

LITERARY AND ECOLOGICAL CONSCIOUSNESS: AN ECO-CRITICISM PERSPECTIVE

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Abstract:

Environmental issues inspired this research. Only ecological consciousness can minimize environmental damage. This study aims to show that studying literary work is one way that can be taken to overcome environmental problems. The research method is Ricoeur's Hermeneutics method which addresses the interpretation of the signs or symbols contained in the literary text. This research reveals that literary texts contain contents of ecological consciousness, namely literary texts have a spirit to direct humans to become humans who have ecological consciousness. Building ecological consciousness is targeting the wider community. Schools and higher education have an important role in building ecological consciousness.

Index Terms: Literary Text, Ecological Consciousness, Environmental Issues

1. INTRODUCTION

Cogito ergo sum, I think then I exist. This Rene Descartes's idea marks a paradigmatic change in determining human relations with things outside of himself, including nature. This idea has an extraordinary impact on the emergence of a spirit of optimism in humans to be able to conquer nature. Humans with their ratios strive to be able to change nature according to their needs. Nature and all things that are outside of humans are then placed as a means to fulfill human needs. This is the forerunner of the idea of anthropocentrism. According to Ferrante and Sartori, (2016, p.176) anthropocentrism is based on the belief that humans are the rulers and determinants of reality who will determine what becomes and happens to them. Therefore, everything that is outside the human being will be treated as an object that functions to fulfill human needs. In this context, humans are placed as the center of the universe which will be a measure of value so that everything will be considered valuable if it is able to provide benefits to humans. That is, nature in itself is seen as having no value. Anthropocentrism has poisoned

humans in various parts of the world. According to Mahaswa and Widhianto, (2020, p.4) this mentality, in addition to contributing greatly to the progress of human civilization, also brings its dark side. The dark side that is meant is that this mentality is also the main cause of the ecological crisis we are experiencing today. This is because this mentality contains an anthropocentrism creating a very strong human domination over other creations. The concept of anthropocentrism sees that humans are the highest creatures on this earth. So that what must be considered is human life, while other creations become secondary and must "serve" human interests. Then everything will be valued if it is useful for human interests. So that there was a merciless exploitation of the earth and its contents.

The world is facing an environmental crisis. The big problems that must be faced related to these environmental problems start from garbage, flooding, river pollution, damage to marine ecosystems, global warming, air pollution, difficulty of clean water, forest damage, abrasion, to soil pollution. Human needs that continue to increase encourage the exploitation of resources on a large scale. This activity resulted in an ecological crisis. According to Moore, (2011, p.112) there are two factors that cause the ecological crisis, namely natural factors and human factors. Natural factors, for example: volcanic eruptions, floods, landslides, earthquakes, tsunamis, water shortages, global warming, hurricanes/hurricanes, and tropical storms. Human factors, for example: environmental pollution, excessive tree cutting, forest fires, industrial waste, inappropriate modern agriculture, and rapid development in the wrong way.

Reality tells us that our earth is not doing well. Humanitarian devastation and catastrophe are everywhere. According to Beaumont, (2001, 317) the environment is getting more and more damaged day by day, humanitarian disasters are happening everywhere, more and more species of living things are becoming extinct (Loss of species), depletion of energy resources, land degradation and climatic change in everywhere.

Humans must protect the environment. The environment that has been damaged will result in several bad impacts for humans. According to Huang, et al., (2010, p.232) the campaigns are that to reduce the Impact of Environmental Damage must start early. The attitude of protecting and caring for the environment is instilled starting from children as the nation's generation. Caring for the Environment is a way that can be done to cope the environmental damage. Meanwhile, morally, humans should have sensitivity to the environment and environmental ethics. Researchers think that caring for the environment must begin with awareness of the importance of preserving nature. Ecological consciousness must first grow and be embedded in the mind before it can be realized in the form of environmental care and maintenance.

