
RESEARCH ARTICLE

Capitalism's Contribution to Environmental Damage in The Novel the Cry of The Truck Pudu Musa Ismail's Work: Ecocritical Study

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ABSTRACT

This study discusses literary works that present issues of nature and the social environment exploited through the oil palm plantation system. This study aims to describe the contribution and impact of capitalism with the depiction of ecological problems in the novel Pudu's Cries. The method used is descriptive qualitative with an ecocritic approach. The data in this study are in the form of quotes from story units, author narration quotes, and character dialogue that describes the character's relationship with nature related to the problem studied. The analysis of the novel is carried out with a discourse approach and an approach reality. Data collection techniques used in this study are reading, and writing techniques note. In this study, the stages of data analysis were carried out interactively, namely data reduction, presentation of data, and conclusions. The results of the study, namely the contribution of capitalism to the environmental damage in the form of cunning, greedy, and selfish attitudes to exploit nature, are the main character of capitalism and have an impact on forest destruction, pollution of rivers, and the safety of the Sakai people.

KEYWORDS

Ecocritic, capitalism, ecologist

ARTICLE INFORMATION

ACCEPTED: 30 August 2022

PUBLISHED: 13 September 2022

DOI: 10.32996/ijllt.2022.5.9.5

1. Introduction

Capitalism is a system and understanding of economics with capital (investment, industrial activities) sourced from private capital or private company capital with the following characteristics: competition in the free market (Sugono, 2008: 622). Economic growth through the arrival of foreign capital is believed to be a panacea to reducing poverty high (Kartini et al., 2017: 56). Capitalism is an economic system in which all economic activities are carried out by the private sector and not the government, the government's job is only as a supervisor only. Basid (2018: 61) views capitalism as a communist ideology, namely the capitalist system of society that causes people suffering because they oppress and override the role of the small people. This ideology is a form of reaction to the developed capitalist system of society.

Capitalism still thrives in Indonesia. As is well known, the exploitation of natural resources as the fruit of capitalism is still happening, even more so quaint. One of the cruelties of capitalism and its impact on the Sakai Tribe in Indonesia Riau Province, Sumatra. Forms of violations from investors who overrule ecology make the people of the Sakai tribe restless and raging. The smooth system of capitalism is sourced from permits and support from local government officials. With official permission, the investors dredge the produce without leaving a grain of hope for the surrounding community affected. Under the pretext of national progress, people are forced to swallow reality bitter. The Sakai Tribe's river and forest ecosystems are damaged, and people's livelihoods are lost, psychologically, and mentally disturbed. Public concerns lead to protests prolonged period, which is like a mere passing wind, both for investors and for investors' local government.

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The writer Musa Ismail criticized this phenomenon through his literary works in Novel Pudu's Cries. The author voices his side with the residents and the environment of the Sakai Tribe, who are victims of capitalism. When the condition of environmental damage is allowed to continue, is likely to happen is inequality and environmental degradation, which is getting closer to the breaking point. This matter is certainly a threat not only to a nation but also to the whole society man. Not only impacting the current generation but also the generations to come. Literature is presented as a critique of the social reality crushed by capitalism. Life is constantly overflowing with power, making this understanding full of an ideology of capitalism against anyone. They glorify the power that is owned by assuming power is everything (Namang, 2019: 18).

The contribution and impact of capitalism are well described in the Novel Tangisan Pudu stem. In the world of literature, nature is an important part of the birth of work literature (Uniawati, 2014: 247). Literature is closely related to human life. That's the expression that is appropriate to describe the relationship of literature with human life (Syamil et al., 2007: 30). Writers often write with descriptions of the natural environment around them attempt to describe the actual natural conditions. From a literary work with a physical setting, nature can also show how big and strong the author's concern and intimacy are or how much the writer is on nature. This story departs from a tribe that still inhabits the forest wilderness in Riau Province. A tribe that is rich in moral values and empathy for environmental sustainability. Tribes that still stick to their ancestral customs and values are now disturbed by the birth of companies that fortify the geographical presence of the tribe. Gradually, the impact of the corporate sector began to smell and disturb the serenity of nature. The novel Tangisan Batang Pudu clearly narrates the polemic that occurred between the residents of the Sakai Tribe, the owner of the company, and the local government who long tail.

