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**RESEARCH ARTICLE**

## The Violation of Environmental Ethics Principles in Korrie Layun Rampan's Poetry Collection

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**ABSTRACT**

This study aims to examine the form of violation of environmental, ethical principles and the impact that occurs if environmental ethics is not applied properly in the poetry collection Korrie Layun Rampan's. The research method used is descriptive qualitative with an ecocritic approach. The data was obtained through a reading and writing technique of 7 poems contained in the poetry collection by Korrie Layun Rampan. Next, the data are analyzed in depth about the form and impact of violations of the principles of environmental ethics. The results of this study show that there are forms of violations of environmental ethics in the form of looting, poaching, forest destruction, pollution, and neglect of natural rules in the Kalimantan region. The impacts are the extinction of animal habitats, the depletion of natural resources, and extreme climate change that triggers natural disasters. The principles of environmental ethics violated in the book of poems are the principles of respect for nature, responsibility, cosmic solidarity, compassion/concern for nature, moral integrity, no harm, and justice, as well as living simply and in harmony with nature.

**KEYWORDS**

Environmental Ethics Principles, Ecocritic, Poetry

**ARTICLE INFORMATION**

**ACCEPTED:** 18 November 2022

**PUBLISHED:** 27 November 2022

**DOI:** 10.32996/ijllt.2022.5.11.25

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### 1. Introduction

There are many environmental cases in Kalimantan, especially the interaction between humans and nature, which shows the problem of violations of environmental ethics as seen from human attitudes and behavior towards nature. An environmental case in point is the negative influence of HPH activities on villagers due to the decreasing forest products. For example, the emergence of open forest areas, and the noise of people, wood-cutting machines, tractor sounds, and trucks carrying wood, have driven away various catches for the benefit of the villagers. Consequently, types of wildlife such as wild boars, deer, antelopes, and others become difficult to obtain, in contrast to the situation before the existence of HPH activities. Similarly, other forest products, such as honey production, are decreasing because the trees where honey bees nest are entirely cut down (Iskandar & Ginanjar, 2002). If these conditions continue, then the fate of the jungles in Kalimantan is worrying.

Based on the environmental cases described, there is an inequality in the application of environmental ethics. The Dayaks were eliminated from their lands when the state took over the forest to exploit it massively. This condition worsened when the government granted concessions to several timber entrepreneurs who gave rise to HPH (Forest Management Rights). After the forest shrank drastically in the 80s, business people turned to the mining sector, which was sure to get concessions again in exploiting the earth's bowels. In addition, companies do not employ indigenous people but instead take outsiders as workers (Maunati, 2004, pp. 192-194). Therefore, the impact of these actions is that nature suffers damage, chaos in the traditional Dayak

community order, and internal conflicts among the Dayak people themselves. Based on these environmental problems and impacts, there has been a violation of environmental ethics principles in Kalimantan.

The main focus on environmental problems in Kalimantan is human attitudes and behavior towards nature. Humans, in their activities and interactions with nature, dominate themselves and ignore the principles of environmental ethics. Humans, as the most connoisseurs of natural elements, should apply environmental ethics to maintain ecological balance. According to Keraf (2010, pp. 40-42), environmental ethics is understood as a discipline that talks about moral norms and rules that regulate human behavior concerning nature and moral values and principles that animate human behavior with nature.

Environmental ethics is not only understood in the same moral sense as the notion of morality as has been explained. Environmental ethics is a criticism of ethics embraced by humans and is limited to human social communities. Environmental ethics demands that these ethics and morality apply to the biotic or ecological community. In addition, environmental ethics is also a critical reflection on what humans should do in the face of moral choices related to environmental issues, including what humans must decide in making ethical choices to meet their life needs that impact the environment; Also, what governments should decide in economic and political policies that affect the environment (Keraf, 2010, pp. 40-41).

In this study, the authors used Sonny Keraf's theory of environmental ethics. Environmental ethics adheres to nine moral principles that can be a handle or guide for human behavior in treating nature. These principles are:

- 1) The principle of respect for nature.
- 2) The principle of responsibility for nature.
- 3) The principle of cosmic solidarity.
- 4) The principle of compassion and concern for nature.
- 5) The principle of "no harm."
- 6) The principle of living simply and in harmony with nature.
- 7) The principle of justice.
- 8) The principle of democracy.
- 9) The principle of moral integrity.

