

## Nature Environment Representation in Raudal Tanjung Banua Poetries: Exocriticism Review

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### Abstract

Raudal Tanjung Banua's poems are containing many problems of the nature environment. This study aims to analyze the representation of the nature environment in Banua's poems and the reasons for the emergence of environmental problems in the poem. The approach of this research is ecocriticism and semiotic approach. Heuristic method is used to collecting data and hermeneutic method is used to analyze the data. The results of the analysis show that environmental representations in Banua poetry can be grouped into four categories, namely the occurrence of exploitation of nature, the occurrence of nature environment damage, the causes of damage to the nature environment, and the benefits of the nature environment for humans. The appearance of nature environment problems in Banua's poem is motivated by several reasons, among others, because Banua can not directly protest, because of his love for the nature environment, as his prayer that the nature environment can be in good condition, hope for a better life for fishermen and farmers, and the form of a devotee to God. The results of this study are expected to provide benefits for solving environmental problems and the development of environmentally sound literature.

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## INTRODUCTION

In human life, language is used to communicate. The problems dealing with human and the surroundings are the most frequent discussed topic in human daily life communication.

The problems about the surroundings are interesting to discuss because of their dynamic changes. The surrounding environment is affected by human life. The environment takes forms such as nature or society. Both of them have important roles for human.

The environment is really important and affects human because human life living and depending on it. The high quality nature environment makes human comfortable and productive, meanwhile the opposite interrupting them.

Unfortunately, the condition of nature environment currently is worsening. The worsening condition can be seen in Environmental Ministry report related with Indonesian Living Environment Index. Those indexes are description and initial indication concluding rapidly about the living environmental condition about a certain area in certain period. Based on the report in 2014 comparing the indexes from 2011 until 2014, it is known that the environmental living quality in Indonesia tends to get lower. This severe condition exists in water and forest availability. The water condition affecting greatly on human life is about 52.19 and included worrying category

The forest coverage nationally is about 59.01 meaning relatively low. The condition only occurs outside of Java and Sumatra, meanwhile for those two islands, their severe conditions are worrying (Gardera, et al. 2015).

The destroyed nature environment causes great disadvantages for human. For instance, the lower number of drainage causes flood in raining season. The condition worsens while littering exists anywhere and no good management to handle it. When the dry season comes, the amount of water is getting lower and affects life and ecosystem.

The government with its efforts to overcome it is for example replanting, analyzing Industrial impacts on environment, and promoting 3R campaign to manage rubbish, until promoting program *adiwiyata* through schools and conservative campus.

At schools, as supportive *adiwiyata* program, learning environmental literacy literature is important to develop caring nature of the students. It is based on Munarto & Mulyani (2016) stating that at school level, learning environmental literacy literature is important to do. The session of writing poetry with environmental literacy is expected to instill good values for the students. The values are taken from the environment becoming the basic of fostering the students' action to have more morality.

However, government efforts alone are not enough. There is a need for community participation to conserve the natural environment. This participation can be either in a group or individually. During this time, we know that every community or ethnic group has its own way to preserve the environment, for example the Baduy tribe who preserve the environment with in the form of farming system, knowledge system, technology system and conservation practices all based on the custom and *pukukuh* has been embedded in the soul and implemented with full awareness by all members of the Baduy community (Suparmini, 2013). In addition to action, the use of language in a community group can also reflect the environmental wisdom of the community. Mardikantoro (2016) who examines the forms and functions of lingual units to express the local wisdom of Javanese society in preserving the environment in the Javanese speech community found that the form of lingual units used to express local wisdom in preserving the environment can be words, phrases, sentences, and discourse. The functions of the lingual unit are used to express local wisdom regarding the preservation of the environment, among other things to name, counsel, pray, and teach the verbal view of life.

Another effort of the government, all individuals are necessarily being involved to keep the environment. Someone caring his

environment can actively act based on his personal ability. A mother can manage rubbish at home, a teacher instilling environmental literacy and awareness to his students, a poet stating his cares through his poems to help the surrounding s realizing their environment.

Poetries can be used to promote caring nature toward environment. It is based on Sayuti (2010) stating basically a poets is someone speaking toward all audience through poetry. The selected poetry is a meant to develop communication. A careful poet toward environment will express his cares into his poetries.

