analysis are data reduction, data presentation and conclusion. After reading the two novels, *Rahasia Pelangi* and *The Old Man and the Sea*, fragments of sentences that are in accordance with the focus and purpose of the research are then reduced to some data that are considered to be truly relevant to the research objectives. Then the data that has been analyzed is presented in the findings and discussion. Finally, make a conclusion from the results of the study.

3. FINDINGS AND DISCUSSION

THE PORTRAIT OF NATURE IN NOVEL *RAHASIA PELANGI* (RP) AND THE OLD MAN AND THE SEA (OMaS)

Akhirnya suasana kering dan gersang dengan bekas hutan terbakar dan kini tergantikan dengan pepohonan rimbun dan sirkulasi udara yang mulai terasa segar. Hutan di Tesso Nilo adalah hutan hujan dataran rendah...saat melangkah ke dalamnya, melewati deretan pohon sialang dan mendengar bunyi daun kering yang bergeretak di bawah kakiku, juga udara yang terasa segar saat terhirup, aku merasa seperti kembali ke "rumah" (RP). [14] [P:61]

The portrayed of nature, this extract is very clearly visible in the dictions of *hutan, pepohonan rimbun, pohon sialang, daun kering, udara yang terasa segar*. Meanwhile "*aku merasa seolah kembali ke rumah*" contains deep meaning. Philosophy of "*rumah*" is a place to come back to after a tired day of activities.

"*Rumah*" is a comfortable resting place. A comfortable place to gather with family. In this fragment of the story, there is a message that a well-preserved nature spreads a beautiful charm and will provide benefits to its surroundings, including humans. Beautiful nature will make people find comfort like home for everyone.

"Sejak kecil aku telah terbiasa berinteraksi dengan alam. Melalui segala yang "hijau" mulai dari beragam tanaman di dalam pot, kebun di belakang rumah, pohon-pohon rindang, hingga bermacam-macam hutan, mulai dari hutan konvensional hingga hutan rimba. "Keakraban" ini sebenarnya masih berhubungan erat dengan profesi papaku yang seorang peneliti sekaligus aktivis CWO. Jadi, bagiku, tidak ada ruang terindah dan paling menyenangkan di bumi ini kecuali yang didominasi oleh unsur hijau. Unsur hijau di bumi dan alam sekitar akan memberimu oksigen yang bersig dan berkualitas. Sekaligus memanjakan mata dan menyegarkan pikiran saat menikmati pemandangan asri nan hijau." (RP). [15] [P:62-63]

Natural diction like *hutan, pepohonan rindang, hutan rimba* which are identical with something green seen in the story fragment above. The characters in this novel seem to really enjoy the beautiful and sustainable natural beauty. In addition to finding comfort, he benefits from being able to breathe quality oxygen without being polluted.

"Kami terus berjalan menembus hutan di bawah teduh kanopi yang terjalin dari cabang-cabang pohon yang saling melilit. Kami tidak pernah terjebak rasa bosan berlama-lama berada di alam. Sebab aroma hutan dan pepohonan, belum pernah pernah kujumpai di tempat manapun meski diberi pewangi termahal sekalipun." (RP). [16] [P: 88].

Hutan and cabang-cabang pohon is a natural diction that appears in the sentence fragment above. In this fragment of the sentence, it appears that the character feels at home in a beautiful nature with a soothing natural smell.

"Cuaca terik mulai berkurang karena cabang-cabang pohon seakan saling bertabrakan, ditambah lebatnya liliانا hanya memberikan celah-celah kecil bagi sinar matahari yang menyelusup masuk ke lantai hutan. Kami seakan-akan memasuki lorong dengan pilar-pilar cahaya. Tumbuhan perambat dan sulur-sulur yang menjulur, bergantung seperti tali-tali mati. Pada jarak tertentu, sarang laba-laba terbentang lebar, terlihat rapuh. Kalau diperhatikan lagi, akan banyak sekali jenis-jenis hewan kecil yang menakjubkan, aku sering melihat kupu-kupu dengan mata palsu di sayapnya, atau serangga-serangga dengan warna merah, oranye dan kuning, yang sekilas nampak menggemaskan, tetapi sebenarnya beracun." (RP). [17] [P: 92-93].

Natural diction is also clearly depicted in the sentence fragment above. *Cabang-cabang pohon, liliana, sinar matahari, hutan, tumbuhan perambat, laba-laba, kupu-kupu, serangga.* Diction of nature of plants and diction of nature of animals collide in the fragment of the sentence above. In the sentence above, it appears that the criss-crossed trees plus dense lilies can protect us from the hot sun but still beautified by the sunlight that creeps in from the tree gaps. The shade of the forest invites various small insects to perch and dance happily in the middle of the beautiful forest.

“Lebatnya hutan semakin menipis seiring suara air yang mulai terdengar jelas. Pada bagian pinggir hutan ini memang terdapat aliran sungai yang pada kiri kanannya berjajar pohon asam keranji. Berbicara tentang hutan seharusnya tidak hanya mengenai pohon, teta juga tentang keselamatan semua makhluk di muka bumi. Jika hutan dalam keadaan aman, semua makhluk akan merasa nyaman dan tentram.” (RP). [18] [P:141-142]

The portrait of nature in the sentence fragment above is represented by diction *lebatnya hutan, suara air, pinggir hutan, aliran sungai, pohon asam keranji, pohon.* Nature's diction describes how well-maintained nature not only refreshes the eyes and provides comfort but also provides safety for all creatures.