These principles are formulated based on the ethical theories of biocentrism, ecocentrism, and ecofeminism (Keraf, 2010, pp. 167).

Poetry uses environmental diction not only as a support for the aesthetic elements of the work but also accompanied by an environmental mission and conservative tools of nature. In poetry, the selection and use of proper environmental diction will embellish rhymes and rhythms. In addition, it can encourage readers to understand and criticize problems that occur in nature. According to Killingsworth (2005:367), poets use poetic dictions such as nature and the environment to talk about the earth, personify, objectify, idealize, metaphorical, and textualize and refer to what changes occur to human thought and behavior in the process. Therefore, the author of a poem must be able to give a poetic impression through physical appearance and exude inner usefulness to raise essential cases, primarily environmental issues.

The writer Korrie Layun Rampan has traces of poetry authorship that uses much diction of slogans and appeals to nature. He is a literati, culturalist, lecturer, researcher, and journalist born in Samarinda, East Kalimantan. The verses of his poems are dominant, with an outpouring of emotions, thoughts, themes, and images of nature in Borneo. His creative process derived from the interaction of man and nature is in a collection of poems entitled "Dayak! Dayak! Where are You?" The poetry collection presents aesthetic and communicative written language to local wisdom and environmental issues in Kalimantan. This research study describes the violations of environmental and ethical principles in Korrie Layun Rampan's collection of poems. What are the forms of violation of environmental ethics? How is the impact felt when it comes to environmental ethics principles? Therefore, this study examines more deeply to reveal environmental and ethical principles violations in poetry.

## **2. Literature Review**

Ecocritics try to get attention from the public on environmental issues, especially from artists and academics. It is essential to pay attention to the environmental crisis concerning vision, values, culture, and imagination as the key to an environmental crisis that is as important as scientific research, technological knowledge, and legislative regulation (Buell et al., 2011). Jonathan Bate (1999: 8) explains that ecocriticism concerns environmental awareness. Garrard (2004: 4) mentions that ecocritics can help determine, explore, and even solve ecological problems in a broader sense.

Ecocriticism can be defined as the study of the interaction between literature and the natural world. Uniawati (2014: 248) defines ecocriticism as an environmentally sound critique. Ecocriticism adopts an earth-centered approach to literary studies, much like

feminist criticism examines language and literature from a gender-conscious viewpoint. Marxist criticism makes its reading of works aware of forms of production and economic class (Glottfelty & Fromm, 1996). Ecocriticism aims to arouse compassion in people for all living things. In order to achieve equality between humans and their environment, humans must act as the motivating factor for all sides of the victimized environment to care about it and make reforms as quickly as feasible (Bagula Jimmy, 2015). The literary ecocritic approach is one of the theories that is used as a point of view to understand literary works related to the interaction between humans and their environment. Ecocriticism also inspires a critical attitude toward modern environmental movements (Garrard, 2004, pp. 20). Its purpose reflects how people feel about and react to their surroundings. Literature can convey environmental concepts, such as the ethics of environmental wisdom and the exploitation of nature. This makes perfect sense, given that writing originates in a community and its surroundings (Endraswara, 2016).

## **2.1 Principles of Environmental Ethics**

In this study, the authors used Sonny Keraf's theory of environmental ethics. Environmental ethics adhere to several principles, the following are the principles of environmental ethics according to Keraf (2010, pp. 143).

### **A. Principle Respect for Nature**

According to Keraf (2010, p. 167), respect for nature is displayed through:

- 1) the capability to appreciate nature,
- 2) knowledge that nature is meaningful in and of itself,
- 3) the understanding that nature needs to be respected,
- 4) the understanding that nature is trustworthy;
- 5) respect for nature's right to exist, thrive, and evolve naturally.

From an ethical perspective, nature has the right to be respected, not only because of life. Man depends on nature, but mainly due to the ontological reality that Man is an integral part of nature. Humans are members of the ecological community. Even in the process of ecofeminism, this respectful attitude to nature is born of the contextual relation of man to nature in the ecological community (Keraf, 2010, pp. 167-168).

