

Ecological Education Through Folklore Hikayat Pak and Mak Siti From South Sumatra

Enny Hidajati¹, Kurnia Saputri²

¹Universitas Bina Darma, Palembang, South Sumatra, Indonesia, ²Universitas Muhammadiyah Palembang, South Sumatra, Indonesia

Corresponding author e-mail: ennyhidajati@gmail.com

Abstract: The purpose of this study is to examine how the ecological elements in the folklore Hikayat Pak and Mak Siti and what meaning can students learn from this folk tale. The method used in this research is descriptive qualitative with analytical method through objective approach. While the approach used is an interdisciplinary approach because it analyzes the contents of the story by using other theories such as ecocritical and folklore theories. The results obtained in this folklore contain four things related to eco-criticism, namely elements of wilderness, places to live, animals, and the earth. Meanwhile, ecological messages that can be conveyed to students are: (a) maintaining forest sustainability as part of an ecosystem which is important for life. (b) protecting animals and looking after animals that are almost extinct, such as tigers. (c) caring for God's fellow creatures, such as plants, animals, water, air and others. (d) maintaining cleanliness, order, and the beauty of the environment for the sake of mutual comfort. Meanwhile, from the message of this story, it can be concluded that students have several attitudes, namely (a) being consistent in the truth, honest, trustworthy, and can be trusted by others, (b) may not be detrimental to others for personal gain, (c) even though children have more control over technology, parents must still accompany their children, (d) students must prepare themselves with various knowledge and skills to become leaders in the future, (e) must not be arrogant and must continue to want to learn from the surrounding environment, (f) Religious leaders must be sincere and willing to guide their people towards goodness.

Keywords: Ecological Education, Folklore, South Sumatra

A. Introduction

Environmental problem is one of the world's problems today. One of the major issues of concern to citizens of the world. This issue is a common threat to countries in the world. Serious talk related to climate change, global warming, forest destruction, and the ozone layer is depleting. Various studies state that the cause of the damage was due to human actions. Humans have the basic nature of being a biological imperialist. Humans need food and drink to reproduce. They do not care

about limited natural resources. Humans think they can control nature without being limited (Mnih et al., 2015).

Therefore, prevention must be carried out by all parties, including the world of education. Students need to be given an understanding of the importance of protecting the ecology for the future together. For this reason, environmental education is urgent and important to teach students. Environmental education is education that teaches students the wisdom of nature and the environment. Creativity, strategies and learning methods must always be developed. This development is based on the developmental needs of students as well as the natural and environmental conditions where students are (Mustapa et al., 2015).

The environmental education is learning to help students understand environmental concepts correctly (Vasconcelos, 2012). The ultimate goal of this learning is to increase responsibility and protect the environment. Unfortunately, the environment in which humans live so far has only been used as an object of exploitation by humans to fulfill their needs. Damage to nature and the environment is caused more by human greed which always thinks of economic value rather than the impact. In the concept of education, educating is different from teaching. In teaching there is a process of transfer to make people smart. But in educating there is a process of making students to be good. Educating is a long and systematic process that must be taken to make a person an educated human being. Educating contains a larger and substantive meaning and purpose. Educating as an effort to change the behavior and moral attitudes of students in a better direction. Therefore, through ecological education, students are expected to have an awareness of the importance of saving the environment (Boca & Saraçlı, 2019).

Environmental education is a concern of the Indonesian government. This was marked by the signing of a Memorandum of Understanding (MOU) between the Ministry of National Education and the Ministry of Environment (KLH) in 1996 and revised in June 2005. With this agreement, environmental education can become a content of education for students from the age of education formal (Kodama, 2017). One source of learning for ecological education comes from literature. Literature essentially voices many positive values for life. Literature is considered as part of civilization. The values contained in literature are universal (Siddiqui, 2012).

Green literature or ecocriticism appears as a form of concern for the environment. Green literature provides ideas about the role and power of literature. The role is to provide criticism and understanding to readers regarding environmental issues. Literature is expected to foster a more humane, sensitive, and highly cultured soul character. Literary eco-criticism is a critical theory in the latest literary approach.

