

Jumbo and Friends' Victory Against Land Mafia: An Ecocritical Analysis in Children's Animated Film

Aldi Firnanda^{1✉}, Novia Shafa Dwijayanti², Wahyudi Siswanto³, Agik Nur Efendi⁴, Aria Indah Susanti⁵

¹Universitas Negeri Malang, Indonesia

²Universitas Islam Negeri Madura, Indonesia

³Universitas Negeri Malang, Indonesia

⁴Universitas Islam Negeri Madura, Indonesia

⁵Universitas Islam Negeri Madura, Indonesia

Article Info

History Articles

Received:

7 Mei 2026

Accepted:

13 Juni 2026

Published:

30 Agustus 2026

Keywords:

Ecocriticism, Jumbo

Movies, Land Mafia

Abstract

Animated films can be an effective medium for conveying social and ecological criticism of the injustices occurring in society. The purpose of this study is to describe ecological resistance, conflict and resistance, and land mafia as capitalism and social inequality. This research uses a descriptive qualitative method. The data collection technique is the note-taking technique. data analysis through data condensation, data presentation, and drawing conclusions. The results of this study reveal that the film Jumbo reflects the forms of resistance by children and society against ecological capitalism, expressed through actions of reclaiming living space and the eviction of ancestral graves. The figure of the village head represents a local power actor who exploits authority for capital accumulation, thus revealing power imbalances and a rejection of the community's ecological and cultural values. This research contributes to the development of knowledge by expanding the study of ecocriticism in the medium of popular culture animated film through the integration of ecological political economy and environmental justice theories, thereby enriching understanding of the representation of ecological inequality as a means of critical education.

✉ Correspondence address:

Universitas Negeri Malang

E-mail: aldi.firnanda.2602118@students.um.ac.id

INTRODUCTION

In recent decades, environmental issues have permeated various aspects. Environmental issues are increasingly coming under scrutiny amidst the rapid flow of industrialization, urbanization, and large-scale exploitation of natural resources (Adnan et al., 2024; Almulhim & Cobbinah, 2023). The existence of forests, which function as the lungs of the world and are home to millions of species, is being damaged by deforestation, land conversion, and encroachment activities by interested parties (Nuribadah, 2022). One concrete form of this exploitation is the practice of land mafia, which is the illegal seizure of land by individuals or corporations for economic gain.

Education and improvement awareness ecological become step strategic in effort mitigation damage environment (Chakor & Madhukar, 2024; Debrah, et al., 2021). Awareness ecology No only can formed through track formal education, but also through various forms of cultural media popular nearby with daily life society. One of the media that is considered effective in convey moral messages and values environment is an animated film aimed at for circles children (Adilla & Ikhlas, 2022; Dwi, et al., 2023). Children own position important as generation successor in development awareness environment since age early (Sari & Sumarna, 2023; Faganel & Kovac, 2025). Through style light storytelling, attractive visuals as well as imaginative characters, animated films own potential big in convey message ecological in a way persuasive and enjoyable.

One of works that reflect effort delivery values environment in animated media is a Jumbo movie. This movie serve narrative about struggle Jumbo and friends in maintain place stay they from the threat of land mafia. Character main Jumbo and his friends represented as a figure who is brave, solid, and has Spirit tall in protect environment from action greedy human beings. The narrative conveyed No only functioning as entertainment, but also contains criticism social to practice exploitation natural (Sulastriana, et al., 2025). The importance of

done analysis scientific towards this film use reveal representation values ecological as well as message the constructed and delivered to public especially children.

Mass media own role significant in form perspective public to relation man with nature. Animated film media aimed at for circles children own potential big as means education values environment since early (López-Fuentes & Fernández-Fernándezb, 2024). Jumbo Movies own messages ecological constructed and delivered through the media to be able to grow generation that has concern tall to preservation environment.

Ecocriticism is approach study interdisciplinary that links between fields of literature, culture and issues environment life. Schlosberg (2013) Environmental justice concerns not only the distribution of environmental burdens, but also the recognition of the identity and rights of affected groups, as well as their involvement in decision-making. Moore (2017) state that Humans shape the environment and the environment shapes humans and human organizations. Moore in draft Oikeios is a perspective that humans are not separate from nature, but rather part of a network of life that continuously interacts and transforms.