Raudal Tanjung banua is one of poets taking environmental problems in his poetries. In his two poetry antologies titled *Gugusan Mata Ibu* and *Api Bawah Tanah*, Banua delivers his concern dealing with the severing environmental condition and stating how important nature is for human.

Sebuah titik api nyala  
di akar sebatang pohon duri  
duri yang menjaga  
akar yang menghidupkan...  
kemudian datang masa itu  
masa di mana ibu-pohon-duriku ditebang  
seribu titik api dipadamkan  
dan seribu berkobar lagi, sendiri

(Banua, 2013)

The quotation tells about the fiery disaster occurs. It is seen in *larik seribu titik api dipadamkan/an seribu berkobar lagi, sendiri*. Beside the accident, this line also provides understanding that the disaster occurred intentionally because no matter how it is tried to be watered, the fire still engulfs.

The problems taken in the poetry is interesting to review, moreover noticing the condition of our worsening environment recently. The review with environmental perspective is important to promote because it contributes to our thought dealing with this crisis management in Indonesia.

One of the studies reviewing the correlation between literature works and nature environment is done by Juliasih (2012) published in the article titled "*Manusia dan Lingkungan*

*dalam Novel Life in The Iron Mills written by Rebecca Harding Davis*". The study has purpose to review the possibilities to reduce damage toward environment as the impacts of industries motivated by capitalism seen in short novel *Life in the Iron Mills* by Rebecca Harding Davis. The study uses ecocriticism theory and qualitative descriptive methods. The findings show the importance of moral based action in social, politic, and economy policies. Those principles cover respect, responsibility, love and compassion, simplicity, and justice. The action may trigger change from material oriented life style into the simple one done by each individual or society to motivate reformation. All people must cooperatively and actively apply the environmental ethics.

"Wacana Lingkungan dalam Pupulan Puisi Bali Modern Denpasar Lan Don Pasar" is a thesis written by Sudarti (2015) tries to explain the forms, functions, and discourse meaning related to nature, society, and urban. The study uses semiotic and hermeneutic theories. The finding shows the altering function of certain field continuously will not cause environmental damages, but will create moral and social changes causing cultural deviation in Denpasar.

In the article titled "Manusia dan Lingkungan dalam Cerpen Indonesia Kontemporer: Analisis Ekokritik Cerpen Pilihan Kompas", Dewi (2015) studies the problems in living environment shown in Kompas short stories. The purposes are to describe the relationship between human and the environment inside of the short stories and measure whether the recent literature concerning serious efforts to prevent the destruction because of human action. Based on the findings, it is concluded that (1) a number of short stories taking living environment only as backgrounds, (2) short stories themed problems in water have political purposes, and (3) literature with ecocriticism perspective has not been the main stream in contemporary literature.

From overseas, Iheka (2015) in her dissertation titled "African Literature and the Environment: a Study in Postcolonial Ecocriticism" investigates how African's

literature texts documenting, criticizing, and offering alternatives dealing with ecological crisis such as oil pollution in Nigeria's Delta and poisonous waste in Africa's seas.

The dissertation explores the relationship between human. The study contributes toward globalized ecocriticism, expanding part of ecological research in African's literature criticisms, and participating to motivate interdisciplinary relationship between humaniora and science is "Symbols and Meaning of *Puisi Menolak Korupsi* written by Indonesian poet" by Inayati and Nuryatin (2016). The study has purpose to describe the symbols and meaning inside of antoogical book *Puisi Menolak Korupsi* using semiotic approach.

The technique of collecting data is done through first level semiotic reading, heuristic. The analyzing data technique is done through hermeneutic reading. The findings show the symbols of the poetry are symbols or colouring symbols, symbols or material symbols, symbols or voiced symbols, and symbols or nuance symbols. The meaning of the symbols in the poetry represent corruptor symbol, a symbol where Indonesia is getting worse due to corruption, symbolizing corruption, symbolizing civilian suffers, symbolizing the punishment of the corruptors.

Another article is titled "Badik dalam 'Mata Badik Mata' Poetry written by D. Zawawi Imron. "Perspektif Paul Ricoeur" written by Ariyanto & Nuryatin (2017) contains the findings of deeper structural poetry review and its interpretation and the role of "badi" inside of the poetry titled *Mata Badik Mata* by D. Zawawi Imron.