This novel is based on facts that were covered in the Riau Pos Daily Newspaper about waste pollution of rivers in Batang Pudu. The facts of pain make it worse the life of the surrounding community so that there are physical clashes. By using an ecocritical approach, this paper will explore several issues related to capitalism in the Sakai Tribe. First the contribution of capitalism that causes environmental damage. Second is the impact of capitalism on the natural and social environment.

2. Methodology

This study of the Tangisan Batang Pudu Novel uses a qualitative descriptive method with an ecocritical approach. This study focuses on the contribution and impact of capitalism by depicting ecological problems in the novel Tangisan Batang Pudu. Facing the current environmental crisis, ecocriticism has a role as a negotiating medium between humans and non-humans found on the entire surface of the earth (Rini, 2018: 124). The data in this study are in the form of quotes from story units, author narration quotes, and dialogues character who describes the character's relationship with nature related to the problem studied. The analysis of the novel is carried out with a discourse approach and a reality approach. The discourse approach emphasizes literature review, while the reality approach emphasizes field studies. The data collection techniques used in the study This is a documentation technique divided into two: reading and note-taking. In this study, the stages of data analysis were carried out interactively, namely data reduction, presentation of data, and conclusions.

3. Results and Discussion

3.1 The Contribution of Capitalism in the Novel Tangisan Batang Pudu by Musa Ismail

A long series of problems that have occurred to the Sakai Tribe began since its birth giant company occupying part of the forest. Starting from one company, grows to another company until it finally rolled up the territory of the Sakai Tribe. Musa Ismail tells the cause of the forest in the Sakai Tribe slowly starting to perish because of the rubber company, which has obtained a permit from the government. Forests as a source of livelihood for residents were cut down and replaced with rubber trees. The company owner's cheats, too, lead to waste problems and other environmental damage. This story is reinforced by the release of a newspaper from the Riau Pos Daily, which reported the occurrence of sources from rubber companies.

This rubber company is described as a cunning and greedy company with tactics to fool the people of the Sakai Tribe. It doesn't stop there; nature lives with peace and is also fooled by the arguments about the nation's progress. The picture of the capitalist who has a cunning and greedy character is shown in the following quote.

- (1) Nature is friendly. However, nature can be evil too. Especially when greed just keeps slowing down. This greed is always used as a strong reason for what is called development, renewal, and progress. With various techniques here, the Sakai people, who were still considered backward, were enslaved and fooled. Even the developed world is fooled; the forests are slaughtered near the river, established companies. For residents of the Batin Selapan area below Inner Sainudin's leadership, these are not natural laws but God's punishment. God has decreed something with its consequences. The risk can't be denied though profit is achieved many times over. (Ismail, p. 6)

Based on the quote, the greed of the rubber company owner is shown in his cunning thoughts on forests and nature's tenure strategies. The owner of the company always touts the company's goal of none other than development, renewal, and the nation's

progress. With that deceit and sweet talk, society and nature are fooled and completely drained. Companies are the main contributors to nature's anger because of their capitalist characteristics. The lust of a few groups in earning their pockets is so high that they ignore the consequences and impacts on the natural environment and the environment surrounding the social community.

It doesn't stop there; the owner of the company has succeeded in indoctrinating the insiders to assess the Sakai people as backward citizens. The aim is none other than that their screams were never heard by the government. Company owners can be easy to drive them from all sides and exploit the natural wealth on a large scale. By holding this key, the owner of the company can act arbitrarily to obey his own stomach. Adherents of this understanding hold on to power as a reference to life, using authority as a basis for thinking. This understanding relies more on power (Mangunhardja, 2001). Meanwhile, the citizens of Sakai can't move because the government trust in favor of the company. This fact is felt by the residents of Sakai but blocked by a large doorstep. Actually, they are not as stupid as they sound like company owners. This is reflected in the following quote.

