

Disaster Mitigation Efforts Based on *Hutan Larangan* (The Forbidden Forest) Folktales of Dieng Plateau

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Abstract

One of the places in Indonesia that still treasures folklore and has become an international tourist destination is the Dieng Plateau. Tourist activities and deforestation for agricultural land pose environmental problems in the Dieng Plateau. Responding to these problems, it is necessary to conduct disaster mitigation efforts through the preservation of folklore. Based on the results of interviews in the Dieng Plateau, there are various folklores, including the *Hutan Larangan* (The Forbidden Forest). This study probed the types and functions of the *Hutan Larangan* folklore as a disaster mitigation effort in the Dieng Plateau. This research is descriptive qualitative. The primary data used in this study research consist of the *Hutan Larangan* folklore. The main data sources of this research are traditional community leaders and general residents of the Dieng Plateau. The data collection techniques conducted are interview and documentation techniques. The sampling technique of this research was carried out through the snowball sampling technique. The validity techniques used are source triangulation and theory triangulation. The data were analyzed through interactive analysis techniques. The results show that *Hutan Larangan* is a local legend that serves as an educational tool and a coercive tool as well as a supervisor so that the values or norms of the Dieng Plateau community will always be obeyed by the collective members or the community. Disaster mitigation through the *Larangan* folktale can be carried out through forest preservation using folktale of *Hutan Larangan*, digitalization of folktale of *Hutan Larangan*, and the selection of Indonesian Language in form of folktale of *Hutan Larangan*, especially for Junior High Schools in the Dieng Plateau.

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INTRODUCTION

In early 2021, flood disasters in several regions of Indonesia occurred. Based on data (CNN Indonesia, 2021) there have been flash floods from Aceh to Maluku, as well as South Kalimantan, Java, and North Sulawesi. The Minister of Environment and Forestry expressed that the flooding happens due to heavy precipitation. Meanwhile, according to data from Forest Watch Indonesia (FWI), flood events in Kalimantan were emphasized by activists as a result of forest area shrinkage in South Kalimantan. Based on the analysis of FWI (Forest Watch Indonesia (FWI), n.d.), it shows that rainfall in the monsoon is at a stable rate so it would be inaccurate to assume if floods in Indonesia are always associated with high rainfall. This analysis is reinforced by data on flood risk from the National Agency for Disaster Management (BNPB) in 2017 finding a trend that the lower the forest cover rate in an area results in a higher potential for flooding. Conversely, an area with a higher forest cover rate leads to lower flood risk. Thus, the cause of flooding occurs due to declining forest cover.

Departing from those problems, it is important to take actions to protect the forest, committed by all parties, both central government, and local communities. Environmental awareness or ecological awareness intersects with the value of local wisdom as a source of life perspective to preserve a sustainable environment (Bowo, 2020). Considering Bowo's opinion, an effort to protect the environment starting from its foundation is to revive local folklore. Folklore is oral literature which according to (Sukmawan & Setyanto, 2016), oral literature of geo-culture or geo-mythology type should be oriented as a priority for documentation and research targets given the rich ecological values contained therein. Ecology can be defined as the relationship between plants, animals, humans, and their environment (Harsono, 2008). These values can be advantaged by the communities so that they always live in harmony with their environment.

Research on folklore with a literary ecology approach has been explored in Indonesia. Such research was conducted by, among others, Nurelide (2020), Amanat (2019), and Wulandari (2017). The novelty of this research compared to previous ones is that the folklore in this study comes from Central Java, the Dieng Plateau. Research related to the role of folklore as a disaster mitigation effort has also been examined, for instance, by Fauzan & Aziz (2020), Mubarak et al., (2020), Fitrahayunitisna (2019), and Aditya (2018). The resemblance of those experiments with this study is the use of myths as disaster mitigation efforts. On the contrary, the difference is that this study investigates folklore in the Dieng Plateau which is not necessarily myth. Therefore, disaster mitigation efforts can be carried out by means of various folklores in the Dieng Plateau area.