According to Gregorowius, et al., (2012, p.270), environmental ethics or ecological ethics is the moral wisdom of humans in dealing with their environment. The ethical principle of ecology is that all forms of life have an innate value and therefore have the right to demand respect for dignity, the right to life and the right to develop. Environmental ethics is needed so that every activity related to the environment is considered carefully so that environmental balance is maintained. Things that must be considered in connection with the application of environmental ethics are as follows: a. Humans are an inseparable part of the environment so they need to love all life and their environment besides themselves; b. Humans as part of the

environment, should always strive to maintain the preservation, balance and beauty of nature; c. Wise in using limited natural resources including energy materials; d. The environment is provided not only for humans, but also for other living things.

The fact of the ecological emergency and the climate crisis has made environmental and human rights activists nervous. Ecocide idea coined by Uhlmann, (2011, p.145) then offered as a way to stop the practice of environmental crimes that are carried out systematically and have a wide impact by bringing perpetrators of environmental crimes to be held accountable.

Ecocentrism is ecologically looking at living things (biotic) and other non-living things (abiotic) as related to each other. Ethics is extended to include the ecological community as a whole, both living and non-living. Moral obligations and responsibilities are not limited to living beings (Phillips, 1999, p.578). Deep Ecology (DE) demands a new ethic that is not centered on humans, but centered on living beings entirely in relation to efforts to overcome environmental problems. In line with that Deep Ecology Movement according to Sessions, (1987, p.105) suggested individuals to respect nature and exist with nature in a harmonious way.

However, all methods cannot be realized without an awareness of the importance of preserving nature. Environmental awareness should exist for the sake of the sustainability of the earth and natural resources where humans are not the main source of all values - The existence of nature and all its resources is not for humans alone, but for all species of organisms that exist in it. According to Chapin III, et al., (2009, p.284) the purpose of human life on earth is not only to produce and consume, but also to conserve and renew natural resources. The relationship between humans and nature should be equality between humans and nature, a relationship with living organisms in ecological cooperation.

In this case, many postgraduate dissertations on nature and literature. Halsey, (2004, p.834) argues that writers and literary critics must reshape literature and literary concepts to stop crimes against the ecological environment and to tone human crimes. Furthermore, eco-critics have agreed that the mission of eco-criticism is to explore how ways of thinking, culture, science, lifestyle, and modes of social development affect or even determine human bad attitudes towards nature and thus cause ecological crises. The goal of ecocriticism is a revolution of thought and culture, so in the way of production, scientific research, lifestyle, and development methods, finally a new civilization in harmony with nature.

To stop the practice of environmental crimes, it should be campaigned on the cultivation of an attitude of protecting and caring for the environment that must be started early, starting from children, then in line with the target of eco-criticism which leads to development a new civilization in harmony with nature, So this study offers another form of attitude development towards the ecological environment (Shover and Routhe, 2005, p.323). This research tries to participate in preventing environmental destruction and invites people to switch from an anthropocentrism lifestyle to an ecocentrism lifestyle.

The essence of literature as dulce et utile, which is beautiful and teaches about something. Correspondingly, literary language not only gives beauty but also teaches the value behind

beautiful language (Nahdhiyah, et al., 2022, p.297; Haight, 1910, p.244). The same thing that was written by Tarrant, (2002, p.13) about the Function of Literature put forwarded by a great Roman poet, Halsey, (2004, p.834) states that literary works have a purpose and function or are dulce et utile (useful and enjoyable). Useful because the reader can draw valuable lessons in reading literary works and may be a guide for his life because it expresses noble values, useful because it can give pleasure (pleasing to the readers through the beauty of its content and form in the form of the use of attractive language and style. Literary works display the reality that occurs in the midst of society imaginatively by containing the values of life, such as moral, ethical, aesthetic, religious, social, cultural, legal and other values. Humanity values are contained in literary works (Rahman & Weda, 2018). These values function as if they were advice for literary connoisseurs (Rahman, et al., 2019). Readers who are sensitive to the values offered in literary works have a big influence in changing their life behavior, carrying out good and leaving bad.

Based on this function, this research tries to reveal how literature with beautiful language sequences is able to teach and build awareness about the importance of good ethics towards the environment as well as instilling the right ethics towards the environment. In other words, this research tries to contribute other ways to the development of ecological awareness so that environmental damage can be minimized.

