

Human Relationship with the Environment in the Community Collection of *Karyamin Smile* by Ahmad Tohari

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Abstract—This study aims to describe the relationship between humans and the environment in a collection of short stories of *Karyamin Smile* by Ahmad Tohari. This study uses descriptive qualitative methods through triangulation, data reduction, presentation and conclusions using ecocritics theory based on the concept of environmental ethics. Based on data analysis it is that several forms of environmental destruction and preservation. The nature of environmental destruction is manifested by a) attitude to disturb the environment, b) not having an attitude of solidarity c) having no moral responsibility, and e) not having an attitude of compassion and caring for the environment. The nature of environmental preservation is manifested by an attitude of solidarity with the environment.

Keywords—short stories, literature, human and environment.

I. INTRODUCTION

(1)“*Hayo! Hiyah! Hiyah! Teriak Musgepuk. Tangan kirinya mengoyang-goyangkan tangkai bajak. Tangan kanannya mengayunkan cambuk. Tetapi si cepon tak bergerak. Musgepuk mengulangi teriakannya lebih keras. Tali kekang disentakannya kuat-kuat. Cambuknya melucut-lucut, menambah garis-garis memar di punggung si cepon. Tetes darah makin sering meluncur dari hidung kerbau kami membuat rona merah di atas lumpur melebar dan melebar*” [1].

In the citation of data (1) above, it is one form of human greed in exploiting nature. Humans treat nature according to their will without thinking of the impact it causes. Humans continue to erode and exploit nature on a large scale. Nature is only used as an object in meeting their needs without limits. Such an environmental crisis is considered as an anthropocentric perspective. Anthropocentric environmental ethics views humans as the center of the universe. Humans and their interests are considered to be the most decisive in the order of ecosystems and policies taken in relation to nature. This perspective of anthropocentrism causes humans to exploit and drain the universe in order to fulfill their needs, without giving enough attention to the preservation of nature [2]. These exploitative, destructive and indifferent behavioral patterns are considered rooted in a perspective that only emphasizes human interests [2].

Through the Republic of Indonesia Government Regulation Number 32 concerning environmental protection and

management, it is stated that "The environment is a unity of space with all objects, power, circumstances and living things, including human beings and their behavior that affect the nature itself, the continuity of life, and the welfare of humans and other living things". The regulations that have been made will not work well if the community violates the rules that have been set. Rahmatiar in [3] his research article entitled "The Role of Environmental Insurance as an Environmental Pollution Prevention Effort", states that although the law on environmental protection and management has been around for a long time, this cannot reduce the level of environmental pollution in Indonesia, even worse. Regulations that have been made will not run well if the community violates the rules that have been set. Environmental law failures occur more at the implementation stage than in the legalization stage [4]. Environmental damage that continues to increase and continues to occur caused by excessive production and consumption and lack of adequate policies regarding increasing human populations [5]. Factors that because environmental degradation are also caused by modern capitalists that occur in human life which only have a negative impact on the physical and non-physical environment [6]. Capitalists reward abundantly for some lucky individuals, while rubbing so many disadvantaged people into economic wreckage. Climate changes that eventually hit poor people due to loss of glaciers (loss of irrigation water sources and drinking water) rising sea levels, and other increasingly extreme weather. In addition, the burden caused by environmental degradation on poor communities, especially related to toxic waste Polluting industries and waste disposal facilities tend to be placed in poor settlements or non-industrial areas without zoning rules which citizens do not have much resources to fight [6].

The importance of managing the environment is an obligation and responsibility of all levels of society. Even the writers, the caring attitude shown by writing stories from reality happened. Wellek & Rene in [7] the author of a literary work is a person or citizen who certainly has an opinion on important political and social issues, and follows the issues of his day. Thus, in this case the author's environment becomes a source of information to be used as an ingredient for reflection on the awareness of attitudes to begin to protect and preserve the

environment. The narrative of saving the environment by writing literary works is in accordance with the concept Pranoto in [8] which states that green literature must be able to influence people's mindsets and attitudes towards the destruction of the earth. This is in accordance with the vision and mission of green literature, namely literature which plays a role in awareness and enlightenment that is expected to change the destructive lifestyle to be a keeper of caring for the earth (go green). In accordance with the research Edebor in [9] states that the writing of literary works with the theme of environmental issues is one of the alternatives to help offer enduring solutions that aim to improve or save the endangered world from haphazard human activities. Environmental issues in prose fiction such as poetry, drama, short stories, novels, are made by writers as a form of awareness of environmental awareness and as a tool to voice environmental rights. Through literary works it is considered capable of making the audience more familiar with humanity, because what is conveyed by every writer is nothing more than humanity and humanity with various kinds of existence [10].