Indonesia is an archipelagic country enriched with folklores in every region. It is assumed that there are typical folklores of the region that have persisted from generation to generation. The perception adopted by society can be reflected, one of which, through folklore because their ideas are actually contained within. Teeuw (Endraswara, 2013) reveals that folktales in remote areas usually remain untouched. It should be noted that the Dieng Plateau was once a remote area in Indonesia, located in an active volcanic area, Central Java province.

Setiawan, (2020) states that based on survey results of 2,000 respondents, the Dieng Plateau is among the five most popular tourist destinations in Indonesia in 2020. Tourism activities in Dieng eventually bring negative impacts, such as littering (Sudarmadji et al., 2017). In addition, Dieng is the largest potato-producing area in Central Java. Based on data ("Dieng," 2019), the activity of potato field clearance in Dieng is the genesis of forest area destruction, as per 2007 it was estimated that it only made up 10% of the forest area out of 8,238 hectares of the original coverage.

Responding to the problems in the Dieng Plateau, it is essential to carry out disaster mitigation efforts through the preservation of

folktale. Based on the results of interviews in the Dieng Plateau, there are various folktales, including Hutan Larangan (the Forbidden Forest). These folktales have been passed down from generation to generation by word of mouth. Based on the aforementioned background, this study describes and explains the types and functions of the folktales of Hutan Larangan as a disaster mitigation effort in the Dieng Plateau.

METHODS

This research is qualitative with a case study method. The research site is in the Dieng Plateau, Banjarnegara, and Wonosobo Regencies, Central Java, Indonesia. The research data are in the form of the folktale of Hutan Larangan and documents from the Banjarnegara library related to the Dieng Plateau area. The data sources for this research are community leaders comprising elders, village heads, head of tourism awareness group, Indonesian language teachers in junior high schools, and the community of the Dieng Plateau. Data collection techniques employed in this study are repeated in-depth interviews and documentation in the form of images and audio. The sampling technique used is purposive and snowball sampling methods. Snowball sampling is a technique of sampling data sources that are originally small and become larger. The folktale of hutan larangan was constantly investigated from one informant to another until the story was complete. The validity of this research was obtained through source triangulation and theory triangulation. Source triangulation was done by means of interviews with different informants, observations, and documents regarding the Dieng Plateau. The data analysis technique in this research is the interactive analysis technique.

RESULTS AND DISCUSSION

Dieng Plateau is a plateau based on administration is divided into Dieng Kulon Village and Dieng Wetan Village. Dieng Kulon

Village is part of Banjarnegara Regency, whereas Dieng Wetan Village is located in Wonosobo Regency. Due to its high altitude and being surrounded by mountains, the temperature in Dieng may drop to -4°C during the dry season. This natural phenomenon blesses the Dieng Plateau with gifted natural resources, from beautiful panoramas, fertile soil, and temperatures suitable for certain types of plants. The largest natural resource in Dieng is geothermal resources which are used as a Geothermal Power Plant managed by the state-owned enterprise, PT Geo Dipa Energi.

In addition to abundant natural resources, the Dieng Plateau preserves a variety of folktales. One of the folktales is Hutan Larangan (the Forbidden Forest). This folktale remains passed down by word of mouth in the Dieng community. Hutan Larangan was obtained from residents and elders in Dieng Village. Every individual has a slightly different version of the story. It corresponds to the characteristics of folktale suggested by Astika and Yasa (2014) that different versions happen due to the spread of word of mouth (oral) so every time the audience changes, the delivery of the story will be slightly contrasting, be it in the form of scaling up the story or scaling down it.

The folktale of Hutan Larangan is still believed by the Dieng Village community as a reference not to take grass in the forest area, regardless of its size. The following is the summary of the research results on Hutan Larangan folktale.

Types of *Hutan Larangan* Folktale

Hutan Larangan is local legend folklore. To the Dieng community, the area covering Lake Pangilon, Telaga Warna, and Lake Sumurup is part of the forbidden forest. The name itself comes from the hearsay that no one is allowed to cut down trees, grass, or anything that has the purpose of taking and destroying the area. The term 'sumurup' is derived from Javanese. The root word is 'surup' which experiences the infixation of 'mu'. The meaning of the word 'sumurup' is 'visible', which implied

the appearance of the water which is only visible at a glance.