- (2) "The mind doesn't understand. Why do people attack that we are retarded. People say we are uneducated. The unfolding nature has so painstakingly forged us with natural upbringing. Nature has developed a lot to teach true patterns of progress. Nature teaches us through forests to protect the environment. Nature also calls us through the wind so that we Don't overdo the action. But, come to think of it, Lan. Those people are coming to pierce the soul of nature for various political reasons. For the sake of development, he said for the country. Create the future of the nation. All their snouts are like dung cats," Sainudin's inner steps were still strong, not consumed by his age. (Ismail, p. 9)

The selfish character of capitalism is also reflected in the owners of the company. They live only concerned with personal and group needs. Even if the environment screams in pain, the owners of the company will never look and give birth to concern. Basid (2018: 61) views capitalism as a communist ideology, namely, a system of capitalist society that causes people suffering because it oppresses and marginalizes the role of the little people. This ideology is a form of reaction to the development of the capitalist social system. They glorify the power they have and consider power is everything (Namang, 2019: 18). This attitude is also explained by Ika's character in the following quote.

- (3) "Compassion exists only in the hearts of people who care about humanity. Won't ever go for those who are more concerned with pocket bangs. They don't have done for humanity. Just thinking never crossed my mind," Ika welcome. (Ismail, p. 20)

In the quote, it is explained that the owners of the company never commit acts of humanity. This is due to its main vision and mission, which is to make maximum profit. This is very relevant to the nature and human nature of today. The mindset that only cares about property matters will definitely negate the portion for the afterlife. By eliminating the quota for the afterlife, the contents of human life are only lost and harmed by the surroundings. The good fortune that brought them to be born in this world in the history of stuffed pockets will overrule circumstances. Public the begging hope for a decent job will not be agreed upon by the owner company. This is reflected in the quote from the character Batin Ijal when explaining the situation to citizens to news seekers.

- (4) "If you don't work, what do you want to eat? That's why sometimes I visit companies here to ask for jobs for the Sakai residents here. We also know what work we deserve. It is also impossible to work as a manager. At best, only as casual laborers and security guards. If luck is good, I can be a foreman. The forest that, in the past, was the place where we were looking for food had already been replaced with oil palm plantations. Some are controlled for oil exploration. We also want to have palm oil. We have a customary land area of 1,700 hectares, but no one wants to be a partner. We are afraid. Even very afraid that the forest will be taken again by giant snakes," explained Batin Ijal, it is at length. (Ismail, p. 43)

The dilemma felt by the Batin Ijal character was turbulent when he learned of the fact that its citizens were in trouble. As the leader of its citizens, Batin Ijal has responsibility and control over the welfare of its citizens. However, as contained in the quote, company owners always have a way of reducing local residents as employees in the company. From there, the residents' dwarf thoughts were born about being afraid to build partners in managing the rest of the forest they own because Endless oppression discourages residents from developing their forests.

Ideally, the birth of a company must believe in the provisions of government related to programs that can help and improve the standard of living local community. However, based on the quote below, it seems clear that the owner of The company is trying to run away from its proper responsibilities. Like many found, it is not only politicians who sell out promises at the beginning of

the meeting. It turns out that the owner of the company also has the same disease. Even when promises are leveraged by society, they always have a slippery spell to dodge.

- (5) In Penaso Village, where Bosnians struggle to support their families, many are between Sakai residents who are only used as shields by the company. Tactics launched by the company are as slippery as a snake. Only a few residents were recruited as employees with difficult requirements to meet. The rest are just casual worker status. In fact, local residents have worked there for years. The company parties take refuge if certain parties ask about the recruitment of local workers. (Ismail, p. 43-44)
- (6) They have little to say about the company's attitude towards the fate of the Sakai residents in several villages there. The silent action they do gives a signal that there is not the slightest program of activities that developed and improved the standard of living of the surrounding community. However, far- far away, that is the main slogan of the company. Turns out, more a lot of selling out empty promises like a politician before sitting comfortably on a chair while snoring. (Ismail, p. 49)

It's not just that problem; it seems that capitalist idealism is also eating away at its other aspects. Based on the quote below, you can see the traces of indiscipline in company representatives when attending meetings with residents. It is said that there will be a discussion between residents and company owners related to environmental issues occur. However, it turned out to be too late. The citizens have been waiting for a long time, and the "important" person has not yet shown the bridge of his nose.