The study uses hermeneutic theory to review the word styles covering diction, images, and concrete in the set of poetries. The conclusion of the findings are: diction is composed and causes aesthetic visual images, dominated by the visual ones, and concrete words found in the set of the poetries coming from the word "Badik", a weapon as identity.

The review with environmental perspective is needed to do to contribute in solving environmental problems. The study has

purpose to analyze how the environment is being presented in Raudal Tanjung Benua poetry and analyze why environmental problems are shown.

## METHODS

This qualitative by reviewing the literature method uses the set of Raudal Tanjung Benua poetries and supported by news from various media as the data. Then the reviewed findings are delivered in the form of word description.

The approach of the study are exocriticism and semiotic. The exocriticism has basic principle stating human culture is related to physical word, and affecting each other (Glotfelty, 1996). The semiotic states the literature meaning can be: (1) the indirectness of poetry expression caused by meaning displacement, disorting meaning, creating meaning; (2) heuresic reading and hermeneutic or retroactive; (3) matics, model, and variants; and (4) hypogram or intertextuality (Ratih, 2016).

The data of this research are words, dictions, phrases, lines assumed containing local environmental values. The data sources of the research are poetries written by Raudal Tanjung Benua in two antologies titled *Gugusan Mata Ibu* and *Api Bawah Tanah*. The research also uses additional data, such as various news taken from the internet. Those data are correlated to answer the formulated problems.

The technique of collecting data of the research is heuristic reading. Meanwhile, to validate the data uses source triangulation by comparing the findings in the text and other sources outside of the texts (news and various media). The data analysis is done after collecting data. The collected data is analyzed by hermeneutically reading. It is a method to understand ellaborated text and used to review literature text. It is dealing with interpetating and understanding the meaning of the poetry.

## RESULTS AND DISCUSSION

The findings and discussion covers nature environment representation in the poetry and its reasons to show.

### The Nature Environmental Description in The Poetries

Based on the analysis, there are some description about the environment grouped into four categories, such as nature environment exploitation, nature destruction, the triggers of the destruction, and the benefit of environment toward human.

The exploitation forms shown are gold mining in Papua, lead mining in Bubus island, blind ancient and historical digging site, and fish exploitation.

The poetry “Gugusan” takes gold mining theme tells us about the exported mining results. However, ironically, Indonesia as the owner does not become richer although it has the mining sites.

Gugusan bintang dan pulau  
Tidak memberi bahasa sejati pada bumi  
Sepanjang pelayaran kapal-kapal  
Mengeruk emas murni dari gugusan pulau  
Dan pesawat-pesawat ruang angkasa  
Bermimpi merontokkan bintang!

(Banua, 2005)

In the extract, the description of pure gold is being excavated from the island. The diction *dikeruk* used to emphasize mining exploitation until running out. The diction of *gugusan pulau* says the exploitation does not only occur in one place, however it is occurring in many places containing gold mining sites. Those places are spread from Aceh until Papua. Freeport in Papua is the largest gold mining in the world is currently triggering controversy because of the benefit gained by Indonesia is really few compared to the America's, as the dominating side.

America is not mentioned in the poetry. However, *larik dan pesawat-pesawat ruang angkasa/Bermimpi merontokkan bintang/* means the dominating country is the advance leading country owning space technology. The America's obsession to dominate space is proved from its various efforts. Until this day, there are so many programs done by the United State to occupy space. To support its financial, they need large amount of financial for the projects. Since the gold price is stable overtime, gold mining in

Papua by Freeport is the biggest company of America to greatly contribute to those programs.

In this poetry, the poet does not mention word “Papua” directly, but through the words “Tanah hitam”. Papua is symbolized as black homeland because its natives, black skinned Asmat tribe.

Begitulah, kapal demi kapal  
Sandar dan menyorongkan lambungnya yang lapar  
ke bibir tanah hitam  
Nyaris tanpa percakapan. Apalagi musyawarah  
Kecuali seruan-seruan bergegas, membentuk  
perintah dan bentakan-betakan kasar hewaniah  
Sementara di atas kapal, radio panggil  
menggigit  
mengabarkan  
perang telah pecah di ujung benua...