Ahmad Tohari is one of the writers in Indonesia have written several novels and a collection of short stories about environmental issues. Ahmad Tohari was born in Tinggarjaya, Jatilawang, Bayumas, Central Java, June 13, 1948. One collection of short stories entitled *Karyamin Smile*. Short story collection *Karyamin Smile* is a collection of short stories that have been published in various mass media. The discourse on environmental issues is clearly illustrated by Ahmad Tohari. Deviation from the environment caused by human behavior is a manifestation of environmental destruction which results in disharmony in environmental ethics. Previous research that has discussed the relationship between humans and nature can work harmoniously if humans maintain natural balance Barker in [11] states that human relations with nature will run harmoniously if people maintain the balance of nature by maintaining and caring for environmental rights, otherwise if they are not balanced, they will experience dominance and result in disharmony in human relations with the environment. In line with Baker, Liang & Li in [12] states that the importance of balance and harmony between nature is to build a harmonious society and maintain healthy spiritual ecology among humans.

Previously, a collection of short stories of *Karyamin Smile* has been examined. Research conducted by Trianton in [13] entitled *Identity of Wong Bayumnas on a Collection of Short Story Karyamin Smiles by Ahmad Tohari in the Prespective of Receptive Cultural and Aesthetic Studies as an Alternative in Choosing Teaching Materials for Fiction Prose Studies Based on Local Wisdom*. His research describes the representation of Bayumnas wong identity in a collection of short stories from *Karyamin Smile*, reception of ideal readers, reception of real readers, and its implications as the selection of teaching materials for literary criticism courses and fiction-based prose studies. Furthermore, research conducted by Nuryatin & Suryadi in [14] entitled *Value of Education in a Collection of Karyamin Smile Short Stories by Ahmad Tohari*. In the anthology of short stories, *Karyamin Smile* has eleven character education values, including religious, honest, tolerance, discipline, hard work,

creative democratic, curiosity, friendly or communicative, social care, and responsibility. Previous researchers became references as well as thinking patterns in developing this research which focuses on describing the relationship between humans and the environment using an ecocritical perspective based on the concept of environmental ethics.

The concept of human relations with the environment is explained by Glottfelty and Fromm in [15] who says that ecocritical presenting nature exists in literary works. Garrard in [16] states that Ecocriticism is a perspective of studies that try to analyze literature from an environmental point of view. This study seeks to observe that environmental crises not only give rise to technical, scientific, and political questions, but also cultural issues related to literary phenomena. In analyzing the problems that exist in this study using an ecocritical perspective based on environmental ethics. Ethics are related to good life habits, good ways of living, both in a person or society [2]. Communities who like aspects of value will maintain the balance of nature rather than exploiting the nature [5]. The results of this study are expected to be able to contribute ideas to academics and observers of literature as a reference for scientific studies, efforts to voice things that happen with the environment and efforts to preserve the environment.

The rest of this paper is organized as follow: Section II describes proposed research method. Section III presents the obtained results and following by discussion. Finally Section IV concludes this work.

II. RESEARCH METHOD

This research uses descriptive qualitative research aiming to describe the social context more broadly and deeply [17]. One of the contexts of this study is the human and environmental relationship in a collection of short stories by *Karyamin Smile* by Ahmad Tohari. The data source in this study is a collection of short stories of *Karyamin Smile* by Ahmad Tohari, PT Garmedia Library in 2015. The data were obtained by reading repeatedly the collection of short stories in *Karyamin Smile* by Ahmad Tohari and recording information related to human relations with the ecocritical perspective environment based on environmental ethics. Furthermore, the research instrument was oriented towards the collection of short stories in *Karyamin Smile* by Ahmad Tohari. The validity of the data through triangulation to strengthen more in-depth data connected with the phenomenon in the field. Furthermore data analysis through data reduction, presentation and conclusion. Data reduction is used to focus on the problems being studied, agreement on data in narrative form in accordance with the problems studied and finally conclude the data analysis.

III. RESULTS AND DISCUSSION

Based on the formulation of the problem, the results of this study are two, namely the destruction and maintenance of the environment listed in Table I as follows.