- (7) The village community does not question delays or schedule mismatches with activities. They never had a problem with the schedule and activities. They never had a problem with the rubber clock. But clearly, in the eyes of Tuah, this is one of the depravities of the nation. There is a kind of impression that he is important and so proud that people waited so long. It's a disease dangerous in the midst of some government officials and those who think he is important. Even though it was grudgingly, people were still waiting. Possible with a little patience. It's only thirty minutes past nine, folks important until. (Ismail, p. 61)

They deliberately came late because they felt they were "important" and, of course, had the right to act as they pleased. Although, in reality, society does not object to it, the figure of Tuah emerged as one of the educated citizens who denied all the things that are considered reasonable. Luck straightens things out and should happen. Time indiscipline is a form of depravity. This action is ingrained and eventually becomes a bad human character. If the issue of time is underestimated, surely other issues will also be ruled out.

Meanwhile, there is another quote that illustrates that government officials turned out to be more supportive of the company. Under the pretext of acting as an intermediary, the figure of the sub-district head is present to take over the tense situation. One of the characteristics that happen a lot in real life is that the present apparatus is no longer a mediator but instead clearly supports the owners of the company's capital.

- (8) "I know, you are still very young. Young at heart, usually tempestuous his spirit. People say idealistic. However, it is better to live like water. Flow follows the will of nature. We have to be realistic with the conditions now," the sub-district head took Tuah's heart. (Ismail, p. 63)

In this quote, it can be seen clearly the direction of the conversation between the sub-district head and Tuah not to oppose the policies that have been implemented by the company. Besides, the sub-district head also advised the Tuah figure with sharp satire. If we look briefly, this situation is very relevant and often occurs in everyday life. Truth-enforcement figures are trying to be withered and even more cruel to be picked up, so they don't interfere with other interests. Again, under the pretext of need and progress of the times, all parties are silenced.

- (9) He continued, "All this time, I apologize to the sub-district head; the government is heavy adjacent. His partisanship is not heavier on the people but on the conglomerate. Worse yet, conglomerates are also on the side of officials, aren't they? to the people. People are only used as scapegoats for various cases that occur. Let's think and do it together. Where do you want life to take you? we are. Or made miserable for a long time? We also have a future heir nation, sir," said Tuah, full of buying enthusiasm. (Ismail, p. 64)

In the quote above, the figure of Tuah remains firm in his determination to convey the aspirations of the Sakai people. As the only educated citizen, Luck carries a tremendous burden for the benefit of the people of Sakai. His statement about the one-sided attitude of the sub-district head to questioning the future of the next generation of Sakai citizens is very representative of the heart of the citizens. What the Tuah figure said is very relevant to the situation in the story.

- (10) "Mr. Tuah's mindset is too euphoric, too. You will have many problems in living this life," the dapper company person spoke. (Ismail, p. 64)

No less exciting, the company representative's response sharpened Tuah's question. The company representative's response can be clearly seen in the arrogant and authoritarian nature that is a capitalist character. By turning a blind eye and ear, the company representative is trying to tackle the opponent. The statement that was conveyed seemed to imply that by being silent, people are wiser.

In the quote below, another sly character of the company representative regarding cases of waste management dumped in rivers. Residents find sewer pipes waste that flows through Batang Pudu. It is said that the residents could not remain silent. They went to the company with the journalists; the following is an excerpt.

- (11) "We treat waste according to the rules," the company's project manager told a journalist. "Look, the water is clean. There's no sign of contamination at all. It's okay to drink it too," he added, showing a sample of the water inside a container in his right hand. Some reporters look at the water in the bottle that.
 "Is this really water from the river, sir?" a reporter full of suspicion?
 "Of course. I just took it," he said with a calm and serious face.
 "But, have you passed the EIA test?" attacked journalists.
 "I think this is clearly not polluted," said the project manager. (Ismail, p. 102-103)

It can be clearly seen that the company's representatives refuse to cover up the depravity that occurred. With the example of water being touted; as a result of the company's waste management, the company representative patched up the statement in order to dodge it. This cunning trait once again dominates and becomes the strong root of its growth capitalist. In order to save the good name of the company, the company representative is trying to trick the citizens, even the journalists. Even though the reporters are still launching attacks, feedback in the form of questions and evidence does not seem to shake the company representative in tongues.