### **B. Principle of Responsibility**

Humans who live and live on this earth are responsible for preserving and destroying nature, not just imposed on individuals. This responsibility means reminding, prohibiting, and punishing anyone who intentionally damages and harms nature. Nature will never be angry and angry if it is not disturbed. It is a must for humans to remind anyone who seeks to interfere, even to the point of destroying nature (Keraf, 2010, pp. 169).

### **C. Principle of Cosmic Solidarity**

This sense of solidarity will give rise to a sense of ownership and human sensitivity to natural conditions and encourage humans to save the environment. Because nature and all life in nature have a value equivalent to human life, this principle of solidarity encourages humans to take attitudes that support the environment (nature) and oppose all forms of attitudes that damage nature (Keraf, 2010, pp. 171).

### **D. The "No Harm" Principle**

This principle is an act that does not harm or damage nature because humans have high morality and responsibility for the state of nature. Humans are not morally justified in committing acts that harm fellow humans, animals, plants, biodiversity, and all existing natural resources and do not cause the destruction of certain species (Keraf, 2010, pp. 151).

### **E. Principles of Justice**

This principle of justice aims to speak to equal access for all groups and members of society concerning determining natural resource management policies. So that attitude of mutual respect and respect is essential to achieve human justice in an ecological unity. Nature not only gives them a source of economic life but also determines the culture of their way of thinking and their way of being (Keraf, 2010, pp. 177).

### **F. Principles of Compassion and Concern for Nature**

The more he loves and cares about nature. More human beings develop into a person with solid identities because nature does animate, not only in the physical but also in the mental and spiritual sense (Keraf, 2010, pp. 175).

### **G. Principles of Living Simply and Harmony with Nature**

The principle of life is simple and in harmony with nature. Modern man's life pattern must have limits because humans who live in the modern era tend to use technology to obtain something regardless of the side effects humans cause to nature (Keraf, 2010, pp. 176).

H. Principle of democracy.

This principle is closely related to the nature of nature; Fill the universe has always been variegated. Diversity and plurality are the essence of nature, the essence of life itself. That is any reductionist and antidiversity tendencies and anti-plurality contrary to nature and anti-life. The principles of democracy here are very relevant in the field of environment, especially in Relation to Policy Making in the Environmental Sector, which determines whether a good is wrong, whether it is damaged or not, polluted or not. (Keraf, 2010, pp. 179).

I. Principles of Moral Integrity

This principle requires public officials to have good moral attitudes and behaviors and to secure public interests related to natural resources (Keraf, 2010, pp. 182).

### **3. Methodology**

This research uses a qualitative descriptive method with an ecocritic approach. The source of the research data is a collection of poems called *Dayak! Dayak! Where are You?* by Korrie Layun Rampan. The poetry book was published by Yrama Widya in Bandung in 2014. This research data focuses on the form and impact of environmental and ethical principles violations in poetry. Descriptions of violations of environmental ethics are found in dictions, lines, and stanzas of poems describing violations of the principles of environmental ethics. Research data collection techniques are carried out by reading and taking notes. This study uses several stages of data analysis, namely data reduction, data presentation, and conclusions.

### **4. Results and Discussion**

The results and discussion of this ecocritic research focused on finding the form and impact of environmental violations and ethical principles in a collection of poems entitled *Dayak! Dayak! Where are You?* by Korrie Layun Rampan, whose detailed description is as follows.

#### **4.1 Destruction of Animal Habitats**

The destroyed and looted forests by perpetrators negatively contribute to the environment in Kalimantan. Forest destruction spreads to the survival of other animals. Residents who still maintain and respect nature in traditional ways should also be affected by the destruction. The destruction of forests that result in the disruption of animal habitats is contained in an excerpt of a poem entitled *Pangkalan Bun* in stanza 3.

1) *Hornbill chokes on hatred  
On HPH that consumes wood  
No more safe egg-laying  
Cleared of all quality trees  
(Rampan, 2014, pp. 23)*

The hornbill in the poetry array "Male hornbill chokes on hatred" represents the many living things that have experienced extinction because the trees on which animals forage and live have been damaged and slowly depleted. The array is further reinforced by an array of poems, "No more safe egg-laying," which describes where laying eggs and breeding for hornbills living in trees has been lost. Animal habitats are slowly being exploited, as in the "Cleared of all quality trees" array, so the trees for animal habitation are reduced. The worst-case scenario is that the trees experience extinction, followed by a dwindling population of hornbills.