TABLE I. HUMAN RELATIONSHIP WITH THE ENVIROMENT IN THE COMMUNITY COLLECTION OF *SMILE KARYAMIN* BY AHMAD TOHARI

Collection of Short Stories " <i>Karyamin Smile</i> " By Ahmad Tohari			
Title of short story	Year, page	Issue	Ethic
Tinggal Matanya Berkedip-Kedip	2015: 22	Perlakuan pawang ternak menyakiti binatang	Perusakan Lingkungan
Syukuran Sutabawor	2015: 39	Menebang pohon jengkol	
Blookeng	2015: 34	Memperlakukan Blookeng seperti tidak lebih hinanya seperti binatang	
Orang-orang Seberang kali	2015: 52	Membuang sampah sembarangan	
Kenthus	2015: 49	Kenthus dan warga mengeksploitasi tikus	Memelihara Lingkungan
Surabanglus	2015: 18	Perasaan sepenanggungan Kimin terhadap Suing yang kelaparan di tengah hutan.	
Senyum Karyamin	2015: 4	Memiliki sikap solidaritas terhadap binatang	

This article will describe the relationship between humans and the environment in a collection of *Senyum Karyamin* short stories by Ahmad Tohari. The focus of this research discussion is the destruction and preserver of the environment in a collection of short stories from *Smile Karyamin* such as; human attitudes disturbing the environment, solidarity, the principle of moral responsibility, and the principle of compassion and care for the environment. The discussion of this research will be presented as follows.

A. Environmental Destruction

1) Human Attitudes Disrupt the Environment

The human attitude that disturbs the environment is clearly seen in the short story entitled *The Eyes of Him Blinking*. Human attitudes that are doing actions that harm or threaten the existence of other living things in the universe (no harm) is a form of human attitude that violates the principles of environmental ethics [2]. Seen in the quote below.

(1) “Hayo! Hiyah! Hiyah! Teriak Musgepek. Tangan kirinya menggoyang-goyangkan tangkai bajak. Tangan kanannya mengayunkan cambuk. Tetapi si cepon tak bergerak. Musgepek mengulangi teriakannya lebih keras. Tali kekang di sentakkannya kuat-kuat. Cambuknya melucut-lucut, menambah garis-garis memear di punggung si cepon. Tetes darah makin sering meluncur dari hidung kerbau kami membuat rona merah di atas lumpur melebar dan melebar” [1].

(2) “Jadi, sementara semua orang menahan rasa karena akan melihat darah menguncur dari hidung si Cepon, Musegepek malah bermain-main, tepatnya mempermainkan perasaan orang. Dia, dengan ulah seperti anak kecil mendapat mainan, bersiap memasang kaluh. Sambil tertawa kecil, dan ini kukira dilakukannya buat menunjukkan kelebihannya dalam hal menumpas rasa kasihan, Musgepek menyusukkan jarum bambunya pada cingur si Cepon” [1].

From quotations (1) and (2) farmers usually call on livestock handlers to tame their livestock so that their energy is returned to work on the rice fields, but in contrast to *Musegepek*, a cattle handler who was called to tame the *Cepon*, one of the farmers in the village had buffalo breasts. *Musegepek* has an ethic that deviates from the environment. The attitude shown by *Musegepek* has violated the rules. His actions hurt livestock such as whipping animals to bruises, putting on broths, and tying the buffalo's legs and horns together with the mounting pole is an exaggerated act so that the buffalo dies in the hands of *Musegepek*.

(3)“Nah, lihatlah,” ujar *Musegepek* sambil berdiri menghadap orang-orang yang menontonya. “Aku seorang diri telah berhasil menangkap si *Cepon* dan merebahkannya. Seorang diri!” [1].

(4) “Hasil permainan *Musegepek* segera terlihat. Darah menguncur membasahi tangannya. Tubuh si *Cepon* meregang. Melenguh-lenguh dan meronta sia-sia. Ekornya mengibas memukul-mukul bumi. Telinganya berputar sebagai baling-baling. Tetapi yang menjadikan perempuan memekik adalah semburan kencing dari kubul di *Cepon*. Disusul oleh gumpalan tinja yang terdorong keluar melalui duburnya” [1].

Data citation (3) and (4) above shows *Musegepek*'s treatment as a livestock handler is detrimental to the environment. *Masegepek*'s attitude was seen showing his ability before the general public taming the *Cepon*. For the sake of satisfying the battery *Musegepek* is willing to put aside the sense of tolerance as intelligent people. The actions taken by *Musegepek* have threatened the existence of other living things. The actions of the people deviate from good environmental ethics. The obligation and care of humans does not at least take actions that harm the universe with all its contents: does not harm animals, does not cause destruction of certain species, does not cause the death of fish in the sea or river, does not cause biodiversity in the forest to be destroyed by burning forests, does not dispose of waste arbitrarily, etc [2].