Sobel (2025) emphasizes that before children are introduced to complex environmental issues, they must first develop an emotional connection with nature. This emotional bond is considered an important foundation for the development of ecological awareness and responsibility in the future. Animated films can serve as an effective means of fostering this affective connection. By presenting imaginative storylines, engaging characters, and captivating visuals, animated films can create enjoyable experiences for children while fostering empathy for nature and its living creatures. Therefore, animated films have the potential to be a powerful educational tool in instilling environmental values from an early age.

Research using the film Jumbo (2025) directed by Ryan Adriandhy as object analysis Still Not yet conducted by academics previously. Some review to explain that this film worthy for

analyzed, especially about problem environment. The film *Jumbo* (2025) presents strong narrative and visuals about environment. Previous film-related studies conducted by Rinahayu & Kristianto (2022). The results show that in description Amazon forest, nature depicted as something bad, wild, scary, and has ability For kill humans, so that depicted as dominant power humans. However, the pattern thoughts and behavior man to natural create illusion dichotomy natural with human, *Jungle movie* try give criticism to anthropocentrism.

In line study Ecocriticism of the film was also conducted by Sofyaningrum & Malihah (2024). The results include several main findings. First, the representation of environmental damage is shown through (1) the phenomenon of global warming, (2) the occurrence of tidal flooding, (3) abrasion in coastal areas, and (4) the clean water crisis due to seawater pollution. Second, the impacts of this damage include (1) rising sea levels, (2) receding coastlines accompanied by land subsidence, (3) damage to fish ponds due to abrasion, (4) disruption of coastal community activities, and (5) decreased productivity in batik cloth production. Third, the urgency of implementing the concept of a blue economy (blue economy) is featured in the documentary as a sustainable development strategy to address the climate crisis.

In connection with ecocriticism on the film *Kaze Tani no Naushika* Once conducted by Assegaf et al. (2019). This study found that the character Naushika and several residents of *Lembah Angin* exhibit an ecocentric view, namely a view that places the environment as something valuable and worthy of preservation. This view is reflected through seven forms of ethical attitudes towards the environment, namely: (1) respect for nature; (2) ecological responsibility; (3) solidarity with living things and the surrounding nature; (4) compassion and concern for the environment; (5) avoiding actions that harm the environment unnecessarily; (6) living a simple life in harmony with nature; and (7) upholding the principle of ecological justice. Meanwhile, obstacles in environmental conservation efforts in the film *Kaze Tani no*

Naushika stems from an anthropocentric perspective, which places humans at the center of the universe. The characteristics of this perspective include: (1) emphasizing human rights and interests without balancing responsibility towards nature; (2) focusing on short-term goals; and (3) viewing humans as entities separate from nature.

Difference study previously with research on the film *Jumbo* was conducted that is lies in the theory used and the object the film. Research This use Moore's theory is still seldom reviewed and the film *Jumbo* is currently release 2025 with occupy position top- grossing films in Indonesia. Although environmental issues have been widely studied in ecocritical research, most of these studies focus on literary works for adults or documentaries. Studies of children's animated films as an educational tool and representation in fostering ecological awareness from an early age are still relatively rare. A Ecocriticism of children's films is generally limited to superficial aspects, such as conveying moral messages or calls to protect nature, without delving deeper into the dimensions of power relations, the plundering of natural resources, and criticism of the capitalist system that damages the environment.

Study This choose animated films *Jumbo* as material analysis a media that has been This not enough get attention in ecocriticism. The *Jumbo* film which is generally viewed as entertainment solely, in study This interpreted as means representation discourse an environment that speaks resistance to exploitation natural in a way symbolic and nuanced. This movie play a role in shaping the character of the younger generation so that they have critical awareness and moral responsibility in responding to environmental crises in a reflective and sustainable manner. Studies This use framework thinking world ecology developed by Jason W. Moore, especially through draft *oikeios* and the idea of "capitalism-in-nature." Approach This give dimensions new in analysis ecocriticism with browse interconnectedness form between humans and the environment in dynamics history and system capitalistic.