The portrait of nature is represented in natural diction like white and golden beaches, capes, mountains, coast, surf roar, land breeze, the sea, canary islands (OmaS). [19] [P: 9]. The dictions of nature appear in the passage of the story where a boy dreams of the beautiful country of Africa that he has known for a long time, Africa with natural nuances that give him comfort, and he always longs. Africa with the uniqueness of the sea, the mountains, the smell of the land, the waves, and the high capes. A dream occurred to him that the sea where he worked and breathed life was a comfortable natural feel like Africa.

The portrait of nature such as flying fish, the water, the ocean, the birds, swallows, the sea. It is depicted in this fragment of the story in novel *The Old Man and The Sea* (OmaS) [20] [P:11]. The story fragment shows the sea's atmosphere colliding with the surrounding animals. From the nature portrait in the story, it appears that the old man character is described as learning about the differences between flying fish and birds in navigating his life in the sea. Where namoak flying fish survive more than birds with a small, smooth and soft posture.

“...But he could see the prisms in the deep dark water and the line stretching ahead and the strange undulation of the calm. The clouds were building up now for the trade wind. And he looked ahead and saw a [60] flight of wild ducks etching themselves against the sky over the water... He looked at the sky and saw the white cumulus built like friendly piles of ice cream and high above were the thin feathers of the cirrus against the high September sky.”

The portrait of nature in the novel *The Old Man and The Sea* appears in the diction the sea, dark water, the clouds, wild ducks, the sky, small roars, and white cumulus (OmaS) [21] [P:22-23]. The nature's dictions describe signs of natural phenomena that will occur by learning to understand natural phenomena.

LEARNING LITERARY WORK IN ENHANCING LOVING OF NATURE

Dictions of nature portrayed from fragments of novel *Rahasia Pelangi* and *The Old Man and The Sea* shows that nature and literature are two things that are not separated. Many writers use nature's diction to narrate in their work based on what he saw, felt, and observed. *Rahasia Pelangi* dan novel “The Old man and the Sea” are two of novels that are full of natural dictions. Talking about nature and literature means talking about ecological issues in literary works. Studying ecological issues in literary works is then known as ecocriticism. Ecocriticism according to Glotfelty in his book *An Introduction to The Ecocriticism Reader* (1996) is the relationship between literature and the physical environment. Glotfelty goes on to specify one of some questions ecocritics ask: “how is nature represented in this sonnet?” Sonnet is one kind of literary works. [22] [P:3]

From the analysis of fragments of the novel RP and OMaS, the researcher views that these two novels invite readers to know nature, and things that surround nature. Readers are invited to love nature by understanding how nature works according to its nature and how nature will benefit to other creatures if it is well cared for. By understanding nature, how nature works, the benefits derived from nature, humans as creatures who interact with nature are aware of the importance of preserving nature. The narrative strands with natural dictions depicted in the two novels lead researchers to view that reading and studying literary works will slowly inspire the reader's conscience to love nature. Interaction between humans and nature described in the two novels implies the importance of preserving nature, because nature will provide good benefits to humans if nature is well maintained. That humans will feel nature as a home, where home is the most comfortable place, a place to go home after tired of activities. Humans will benefit by being able to breathe quality oxygen, protect from the hot sun, give a sense of satisfaction to see small animals dancing in beautiful nature, provide ample opportunity to understand life from how nature works. Enhancing a sense of love for nature will be achieved if the study of literary works, especially novels, does not stop at the study of the beauty of the language that builds the story in the novel but must arrive at the meaning and message behind the dictions displayed in the novel.

If previous studies show that the way to love nature is to carry out environmental-loving cultural behavior through environmental-loving programs in schools (Khusna, 2019: 19), making environmental love programs the vision and mission of Madrasah,

developing environment-based curriculum and conducting research and utilization of natural resources (Napitupulu, et. al., 2018: 91), this study shows that efforts to foster a sense of love for nature are also effectively carried out through the study of literary works.

Dewi and Sukma (2020: 1) on *Environmental Love as the Implementation of Religious Character Values* is in line with this research. Dewi and Sukma's research shows that love toward the environment is an obligation for everyone. It is necessary to instill it in students' character. It aims to grow into a generation that can preserve the natural environment. Meanwhile, this research considers that the study of messages of nature in literary works has an influential role in increasing the love of nature. This effort can start at school. It was inviting students to appreciate literary works by examining natural messages narrated in literary works.

4. CONCLUSION

Nature dictions depicted in the two novels, *Rahasia Pelangi* and the novel *the old man and the sea*, teach us to love and nurture nature. Learning literary work provides opportunities for the birth of love for nature, contributing to individual awareness to promote nature. The role of literary learning work is effective for enhancing the love of nature. Therefore, learning literary work should not stop studying and understanding language style but should also learn the values of life behind the literary text. Dictions of nature in literary works must be understood as messengers to appreciate nature and love nature more through caring nature and make literature in language learning a natural education.

AUTHOR CONTRIBUTIONS

Previous studies examined the implementation or expression of love for nature from several schools through the implementation of love for the environment program. Other studies have found that the expression of love is manifested by a cultural ritual. This research offers a way to grow and even increase a sense of love for nature through the study of nature's dictions in literary works. As a matter of fact, literary works not only serve to entertain in terms of the beauty of language, but also the meanings and messages contained play a role in educating readers.

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