(5) “*Sutabawor* selalu kecewa karena jengkolnya luruh ke tanah dan tak secuil pun yang menjadi buah. Sekali waktu karena telah berputus asa. *Sutabawor* mendekati pohon jengkolnya sambil membawa sebuah kapak besar. Sudah bulat hatinya hendak merubuhkan pohon itu, pohon yang mandul dan tidak pernah menghasilkan apa –apa” [1]

(6) “Nah buat apa kita pelihara pohon yang tidak mau berbuah ini. Lebih baik kutembang dan kujadikan kayu bakar, jawab *Sutabawor* [1].

Data (5) and (6) *Sutabawor* shows a negative nature because it disrupts the growth of jengkol plants. *Sutabawor* felt that the jengkol tree that he had planted did not produce any fruit at all, because *Sutabawor* was upset to take the decision to cut down the jengkol tree. *Sutabawor*'s actions violate the principles of environmental ethics in this case human beings have an obligation and moral responsibility to take care, protect, safeguard, and preserve nature [2].

2) *Doesn't Have a Solidarity Attitude*

Humans have an equal position and are equal to nature and all other living things in nature. This reality evokes in man a feeling of solidarity, a feeling of being in touch with nature and with other fellow beings [2]. The attitude of not having solidarity appeared in Ahmad Tohari's short story entitled *Bloking*, seen in the quotation below.

(1) *"Eh, jangan alot seperti itu, aku ini hansip. Kamu tak boleh mungkir. Atau kudatangkan polisi kemari ?" Bloking tidak mengerti apa itu polisi. Tetapi dia mengerti orang-orang berseragam yang pernah menarik tangannya agar dia menyingkir dari onggokan sampah pasar karena bupati mau datang meninjau pasar. Seperti monyet melihat belacan. Takut dalam citra satwa. Itulah kesan perasaan yang tergambar dalam wajah Bloking. Wajahnya menciut"* [1].

Quotations of data (1) above show the treatment of someone who has a high position treating *Bloking* like no more humiliating like an animal. Humans do not feel what is felt by other living things in the universe. Such an attitude illustrates how humans do not have any pity or pity for what happened to *Bloking*. For the sake of being seen holy in front of others one of the others was marginalized. The environment makes people who have higher positions exploit other people's presence such as *Bloking*. In this case, human relations with each other clearly do not benefit each other. Such actions violate the ethics of solidarity in eco-feminist perspective, humans have an equal position and are equal to nature and all other living beings in this world [2].

3) *Does not have moral responsibility*

Humans have moral responsibility both to the whole universe and its integrity, as well as to the existence and preservation of every part and thing in the universe, especially living things. This responsibility is not only individual but also collective. This principle of moral responsibility requires people to take concrete initiatives, efforts, policies and joint actions to safeguard the universe and everything in it. That means, sustainability and damage to nature is a shared responsibility of all humanity [2]. Deviating from Keraf's statement, human attitude without moral responsibility is seen in Ahmad Tohari's short story entitled *People across the times*.

(1) *"Kami menyebut mereka orang-orang seberang kali. Terlalu berlebihan sebenarnya karena mereka tinggal tidak lebih dari seratus meter dari kami. Dan yang disebut kali itu sebenarnya hanya sebuah parit alam yang dalam. Kedua, tebingnya curam dan penuh ditumbuhi pakis-pakisan. Hanya di tempat tertentu air parit itu kelihatan dari atas. Bening, karena keluar langsung dari mata air. Tapi air itu tidak jadi menarik karena dikotori banyak sekali sampah daun bambu serta substansi apa namanya yang berwarna kuning sekali. Kami menyebutnya kotoran kuning atau tahi besi"* [1].

Data citation (1) the short story shows people across time keep polluting the environment by throwing garbage carelessly regardless of the impact that will occur in the future. As illustrated in the quotation above, a trench is littered with a lot

of garbage and other dirt, so that the trench that was clear became polluted because of human activity itself which is not responsible for environmental sustainability. When nature is seen only for the sake of humanity, indeed shared property is exploited without responsibility. Conversely, if nature is valued as a value to itself, then a sense of responsibility will emerge with itself in mankind [2]. Therefore, preservation and destruction of nature is a shared responsibility of [2].