2. LITERARY REVIEW

Talking about ecological awareness is talking about ecocriticism. Glotfelty, (1996, p.230) in his book on Literary Studies in an Age of Environmental Crisis writes that ecocriticism is the study of the relationship between literature and the physical environment. In line with that, as for Rueckert, (2004, p.348) in his essay "Literature and Ecology: An Experiment in Ecocriticism" defines ecocriticism as "the application of the concepts of ecology and ecology in literary studies, because ecology as a science, as a discipline, and as a basic human view has the greatest relevance to the present and future world". Moreover, ecocriticism then tries to find common ground between human and non-human and to show how they can coexist in various ways because environmental issues have become an integral part of our existence. This is one of the issues that ecocriticism addresses in its attempt to find a more environmentally conscious position in literary studies (Glotfelty and Fromm, 1996, p.xxiii).

In line with that, Fenn, (2015, p.105) states that ecocriticism investigates the relationship between humans and nature in literary works. It is concerned with how environmental issues, cultural issues regarding the environment and attitudes towards nature are presented and analyzed. Next, one of the main goals in ecocriticism is to study how individuals in society behave and react in relation to nature and ecological aspects. In line with this, Mishra, (2016, p.168) states that ecocriticism is a phenomenon of increasing awareness about the environment. For students or literary scholars, ecocriticism is a critical development to spread awareness about ecological content. As for Abdurrahmani, (2014, p.268) argues that ecocriticism can also be considered as part of cultural studies because it focuses on literary expressions of human

experience, especially in the natural world and consequently in the form of culture: pleasure, abundance, sadness due to lack, hope for harmonious life, and fear of loss and disaster.

According to Oppermann, (2016, p.273) is a new critical movement that seeks to link literary criticism and theory with contemporary ecological problems. Furthermore, it studies the relationship between literature and ecological science by applying the concept of ecology to literature. It aims to synthesize literary criticism and environmental issues by focusing on literary analysis of the representation of nature in literary texts, and literary construction of environmental crises in eco-literary discourse. In this case, ecocriticism actually launches a call to the literature to relate the issues of the current environmental crisis. In other words, ecocriticism is directly related to nature (natural landscape) and the environment (both natural and urban landscapes). The main key to ecocriticism is also achieving balance (Endraswara, 2016, p.16). Harmony can be observed through literary texts, moreover ecocritic will find harmony between literature, humans, and the universe.

In addition, according to Wilcher, (2010, p.1022) ecocriticism is a branch of the environmental movement that developed during the second half of the twentieth century and took as a field of study the literary treatment of the relationship between humans and the physical environment. However, in the early 1980s, John Milton's poems began to attract the attention of critics who were interested in the ecological problem that *Paradise Lost* in particular became a key text for those seeking to counter accusations that exploitation of nature was licensed by the homocentric Christian tradition based on the biblical commandment to 'conquer', earth and 'rule' over creatures. As a result, an alternative to this tradition has been found in Milton's conception of the newly created earth as a living organism, his dramatization of Eve's response to further biblical commands to 'clothe' and 'guard' the garden of Eden, and her acknowledgment of the ecological environment. As a result of 'man's first disobedience', recent books and articles have begun to place the ecological reading of other epics and poetry by Milton in the context of seventeenth-century developments in land management and materialist philosophy, the origins of modern scientific natural history, and the beginnings of anxiety about such environmental problems such as pollution, treatment of animals, and deforestation.

The term ecology originates from a Greek word *oikos* – meaning home (place of life), *oikos logos*, in direct translation, science about home, namely the environment of life. In addition, ecology is engaged in examining the relations between living organisms and their relations with the environment they live in (Kociszewska, 2014, p.66). In line with this, consciousness is relational insofar as it continually evolves in our encounters with other beings and entities; it is the ever-emerging “context in which all... experiences, perceptions, thoughts, or feelings converge” (Schlitz, 2008, p.17).

Norwegian philosophers developed the notion of "deep ecology" which emphasized the basic interconnectedness of all life forms and natural features, and presented a symbiotic and holistic worldview rather than anthropocentric (Sessions, 1987, p.105). Deep Ecology mainly focuses on changing individual attitudes, first, asking individuals to change their thoughts, values, and lifestyles and then, Deep Ecology advises individuals to respect nature and exist with nature in harmony (Gregorowius, et al., 2012, p.270).