Observing the opinion (Danandjaja, 2007), local legend folklore is related to a place, place name, and topographical form. The definition of typography is the shape of an area surface, it can be hilly, ravine, and others. Hence, it is appropriate to refer to Hutan Larangan as a local legend. It is more likely that the number of legends in each culture is far greater than that of myth or folktale. According to Alan Dundes (in Danandjaja, 2007), it happens since myths only have a limited number of elemental types such as the creation of the world and the origin of death, yet legends have an unlimited number of principal types, specifically local legends, which far more than the legends that wander from area to area (migratory legends).

Does not only tell the story of the origin of a place in Hutan Larangan such as Lake Sumurup, Lake Merdada, and Lake Suwiwi, but this local legend also portrays the story about the disappearance of Lake Suwiwi which once used to be shaped like a wing. Lake Suwiwi is declared extinct and has now turned into a residential area for the residents of Dieng Kulon Village. The local legend proves that nature is always changing, it can be by natural factor and the human factor. The Lake Suwiwi narrates that the disappearance of Lake Suwiwi was caused by soil erosion. The erosion is the result of potato farming of the Dieng residents.

The deforestation practice that is used as potato land is happening and has a real impact on nature. The Dieng Village residents can only remember that there was once Lake Suwiwi but the next generations can no longer enjoy the beauty and what Suwiwi Lake serves for.

Disaster Mitigation Based on *Hutan Larangan* Folktale in the Dieng Plateau

Before the emergence of the 'local wisdom' term, the term 'environmental wisdom' was used. In other words, local wisdom and environmental wisdom entail similar meanings. The value of local wisdom contained in the folktale of the Hutan Larangan is the ethical

value of human duty to adorn nature, one of which is by protecting nature. If human cannot abide by these ethics, the consequence is that natural damage may harm human beings; the loss of water sources, the loss of flora and fauna, and the destruction of natural beauty to mention a few.

The story in Hutan Larangan comprises a comparison between the human role in protecting nature and possible punishment for neglecting nature. The environmental theme is a universal one that exists in various countries. It is obvious that nature is damaging. Meanwhile, human beings are increasingly unsatisfied with exploiting natural resources. These two factors will eventually lead to natural disasters. Sukatno (2004) explains that the natural beauty and beauty of Dieng has been faded as a consequence of Dieng residents' actions, deforesting their own habitat. Moreover, tourists involve in such actions by littering. Then, it is undebatable that the prognosis related to natural disasters in Dieng is happening.

In further investigation, the purpose of the Hutan Larangan folktale has to do with efforts to protect nature in accordance with the values of the Javanese people. The value adopted by the Javanese people is, for instance, *memayu-ayuning bawana*, or "beautify the beauty of the world"; It is the human effort to protect nature that gives meaning to life. Some people perceive it literally that human beings always maintain and improve their physical environment (including their house yard and village surrounding). Some people interpret these values abstractly that humans are obliged to maintain, take care of, and improve their spiritual environment, including customs and procedures, obviously, in addition to their personal ideals and values (Koentjaraningrat, 1984).

Today, Lake Wiwi cannot be enjoyed by the young generation. The Dieng people who had seen Lake Wiwi now can only remember its allure. However, the disappearance of Lake Wiwi can be used as a lesson for today's generation so they can respect the environment. The loss of Lake Wiwi cannot happen to lakes in

Dieng, such as Lake Merdada, Telaga Warna, and Lake Balekambang.

The folklore of Hutan Larangan, which is a local legend, not only shows the origin of place names, but also the impact of human behavior on several locations in Dieng. Human behavior is always affiliated with surrounding environmental conditions. Through the folklore of Hutan Larangan, lessons such as efforts to protect nature and the impact of disasters if human beings become negligent can be comprehended. Thus, if the story is understood, appreciated, and practiced in daily life, the Dieng Plateau will never experience disaster events of soil erosion, vanishing lakes, and forest destruction.