(Banua, 2005)

The exploitation is shown by diction *lambung kapal yang lapar*. Ships are the biggest transportations to mount many goods. If the container of the ship is symbolized as hungry, then the ship can mount so many goods, and never feels enough.

Beside that, the line, *nyaris tanpa percakapan, Apalagi musyawarah* shows the permission of running the company is always renewed without any renewed agreement to benefit Indonesia and Papua's people. Even to take 51% of Freeport stock agreed in 2041 later, Indonesia needs to provide 107 trillion IDR.

In another side, although the mining gives advantages to the foreign side, the natives do not take the fruit of the mining appropriately. The economical condition of the natives does not equal to what they should get.

Saat itulah orang-orang sepanjang gugusan  
Merangkai kerang dan lokan dan menempelkan  
Ke dada mereka yang gosong terbakar

(Banua, 2005)

The poor people because their fortune being taken by foreign side is stated in *Merangkai kerang dan lokan dan menempelkan/Ke dada mereka yang gosong terbakar*. They are forced to accept their poverty, although deep in their hearts, anger is sitting there. *Merangkai kerang dan lokan* is the symbol of their acceptance. *Dada yang gosong*

*terbakar* symbolizes the anger feeling. Therefore, when it is said they could accept, but the fact is they are angry because their fortunes are taken away.

Beside the nature exploitation, the nature destruction is represented in the poetry. The destruction are such as water, soil, field, beach, forest, ecosystem, and air problems.

The engulfed forest is one of the issues taken into account by the poetries started from the current tragedy, the cause, the impacts, until the master mind.

The accident is stated in the poetry “Jalan ke Bukit Penuh Duri”. The poetry tells the journey of the poet to see his homeland; however it is found many left fields. While he wants to go home, he sees the forest engulfed destroys all memories when he was a there.

Tiba-tiba sebung asap menari dari sebalik bukit  
yang lain lagi. Tapi bukan pertanda ladang atau  
tempat berdiang yang aman. Tak ada aroma pisang  
panggang dan kelepak enggang  
melainkan koban api, teror demi terror  
melumat kenangan.

(Banua, 2005)

In the poetry is described the engulfed hills. The accident is not a common matter and seems like terror. The terror is stated in the diction *terror demi terror*, until it is concluded that the fire is not only once, but many times. Another thing, the word *terror* also shows the accident is intentionally done and causing frightening effects to the victims.

The cause of the fire is the intention to open new coconut fields. It is stated in the poetry “Api Bawah Tanah” and “Pulang Aku ke Pantun Lama”

Jadi padang basah ini berasap  
bukan tanpa sebab. Langit yang tabah  
menerima pengaduan  
sudah mencatat: setelah pohon-pohon diupacarai  
lalu ditebangi, huma digusur kota dibangun  
jadi kebun seluas bumi, di mana taman bunga  
matahari? Lalu siapa yang bisa  
membujuk api? Tak ada.

(Banua, 2013)

The quotation is a part of “Api Bawah Tanah” poetry. Inside of the poetry is described the fire is systematic and planned action, although it is not obviously executed and no one claims to be responsible. The quotation shows the trees are cut down and turned into city. Inside of the field, there is a social system taking form into a village or city. Inside of the field, there are offices and factories of the coconut, and staff houses. Therefore, it is said that the field has new city with running social system there.

Beside that, the clause *jadi kebun seluas bumi* shows the fire is an effort to turn it into new field. The phrase *seluas bumi* shows the large sized field. Beside that, it means that the results meet with the world needs. Based on the data, the coconut oil from Indonesia is exported to India, China, Pakistan, Netherland, Malaysia, Egypt, and Bangladesh and also gives financial support 8 billion dollars to America until the late of June 2016. The financial support back ups gained also greatly shares to the company.

The poetry “Pulang Aku Ke Pantun Lama” is explained the accident, while raining, leads to new field opening. Unfortunately, the fields do not belong to the natives, but to the companies from outside of the area. Even, the employees are mostly from outside of the area until the natives are pushed away and becoming wanderer.