Use Moore's theory in children's films expand corner view critical to representation connection social and ecological in visual media intended For children. Study This put forward theme robbery land (land grabbing) as highlight main issue those that are generally reviewed in documentary film context or discourse political economy adults, in fact appear in form symbolic in animated films child. This is show that problem exploitation source Power nature and crisis environment can introduced since early through simple media However loaded meaning, at the same time give contribution to formation awareness critical environment for children.

This study aims to examine how the representation of environmental issues is constructed in the animated film Jumbo. Through an ecocritical perspective. The aims of this research include: (1) Representation of Ecological Resistance against the Domination of Capitalism in Film Jumbo (2) Ecological Conflict and Resistance to the Commodification of Sacred Space in Village Power Relations (3) Land Mafia as a Representation of Ecological Capitalism and Power Inequality in the Narrative of the Film Jumbo. Thus, this research is expected to provide an academic contribution to the development of visual literature studies within the framework of literary ecology studies and environmental education based on popular media.

METHODOLOGY

Study This uses a qualitative descriptive method with the aim of producing data in the form of words, phrases, and quotations from literary texts which are analyzed in depth to reveal the meaning contained therein (Endraswara, 2013). The choice of this approach is based on its ability to reveal symbolic and representative meanings related to environmental issues that appear in the visual media of animated films. The researcher's reason for choosing the film Jumbo, directed by Ryan Adriandhy Because it features children's resistance in

protecting the environment, this film is the highest-grossing film of all time in Indonesia, with 10,076,973 viewers (Yonatan, 2025).

Data from study This in the form of an animated film Jumbo which was released in 2025, while data sources in the form of conversation figure in guard ecosystem land. Data is collected via technique listen note. Researchers listening in a way deep and thorough, then take notes in detail the data citations that will be served. For support study This gather source reference from books, journals, and research relevant previous with study.

Data analysis involves data condensation, data presentation, and drawing conclusions. During the data condensation stage, the researcher selects, focuses, simplifies, and transforms the raw data obtained from the film. Data in the form of dialogue, scenes, and narration relevant to issues of ecological resistance, social conflict, and land mafia practices are identified and grouped based on thematic categories, such as forms of resistance, power relations, and representations of ecological capitalism. Next, in the data presentation stage, the condensed data is systematically organized in the form of descriptive narratives, tables, or categorization matrices to facilitate the researcher's understanding of the patterns of relationships among the data. The final stage is drawing conclusions and verification, which involves interpreting the meaning of the presented data and formulating research findings. The conclusions drawn are not immediately final but are continuously verified through data review to ensure valid and consistent results. To ensure the validity and reliability of the research results, data source triangulation was conducted. This triangulation was carried out by comparing data from the film with various supporting literature that discusses environmental issues in the context of children's media and popular culture.

RESULTS AND DISCUSSION

No	Kutipan Data
1	Don: We have to fast there, the grave Meri's family must be there, that night That destructive his grave pack village head, right? he bring the radio, we must fight him.
2	Village head: You kids Already thwart plan I Don: Why? father demolish grave Meri's family? The land Want to father sell yes. Norman: father evil, this is not fair his name.
3	Village Head : I want to what the land That affairs me, if this land ca n't I sell , why is it still wrong Lots land and other shops that can I evict , one one by one will I sell.

Representation of Ecological Resistance against the Domination of Capitalism in Film *Jumbo*

This animated film, which tells the story of environmental destruction and the eviction of ancestral graves, features a dialogue scene that represents the community's resistance to arbitrary power. The scene shows that children and residents are aware of the injustice that is occurring and are driven to take immediate action (Cairns, 2022). This dialogue not only reflects the tension between the community and village officials but also emphasizes that ecological spaces such as graves have meanings that go beyond the material aspect, namely, they contain deep symbolic and cultural values. The act of destroying graves is seen as a form of desecration of a community's collective identity and memory, thus giving rise to a spirit of resistance in an effort to defend ecological rights and cultural values that are under threat. This data quotes in the film *Jumbo* that reflect resistance.