Literary eco-criticism is a multidisciplinary study as a combination of ecology and literature. This study requires the presence, togetherness, and integration of various theories that are relevant to literary and environmental issues. The theories needed are critical theory, literary criticism, cultural theory, and environmental (ecological) ethical theory (Payne, 2019).

The literary work under study is the folk tale Hikayat Pak and Wak Siti. This folklore developed in the area of South Sumatra. This folklore tells, about Siti Fatimah. This girl is beautiful, smart, diligent. She is the daughter of a king who is looking for a husband. Siti Fatimah held a contest to finish the Al Quran in one breath. As it turned out, the winner was a tiger. However, this tiger is actually a human who can change shape. Initially, Siti Fatimah's parents were very worried. They are trying to find their daughter. After traveling a long way, they reunited with the princess. The princess said that she had lived happily with her husband. Siti Fatimah's parents were happy to see their son and daughter-in-law. In fact, parents ask their son-in-law many things about the meaning of the dreams they experience. The son-in-law is a smart and wise man. This research aims to examine how the ecological elements in the folk tale Hikayat Pak dan Mak Siti? Then, what meaning can students learn from this folk tale?

B. Methods

This type of study is descriptive qualitative with analytical methods through an objective approach. This method is considered appropriate because it takes an approach that focuses on the literary work itself. Literary work is considered as an autonomous structure. While the approach used is an interdisciplinary approach because it analyzes the contents of the story by using other theories such as ecocritical and folklore theories. This ecocritical theory is used to explore ecological problems related to past and present situations. In addition, to analyze the cultural values in folklore, folklore theory is used (Bendix & Hasan-Rokem, 2012).

Folklore contains cultural values that can be used as a source of education. The cultural values contained in the folklore genre are messages as a source of knowledge or education for future generations. In essence, folklore genres are a form of cultural expression containing values that can be emulated and internalized by future generations. The value system is a central position of the cultural structure of a society. The value system is a basic phenomenon and problem of human life (Martynyshyn et al., 2020). Folklore has four functions, namely (1) as a projection system, namely as a means of reflecting the wishful thinking of a collective, (2) as a means of validating cultural institutions and institutions, (3) as an educational tool, and (4) as a coercive and supervisory tool so that the community's norms will always be obeyed by its collective members. This research uses literature study. The

data source comes from primary data, namely the folklore Hikayat Pak and Mak Siti. This folklore is contained in the book Collection of South Sumatra Folklore published by the Language Center of South Sumatra Province in 2009. Secondary data was obtained from books, articles and several previous studies. Several steps were taken in this study, namely: (1). Prepare the object of study in the form of primary and secondary data. (2) Carefully analyze the object of research study, namely the folklore Hikayat Pak and Mak Siiti. (3) Reporting research results.

C. Results and Discussion

(Hou et al., 2022) states that eco-criticism is related to images and images of a relationship between humans and all areas of the environment. Ecocritic also examines and explores concepts related to the environment, such as: pollution, wilderness, disasters, shelter, animals, and the earth. Based on this theory, several things that can be found in the folklore research Hikayat Pak and Mak Siti are as follows.

1. Wilderness

(a) On the edge of a dense forest there is a very beautiful and prosperous country. The king who rules is very fair and wise, so that the people live in peace and happiness.

This quote describes a country located on the edge of a dense forest. The country is very comfortable to live in because the air is clean and far from pollution. The forest adjoins a beautiful and prosperous land.

(b) The next day the king's hulubalang immediately searched the forest. They go into the forest and out of the forest, up the hill and down the hill. For a week they traced the Tiger's tracks. However, their efforts were in vain. Finally, they decided to go home.

The word "a week" describes the number of days it takes the hulubalang to enter the forest. From this "a week" it can be described how the situation of the forest is. Of course, the wilderness was still dense and wild so it took a long time to explore.

2. Dwelling

(a) They were invited to the house of a resident. They were served food and drink. They are welcome to bathe, pray, and rest for a while. Then they were escorted by the host in a horse-drawn cart. They rode swiftly through the straight, neat, and even streets. Before they knew it they arrived in front of a very large and splendid palace.

This quote describes a rural atmosphere. The people's house is simple but very warm to welcome guests. In contrast to the king's residence in the form of a large and luxurious palace.