The violation of environmental ethics in the quote of the poem above occurs due to the interference of power and HPH (Forest Entrepreneur Rights). Tree felling should be equipped with an understanding and knowledge of quality trees that should be maintained and preserved to protect the habitat of other living things. Without a deep understanding of plants, it will aggravate natural conditions. Thus, the third stanza of *Pangkalan Bun*'s poem describes the absence of applying the principle of affection and concern for other living beings. In addition, the principles of responsibility and no harm are also violated in the poem excerpt. The loggers in the poem stanza describe the absence of a sense of responsibility to replant trees after excessive destruction.

The form of violation of environmental ethics is also found in the poem *Kuala Pembuang*. This poem uses natural diction to describe activities that destroy habitats and animal food sources. Maleo birds and geese represent animals that are slumped and removed from their natural habitat because their homes will be turned into plantations. In the second and third stanzas of the poem, the principle of justice has been violated because it was found illegally cutting down trees. The trees only become the fulfillment of human needs, while the animals and stars are forgotten, as in the poem quoted below.

- 2) Entrepreneurs slaughtered timber  
How much is the state loss?  
Animal habitat houses  
Jumped onto a sloping headland
- 3) *Where is the swan  
where is the maleo  
People dancing in the cold room  
Not Tired of relaxing  
(Rampan, 2014, pp. 48)*

#### 4.2 Illegal Hunting of Animals

The excerpt of the poem entitled *Kuala Pembuang*, "Who stole the orangutans in Tanjung Puting?" Shows a violation of environmental ethics committed by humans to other living creatures by hunting rare animals in Kalimantan. Orangutans are one of the most sought-after primates by poachers in Kalimantan. Illegal hunting is a form of violation that ignores the principles of no harm and justice. Living beings should not harm and harm one another. When a violation of environmental ethics occurs, the worst impact will be the extinction and imbalance of the ecosystem in Kalimantan, as in the following quote from the poem.

- 4) *Kuala Street  
The road the jin throws away the child  
Wasted baby  
Who stole the orangutans in Tanjung Puting?  
(Rampan, 2014, pp. 48)*

#### 4.3 Destruction and Dispossession of Natural Resources

The destruction and loss of Borneo's forests continue in a poem called *Danum Paroy*, found in stanzas 2nd, 3rd, and 4th. This poem explicitly reveals the problem of natural resources in Kalimantan. In the poetry arrays "Rattan does not rise in the forest" and "Damar is lost from the wilderness," there is the use of the diction "damar" and "rattan" as representations of Kalimantan's natural resources that cannot thrive again. Plants will lose fertility if they are damaged to the roots.

- 5) *What is the green wilderness looking for?  
What is forest cover searched for?  
Rattan does not rise in the forest  
Damar is missing from the wilds  
(Rampan, 2014, pp. 58)*

In the third stanza of *Danum Paroy's* poem, aquatic natural resources are polluted and degraded because they are caught by illegal means. The poetry array "No Belinda fish barley" shows the problems in the Kalimantan river that do not want to catch fish traditionally. So many people carry out fishing activities illegally and dangerously. Therefore, the principle of environmental ethics violated is to live in harmony with nature and the principle of no harm. Excessive use of Kalimantan's nature can result in exhaustion and energy scarcity. The need and desire for nature are not comparable to reforestation and cultivation. Ultimately, we will only feel the harmful effects of destructive actions that harm all living things. The use of the diction all vanishes also suggests that nature is taken arbitrarily without pause until it is exhausted, not remaining.

- 6) *Everything lost flows into the estuary  
All vanished  
Just a puffy breath  
Lost revelations*
- 7) *On the banks of the river  
Pontoon spectacle  
No Belinda fish barley  
The one caught by the heirloom hook  
(Rampan, 2014, pp. 58)*

Excessively taken natural resources have already entered the category of plunder and destruction, leading to violations of the principles of environmental ethics. The plunder and destruction of nature violate the principle of living simply and in harmony with

nature. In addition, it was found not to apply the principles of solidarity and moral integrity of fellow living beings. The violation occurred due to a loss of awareness of natural conditions and a lack of discipline from public officials regarding managing natural resources in Kalimantan. The impact that will be experienced by living things on earth is natural resources and scarce natural resources. The regeneration of nature will experience an imbalance in fulfilling the ever-endless needs of living beings.