Data 1

Don: We have to fast there, the grave Meri's family must be there, that night That destructive his grave pack village head, right? he brings the radio, we must fight him.

(Source: *Jumbo* Film, 1.14.40)

Quote Don's statement above reflect point come back in animated film narrative that raises issue destruction room life and legacy ancestors. Sentence This spoken in situation urgently, describing form awareness growing ecology in a

way collective in the middle threat against sites that have mark historical and spiritual high. Tomb Meri's family is not only just physical location, but represent attachment emotional, cultural, and identity community to land they. When the place the damaged by the village head, then action the No only damaging the material site, but also violating norm social and spiritual community local.

Moore (2015) stated that crisis ecological No can separated from system capitalism That alone, because damage environment is part from the internal mechanisms of capitalism that depend on self - exploitation various form cheap like nature, energy work, energy, and others in order to create profit. Act of destruction grave can seen as manifestation from logic capitalism that changes land, including nature sacred, to be the commodity being measured based on mark exchange only, without notice mark historical, cultural, and ecologically. Capitalism Keep going expand its boundaries with subjugate new territories for production mark more , which is often done through violence to community local and environment (Das, 2023) . With Thus, the actions of the Village Head reflect How market logic dominates and regulates method view to room ecological public.

Invitation resistance show shift from position passive going to action active in face injustice environment (Malin et al., 2023). Schlosberg (2013) state that public No only experience injustice distribution consequence

disappearance room life, but also loss confession on mark culture and identity those attached to the site. Unilateral decision without involving public in the process of taking decision show absence fair participation, so that action inhabitant For oppose become response to marginalized voice and rights they. Resistance This No just form courage physical, but there is also a sense of ownership and responsibility answer to inheritance ecological and cultural.

Presence element symbolic radio in quote the can interpreted as record footsteps the power carried by the perpetrator destruction, media and technology often become tool controlling power narrative and truth. Children come on stage as agent challenging changes structure dominant and fighting for truth. Quote This become point important to describe that awareness ecological and social can grow from experience collective injustice , animated media capable represent conflict ecological in a way symbolic at a time deep (Pineda-Pinto, et al., 2021).

Ecological Conflict and Resistance to the Commodification of Sacred Space in Village Power Relations

Social conflict often arises when a leader's policies or actions deviate from the norms and values held dear by society. Land and graves are not only viewed as material property, but also as historical and emotional symbols with sacred value for residents. The tension between the children and the village head reflects a fundamental conflict of interest: the children strive to uphold humanitarian values and traditions, while the village authorities take actions oriented toward their own self-interest. The dynamics of the conflict are reflected in the following dialogue excerpt, which demonstrates resistance to the village head's actions.

Data 2

Village head: You kids Already thwart plan I

Don: Why? father demolished grave Meri's family? The land Want to father sell yes.

Norman: father evil, this is not fair his name

(Source: Jumbo Film, 1.27.46)

Excerpt from the dialogue between head village, Don, and Norman reflect existence conflict interest between authority government villages and communities local. Village Head 's Speech show that have a hidden agenda that is not communicated in a way transparent to society (Sukmariningsih & Noor, 2024). Disappointment consequence disturbance interest personal without notice impact social, cultural, and emotional issues that arise from action demolition tomb. This is reflect relation unequal power, where the leader feel own authority absolute on taking policy without put forward principle participation society. The action contradictory with principle leadership that prioritizes deliberation and taking sides with interests together (Hamzani et al., 2025).

Don's response contains suspicion to there is an economic motive behind it action head village. Statement the No only questioning policy in a way rational, but also challenging moral integrity of the leader who is considered has violate norms social and values sacred community. Tomb is a site that has dimensions historical and spiritual, as well as become symbol identity cultural something group (Azarkasyi, et al., 2025). Demolition grave No just action administrative, but also the form violation ethics that give rise to collective trauma. Don represents voice people who refuse commodification room sacred on base logic capitalist, which views land solely as object economy that can traded.

