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## ECOCRITICS: FOLK SONGS OF REVITALIZATION BASED ECOCRITICS IN ORDER NATION BUILDING

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### ABSTRACT

Ecocritics appears the first term by William Rueckert (1978) in the essay titled Literature and Ecology: An Experiment in Ecocriticism. In the writings of William Rueckert revealed that there is a reciprocal relationship between literature and the environment. There is plenty literary authors expressed related to the environment, especially the attitudes of people towards the immediate surroundings. Because the relationship between author, text, and "world" or environment to show how the author's world concern, especially community or neighborhood and community. Literary works that "challenge the" relationship between the text and the environment, human attitude to the environment is not limited to long flowing literary naturalism and the like but literature's "modern" was not the expiry of the themes within the "local genus"

**Keywords:** ecocritics, local genus

### INTRODUCTION

Ecocritics critical theory in the literature is the cutting-edge approach to literature. Literature ecocritics are adjacent to folklore, if not arguably oral literature. Observing such ecocritics target, approach ecocritics has long been known and used for analyzing literature, particularly oral literature (Bascom in Dundes 1965; Propp, 1997). Finnegan (1992), for example, revealed that oral literary texts can be analyzed with popular approaches, including approaches post-structural, feminism, deconstruction, and critical theory. Ecocritics is the study of the relationship between literature and the physical environment (Glotfelty, 1996). Garrard (2004) states that ecocritics can help define, explore, and even resolve ecological problems. Multi-disciplinary study of this kind is based on the consideration that the study of oral tradition (oral literature) is by linguists and literature tends to ignore the social aspects (context). In contrast, studies conducted by oral tradition anthropologists and the public is more inclined to neglect aspects of language and literature Danandjaya (2002).

With regard to the criteria ecocritics, Lawrence Buell (1995) remind that ecocritics criteria tend to look too broad because it combines the any of the many works of literature where the 'natural' that describes everything, or the criteria is too narrow because it is not all-inclusive, except for work the most obvious ecological oriented. Wisdom is an awareness of the environment to be a part of nature so as to create a unified harmony (Amrih, 2008:33). Environmental wisdom contains moral principles such as respect for nature (respect for nature), responsible attitude toward nature (responsibility for nature), concern for nature (caring for nature), the principle of love for nature, the principle of not harming nature, and principles of living simply and in harmony with nature (Keraf, 2010:167-176).

Environmental wisdom is closely related to environmental issues. Keraf (2010:1) revealed that environmental problems are moral problems, problems of human behavior, so the rescue efforts or preservation of an environment-for example, always directly related to human behavior. Understanding the ethical behavior of society towards nature, which is an expression of their knowledge of nature, can play an important role in environmental conservation (Purwanto, 2009:215). Usually, the knowledge learned over the years that originate and sourced from belief systems and handed down orally. Belief system as an element of the local institutional system became one of the main factors determining the success of the local population in maintaining the sustainability of natural resources (Baso, 2009:263). In this sense, it can be said that the belief system functions as well as forming a foundation or reference environmental wisdom. In traditional societies belief system embodied in trust attitudes towards nature and human existence; the existence of spirits and supernatural powers; existence of the soul; and the supernatural power of the flora, fauna, sites, and heirlooms. The wisdom within the view of Java in this study related to the sustainability of the environment, the natural harmony, unity with nature, the wisdom of nature and, love of nature.

## DISCUSSION

Environmental sustainability is the adequacy of natural *kodrati* cannot be tampered with, broken, especially marred by humans. Instead, the man claimed to care for and protect the sustainability of continuously (Kayam, 1987:103). In Javanese culture, environmental sustainability is characterized by the certainty of nature (*tetep, pepesthen, dan pinasthi*), the regularity of nature (*kabeh WIS WIS bares amargo ono sing ngatur*), and the constancy of nature (*ajeg, lumintu*) (compare Saryono, 1997). Amrih (2008) also revealed that the nature of environmentally sustainable human claim that Java-savvy, acting in accordance with the law of God. Implementation is that all behavior, attitudes, and human consciousness Java should be based on a desire to see and act according to the laws of nature and underlying groove desire to see God's revelation.

In Javanese culture, the harmony of nature is seen in the concept of balance, adjustable. Harmony of nature has preserved. Every human being is prohibited Java disrupt, damage, let alone destroy it. In this context, all speech, action, action, and human action can not destruct the Java consistency. Speech, action, action, and behavior of Java cannot be arbitrary, reckless, and the bush itself, but should resumable, harmonious, and elegant (*edi peni*) (compare Saryono, 2007).

The togetherness of human nature with respect to Java with *kekomunalan, keterpaduan, keseiringan, kebarengan* everything (natural and human). The togetherness is considered very important and high appreciated in Javanese culture. Java expressions that are popular among the Java community is also much that stresses the importance of togetherness in life, for example, *urip sing guyup*. The Javanese believe that all elements of nature and human beings are essentially one big family. It appears, for example, the concept of views *sedulur pancer* to mention the five elements in man (Saryono, 2007). Further, Saryono revealed that the

Java-related human wisdom, charity, prudence, skill, *kecendekiaan*, and its human intelligence Java in life and his life. Pitoyo (2008) presented that the ability of Java in the capture, understand, comprehend, and feel the world is a sign of wisdom. Presage environmental managements wisdom manifest in behavior, attitudes, and human consciousness Java sensitive in view of these changes follow a certain cycle. To achieve the degree of 'understanding' (*pangerten*), each person must find the Java executable knowledge and undergo major (*ngangsu kawruh, ngelmu, laku utama*).