(b) Behind the curtains of her bedroom door, Princess Siti Fatimah observed the movements of guests entering her palace grounds.

This quote describes the atmosphere of a room that is complemented by curtains. In addition, the palace buildings are surrounded by a large yard.

3. Animals

(a) People are not sure of the princess's conditions. Suddenly there was a very loud roar. They recognized that voice. In unison they shouted, "Tigers! Tigers! Tigers ...!". They ran to save themselves. Some ran up the tree, some hid behind where the king was sitting. Everyone is scared. Without anyone suspecting, suddenly Princess Siti Fatimah came forward to face the Tiger. Princess Siti Fatimah faced the Tigers calmly, "O creatures of Allah, tell me the purpose of your arrival!"

This quote describes the tiger as a fearsome beast. But for the princess, this animal was actually welcomed kindly and gently. The princess faces the tiger as a fellow creature of God on earth and not an enemy that must be killed.

(b) Third, in the forest we also heard a dog barking. The dog is in pain. We felt pity and then looked for him. We found the source of the sound. We were very surprised because the sound came from the stomach of a pregnant dog. Apparently, it was the sound of a puppy still in its mother's belly. We immediately helped get the puppy out of its mother's belly.

This quote describes the love for animals. This situation describes a dog that needs help.

(c) At that time, we almost gave up. The Empress saw a white stork looking for fish in the middle of the sea. How is it possible that cranes can find fish in the middle of the sea? Aren't cranes only looking for fish where the water isn't deep? We then imitated what the stork did. Cranes became a resource for learning.

This quote illustrates that humans can learn from animal life. Many animal behaviors are a source of good inspiration for humans.

4. Earth

On the way, they find a trail according to a clue in his wife's dream. The clue comes from a corn tree that grows at every crossroads. So, they can follow the direction exactly.

One day, they arrived in a prosperous country. This country is very beautiful, the rice fields with yellow rice are ready to be harvested. The fields spread wide like a tapestry. Mountains with green jungle. Really, the sight is refreshing to the eye. Fat cattle roam free. This

indicates a safe country situation. The river water flows quietly. All of that adds to the perfection of God's creation.

This quote describes the atmosphere of a very beautiful country. Various plants thrive. Corn trees, rice fields, yellow rice, jungles, mountains, livestock, river water, are pictures of the beauty of the earth.

Of the four things above, namely wilderness, shelter, animals, and the earth, the concept of ecocriticism is well explained. The saga of Pak and Mak Siti describes a harmonious situation between humans, animals and the natural surroundings. Life goes on safely, comfortably, and prosperously. Ecological messages that can be conveyed to students are: a) maintaining forest sustainability as part of an ecosystem that is important for life; b) protecting animals and looking after animals that are almost extinct, such as tigers; c) caring for God's fellow creatures, such as plants, animals, water, air and others; d) maintaining cleanliness, order and beauty of the environment for the sake of mutual comfort.

In addition, there are messages written in the dialogue between the King and his son-in-law. This dialogue is an important mandate for students. The advice and message are packed with a very beautiful parable. Students are invited to reflect on the illustrations given in this story. Here is the message found in the folk tale Hikayat Pak dan Mak Siti.

Be consistent in the truth, honest, trustworthy, and can be trusted by others

The king found a pair of wells in the middle of the forest. When the King wanted to fetch water, it turned out that the water was moving from one well to another in turn. So, the king could not take the water from the well. According to his son-in-law, someday, there will be people who can't be trusted. His words would be capricious and completely unbelievable. In those days, property will justify the wrong and blame the right.

From this story, it becomes an advice for students to be consistent in behaving. Supposedly, what is true is still considered right and what is wrong is still considered wrong. Students must maintain honesty, trustworthiness, and can be trusted by others.

Must not harm others for personal gain

The king found a pomegranate tree that was very dense with fruit. The king intends to take it. When going to pick one of the fruits, the King was very surprised. The pomegranate can talk. The pomegranates offered to be picked. The pomegranates claim to be the sweetest fruit. The son-in-law conveys the interpretation that there will come a time when people will fight for power. They do everything they can for their desire without caring about other people.

This story gives a message that students should not ignore the interests of others for the sake of personal ambition. Students should not harm other people to fulfill their own interests. Students must still care about other people around them.