Norman's statement reinforces dimensions emotional from resistance public to action authoritarian head village. Norman's speech reflects injustice from perspective people who feel their rights violated. Conflict No only understood as conflict interests, but rather as fight mark between logic capitalism that makes land as commodities economy with logic ecosocial a community that gives meaning land as part from history , identity , and continuity life (Reuter & Macrae, 2024). This dialogue excerpt can read as representation resistance Jumbo and friends to practice authoritarianism and exploitation source power that ignores participation as well as values living noble in public local .

Moore (2017) have an opinion that The village head can be positioned as a representative of local authorities in a capitalist structure that carries out the logic of accumulation by converting the community's living space. In this case the burial ground become an economic commodity that can be exploited for the benefit of capital. Space that previously had ecological, historical, and symbolic meaning for society is reduced to a mere economic entity, detached from its connection to the cultural identity and social relations that shape it. The act of dismantling the graves reflects the process of commodification of nature, namely the transformation of elements of life into cheap resources. Nature ready to be exploited for the sake of continued capital reversal. The village head's actions demonstrate how capitalism works by reconstructing space and time based on market rationality, while simultaneously eliminating the spiritual, historical, and social values inherent in those spaces.

Conflict related demolition grave can analyzed through theory justice environment Schlosberg (2013) which includes three dimensions: distribution, recognition, and participation. In terms of distribution, action head village that wants sell land grave reflect inequality allocation benefits and burdens. Head village potential reach profit economy, meanwhile citizens, especially Meri's family, lost room sacred value historical and spiritual. From the aspect confession, Don and Norman's response shows rejection to policies that ignore mark symbolic grave in culture local. Head village fail confess spiritual relations of society with land ancestors. On the side participation, no existence involvement inhabitant in taking decision reflect denial to right public on room life they. This thing contradictory with principle democracy ecological demands participation active and equal in management environment.

Land Mafia as a Representation of Ecological Capitalism and Power Inequality in the Narrative of the Film *Jumbo*

In the animated film *Jumbo*, the character of Pak Kades represents a greedy and immoral

ruler. He abuses his authority to exploit land for personal gain, without considering the harm caused to the environment or the surrounding residents (Abbas & Dahlan, 2025). His statements illustrate his view of land as a mere commodity to be seized and traded at will, reflecting capitalist practices that disregard ecological values and sustainability. Pak Village Head use land for interest personal as follows:

Data 3

Village Head: I want to what the land That affairs me, if this land can't I sell, why is it still wrong Lots land and other shops that can I evict, one one by one will I sell.

(Source: Jumbo Film, 1.28.43)

The quote above depicted that the village head's speech in the film *Jumbo* implies a complex relation between power, ownership land, and systems destructive capitalism structure social as well as ecology. Showing corner view extreme anthropocentric, land considered as owned by a person who can exploited as you wish heart without consider moral aspects as well sustainability environment. This is show disconnection bond emotional and ecological between man with nature, which is replaced by relationships materialistic and transactional (Beery et al., 2023; Barrable, 2024).

Village Head's Speech reflect method view to environment, treat land as if market commodities. Living space changed become asset economy that can for sale and purchase for interest individual or elite group. Approach This ignore not quite enough answer ecological and welfare social, as well as confirm weakness concern to rights public small hanging his life on sustainability land. Reviewed from aspect power, depicting inequality structural between holder authorities and society usual. As leader village, should be play a role as guard interest public and conservationists environment. However, his actions show existence deviation power, where authority precisely used for facilitate robbery land for profit personal. Phenomenon This violation to principle environment life lived by actors in power through policy or action manipulative.

In the film's plot, the village head represent corrupt and unfair system care to sustainability ecological. His desire for sell land in a way take turns show aggressiveness in do robbery known space with term land grabbing. Practice This rampant occurs in developing countries like Indonesia, with pretext development and investment, even though often detrimental public customs, farmers, and ecosystems local. He become symbol from strength destructive sacrificial sustainability live for the sake of economy term short. Quote This speak out criticism to relation No balanced between humans, power, and nature in system political economy contemporary. The film Jumbo raises issue This in a way symbolic through opposing figures destruction environment. Therefore that, the statement of the Village Head No only reflect character antagonistic, but also becoming description mentality growing exploitation in modern society.