Forest Preservation through Folktale of *Hutan Larangan*

As part of nature, Sukmawan & Setyanto (2016) argue that humans should maintain harmony, order, and balance with nature. The disappearance of Lake Wiwi is one of the real impacts of the erosion of agricultural land in Dieng. People are clearing forests to open up new agricultural land. Moreover, the sloping agricultural system and the absence of plots of land exacerbate and accelerate erosion. The disaster will not just stop in the Dieng area. In a rainy situation, the flow of water from Dieng to the Serayu River carries with it soil until it reaches the Mrica Banjarnegara reservoir, leading to the siltation of the Mrica reservoir. Materials from the Dieng agricultural land are the cause of the sedimentation of mud. It corresponds to the research of Sudarmadji et al., (2017) that the negative impact of agricultural business activities is that it threatens the sustainability of Telaga Warna and Lake Pengilon since it leads to sedimentation. Erosion is further aggravated by deforestation in Dieng in order to clear land for potato farming.

According to Garrad (2004), efforts to balance the relationship between nature and humans are in accordance with most political positions. Based on Garrard's theory, it is necessary to re-preserve the Dieng Plateau by

involving stakeholders. In general, it is an effort between the government and the community.

Based on the Elucidation of Government Regulation of the Republic of Indonesia Number 23 of 2021 on Forest Management in Article 128 Paragraph (1), namely, the Utilization of Protected Forests is intended to improve community welfare to maintain and enhance the function of Protected Forests as a mandate to realize the preservation of natural resources and the environment for generations to come. The Dieng Plateau area which is included in the Protected Forest area is now threatened with serious damage due to potato farming. Hence, regular dissemination is essential to be carried out by the central government, local government, in collaboration with village officials, elders, and local farmer groups. This dissemination can take the form of meetings, open discussions, or inviting agricultural experts to highlight potato farming patterns that damage the Protected Forest ecosystem. The knowledge of the elders about the disappearance of a lake in the folktale of Hutan Larangan can be used as an illustration of the danger of soil erosion for potato farming.

Knowledge of the Regional Spatial Plan in the Dieng Plateau should be comprehended and implemented by the residents. If necessary, agricultural land conservation activities are carried out regularly based on the Dieng Plateau Spatial Planning. This activity can be done if there is a synergy between the government and the Dieng Plateau community. Political policies need to be decided for the conservation of potato farmland in the Dieng Plateau. It should be noted that the use of protected forests is indeed necessary for the welfare of the people in social and economic aspects, but in practice, the community commits so without thinking about the ecological impact.

In the hutan larangan area, no one shall cut down trees, graze, or carry out other activities that may bring forest harm. To this day, Dieng people still believe that actions that violate the rules in hutan larangan will lure disaster. But in fact, tourists coming to this area often litter. Despite they do not cut trees or

graze, the act of littering in this area cannot be lightly justified. It happens because visitors from outside Dieng or tourists are not socialized about the rules in the forest area by the community. The folktale of Hutan Larangan is more likely a past story whose existence is fading away.

An example of negligence in protecting nature is also expressed in the story of Kakak dan Adik (Brother and Sister) that is believed to be the origin of Lake Sumurup. In this case, according to Manuaba et al., (2012), indigenous people play a significant factor and are deemed to understand the proper ways to make forests sustainable and beautiful. Steps that can be taken to maintain the preservation of protected forests in tourism activities are the involvement of Tourism Awareness Groups to protect the environment. In the Dieng Plateau, there is a community called the Tourism Awareness Group (Pokdarwis). The community should also involve village elders in every activity, especially regarding the folktale of Hutan Larangan. Based on this story, Pokdarwis can tell the story to tourists in the hope that tourists will also respect the applicable rules in the area. The story can be delivered through oral by the tour guide. In addition to verbal means, the folktale of Hutan Larangan to tourists can be conveyed via written media and images on large boards at each tourist attraction. This communication method certainly provides knowledge as well as awareness to tourists of the importance of protecting the forest-based on the folktale of Hutan Larangan.