(2) *"Bisa jadi karena soal adu ayam itulah maka terbentang jarak antara kami dengan mereka. Kami memang tidak pernah adu-aduan. Bisa juga karena banyak di antara kami beberapa kali kehilangan ayam. Ah, anak-anak orang di seberang kali itu juga pintar bermain ayam. Dengan cara mencuri-curi, anak-anak mereka suka mengadu ayam kami yang sedang berkeliaran di pekarangan dengan ayam mereka tentu saja. Selagi berlaga, ayam siapa pun akan gampang ditangkap"* [1].

Data (2) Such actions are evidence of violations of the attitude of being not responsible for the environment. Humans should be responsible for maintaining and preserving the environment. This shared responsibility is in the form of reminding, banning, and punishing anyone who intentionally or unintentionally damages and endangers the existence of the universe, not because human interests depend on the existence of nature, but because nature is of its own value [2].

4) *Do not have an attitude of compassion and concern for nature*

The principle of compassion and caring is a one-way moral principle, towards another, without expecting a return. It is not based on consideration of personal interests, but solely for the sake of nature, which is interesting to be more loving and caring for nature, humans are increasingly developing into mature people, as individuals with strong identities. Because, nature does bring life to life, not only in physical terms, but also in mental and spiritual understanding [2]. Unlike the case in Ahmad Tohari's short story entitled *Kenthus*, human relations with the environment are very far deviated from keraf statements, human relations with the environment portray selfish attitudes by only satisfying personal interests without caring for the interests of nature as described in the following quote.

(1) *"Oh, Kenthus tidak ambil pusing. Karena dia sudah membayangkan di hadapannya barisan panjang orang-orang yang amat membutuhkan dirinya. Mereka adalah para warga yang akan setor butut tikus. Mereka adalah para warga yang tiba-tiba berubah menjadi liliput tak berharga di depan Kenthus yang sudah jadi orang yang punya kuasa"* [1].

(2) *"Menjelang pukul tiga, beberapa orang sudah muncul di rumah Kenthus membawa buntut tikus. Ada yang ikat seperti ikatan kacang panjang. Ada yang dibungkus dalam kantong plastik. Tetapi seorang anak menggenggam begitu saja buntut-buntut tikus dengan tangannya"* [1].

Data citation (1) and (2) of the short story above shows *Kenthus* as a small community consumed the power that makes him forget to come from a society with lower class economic

conditions. Kenthus' ethics illustrates that he does not change rulers who do not have an attitude of compassion and care for the environment. In order to fulfill the satisfaction of the battery, Kenthus and the residents hurt the mice by collecting rats for sale without having compassion for the surrounding environment. Exploitation by residents and Kenthus only concerns personal interests. In the principle of compassion and concern for nature it deviates from reality as an equal ecological community, humans are encouraged to love, love and care for nature, and all its contents, without discrimination, and without domination. This compassion and concern also arises from the fact that as fellow members of the ecological community, all living things have the right to be protected, maintained, not hurt, and cared for [2].

(3) *"Bukan karena semua orang kampung ini sudah tahu ketika menjadi pengembala kerbau aku sering menyate tikus!" kata Kenthus dalam tekanan khas, "Melainkan kehormatan ini memang sudah seharusnya kuterima. Buktinya, kemarin dulu aku bermimpi nunggang macan. Jadi, aku kini sedang menunggangi kekuasaan karena macan adalah lambang kekuasaan"* [1].

Quotations of data (3) also describe Kenthus showing himself as a ruler, while others in front of him are only dwarf which is considered only a small and worthless thing. Such a statement by Kenthus showed selfishness by hurting mice and using citizens who were nothing but objects for profit and for personal gain.

B. Environmentalist

1) Having a Solidarity Attitude

Humans have an equal position and are equal to nature and all other living things in nature. This reality evokes in man a feeling of solidarity, a feeling of being in touch with nature and with other fellow beings [2]. The feeling of mutual love, mutual need for one another and feeling the same as what is felt by others is an attitude of solidarity that appears in Ahmad Tohari's short story entitled *Surabanglus* as seen in the quote below.

(1) *"Tenanglah sahabatku. Sesungguhnya sejak semula aku ragu. Kini aku sudah yakin betul akan singkong yang kita bakar itu. Jangan gila Munyuk dan monyet pun tak mau memakanya. Hanya perut celeng yang mampu bertahan terhadap racun singkong itu, singkong surabanglus. Suing, apapun yang terjadi kau tak boleh memakannya!"* [1].