Moore (2017) reject dichotomy between nature and society as common in framework modern capitalism. He emphasize that capitalism No only oppressive power Work humans, but also exploit cheap nature a concept that refers to intentional nature made cheap Good in a way economy and symbolic for ease utilized For interest capital accumulation without limit. Moore called this process as frontier-making, namely formation boundaries new exploitation that is not Once finished. Village Head play a role as extension hand global capitalism at the level local, making every land as a suitable area displaced and put in to in system production capital. Eviction become symbol from separation man with the land, as well as disappearance relation ecological that has intertwined. Refuse assumption that crisis ecology is impact outside from system economy; on the contrary, it state that crisis the is part not inseparable from method Work capitalism That Alone.

Schlosberg (2013) in framework justice environment, action unilateral action taken by the holder power This reflect inequality in aspect distribution. Land and space life that becomes source livelihood public local treated as commodities solely, without notice burden

ecological and social costs borne by the affected communities. Interests economy and power more prioritized than protection rights base inhabitant on a decent and safe environment. This show that distribution burden very unequal environment, society only accept impact negative from decision unilateral the.

CONCLUSION

This study concludes that the animated film Jumbo serves not only as entertainment but also as a medium for critiquing ecological capitalism and power imbalances in the management of living spaces. The village chief represents local authorities who exploit the land and disregard cultural values, while the children symbolize ecological resistance. In line with the ideas of Jason W. Moore and David Schlosberg, the film highlights environmental injustice while offering an alternative narrative rooted in ecological solidarity and collective participation.

This study contributes to the development of ecocriticism through animated films by integrating perspectives on ecological political economy and environmental justice. The findings reveal that the film Jumbo serves not only as entertainment but also as a medium for critiquing ecological capitalism and power imbalances, as evidenced by three data points depicting children's resistance against land mafias and exploitation by the village chief. The film highlights environmental injustice while offering an alternative narrative grounded in ecological solidarity, collective participation, and critical awareness.

REFERENCES

- Abbas, R. R., & Dahlan, F. (2025). Perampasan Lahan: Membaca Ulang Hadits Larangan Mengambil Sejengkal Tanah. *AL-MUTSLA*, 7(2), 142–159.
- Adilla, A., & Ikhlas, A. (2022). Nilai-Nilai Pendidikan Akhlak Bagi Anak Dalam Film Kartun Animasi Omar dan Hana. *An-Nuha*, 2(3), 463–478.

