

# Ecoliterary Analysis in the Oral Tradition of Indonesian Proverbs

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**Abstract:** This research is motivated by researchers' interest in preserving Indonesian proverbs which are now starting to be abandoned in their meaning due to ignorance of the ecological forms of flora, fauna and culture which are used as figurative words in Indonesian proverbs. This research aims to describe (1) The form of flora ecology in Indonesian proverbs (2) The form of fauna ecology in Indonesian proverbs (3) The form of cultural ecology in Indonesian proverbs. Data sources were obtained from books and informants. The book used as a data source is a collection of Indonesian proverbs by Tina Martina. The results of this research found that from these three classifications a more specific classification was obtained, namely, (1) the Indonesian proverb flora ecology consists of vegetables, fruit and wild plants, (2) the Indonesian proverb fauna ecology consists of fauna habitats on land and in water, and in the air (3) the Indonesian proverb cultural ecology consists of three categories, namely house architecture, living equipment and supplies, and thinking systems.

**Keywords:** Analysis, Ecology, Oral Tradition, Indonesian Proverbs.

## 1. Introduction

Indonesian proverbs are an oral tradition that is full of various elements of local wisdom, including environmental elements. This local wisdom is reflected in the choice of vocabulary related to the ecology of flora, fauna and culture in Indonesian proverbs, for example the ecological elements that are reflected are identical to the natural environment of forests, huma (rice fields) and rivers. This influences the diversity of flora, fauna and culture which is characteristic of the Indonesian ethnic environment, as well as distinguishing the way Indonesian ethnic groups understand, express and interpret ecological elements in a literary work.

Rafiek (2017, p. 237) stated that literary ecological theory is a theory that seeks to open a path for the relationship between ecological theory and literary theory. Ecological studies not only analyze and discuss the relationship between ecology and literary works, but more than that, the environment is criticized in terms of its maintenance and preservation. Even to the extent of studying the damage and extinction of an ecosystem.

Literary ecology research on Indonesian proverbs will emphasize the ecological influence on proverbs produced by individual or ethnic proverb speakers. If you look at the condition of society, especially ethnic Indonesians in South Kalimantan, Indonesian proverbs are still often heard or used. The use of vocabulary containing ecological flora such as kaladi, janar, jariaung, and various types of tuber flora reflects the fertile, loose soil conditions and tropical climate. Then there is also the vocabulary antah, padi, and baras describing Indonesian ethnic groups who are familiar with the ecology of huma (farming) and rice is the staple food for Indonesian ethnic groups, so there is an Indonesian proverb "Nasi sabigi one year only exists" this proverb means advice to love rice, even if it's just one grain because it takes a year to get it (a long process) to be able to enjoy it. The planting pattern used by Indonesian ethnic groups has a planting cycle of only once a year so that the harvesting process is only once.

Previous literary ecology research was carried out by (Margono & Wahyudi, 2017; Ahsin, et. al 2020; Angelia, et. al 2020; Arukah, et. al 2020) in a national seminar on language, literature and culture examining the use of the animal lexicon in Indonesian proverbs as a marker of the ecological intelligence of the Indonesian nation. This research aims to (1) describe and classify the forms of the animal lexicon that mark the ecological intelligence of the Indonesian people in Indonesian proverbs, (2) describe the markers of the ecological intelligence of the Indonesian people in Indonesian proverbs. This study is descriptive qualitative in nature. The data is in the form of a lexicon of ecological intelligence markers. Data comes from written language and is collected using the listening method with note-taking techniques. Data analysis utilizes referential equivalent and pragmatic equivalent methods. The results of this research are (1) the animal lexicon as a marker of ecological intelligence, namely (a) the lexicon of wild animals that live in the forest, (b) the lexicon of animals kept by humans, (c) the lexicon of insect animals, and (d) the lexicon of aquatic ecological animals. (2) The signifier of the ecological intelligence of the Indonesian people in Indonesian proverbs is realized in the form, characteristics and behavior of metaphorical animals. The metaphor of 'human life' in proverbs is a form of the ecological intelligence of the Indonesian people.

Literary ecology research in ecolinguistic studies, namely the Grammatical Form of the Ecological Lexicon in Javanese Proverbs by Santoso and Surakarta (2019), describes the metaphorical meanings contained in Javanese proverbs which contain ecological content. The method in this research uses descriptive qualitative methods. The data in this research are proverbs containing ecological content taken from the data source of a collection of Javanese proverbs. Data collection techniques in this research used listening and note-taking techniques. The research results obtained in this study are (1) grammatical forms consist of basic forms, (2) Metaphors expressed in Javanese proverbs which contain ecological content can be analyzed using social praxis dimension analysis, where from this analysis we can find out the relationship between speakers, partner with the natural environment and its surroundings.

Research on Indonesian proverbs was previously carried out by (Kusasi, 2016) in a dissertation entitled Indonesian Language Identity in Indonesian Proverbs. This research examines proverbs with the aim of finding the identity of Indonesian people through Indonesian values and this research was carried out with the aim of describing character, Indonesian ethnicity which is constructed in Indonesian proverbs, Indonesian ethnic behavior which is constructed in Indonesian proverbs, ethnic work ethic. Indonesian language which is constructed in Indonesian proverbs, Indonesian ethnic appearance which is constructed in Indonesian proverbs, and Indonesian ethnic outlook on life which is constructed in Indonesian proverbs.