From the data citation (1) above, it clearly shows the feeling of Kimin's responsibility for starving Suing in the middle of the forest. Kimin, who sensed this, forbade Suing eating poisonous cassava. For the sake of survival Suing is willing to burn cassava that is poisonous to eat. But the action was prevented by Kimin. As a friend Kimin does not want Suing to die of hunger. Kimin immediately looked for banana tree trunks taken the water for the sake of Suing so as not to faint. In this case nature provides water in the stems of banana leaves used by Kimin for drink.

(2) *"Ah, setidaknya mata Kimin tanpa sengaja melihat sebatang pohon pisang sebesar lengan di balik semak. Dengan*

parang ditebasnya batang pisang itu. Kulit batangnya yang basah dilepas dalam potongan kecil-kecil lalu dibawanya ke tempat Suing tergeletak. Sepotong diantaranya terus disuapkan ke mulut temannya" [1].

(3) *"Mula-mula Suing tetap diam. Namun rahangnya bekerja rakus begitu dirasakan sesuatu yang dingin menempel di bibirnya. Potongan pertama cepat lumat. Beberapa tetes air melewati kerongkongan Suing bersama sejumput serat batang pisang. Selanjutnya, Kimin terus tetap memegang potongan-potongan kulit batang pisang itu agar Suing tidak langsung melannya"* [1].

Data (2) and (3) above illustrates how humans and plants have a mutual need for each other. Humans and nature have a relationship with each other, also, humans can survive if nature provides a source of strength for humans to survive like food and drink. Then the same thing passing Kimin's feelings is solidarity help her friend survive. Kimin finds a banana tree that has water Suing drink so that survive.

(4) *"Astaga! Suing, kau makan juga singkong surabanglus itu? Kau makan semuanya?" seru Kimin sambil mengocok pundak temannya"* [1].

(5) *"Dengar, Suing! Kau makan jugakah singkong itu?" Suing bungkam, Bahkan rebah ke tanah"* [1].

Quotations of data (4) and (5) describe the reality experienced by Suing that is willing to eat poisonous cassava that grows in wild forests in order to survive. Kimin's help is over. Poisonous wild plants have conquered suing falling on the ground.

(6) *"Si paruh udang kembali melintas cepat dengan suara mencecet. Karyamin tak lagi membencinya karena sadar, burung yang demikian sibuk pasti sedang mencari makan buat anak-anaknya dalam sarang entah di mana. Karyamin membayangkan anak-anak siparuh udang sedang meringkuk lemah dalam sarang yang dibagun dalam tanah sebuah tebing yang terlindung"* [1].

The data citation (6) above shows that Karyamin was no longer upset with a bird passing right in front of him because Karyamin realized that he should not repay his irritation towards a beak bird who dropped his stone basket. Karyamin still has a sense of solidarity with the environment. In this case Karyamin positioned herself to experience the same thing as what was felt by a flying beak and struggled to find food for her beloved family. So Karyamin's attitude arises with a sense of affinity with what is experienced by other living beings. This attitude of solidarity prevents humans from damaging and polluting nature and all life in it, just as humans will not damage their lives and their own households [2]. This principle encourages people to save the environment, to save all life in this world. Because, nature and all life in it has the same value as human life [2].

IV. CONCLUSION

Based on the results of the discussion above, it can be concluded that 13 short stories Ahmad Tohari found 7 short stories that depicted the relationship between humans and nature, among others, namely; *Senyum karyamin*, *Surabanglus*,

Tinggal Matanya Berkedip-kedip, Blokeng, Syukuran Sutabawor, Kethus, dan Orang-orang Seberang Kali. The relationship between humans and the environment in a collection of short stories *Senyum Karyamin* by Ahmad Tohari found several forms of environmental destruction and preservation. The nature of environmental destruction is realized by a) human attitude that disturbs the environment, b) has no attitude of solidarity c) has no moral responsibility, and e) has no an attitude of compassion and care for the environment. The environmental preservation attitude is manifested by an attitude of solidarity with the environment.

Furthermore, from the description above, Ahmad Tohari is able to describe human nature that is damaging the environment. Humans treat nature only as a tool to meet personal needs. Therefore, the relationship between humans and the environment in a collection of short stories from *Smile Karyamin* takes place in the disharmony of the environment. The moral values inserted by Ahmad Tohari in each story in the collection of *Karyamin's Smile* as a moral awareness lesson to maintain the balance of nature in order to remain harmonious further in order to care for the surrounding environment.

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