3.2 Impact of Capitalism on Natural and Social Environmental Damage

The environment is closely related to all activities of human life. Most humans try to protect and preserve nature as a precautionary measure against natural disasters and for the survival of future generations. However, because natural wealth is very abundant and diverse, sometimes a group of people is unknowingly crazy and greedy to take the results of nature. They drain massively without doing reforestation and thinking about the risks that will be faced in the future (Juanda, 2019: 1).

This is also felt by the Sakai Tribe. As a result of group activities, Rubber companies scattered in several points of the forest are troubling the residents. They're on purpose clear the forest like bald heads and replace it with rubber trees. Actions that the owners of the company do will certainly have an impact on the survival of nature and the residents of Sakai. This is reflected in the following quote.

- (12) "This is our breath. Also our kitchen. After the forest is cleared, this is the only source of Sakai residents' kitchen smoke. This river, for us, is like a full moon or a windfall from Allah the Exalted. In our veins, only rivers flow. At every step, just the river we follow. In our hearts, rivers, yes, that's the only survival that God Almighty has entrusted us here. As a young Sakai who upholds legal and legal, you must be aware of that," said Inner Sainudin at length. The hand indicates the pulse, feet, and heart. In his heart, the finger digs deep. "Remember! Only to the young, this river will be natural. Don't leave any trash soil it, my son." It was as if the Inner had willed something at his age, already the head of the seven. (Ismail, p. 1)

It is clear that all this time, the people of Sakai have been trying to establish an intimate relationship with nature. Because of nature, they can meet the needs of daily life. However, when their field of life is lost, the river becomes the only mouth of life for Sakai residents. After the owners of these companies took over the forest, the people of Sakai relied on Batang Pudu (river). From the opposite direction, Basri's canoe docked.

- (13) "What's today's catch, Bang?" Dahlan wants to know. His hands are grafting bait on the hook.
 "It seems your face is bright. Of course, a lot." Batin asked too.
 "Ah, not as Batin thought. Less satisfactory. No more than two kilos. But, thank God. God is still providing sustenance," Basri's mouth looked difficult to talk because it was stuffed with cakes provided by his wife.
 "Grateful is certainly better even if the results are not as desired. Yes, right?" Inner Sainudin strengthened.

"Yes, Batin. But why, lately, is our catch getting less? What fish in the trunk have migrated to the sea? Or, they don't breed anymore," thought Basri is full of question marks. Basri went home. Sainudin's mind was disturbed by Basri's words.

"Basri is right. In the past, through this river, Allah the Exalted sent money that was not a little. The results of fishing and lukan to excess. Now, looking for five kilos, it's just hard not to play. Can't the fish move into the sea?" The mind is getting more and more surprised. (Ismail, p. 3)

When all the residents supported the hope in Batang Pudu, it turned out that the river was no longer giving promising results. This is evident from the fewer catches of fish of the people. This problem is most likely triggered by the impact of the company's activities done by the company. After annihilating the mainland, it seems that the owner of the company is trying to pollute the waters. Musa Ismail brought out one by one the impact that is arising from the owner of the company who has a capitalist character starting with clearing and burning of forests, loss of people's livelihoods, poor river conditions no longer provide, as well as the need for board materials that are no longer guaranteed.

(14) The platform stands as is. The body is made of bare wood. You know! Since the forest shriveled by greed, quality wood is rather hard to find. Finally, be a patchwork patch. (Ismail, p. 7)

The quote clearly tells the impact of forest loss. Since the forest is buttressed and eventually molted, quality wood is hard to find. Pity! Sakai residents as a native of the forest instead of losing the essence of the forest itself. Everything once offered the forest to his people now turned to demand retribution. Natural exploitation not only has an impact on the natural environment but also on the social environment of the community also. The lives of the Sakai residents are getting poorer and apprehensive. At first, they got lived dynamically by relying on abundant natural wealth. However, when it is precisely those who have been dumped by nature, the fruit of the work of the capitalists.