Deep ecology also relies on ecological science for moral decisions. It is committed to the view that what is needed is an alternative philosophy to replace the dominant worldview and is concerned with changing people on a personal and social level (Barnard, 2006, p.256). The moral values contained in the motto can be used as the basis for managing the environment in a sustainable manner, and therefore it contains the principles: eternal values, environmentally friendly, ecological awareness, and care for social life. In instilling an attitude of love for the environment is important to create a pattern of behavior that is friendly to nature. Local wisdom in this community is important to maintain and preserve the environment. Furthermore, it is not only conscious, but also a belief in morality and spirituality, if humans live and are one with nature (Glotfelty and Fromm, 1996, p.xix). This will lead to harmonization and mutual benefit.

Gao and Liu (2015, p.584) said eco-criticism can help determine, explore, and even solve ecological problems. Ecological consciousness in some sources referred to as environmental wisdom. Environmental wisdom contains moral principles in the form of an attitude of respect for nature, an attitude of responsibility for nature, caring for nature, and a principle of compassion for nature (Coupe and Bate, 2000, p.157). The principle does not harm nature, the principle of living simply and in harmony with nature.

Environmental wisdom is closely related to environmental problems. It revealed that environmental problems are moral issues, human behavior issues, so that efforts to save or preserve the environment for example are always directly related to human behavior (Rahman, 2019, p.2). Understanding ethical behavior towards nature, which is an expression of their knowledge of nature, can play an important role in environmental conservation efforts. In this understanding it can be said that the belief system functions as a foundation or reference as well as forming environmental wisdom. In traditional societies belief systems manifest in the attitude of trust in the existence of nature and humans; the existence of supernatural spirits and powers; the existence of the soul; and the supernatural powers of flora, fauna, sites and heirlooms (Maryaeni, 2018, p.25).

Slightly different terms but have the same meaning with ecological consciousness (Deep Ecology) put forwarded by Yusuf, (2020, p.2041) as environmental awareness. Development of environmental awareness pictured on Islamic rituals which are always directly associated with environmental issues. Humans and nature are inseparable from each other in that they have mutual relationships. People are able to perform their everyday activities and fulfill their daily needs due to the support of their environment.

In general, ecological consciousness is understood as a reflection of the soul's various relationships with nature, mediating its behavior in the "natural world", and expressing the axiological position of the subject of consciousness in relation to nature. Furthermore, this study shows that environmental awareness is a complex mental education covering cognitive, regulatory, emotional, ethical, and other aspects (Sahib, et al., 2019, p.3). Ecological awareness at this point emerges as a systemic quality of the soul i.e. processes, states and structures of consciousness, which are created and developed in collaboration with the social and natural

environment, and which enable people to feel and experience directly oneness with nature and the world around them. (Panov, 2013, p.381).

Environmental education issues have traditionally been one of the main means of ecological awareness and ecological awareness in preschool, general, higher education and further. So it is only natural that after the adoption of the UN Sustainable Development Strategy the concept of education for sustainable development was adopted as a new stage in the development of environmental education as a general trend and necessary in the development of education in developed countries of the world community. Next from a pedagogical point of view, the basic meaning of the concept is such an ecology of all levels of education, which will help to create a cultural environment of people at all ages of personal and professional development as an educational priority in the near future (Panov, 2013, p. 381).

No one today would claim that ecological education is pointless, as what the future earth will look like depends exclusively on us and the ideas we will pass on to our children. It is therefore the obligation of adults to educate children ecologically so that their intuitive, positive attitude towards nature becomes a deliberate and intentional behavior, so that new lifestyles, new ways of cooperating in harmony with the natural, social and cultural environment are developed. In ecological education aesthetic, ethical and emotional values should not be ignored. Only then will children feel and know that they are part of the natural world. Due to its richness and diversity, it is a very interesting object to know for children. Children's sensitivity allows them to develop and form appropriate attitudes and skills. A child's direct and frequent contact with nature is a great cognitive potential for him, arouses interest, releases joy, creates an emotional bond with nature, also moves and amazes, and is intellectually satisfying (Kociszewska, 2014, p. 66).