Understanding the more robust when supported by the *kelapangdadaan* (*ikhlas, lega, rila, legawa, patient*). In addition, the Javanese always avoid things that are reprehensible, unethical, indecent and the like, such as Java man not to have *isin* 'shame', *ora duwe isin* 'not polite' and so on. This wisdom is reflected in the everyday interactions that the majority of Javanese more be 'defeatist' (*mengalah*) preference for Java *ngalah* one of which is the 'good will concede to him, people who like to have succumbed then, the day will be honored at' *wong ngalah luhur wekasane*. This attitude is in harmony closely with sincere, willing, and looking to become a man of Java benchmarks (check *Pengakuan Pariyem*).

In Javanese culture, the superordinate *kekasihsayangan* manifested in the concept of compassion. Value *kekasihsayangan* Java man manifested in love and the value of human *kemelindungan* Java. Value of human love Java articulated in the concept of love, *tresna*, happy. Furthermore, the value of love is sustained by *kemelindungan* value. Java man *kemelindungan* value associated with the willingness and ability to maintain Java man, caring, nurturing, and even save nature. In Javanese culture, the essence is manifested in the concept *kemelindungan* once *ayom, among, and asuh* (Saryono, 2007).

Intimacy, togetherness, mutual help, work together, and help each other in all things is a habit that the Java community has been done for generations. It is most noticeable when the community of Java (Java families) to build a house. Surrounding neighbors willfully without

any reward. This assistance is usually called me "help a neighbor who was building a house". Mutual cooperation and help this has been going on for generations without any known exactly when the start and this is true up to this time, especially in the countryside. Other activities that once seemed harmony's value is when there is one resident died of Java. And behold, they will gather to express condolences I'm sorry. They will gather, which in terms of Java known as *layat*, until the time of burial. Harmony and togetherness in all aspects of life it feels very thick and attached to the Javanese.

Selanjutnya, mari kita perhatikan lagu Gugur Gunung berikut ini.

Next, let us consider the following Gugur Gunung song.

### GUGUR GUNUNG

<i>Ayo (Ayo)</i>	Ayo
<i>Konco (Konco)</i>	Teman
<i>Ngayahi karyaning projo</i>	Mengerjakan tugas negara
<i>Kene (kene)</i>	Kemari
<i>Kene (kene)</i>	Kemari
<i>Gugur gunung tandang gawe</i>	Gugur gunung bekerja
<i>Sayuk sayuk rukun</i>	Nampak keliahatan rukun
<i>Bebarengan ro kancane</i>	Bersama dengan teman
<i>Rilo lan legowo</i>	Rela dan ikhlas
<i>Kanggo mulyaning nagoro</i>	Demi kemuliaan negara
<i>Siji (loro)</i>	Satu (dua)
<i>Telu (papat)</i>	Tiga (empat)
<i>Maju papat papat</i>	Maju berempat
<i>Diulang ulungake</i>	
<i>Amrih enggal rampunge</i>	
<i>Holobis kuntul baris</i>	
<i>Holobis kuntul baris</i>	
<i>Holobis kuntul baris</i>	
<i>Holobis kuntul baris</i>	

	Diberikan berurutan Agar cepat selesai Holobis kuntul baris Holobis kuntul baris Holobis kuntul baris Holobis kuntul baris
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*Ayo (Ayo)*  
*Konco (Konco)*  
*Ngayahi karyaning projo*

The verse above is the first byte that contains a call to all friends who have to perform the activity or work tasks. Request togetherness is done so that all can feel how nice and pleasant to work together. There is no desire, will, and purpose to work individually. All countries will feel lighter task if done together. It is not wrong for saying or proverb same “ringan sama dijinjing, berat sama dipikul”. Thus, there is no task or job done alone.

*Kene (kene)*  
*Kene (kene)*  
*Gugur gunung tandang gawe*

The second verse is a call to close the job or task state with the term *Gugur gunung tandang gawe*. Gugur Gunung can be identified with the "digging a mountain" but less suitable because its meaning must be associated with the next phrase, *tandang gae* "work" so that the array has the same meaning work.

*Sayuk sayuk rukun*  
*Bebarengan ro kancane*  
*Rilo lan legowo*  
*Kanggo mulyaning nagoro*

The third verse above proves that by working together would seem harmony fostered over the years. Harmony can be seen with the naked eye because they *bebarengan ro Kancane* "together with another friend". The togetherness emanated from the way their work is not waiting or expecting anything in return, so they work with *Rilo lan legowo* "willing and sincere" in carrying out the state, both in terms of regional countries, villages, and hamlets. All done outright solely for the glory of the country, safe and prosperous. If the country is safe and prosperous, the people, too, who will enjoy it.

*Siji (loro)*  
*Telu (papat)*  
*Maju papat papat*  
*Diulang ulungake*  
*Amrih enggal rampunge*

The fourth stanza is evidenced by the picture below that shows how tenets, *bebarengan*, all the hard work, and no ruling. Goodman and woman working together in accordance with the duties and obligations of each.



## CONCLUSION

Based on the above it can be concluded that (1) all state jobs or tasks would be lighter if it is done with mutual cooperation, good cooperation, (2) the Java community accustomed to working in mutual cooperation and all of it is done sincerely without expecting reward or wages, and (3) all jobs and tasks performed and sincere mutual aid is only for the sake of harmony and accelerate the completion of the task.

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