(15) So far, they have been patient enough and tried to make peace with the situation. However, the more they give up, the more they seem to lose. The problem that The main thing here is that they become victims of what they did not do. They led to atone for the sins they had never committed to nature. Temporary that, the slightest advantage they did not achieve. It was quite dark at night; Especially if you look at the Batang Pudu stream, where they fished this afternoon. The village hasn't been electrocuted by the government yet. However, there are some residents who can afford to buy diesel for their lighting their homes. (Ismail, p. 11-12)

It hasn't stopped; the lack of lighting also adorns the residents' nights Sakai. Meanwhile, the newly established companies already have enough lighting, even too much. However, it seems that all progress within the company is the same, never tasted by local residents. In fact, so far, residents have not stayed silent to voice the need for electricity and lighting. It's a really sad situation. The upheavals of injustice spread strongly. Emotionally and mentally, the citizens of Sakai were very angry with the situation. That's what makes people trigger and enacted anarchy. Even though they try to be calm, they are actually like a deep fire husk.

(16) "Look. Where is the greedy heart of the human stomach? Along this road that we walk, only bushes remain. Just a small shrub. The ground here is like a head that bald. Everyone is concerned with personal pocket money," Dahlan invited his friends to look to the right and left of the road they were passing. Mandau is no longer forested. Merbau can only quote wood. Bengkalis, the district capital, since the entry of a palm oil company, the trees are like a Jebat that grows stabbed. Good luck with Siri Taming. Bukit Batu too, only in the zapin dangdut song Lyeth Bustami. The edges are getting marginalized. Cliff Tinggi is getting precarious. Little Siak stunted. Bantan is like dying. Tanjong Samak is like a sinking mound. (Ismail, p. 19)

The quote explains in more detail the impact of exploiting capitalists' nature without rules. After all the forests are cleared, the aridity withers in every corner forest. It is not impossible that all the wild animals have disappeared. In addition, the function of the forest as the lungs of the earth also feel prolonged shortness of breath. Meanwhile, the results of destroying nature increasingly bloat the stomachs of company owners. Pipes, the length of time flowing with oil from the exploitation of the earth, is increasingly visible. Nature with wisdom surrender to the owners of capital and companies to stab sharp. Really contrasting scenery. The owners of the company are a group of immigrants who have just occupied a part of the territory but have managed to dredge up earth's wealth. This situation is also reinforced in the following quote.

(17) "But look at the pipes too. Then the road is longer. Their minds are too far longer than those pipes to oppress this country. Duping rampant. So many children in this country are uneducated just because of poverty. It's like a dead chicken in a rice barn," said Dahlan again. (Ismail, p. 20-21)

Capitalism is not only eating away at forests, poisoning rivers, and slashing citizens Sakai. The impact of capitalist injustice is also felt on the advice and infrastructure of the village residents, Sakai. The roads are still full of potholes and muddy. This is, of course, hindrance mobility of citizens; of course, it also has an impact on other aspects of life such as economy, education, and health. It's no wonder why so many citizens low educated and poor.

- (18) That same day, the village was visited by people from the city. They are journalists. The news hunter wants to survey the living conditions of people in marginal villages, including the village led by Batin Sainudin and Batin Ljal. During the journey, they are wrapped in worry. They have to take a dirt road with potholes and muddy. Conditions of villages and hamlets located in the middle of the company siege it was as big as the body of a citizen who had been bombarded with thousands of bullets. Mash there, mash here. There are moans, painful voices, and curses. (Ismail, p. 41-42)

The quote also confirms the condition of the Sakai residents. Told group journalists are surveying the state of society and encounter the fact that the street's main is not suitable for use. The road is still dirt and muddy when it rains. Para reporters looked surprised to see the reality of what happened. Ironic! That's the word that can represent the minds of journalists looking at the existing situation, very in touch with the progress made by the owners of the company. The village of Sakai residents is like a dirty swamp in the midst of the rapid pace of development of companies.