Tapi bertahun-tahun sudah kutulis bait sakit ini, Ibu  
Bertahun-tahun pula api membakar  
segenap catatan. Kota-kota penuh duri  
asap terus menari. Matahari terbit juga  
hujan pun turun. Mekar kebun di mana-mana  
tapi bukan milik kami. Bukan milik kami  
Bahkan jalanan basah menyerap bayangan kami  
jadi pengembara kekal, tak pulang lagi. Lalu apa arti  
puisi ini  
jika tak sanggup menampung dendang sedih dinihari?  
(Banua, 2013)

In the quotation, there are explicit facts, such as the engulfing accident, the engulfed forest occurring annually, the data related to the accident is ignored, and the natives suffer because of the fog, newly opened fields pushing them away.

Their suffering are caused by the fog is the impacts triggered by the accident. Because of the

accident, the natives suffer great disadvantages both physical or mental condition. Physically, the natives are exposed to the fire and infected into their breathing systems. It causes school day off and people cannot work well. The uncomfortable condition is fragile creating the people stressed.

Beyond those accidents, there is someone responsible toward the accident.

Kutulis lagi mata bajak dan genta sapi  
sampai semak kembali bergetar oleh irama yang  
akrab dikenali  
bergetar, dalam pusaran angin malam. Bergetar  
karena cinta  
dan rindu dendam. Aku pun gemetar, dan diam-diam  
menyorotkan cahaya senter ke tepi hutan;  
sepasang mata harimau kumbang  
bagai teror di jalan pulang!

(Banua, 2005)

The tiger symbolizes someone with power and domination to intimidate someone else. The line *sepasang mata harimau kumbang/bagai teror di jalan pulang* shows the terror executor is someone full of power upon the area. The power is caused by his trump card, money. Money can be used to buy anything: field, workers, and laws.

In *nationalgeographic.co.id* site (2015), it is written at least 20 actors beyond the field opening by firing them from lower level, such as field claiming, trees cutting, and forest firing. In medium level, there is a buyer of the field. Besides that, some numbers of policemen, armies, civil servants, politicians, and researchers are involved in the accident and makes the suspects difficult to catch. These people are symbolized as tigers in the poetry.

Beside their arrogance, the causal destruction are disaster. The arrogance are the main cause of the destruction because human has role in firing the forest, mining, exploiting fish, and battling.

The destruction caused by mining is stated in "Bubus". The poetry describes all fish and reefs are pushed away from lead mining location until free seas. Beside that, bad luck still stick with the fish, it is being caught greatly. This fishing destroys the ecosystem of the fish both the large or small sized and makes them difficult to

regenerate. It is worried to lead into specific species extinction.

Ini timah, ambillah! Jadi penyelam  
bumi raya. Kacamata kuda plastik daur ulang  
spiral pemberat besi tua. Kompresor-tabung oksigen  
kita  
Huya, menyelamlah yang dalam! Sedot butir pasir  
takdir  
bijih hitam timah hitam sesekali bijih mata dan karat  
kapal karam (Tak ada ikan dan terumbu,  
tak ada penyu dan kepiting liar. Semua telah terusir,  
mungkin ke Midai, sisanya tersangkut di Natuna  
di Tarempa, jadi misteri Laut Cina Selatan  
sebelum akhirnya terjaring pukat harimau  
nelayan Siam–dan tak ada lagi rahasia  
(Banua, 2013)

In the quotation, it is told lead mining under the seas creating fish, reefs, tortoises, crabs are pushed away into other sea area, such as Midai, Natuna, Tarempa, until south China seas. In the process of migrating, while under the seas, the fish and other biotas are probably caught by net. These two conditions will lead to their extinctions.

Beside telling the destruction and its causes, the poetry also contains local values telling about environment, such as to tell the benefit of nature environment for human. It is explained in the poetry such as sun, river, tree, and star.

Sun as the source of energy on the earth is written by *cahanyanya dibagi rata*. It means sun has important roles for every creature on the earth.

River is explained to have important role. In the poetry, "Sungai Keramat Tukang pijat", the river is told as veins of human. It means as blood transportation to deliver nutrient and oxygen to all parts of body. When the veins do not function, then body will be interrupted, and leading to death.