From an early age children must form an emotional connection with nature and must be taught to respect all living things, and must develop a sense of responsibility for their behavior in relation to nature. They must also realize that they are part of nature and destroy it and they destroy themselves. We must instill in them the responsibility to maintain beautiful natural landscapes, clear waters and forests, green areas around houses, kindergartens, schools, housing, cities, for wise environmental management. Furthermore, for ecological human education and development "There is a need for extensive environmental education, starting from kindergarten. Only an ecologically conscious society can guarantee the safety of nature and take action for the protection and development of the environment (Weda, et al., 2021, p.722). In facing the ecological crisis, ecological awareness must be a priority. Therefore, the development of ecological awareness and an active attitude of caring for nature can and should be carried out in the early years of a child's life. Moreover, the small, seemingly insignificant experiences that engage children, the attitudes they encounter, the messages they gather, everything that children encounter and experience and shape their connection to nature. Under the guidance of parents, teachers and other parents, as well as under the influence of peers, the interests, knowledge and attitudes of children must take into account the needs of the time and conditions in which they live and what their future will be (Kociszewska, 2014, p.3).

3. METHODOLOGY

The research method is Ricoeur's Hermeneutics method which addresses the interpretation of the signs, or symbols are contained in the text. What is meant in this case is the interpretation of the expressions of life that are described linguistically in literary texts.

4. RESEARCH OBJECTIVE

The objective of this research is that this research tries to reveal how literature with beautiful linguistic sequences is able to teach and raise awareness of the importance of good ethics towards the environment, as well as to inculcate good ethics towards the environment. In other words, this research attempts to contribute in other ways to the development of ecological awareness in order to minimize environmental damage.

5. RESULTS

In this study, the researcher took several text fragments from several literary works that showed a portrait of ecological consciousness. These literary works are novel "The Alchemist" (Paulo Coelho), novel "Rahasia Pelangi" (Riawani Elita, Sabrina Ws), poetry "I Wandered Lonely as A Cloud" (William Wordsworth), and poetry "Pohon di Tepi Jalan" (Sapardi Djoko Damono).

Novel "The Alchemist" (1993)

"But none of that mattered to the alchemist. He had already seen many people come and go and the desert remained as it was. He had seen kings and beggars walking the desert sand. The dunes were changed constantly by the wind, yet there were the same sands he known since he was a child. He always enjoyed seeing the happiness that the travelers experiences when, after weeks of yellow and blue sky, they first saw the green of the date palms. Maybe god created the desert so that man could appreciate the date trees, he thought."

According to Kociszewska, (2014, p.34) "ecology" means home (place of life), environment of life. Ecology is engaged in examining the relations undergoing between living organisms and their relation with the environment they live in. Date trees, desert sand, yellow sand, blue sky and the green of date palms is a living organism which in human life interacts with it, humans find it where humans live. In the fragment of the story above shows that the existence of date palm trees that provide benefits in the form of coolness to humans will truly be understood by the existence of deserts which are felt by humans as part of an inanimate nature that gives a feeling of heat and aridity.

The ecological consciousness contained in this fragment of the story is shown by the awareness by the characters in the story of the importance of well-maintained trees in the desert because these trees will provide protection to humans from the heat and drought. In the fragment of the story above, it does not appear that there is an attempt to destroy nature, but the characters are depicted as watching travelers who are happy and enjoying the yellow sand and unpolluted blue sky and verdant date palms (Glotfelty and Fromm, 1996, p.xxiii). Ecological awareness is

shown by the occurrence of harmonization between humans and their natural surroundings. This is in line with what was stated by Hilman and Sunaedi, (2016, p.385) the deep ecology is not only an awareness of nature but also deep ecology is a belief that if human beings live and unite with nature, it will emerge harmonization and give benefit to each other. Ecological consciousness according to Endraswara, (2016, p.16) it called as environmental wisdom. Environmental wisdom contains moral principles. The principle does not harm nature, the principle of living simply and in harmony with nature. The text fragment above is in line with the principle of not destroying nature, but living together and in harmony with nature. Environmental wisdom (Deep Ecology) is an awareness to be part of nature so as to create a unity of harmony. Talking about Ecological consciousness, Panov, (2013, p.381) also states that ecological consciousness is a process of consciousness that allows people to feel and experience directly the unity with nature and the world around her own nature.