- Assegaf, S. N., Sulatri, N. L. P. A., & Dewi, N. M. A. A. (2019). Ekokritik Sastra dalam Film Kaze no Tani no Naushika Karya Hayao Miyazaki. *Jurnal Humanis, Fakultas Ilmu Budaya Unud*, 23(1), 194–202.
- Azarkasyi, B., Yusalia, H., Budianto, K., & Kamila, S. N. (2025). Konstruksi Makna Makam Bersejarah dalam Pengembangan Wisata Religi di Makam Kawah Tekurep dan Kambang Koci Palembang: Sosial dan budaya. *Sosial Horizon: Jurnal Pendidikan Sosial*, 12(1), 30–52.
- Barrable, A. (2024). Nature Attachment Theory: Exploring the Human-Nature Bond through an Attachment Theory Lens. *International Journal of Early Childhood Environmental Education*, 12(1), 64–71.
- Beery, T., Olafsson, A. S., Gentin, S., Maurer, M., Stålhammar, S., Albert, K., Bieling, C., Buijs, A., Fagerholm, N., & Garcia-Martin, M. (2023). Disconnection from nature: Expanding our understanding of human–nature relations. *People and Nature*, 5(2), 470–488.
- Cairns, K. (2022). Feeling environmental justice: Pedagogies of slow violence. *Curriculum Inquiry*, 51(5), 522–541.
- Chakor, B. R., & Madhukar, D. V. (2024). Environmental Education and Social Awareness. *Environment*, 1(2), 32–36.
- Das, R. J. (2023). Capitalism, Class Struggle and/in Academia. *Critical Sociology*, 49(6), 901–922.
- Debrah, J. K., Vidal, D. G., & Dinis, M. A. P. (2021). Raising awareness on solid waste management through formal education for sustainability: A developing countries evidence review. *Recycling*, 6(1), 6.
- Dwi, S., Munadhiroh, S., Pebrian, A., & Candra, R. (2023). Munadhiroh, S. U., Pebrian, A., & Candra, R. (2023). Peran orang tua dalam edukasi moral anak usia dini melalui video animasi. *Jurnal Ilmiah Bidang Pendidikan Dan Pembelajaran*, 1(1), 22–26.
- Endraswara, S. (2013). *Metodologi penelitian sastra*. CAPS (Center for Academic Publishing Service).
- Faganel, A., & Kovač, B. (2025). Inquiring and strengthening the environmental awareness among elementary school children. *International Journal of Innovation and Learning*, 37(4), 439–473.
- Hamzani, A. I., Aryani, F. D., & Yunus, N. R. (2025). Non-procedural dispute resolution: Study of the restorative justice approach tradition in Indonesian society. *International Journal of Offender Therapy and Comparative Criminology*, 69(4), 373–387.
- López-Fuentes, A. V., & Fernández-Fernándezb, R. (2024). Analysing the potential of Disney-Pixar films for educating young children in inclusive values. *International Journal of Inclusive Education*, 28(8), 1616–1633.
- Malin, S. A., Ciptet, D., & Harrison, J. L. (2023). Sites of resistance, acceptance, and quiescence amid environmental injustice: An introduction to the special issue on sustainability under neoliberalism. *Environmental Justice*, 16(1), 1–9.
- Moore, J. W. (2017). Capitalism in the Web of Life: Ecology and the Accumulation of Capital. *Human Ecology Review*, 23(1), 205–209.
<https://doi.org/10.5840/gfpj201637226>
- Pineda-Pinto, M., Nygaard, C. A., Chandrabose, M., & Frantzeskaki, N. (2021). Mapping social-ecological injustice in Melbourne, Australia: An innovative systematic methodology for planning just cities. *Land Use Policy*, 104, 105361.
- Reuter, T., & Macrae, G. (2024). *Petani Kecil Untuk Ketahanan Pangan Global*. Yayasan Pustaka Obor Indonesia.
- Rinahayu, N., & Kristianto, B. (2022). Konstruksi Hubungan Alam dan Manusia melalui Kerangka Maskulinitas Ekologis dalam Film Jungle (2017): Ekokritik Sastra. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5(1), 101–118.
<https://doi.org/10.30872/diglosia.v5i1.349>
- Sari, N. S., & Sumarna, L. (2023). Integrasi Pendidikan Eco-spiritual: Membangun Kesadaran Pro Lingkungan Hidup Anak

- Sejak Dini di Islamic Green School Cinere. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 6(2), 221–234.
- Schlosberg, D. (2013). Theorising environmental justice: The expanding sphere of discourse. *Environmental Politics*, 22(1), 37–55. <https://doi.org/10.1080/09644016.2013.755387>
- Sobel, D. (2025). *Childhood and nature: Design principles for educators*. Cornell University Press.
- Sofyaningrum, R., & Malihah, K. Z. (2024). “Tenggelam Dalam Diam” Menelisik Ekokritik Sastra Dalam Blue Economy Indonesia. *Pena Literasi: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 7(1), 13–25. <https://doi.org/10.24853/pl.7.1.13-25>
- Sukmariningsih, R. M., & Noor, A. (2024). Good and Sustainable Village Governance: Unpacking the Responsibilities of the Village Head. *Pakistan Journal of Life & Social Sciences*, 22(2), 8919–8927.
- Sulastriana, E., Yuniarti, N., & Kusnita, S. (2025). Pesan Ekologis Dalam Novel Ngayau (Misteri Manusia Kepala Merah Cheu Fung Theu) Karya Masri Sareb Putra Dan Ms Gumelar Pendekatan Ekokritik. *Jurnal Pendidikan Bahasa*, 14(1), 89–100.
- Yonatan, A. Z. (2025). *Tembus 10 Juta, Jumbo Jadi Film Indonesia Terlaris Sepanjang Masa*. Nasional.