River is also explained as the most important drinking source, irrigation, fishery, water transportation, and amusement place. River moves our nation economy. When it is improved, then we can get anything we want. It is in line with a statement on the last two lines, *seperti sungai – sungai mengalir ke laut/melayarkan engkau punya mimipi . . .*

The benefit of the trees is delivered in some poetries such as “Jalan ke Bukit Penuh Duri”, “Dalam Hutan”, “Cendawan Hutan”, “Ziarah Pohon”, “Batang Nilau”, “Api Bawah Tanah”, “Pohon-pohon Kecil Tangan bagi Belukar”, “Kami Membuat Sorga dari Ladang dan Hutan Kenangan”, and “Batang Nibung”.

The benefit of trees is delivered in the poetry, as for example human can depend their life on the big tree. It is stated in “Jalan ke Bukit Penuh Duri”. The line *aku toh bisa bersandar di pohon rindang* shows the tree has benefit to human life, having oxygen from its process and saves it into roots. It is also stated in “Lagu Padang Kelabu” and in the lines *disini, sebuah mata air masih memancar/ dibawah sebarang pohon ajaib*. The line states the spring comes from a trunk. It is known that the trunks save water while raining until dry season coming, and we will not suffer less water although raining does not come. It can be concluded the trees are important for water existence and human life.

Star also has benefit for human. For farmers, stars are used as guidance to determine season of managing the fields and planting the corps. For fishermen, stars are used to determine direction. In the poetry, it is written as follows.

sementara jagad tetap tenang. Tetap  
benderang. kubaca tanda dan lambang  
dari bintang-bintang yang berhimpun,  
di balik kabut  
pelan dan pasti, dan akhirnya berkilau  
di langit cerlang.

(Banua, 2005)

The quotation shows by reading the nature signs such as stars, we can determine the direction we need. It is also based on astronomy study learning the stars.

Based on the explanations, we can conclude that the current condition is worrying. In fact, the nature environment has great benefit to human living. When this condition keeps going, human will suffer disadvantage.

### The Reason of Showing Nature Environment Problems

Those two books take nature environment problems into account. The issue about it

absolutely has specific reasons. Those reasons are delivered explicitly and implicitly in the books becoming the data of the research. Those reasons are (1) the poet's powerless to directly strike, (2) the poet's love toward nature environment, (3) the poet's sadness to see someone's suffer, (4) as hopes and prays, (5) an effort to keep the environment, (6) the determination for the fishermen and farmers living well, and (7) as an obedient example toward God.

A poet usually expresses his opinion through poetries. As a caring poet toward the environment, Banua, delivers his opinion about the environment through his poets. It is caused because of the direct strikes do not have effects. It is expressed by Banua in “Gugusan”, “Moncong Todak”, and “Api Bawah Tanah”. Below is the quotation of “Api Bawah Tanah”.

Kau yang membunuhku  
akan dibunuh oleh waktu  
Setiap yang dipadamkan  
akan nyala lebih dalam  
Setiap yang dilenyapkan  
akan bersekutu dengan akar  
Jadi api bawah tanah,  
jadi puisi tanpa nama  
jadi lapar seribu nama!

(Banua, 2013)

The quotation shows the poet's anger because every effort to strike does not have effect and is ignored. Therefore, the poetries are written to voice the strikes and is said as underground action toward the firing forest action.

Beside that, because of his love toward the environment, he writes the lines. It is reflected in “Catatan Ladang 1” and “Jalan ke Bukit Penuh Duri”

Kutulis lagi mata bajak dan genta sapi  
sampai semak kembali bergetar oleh irama yang  
akrab dikenali  
bergetar dalam pusaran angin malam. Bergetar,  
karena cinta  
dan rindu-dendam. Aku pun gemetar, dan diam-  
diam menyorotkan cahaya senter ke tepian hutan;

(Banua, 2005)

In the poetry “Jalan ke Bukit Penuh Duri”, the line *kutulis lagi mata bajak dan genta sapi* is written. The line shows Banua's love toward



village hi lives. His love is huge and proved by phrase *karena cinta dan rindu dendam*. Someone loves something will always miss it.