Digitizing Folktale of *Hutan Larangan*

In the Industry 4.0 era, people, especially the younger generation, are no longer alienated from the use of gadgets and the internet. Digitizing the story of the Hutan Larangan can be in the form of videos or digital books. Khasanah (2018) suggests that the innovation of digital folktale books can be in form of 1) textbook, 2) text to speech 3) animation to speech, 4) book and animation, and 5) complex book.

Textbook, also known as an e-book. The folktale of Hutan Larangan will certainly be easier for the present generation to enjoy in the form of an e-book that can be accessed from their devices. Meanwhile text to speech, apart from e-book form, there is also an additional voice actor. It can facilitate children to understand the content of the story, especially related to Javanese terms with a Banyumas accent used by the people of Dieng Kulon Village, Banjarnegara Regency. Animation to speech is animation dubbed or accompanied by songs, this type will be favored by children with the age range from kindergarten to elementary school. Meanwhile, book and animation is a combination of book and animation, which is a book that is connected to animation, be it in form of links, specific applications, or barcodes. Finally, in complex books, this book presents interaction features to readers such as games, reading exercises, listening exercises, and discussion rooms.

Digitizing the folktale of Hutan Larangan is a disaster mitigation effort by utilizing technological advances. Millennials and Generation Z will be more interested in folktales equipped with the latest technology media. Digitizing the folktale of Hutan Larangan also helps parents, especially those in the Dieng Plateau, to share these stories with their children. Thus, there is the communication of disaster mitigation efforts taking place to the younger generations so it will not recreate the loss of several remaining lakes in the Dieng Plateau.

Folktale of *Hutan Larangan* in Formal Education Setting

Garrad (2004) in his book Ecocriticism explains that humans living on earth are not only temporary, but long-term since they bear intergenerational heirs who will continue all their culture, customs, ceremonies, and all rituals. Therefore, the easiest task for parents to do is to convey the folktale of Hutan Larangan to the younger generations. Formal education is the most suitable medium to convey folktale to the younger generation.

Materials related to folktale are found at the Junior High School (SMP) level in the Core Competencies and Basic Competencies of the Curriculum 2013, comprising:

3.11. Identify information about local fables/legends that are read and heard.

3.12. Examine the structure and language of local fables/legends that are read and heard.

4.11. Retelling the contents of local fables/legends

4.12. Acting out the contents of local fables/legends that are read and heard

The following are the steps for learning literature that can be applied using teaching materials for the folktale of Hutan Larangan. The first is the enjoyment stage. The teacher gives a brief review of the Dieng Plateau folktale. Then, the teacher proceeds to play sound recordings or animated videos of the Dieng Plateau folktale. The second is the award stage. After all the students listen to the recordings of the Dieng Plateau folktale, each of them was allowed to convey interesting things from the folktale they listen to. The third is the understanding stage. The teacher replays the recording and after that, each student analyzes the folktale of the Hutan Larangan. Each student acts researching and analyzing linguistic elements. Fourth is the appreciation stage. After analyzing the linguistic elements of the folktale of Hutan Larangan, each student identifies values of character education and local cultural values contained in the snippets of folklore. The fifth is the implication or application stage. After listening to or enjoying the recording of the folktale of Hutan Larangan and discovering the values of character education and cultural values in it, the teacher guides the students to apply the positive values contained in the folklore. Each student is expected to express the conclusion of the day's lesson. After that, students can retell the folklore of Hutan Larangan. Efforts to make the folklore of the Hutan larangan as teaching material can be performed by Indonesian junior high school teachers in the Dieng Plateau.

CONCLUSION

Disaster mitigation efforts through the folktale of the Hutan Larangan can be carried out by preserving the forest through the folktale, digitizing the folktale, and making the folktale as learning material at the junior high school level. These efforts certainly cannot be carried out by individuals, but involve relevant stakeholders. If the disaster mitigation efforts based on the folktales of Hutan Larangan are successfully put into practice, then disasters such as landslides, floods, and the disappearances of the lake area in the Dieng Plateau can be anticipated early. Utilization of local folklore in the form of the folktale of the Prohibition Forest is the easiest and most effective means because the story comes from the Dieng Plateau region itself.

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