Even though children are more technologically savvy, parents must still accompany their children

The king heard a dog barking. The dog seems to be in pain. Then, the king found the source of the sound. The king was very surprised because the sound came from the stomach of a pregnant dog. Apparently what was howling was a puppy still in its mother's stomach. Then, the King tried to get the puppy out.

The son-in-law explained that there would come a time of rapid scientific progress. Children will beat the finesse and skill of their parents. Therefore, it is the duty of parents to equip their offspring with beneficial knowledge, both worldly and hereafter knowledge. Thus, our descendants will be safe and happy in this world and the hereafter.

This fragment of the story is evident today. Science and technology develop rapidly. Children are more tech savvy. However, the task of parents is still important. Parents must always accompany and supervise their children so that they are safe in this world and in the hereafter. Students must still respect and respect their parents.

Students must prepare themselves with various knowledge and skills to become leaders in the future

The king watched on a barren mountain. The mountain stones went down, while the pebbles went up. The son-in-law explained the meaning, that is, in the future new leaders would appear. Old leaders will be replaced by young people who have good abilities and skills.

This fragment of the story implies a message for youth to prepare themselves. Students as future leaders must equip themselves with various knowledge and skills. With that provision, they will one day replace the position of an old leader. The regeneration process will go well.

You should not be arrogant and you must continue to be willing to learn from the environment around you

The king saw a vast sea. The king thought how to cross the ocean. When we almost gave up, the empress saw a white stork fishing in the middle of the sea. How is it possible that cranes can find fish in the middle of the sea? Aren't cranes only looking for fish where the water isn't deep? The king then imitated what the crane did. By reading "Bismillah..." The king stepped into the sea. It turns out that the water is not deep. The king continued his journey safely. The son-in-law explained that there would come a time when people would start to be arrogant. In fact, their knowledge is still very little.

This story teaches a lesson so that students should not be arrogant. Students must study hard and seek knowledge. Knowledge is obtained from all around us. Students must be eager to learn from anywhere.

The religious leaders should be sincere and sincere in guiding their people towards goodness

The king saw a group of fine golden chickens. The chickens were in a very disgusting place. The chickens play in human and animal feces. The son-in-law sadly explained that later there would be a group of scholars who would seek a living from their people. They preach not based on the needs of their people, but they will choose a place that can pay them handsomely.

The last story of the king's journey gives a deep meaning. The meaning is that people do not sell religion. Religious leaders must sincerely guide their followers to goodness. Religious leaders must always improve their good intentions.

The whole series of meanings contained in this folklore is very good. This is in accordance with the four functions of folklore, namely: as a projection system, namely as a means of reflecting the wishful thinking of a collective; as a means of validating cultural institutions and institutions; as a child education tool; and as a means of coercion and control so that the norms of society are always obeyed by its collective members.

D. Conclusion

Ecology education for students can be done through literary studies. The folklore of Hikayat Pak and Mak Siti from South Sumatra contains ecological educational content. Students are taught to pay attention to, protect all elements of the natural environment through the study of this folklore. This folklore contains four things related to eco-criticism, namely elements of wilderness, shelter, animals and earth. Meanwhile, ecological messages that can be conveyed to students are: 1) maintaining Forest Conservation as part of an ecosystem that is important for life; 2) protecting animals and protecting endangered animals, such as tigers; 3) caring for God's fellow creatures, such as plants, animals, water, air and others; 4) maintaining cleanliness, order and beauty of the environment for the sake of mutual comfort.

While the mandate of this folklore is for students to have several attitudes, namely 1) consistent with the truth, honest, trustworthy, and can be trusted by others; 2) must not harm others for personal gain; 3) even though children are more technologically savvy, parents must still accompany their children; 4) students must prepare themselves with various knowledge and skills to become leaders in the future; 5) you should not be arrogant and you must continue to be willing to learn from the

environment around you; 6) religious leaders must be sincere and willing to guide their followers towards goodness.

The various meanings and messages of kindness in the folklore Hikayat Pak and Mak Siti will be of use to students. Conclusion should be written in very clear words. It should explain how the objectives of the study are accomplished. It should be only one paragraph

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