#### **4.4 Environmental Pollution**

Violations of environmental ethics related to the principle of responsibility are found in a poem entitled *Intu Lingau*. This poem alludes to environmental pollution and destruction in the first and second array, "Regions see mines colonizing public facilities." The poetry array describes that mining and plantation activities pollute the environment in Kalimantan. Such activities demonstrate violations of environmental ethics on the principles of responsibility and no harm. In the excerpt of the poem below, it is found that the mining sector deals direct damage to nature. The poem excerpt illustrates that the government and business people are only silent without accountability for the air and water pollution condition in Kalimantan.

- 8) *Regions see mines colonizing  
Public facilities  
Why is the government silent without a voice  
Not seeing with the eyes of state law  
(Rampan, 2014, pp. 200)*

In the excerpt from a poem entitled *Suakong*, the problem of pollution and environmental destruction is found. Violations of environmental ethics are explained in detail using the mention of individuals or perpetrators of vandalism. First, violations of environmental ethics on the principle of responsibility and care are displayed on the array "The fire from the deliberate cigarette punting was thrown away burning the forest." Furthermore, the author mentions individuals or actors who carry out environmental pollution, namely HPH and HTI, as in the array quotes, "Has HPH wood collapse hit banyan?" and "Onderneming of oil palms and HTI damages animal habitats." The author describes the perpetrators as indifferent and unwilling to take responsibility for their actions. Logging activities do the damage to nature worse in Kalimantan. The actions of HPH and HTI that pollute the environment have damaged the order of life of animals living in the forests of Kalimantan.

- 9) *The forest was cleared of HPH.  
Has HPH wood collapse hit banyan?  
Their houses were all damaged by the hands of dollars.  
The fire from the deliberate cigarette punting was thrown away, burning the forest.  
Onderneming of oil palms and HTI damages animal habitats.  
(Rampan, 2014, pp. 126)*

The above excerpt of the poem shows that there is environmental destruction and pollution carried out by "HPH" and "HTI" individuals. Such environmental ethics violation activities ignore the principles of compassion and no harm. Perpetrators of destruction carry out logging and burning of forests that they are supposed to guard and protect so that animal habitats remain safe in Kalimantan. In addition, the diction of "the hands of dollars" illustrates the greed of completely changing trees for personal gain. The greedy attitude of mastering nature violates the principle of simple and harmonious living because it utilizes nature unkindly to satisfy excessive needs and desires. Therefore, the pattern of life of modern humans must be limited. Simple principles and harmony with nature emphasize values, qualities, and a good way of life, not wealth, means, and material standards (Kerap, 2014, pp. 175).

HPH and HTI cut down quality trees. Air and water are polluted with harmful toxins due to the activities of mining and plantation massifs. Plants and animals are experiencing a downturn that is difficult to cure. The form of environmental damage is illustrated in an excerpt from a poem entitled *Dayak! Dayak! Dayak! Where are you? Below*.

- 10) *Where else is the piggy bank foraging? Where else did the deer steal cucumbers? Pangolins open themselves, looking for ants. And deer? What to eat after spreading the palm evenly? Menjangan has no huma. Furthermore, onderneming is rampant throughout the area. Where else is the place of a large animal like a rhinoceros? Tapir and bull? Tiger. Clouded leopard? Where is their home? The forest is gone! Does the land live in the sun-stricken desert? Where else to put yourself to sleep? Cliffs that collapsed meranti?  
(Rampan, 2014, pp. 126)*

Based on the excerpt from the poem above, the condition of animal habitat destruction is a problem that is increasingly widespread and worsening. The "where" diction is crucial because it focuses on the search for sustainable and beautiful nature that is slowly depleted. In the poem excerpt, the principle of justice is violated when treating animals in the forest. Even the fish in the river also experienced the same conditions of injustice. Their habitat is unilaterally and freely destroyed without regard to the rights of fellow living beings.