Novel "Rahasia Pelangi" (2015)

"Sejak kecil aku telah terbiasa dengan alam. Dengan segala yang "hijau" mulai dari beraneka tanaman di dalam pot, kebun belakang rumah, pepohonan rindang, hingga berbagai jenis hutan, mulaidari hutan konvensional hingga hutan rimba. Jadi bagiku taka da tempat terindah dan ternyaman di muka bumi ini selain dimensi yang didominasi oleh elemen hijau. Elemen yang akan membantumu mengembangkan paru-paru secara optimal dan mengisinya dengan O2 yang lebih berkualitas. Sekaligus memanjakan mata dan menyegarkan pikiran saat menikmati pemandangan asri nan hijau."

Panov, (2013, p.383) argues that ecological awareness is collaboration with the environment (nature) that allows humans to feel and experience directly oneness with nature and the world around their own nature. From the story fragment above, it seems that the character feels and experiences the feeling of being at one with nature where since childhood the character is accustomed and comfortable with trees, forests, and shady plants. The characters in this novel seem to really enjoy the beautiful and sustainable nature. In addition to seeking comfort, the character is able to breathe quality oxygen without being polluted.

The story fragment above leads humans to grow ecological awareness that when we allow plants to thrive and maintain and not damage them, then plants will provide good benefits to humans. These benefits are in the form of a beautiful and comfortable place and view. The natural environment with shady trees, forests and beautiful green plants will refresh the eyes and mind and bring fresh air which is certainly good for health.

Novel "Rahasia Pelangi" (2015)

"Cuaca terik mulai berkurang karena cabang-cabang pohon seakan saling bertabrakan, ditambah lebatnya liliana hanya memberikan celah-celah kecil bagi sinar matahari yang menyelusup masuk ke lantai hutan. Kami seakan-akan memasuki lorong dengan pilar-pilar cahaya. Tumbuhan perambat dan sulur-sulur yang menjulur, bergantung seperti tali-tali mati. Pada jarak tertentu, sarang laba-laba terbentang lebar, terlihat rapuh. Kalau diperhatikan lagi,

akan banyak sekali jenis-jenis hewan kecil yang menakjubkan, aku sering melihat kupu-kupu dengan mata palsu di sayapnya, atau serangga-serangga dengan warna merah, orange dan kuning, yang sekilas Nampak menggemaskan, tetapi sebenarnya beracun.”

Fragments from the novel above shows that the criss-crossed trees plus dense lilies can protect us from the hot sun but still beautified by the sunlight that creeps in from the tree gaps. This indicates that the heat of the weather is reduced by the presence of tree branches, liliannas, sunshine, forests, and vines. The message behind the text is the importance of preserving nature because nature will give benefit for humans if it is cared for and sustainable. Maintaining and preserving nature will only be realized if humans have ecological awareness.

The description of the benefits of nature being preserved in the passage above raises awareness among readers about the importance of not destroying nature but in harmony with nature. Environmental wisdom, which is another term for ecological consciousness is an awareness to be part of nature so as to create a unity of harmony. Furthermore, a process of consciousness that allows people to feel and experience directly the unity with nature and the world around her own nature.

Novel “Rahasia Pelangi” (2015)

“Lebatnya hutan semakin menipis seiring suara air yang mulai terdengar jelas. Pada bagian pinggir hutan ini memang terdapat aliran sungai yang pada kiri kanannya belajar pohon asam keranji. Bicara tentang hutan semestinya bukan hanya tentang pohon, tetapi juga tentang keselamatan bersama. Jika hutan aman, penghuninya akan merasa nyaman, dan manusia pun akan merasa tentram.”