- (19) "When asked who is at fault, the state is at fault. Why was it given the right? Control of the forest so that our forest is cut down and the wood is sold by the company. Then they replace it with a palm or rubber. If the country considers the existence of the Sakai Tribe who inhabited this wilderness in the past, this will not be our fate. Just now, sometimes we seem to beg to ask for work and get dumped when it is no longer used. Our ancestors, led by Datuk Dara Putih, have inhabited this land from the past and must defend it," Bosniar, one of the residents, told reporters. (Ismail, p. 42)

What should be happening now, when companies are aggressively working on development and achieving progress, at the same time, the welfare of local residents rises. What happens is the contrary. Shame on the company owners who are putting aside the fate of the Sakai citizens, making them even more backward and left behind from civilization. This situation is getting more difficult because it seems that the apparatus and government it is more inclined to support the herd of company owners. This is reinforced in the quote above, which explains the beginning of this disaster because the government gave permission to companies to control the forest. Once mastered, they easily throw away waste without treatment in the surrounding environment.

- (20) "Apparently, this is the culprit," Kandar looked at the water slide suspiciously.
 "It's like an advertisement, of course," Husen responded. "Say what, Dar?" Husen looked at Kandar's face, who was seriously looking at where he was coming from, the source of the water. Kandar found it. The rush of running water is discharged from a hidden pipe. The smell and the color made them guess that it was waste.
 "No wonder the fish in Batang Pudu are hard to find. How could they live in a waste environment? Damn it! Bastard company. bastard! The company people really have no brains. I don't care about nature anymore and our village life," Kandar's emotions exploded. (Ismail, p. 98)

The quote above explains the impact of fraud committed by the owner company. They do not admit that all this time, the cause of the fish in Batang Pudu disappear is because of their waste disposal. Purposely the company installs the exhaust pipes in a hidden way so that they are not identified by citizens. Selfishness flows through every current in Batang Pudu so that it swallows all the life he passed.

- (21) "It is clear. It must be because of the waste. Let me see. All the citizens who bathe in the river are affected by this miang, which is possible because of germs allergies. It must be because of a virus which the sewage carries through the hidden pipe to the river. I'm very sure," he snapped Kandar in front of Inner Sainudin, Tuah, and Dahlan. (Ismail, p. 114)

Not only does the fish disappear, but the impact of waste also causes disease and prolonged skin for the citizens of Sakai. Although it can't be proven medically, looking at the existing factors and victims, it is clear that all of this is due to the waste from the sneaky company. This situation leaves screams and groans from the citizens of Sakai as victims of what they never did. They have to endure nature's anger because of the greed and cunning of the capitalists. While the government can only silently watch what is going on and hope that everything will come back improve on its own.

4. Conclusion

Nature is where humans are born and come back. Nature's welfare depends on the humans who occupy it. Being a human being who is wise in thinking and acting will affect the response of the natural environment to us. That's why it's important to care for and appreciate the environment. The capitalist character that spreads among the owners of capital and company will be the key to the destruction of the future. Selfish, greedy, and cunning attitudes with Prioritizing the interests of a group will have a major impact on the survival of the natural and social environment of the local community. Capitalism is an economic system that provides complete freedom for everyone to control economic activities such as trade, industry, and means of production with the aim of making a profit. In another sense, capitalism is an economic system in which all economic activities are carried out by the private sector and not the government. Here, the government's job is only to supervise only. It is certain that the capitalist system will take its toll.

The novel *Tangisan Batang Pudu* by Musa Ismail is a reflection of his actions on capitalism and its impact on the natural and social environment. This novel describes the contrast between the owner of the company and the indigenous people. The capitalist character who is supported by a wide opportunity is sure to give rise to great greed and damage the environment. This novel reflects capitalistic attitudes and their impact in the form of forest baldness, river pollution, and conflict against the Sakai residents. This novel is eye-opening; readers will experience the pain of environmental suffering and the affected people. Departing from the phenomenon of the surrounding environment, this novel was born as one of the literary works that teach readers to respect the environment and become wise human beings.

Funding: This research received no external funding.

Conflicts of Interest: The authors declare no conflict of interest.

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