His concern upon the suffering occurring on the victims is expressed in “Pulang Aku ke Pantun Lama”

Duh, ibu, bimbang aku, bimbing aku  
di jalan-jalan kota jelatang, di kampung-kampung  
hangus terbakar, asap yang membubung  
Bukan awan. Bukan pula hujan. Tapi api yang  
menantang matahari. Maka aku tulis buah ratapan  
tanpa bunga sampiran agar jerit si sakit malang  
menjadi inti sel segala sesal-mekar dalam hujan.  
(Banua, 2013)

In the poetry, Banua writes his concerns in the form of jokes without entailment. Those jokes are just like poets, all the parts are the content. However, the point, those poets without entailment has no joy of voice and words. A joke without entailment means seriousness. Therefore, the poet shows his seriousness and needs to get attention. His empathy toward the victims appears in the diction *buah ratapan* showing his sorrow.

Beside that, Banua hopes his poetry can open the eyes of the dominators upon their action. This hope is explicitly written in “Pulang Aku ke Pantun Lama”. It is seen from the diction *membubungkan kalimat dan bait – bait sajakku ke langit tinggi* having two possible meanings. First, his complain to be listened by the dominators of the country and by the creator of the nature. *Membumugkan* means to put something high. It means the poet wants to voice the accident to the dominators. He hopes they realize and give solution to stop. The second one, the poet relates the lines as request to God to pour down the rain. It is seen in the line *jadilah awan, jadilah hujan*. The cloud and rain are God’s creations until the phrase *membubungkan kalimat dan bait sajak* are equal to request or pray to God.

As a poet, Banua states his cares toward environment from his written poetries. The poetries titled “Sajak Pasak Bumi”, Banua states he also keeps the earth existence in those lines.

Beside that, he also wants farmer and fishermen’s life are getting better. It is seen in the line *aku menginginkan dayung pata para nelayan/*

*beserta cangkul majal para petani/ buat kusambung dengan likat lumpur/ ruas tulang dada sendiri/.*

The farmers and fishermen are profession depending on the nature. When nature is destroyed, their living will be decreased. In Indonesia, these professions are not considered as preferred profession yet. In fact, in Indonesia with its fertile soil is famous for centuries. Beside that, Indonesia also a maritim country proved by two third of its area covered by water. However, the fishermen can be said into lower outcome profession.

The most basic thing, Banua writes the poetry because of his obedience to God. It is seen in “Jalan – jalan di Bumi” which most of the lines sound “*sejak itu, bukan oksigen atau ozon/ menyelimuti bumi kita/ tapi kata-kata/ di mana terlontar firman pertama/*”. The lines mean that since ozone and oxygen roled as earth protector from sunlight and ultraviolet dispersed by sun getting thinner, then he only can remind people by reminding God’s command at the first time, that is “Read in the name of your God whom creates”. God creates nature and its content has impacts for human to learn what inside it is by reading the signs emerged by the natures. Therefore, it will lead to good attitude toward the environment. Those good attituded people will manage the environment will be able to keep what is given by God. It is his obedient action toward God whom creates everything.

## CONCLUSION

The nature representations are grouped into four, such as nature exploitation, nature destruction, the causes of the destruction, and the benefits of the natures for human. The exploitation toward the nature is done by excavating gold mining in Papua and lead mining in Bangka, historical site excavation until destroying the surrounding environment, and fish exploiting. The destruction is delivered in the poetry such as river and sea contamination, soil fertilization problems, left field by farmers, beach problems, forest firing, field narrowing, the destructed habitats, and aerial polutions. It is caused by some matters such as forest firing,

mining, disaster, battle, and arrogance. The benefit of the nature is delivered from sun, tree, river, and stars.

The representation is backgrounded by some causes, such as because Banua's direct strikes does not have effect and is ignored until by using poetry, the strikes becomes possible and effective. The other reason is because of his love toward nature and as an effort to keep it, and as his pray so the environment is in the good condition. Beside that, Banua hopes the living of farmers and fishermen are getting better, both professions depending on nature existence. And the most important is his obedience toward God whom creates everything.

The exocriticism research benefits to contribute toward literature knowledge based on nature environment existence. Therefore, the availability of this kind of the research needs to be developed to interpret nature environment problems occurring in society and contributing some problem solvings. The poet also wants to suggest the needs of developing nature field literature in the curriculum to promote adiwiyata school program, conservation campus, and creating well living place.

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