The last sentence “jika hutan aman, penghuninya akan merasa nyaman, dan manusia pun akan merasa tentram.” If it is interpreted in depth, it will bring people to the awareness of the importance of preserving nature. “Safe forest, comfortable human, peaceful human” must be instilled in the mind of every individual for the sake of creation the ecological consciousness. It accordance with term by Sessions, (1987, p.105), it asked individuals to change their minds, values, and lifestyles. Then, Deep Ecology suggested individuals to respect nature and exist with nature in harmonious way. The benefits of forests as a source of oxygen, storage of water reserves, preventing floods and landslides, and sources of natural medicines, of course, if properly maintained will still be able to provide optimal benefits for humans.

Poetry “I Wandered Lonely as A Cloud” (2015).

I wandered lonely as a cloud; That floats on high o'er vales and hills; When all at once I saw a crowd; A host, of golden daffodils; Beside the lake, beneath the trees; Fluttering and dancing in the breeze; Continuous as the stars that shine; And twinkle on the milky way; They stretched in never-ending line; Along the margin of a bay; Ten thousand saw I at a glance; Tossing their heads in sprightly dance; The waves beside them danced; but they out-did the sparkling

*waves in glee; A poet could not but be gay; In such a jocund company; I gazed—
and gazed—but little thought; What wealth the show to me had brought; For
oft, when on my couch I lie; In vacant or in pensive mood; They flash upon that
inward eye; Which is the bliss of solitude; And then my heart with pleasure fills;
And dances*

From the lines of the poem above, it appears that an "I" is described as enjoying the beauty, naturalness and orderliness of the natural environment. Sentence "In vacant or in pensive mood; they flash upon that inward eye; which is the bliss of solitude; and then my heart with pleasure fills; And dances with the daffodils" shows that the characters feel happy and happy enjoying the beauty and order of nature. Only a well-maintained environment will give beauty and create happiness around it. The value of mental education in the lines of the poem above directs humans to have ecological consciousness, that a beautiful and unpolluted environment will provide benefits for human's inner comfort.

The content of ecological consciousness that appears in the poem directs humans to always protect nature, at least not to destroy it. The message about the benefits of building ecological awareness in each individual is that it will change human attitudes from a tendency to exploit nature massively to a wise attitude to using nature, namely using and taking advantage of nature wisely without destroying the ecological environment, changing the anthropocentrism lifestyle to ecocentrism. It shows that Deep Ecology mainly focused on the change of individual's attitude. First, it asked individuals to change their minds, values, and lifestyles. Then, Deep Ecology suggested individuals to respect nature and exist with nature in a harmonious way

Ecological awareness is a reflection of the soul of various human relationships with nature that are built through the recognition and understanding of the destruction of nature and its impact on humans and the environment. Ecological awareness is as a reflection of the soul of various human relationships with nature, which mediates their behavior in the "nature of nature". Moreover, ecological awareness at this point emerges as a systemic quality of the soul, namely the processes, states and structures of consciousness that are created and developed in collaboration with the environment, both social and natural, and which enable people to feel and experience directly oneness with nature and the world in the world around nature itself.

Poetry "Pohon di Tepi Jalan" (2003)

Pohon, yang biasa disiram dua kali sehari; yang berdiri sejajar tiang listrik di
tepi jalan itu, tak bosan-bosannya menggoda mobil tua yang merayap di aspal
yang suka meleleh di bawah matahari; pohon, yang sudah lupa asal-usulnya,
suka menghirup asap knalpot dan menyebutnyakekasih, sumber kehidupan kota;
kita tak pernah sempat memahami kelakar mereka.

In the fragment of the poem above, it appears that the presence of a tree on the side of the road means a lot to a parked car. Trees provide protection for the car from the heat and become a dirty air filter. Behind it there is a deeper meaning. Car diction, according to researchers, is used to represent living things widely. With trees that are allowed to grow on the edge of the road or trees that are deliberately planted and cared for, they will provide protection and shade

for living things, both humans and animals that are passing to just take shelter in the heat. This fragment of the text of the poem teaches humans to have an awareness of the importance of preserving trees in the surrounding environment. Because trees that are cared for will benefit for humans.

In this poem there is no element of environmental destruction, but instructions not to damage the plants in the surrounding environment. This is relevant to what Sessions, (1987, p.105) that Deep Ecology is another form for ecological consciousness suggested individuals to respect nature and exist with nature in a harmonious way.