Furthermore, the excerpt of the poem below describes many fish that have difficulty surviving because the river is polluted. The fragment of the array "The river is already polluted" displays the conditions where the fish's life is no longer safe. Some forests are destroyed and polluted by people found in the fragment of the array "The forest becomes a deadly place for the animals," showing insecurity for animals living on land.

*11) Then the river? Where do the fish live? The river is already polluted. Where else do crocodiles hide? Baung fish and belida breeding offspring? Who spawns saplings and toman fish? Increasing the number of kesung and cork? Is there no safe place for fish to grow their numbers in rivers, lakes, and oceans? Telaga and sopatn in the middle of the forest are no longer safe. The forest became a deadly place for the animals. The damaged living environment kills its keepers' habitats!*

*(Rampan, 2014, pp. 126)*

#### **4.5 Looting and Abandonment of the Rules of Nature**

Furthermore, a violation of the principle of respect for nature and the principle of solidarity is found in a poem entitled *Dilang Puti*. Individuals who carry out land clearing ignore the appeals of residents who coexist with the natural environment in Kalimantan. This poem presents rules and prohibitions that must be followed to avoid the ravages of nature, such as in the fragment of the array "Be careful when climbing the lou stairs." However, migrants and lumberjacks still do not care about "Rattan is worthless and wood runs out in HPH." They continue to overspend on trees, resulting in unstable climate change. Climate change poses a danger to nearby locals because they believe in natural laws that will react if they are tampered with and taken freely.

*12) Rattan is worthless, and wood runs out in HPH. The river produces no barley and lempam. Fish and monitor the loss of tering. The forest is losing branches. Trees lose branches. Birds lose wings. Rubber loses sap. Jelutung fell unchallenged. The soil loses humus. Everything is lumus!*

*13) Be careful when climbing the lou stairs. The stairs can be turned upside down. You can fall to the bottom of the court. Planting bamboo should be in the river hicks. Do not plant deer in the bridal chamber. Keep the shards and recliners away. Keep children away from tamaj damak sumpitan*

*(Rampan, 2014, pp. 82)*

The form of violation of environmental ethics contained in Korrie Layun Rampan's poetry collection book entitled *Dayak! Dayak! Where are You?* is looting, poaching, forest destruction, pollution, and neglect of natural rules in the Kalimantan region. Based on this violation, the impacts caused are the extinction of animal habitats, the reduction of natural resources, and the existence of extreme climate change that triggers natural disasters. Furthermore, through the findings of the form and impact that have been described, there are principles of environmental ethics that are ignored and violated in Korrie's poetry collection book. Violations of the principles of environmental ethics include respect for nature, responsibility, cosmic solidarity, compassion/concern for nature, moral integrity, no harm, and justice, as well as the principle of living simply and in harmony with nature.

#### **5. Conclusion**

This study examines the forms of violations of environmental and ethical principles in a collection of poems entitled *Dayak! Dayak! Where are you?* by Korrie Layun Rampan. In addition, it also aims to find the impact that occurs when environmental ethics are not carried out correctly using literary ecocritic studies. Based on these objectives, the study results show environmental violations, including looting, poaching, forest destruction, pollution, and neglect of natural rules. The impacts that emerge from this collection of poems are habitat extinctions, the exhaustion of natural resources, and extreme climate change that triggers natural disasters.

In the findings regarding environmental violations, there is a discrepancy with the principle of respect for nature which should value the existence and usefulness of nature well. Then, it violates the principle of responsibility in utilizing natural resources. No solution or impact analysis occurs related to massive environmental pollution. In addition, there is a disregard for the principle of solidarity that should be applicable to foster an attitude of one sense of preserving nature. Some ignore the principle of affection

and care for nature by not considering the survival of animal habitats in the forest. Furthermore, the principle of justice is not cared about, so humans exploit and corrupt nature freely.

This research focuses only on violating the principles of environmental ethics with a literary ecocritic approach. Many other aspects of Sonny Keraf's theory of environmental ethics principles with a literary ecocritic approach need to be studied in depth in further research. This research will likely contribute to understanding language and literature studies and invite readers further to cultivate a conscious and caring attitude towards the environment.

**Funding:** This research received no external funding.

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

**Publisher's Note:** All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

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