In line with that, ecological consciousness environmental wisdom contains moral principles in the form of an attitude of respect for nature, an attitude of responsibility for nature, caring for nature, and a principle of compassion for nature. The principle does not harm nature, the principle of living simply and in harmony with nature.

6. DISCUSSION

As the literary function proposed by Sehandi, (2014, p. 6) that literary work is dulce et utile (useful and enjoyable). Useful because the reader can draw valuable lessons in reading literary works and because it can give pleasure to the readers through the beauty of its contents and forms in the form of the use of attractive language and style, the text fragments above, which are sourced from four literary works, show that there is a charge of ecological consciousness that is revealed in the literary style of language.

The fragments of the literary text, if read, absorbed the meaning, then understood the message and its value, will guide humans to be wise in behaving towards the environment. More elaborated by Sehandi, (2014, p.15-16) about the function of literature. Besides functioning to entertain through the substance of the content of the literary work, literary works also function as a means of education and a means of inculcating values.

According to Ramrao, (2016, p.151) an author creates literary works because he wants to convey something to the reader. The author wants to share his inner experience with the reader. The inner experience conveyed is a means of education for the people who enjoy the literary work. Life values such as moral values and ethical values are contained in literary works that are built by recording events that occur in the author's life.

The literary text fragments from the four literary works above contain ecological awareness. This proves that literature is able to educate readers with the values contained in literary works. Meanwhile, ecological awareness is part of environmental education. Panov, (2013, p.383) argues that the issue of environmental education has traditionally been one of the main means of ecological awareness and ecological awareness.

Based on the meaning of the literary text fragments above, according to the researcher, Building ecological consciousness through reading, studying and understanding literary works is an effort that can be applied. This effort is not impossible, it can even be a quite effective

way to build environmental awareness and form a lifestyle that loves the environment so that environmental damage can be minimized.

The researcher agrees with Kociszewska that the formation of ecological awareness must start early, that is, starting from childhood. He stated that from an early age children should form an emotional connection with nature, be taught to respect all living things, and should develop a sense of responsibility for their behavior in relation to nature. Furthermore, they must also realize that they are a part of nature, and if they destroy it, they destroy themselves. Saying this, we must instill in them the responsibility to maintain the beauty of landscapes, clear waters and forests, green areas around houses, kindergartens, schools, housing, cities, for wise environmental management teaching literature and values. Literature about the importance of preserving the environment will guide children to feel and know that they are part of the natural world.

Childhood is an age with a high level of sensitivity, so inculcating the importance of maintaining the environment will be something effective. Kociszewska, (2014, p.34) states that children's sensitivity allows them to develop, form appropriate attitudes and skills. Furthermore, the child's direct and frequent contact with nature is a great cognitive potential for him, arouses interest, releases joy, creates an emotional bond with nature, also moves and amazes, and is intellectually satisfying.

Although inculcating of ecological consciousness is effective at an early age, namely in children age, inculcating of ecological consciousness has become a very urgent matter recently. So education about ecological awareness must target all levels of education. In this regard, the basic meaning of the concept from a pedagogical point of view is the ecology of all levels of education, which will help to create a cultural environment of people at all age levels of personal and professional development as a priority of education in schools. Panov calls it environmental education, which has traditionally been one of the main means of ecological awareness in preschool, general, higher education and further education.

7. CONCLUSION

Building ecological consciousness is one of the efforts that can be taken to prevent environmental damage. Literary texts with ecological consciousness are another form of how to build environmental awareness in humans. Building ecological consciousness must not only be built from a young age, but also target the wider community.

Schools and higher education have an important role in building ecological consciousness. Building ecological consciousness in the educational environment can be done through literary appreciation activities. Appreciation of literary works is done by reading the works, studying, and understanding the meaning and revealing the values contained in the literary works, especially the values of environmental ethics.

By having ecological consciousness, the anthropocentrism lifestyle which assumes that humans are the most important entity in the universe, humans have a value that exceeds other

species on earth, can switch to an ecocentric lifestyle which believes that ecosystem includes everything (living and non-living) that has value and is wise to live in harmony with nature.

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