Remembering Indonesian proverbs as one of the oral traditions of the Indonesian ethnic group which contains a description of the ecology of flora, fauna and Indonesian ethnic culture. If we look at the use of Indonesian proverbs that are used or spoken, they are often difficult to understand or even have no known meaning. This does not rule out the possibility of being motivated by the absence of ecological elements (rarely found or even extinct or ignorance of the meaning/significance of Indonesian proverbs which are spoken based on the Indonesian language tribe's understanding of environmental elements in the form of plants (flora), animals (fauna) and culture. This is not the case. which is impossible if research is not carried out on the literary ecology of Indonesian proverbs, it will lead to the loss of understanding of the Indonesian ethnic generation towards Indonesian proverbs which will lead to the absence of speakers of Indonesian proverbs themselves.

## 2. Structure of References

(Rafiek, 2017: 237) stated that literary ecological theory is a theory that attempts to open a relationship between ecological theory and literary theory. Ecological studies not only analyze and discuss the relationship between ecology and literary works, but more than that, the environment is criticized in terms of its maintenance and preservation. Even to the extent of studying the damage and extinction of an ecosystem. According to Endraswara (Widianti, 2017: 3) literary ecology is an extrinsic literary science that explores the problem of the relationship between literature and its environment. Ecological study of a form of literary work means bringing together the concept of ecological science with literary works. The ecological paradigm for literary studies is a form of applying an ecological approach in viewing a literary work. In an ecological view, the existence of organisms is influenced by their environment or there is a reciprocal and interconnected relationship between organisms and their environment. Environment means all external factors that directly influence the life, growth, development and reproduction of an organism. In the ecological paradigm, literary works are positioned as a species or component in an ecosystem (Kaswadi, 2015: 5).

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Proverbs are traditional utterances whose usage is permanent and contain figurative meaning, do not contain simile meaning (Pulungan, 2013: 3; Arukah, et. al 2020; Dewanti, et. al 2020; Endiawan, et. al 2020). According to (Pusposaputro 2010: 11), proverbs show the environment and concrete objects that are often found in society. To give

some examples: quite a lot of proverbs use the words: water, mountain, elephant, tiger, and so on. Basically, proverbs are short sentences that crystallize deep and long experiences. Or in fact it can be called: mini philosophy, so it is not surprising that the proverb contains life wisdom that is inherent in the environment in which the proverb emerged. (Ganie, 2015:155; Fathurohman, et. al 2020; Fathurohman, et. al 2020; Kara, et. al 2020), proverbs are generally known as a set of vocabulary that contains teachings of high cultural values that are referred to and apply among members of society. Since time immemorial, this set of typical anonymous words has been passed down from generation to generation. At first, it was passed down orally from mouth to mouth, then it was passed down in written form, that is, after the people in the archipelago began to know Arabic letters (since the 13th century) and Latin letters (since 1860). Proverbs are groups of words or sentences that have a fixed arrangement, usually conveying a certain meaning (KBBI National Education Department 2007: 858). Proverbs are verses or groups of words that have a fixed order and contain certain meanings (Endah, 2013:99; Kara, et. al 2020; Purnaningtyas, et. al 2020; Purnaningtyas, et. al 2020; Ramadhani, et. al 2020).

### 3. Methodology

This research is entitled "Ecological Analysis in Indonesian Proverbs" using a literary ecology research approach. The literary ecology approach was chosen as a study reference in this research to analyze the relationship between Indonesian ethnic ecology (ecosystem and culture) and literary works, in this case Indonesian proverbs. The type of research in this research is descriptive qualitative research, so in this research the data collected is in the form of words, images and not numbers, this is due to the application of qualitative methods (Moleong, 2017: 11).

Descriptive qualitative research is research that is interpreted as understanding the phenomena experienced by research subjects, whether in the form of behavior, perceptions, actions, motivations, etc., explained thoroughly by utilizing natural methods through language in the context of scientific analysis (Moleong, 2017, p. 6) Based on the explanation related to the qualitative research description above, the researcher concludes that this research generally provides the final results of the research in the form of words and images, not in the form of numbers. Data sources are subjects from which data can be obtained to be used as research material. Even though it is said that sources other than words and actions are secondary sources, clearly this cannot be ignored. (Moleong 2017, p. 15) emphasized that in terms of data sources, additional materials originating from written sources can be divided into scientific book and magazine sources, archive sources, personal documents and official documents. With regard to data sources, this research uses the proverb collection book "1001 Selected Indonesian Proverbs" by Aliansyah Jumbawuya. Important characteristics in qualitative research in literary studies According to (Endraswara 2016, p. 5) include the following, (1) the researcher is the key instrument who will read carefully a literary work; (2) research is carried out descriptively, meaning it is described in the form of words or images if necessary, not in the form of numbers; (3) prioritizing process over results, because literary works are phenomena that invite many interpretations; (4) inductive analysis; (5) meaning is the main mainstay.

### 4. Results and Discussion

The results of research on literary ecology in Indonesian proverbs include: (a) the form of floral ecology in Indonesian proverbs; (b) the form of fauna ecology in Indonesian proverbs; and (c) cultural manifestations in Indonesian proverbs.

In the Indonesian proverb below, there is a mention of the names of types of vegetables, namely rabung, kaladi, birah and beans. These four types of vegetables are vegetables that grow abundantly in tropical climates and are usually consumed by ethnic Indonesians.

In this Indonesian proverb, there is a form of floral ecology, namely bamboo shoots, which in Indonesian are known as bamboo shoots. Rebungs are young shoots (stems) that grow from bamboo roots. Indonesian and Asian people generally use bamboo shoots as a food ingredient. Bamboo shoots are one of the vegetables that many people like because of their crunchy texture, sweet taste and distinctive aroma.

Ethnic Indonesians are very familiar with food menus made from bamboo shoots, apart from the delicious taste, bamboo shoots are also easy to find in the backyards of houses where bamboo trees are generally planted as the basic material for making traditional Javanese ethnic crafts, such as woven chairs, hats and so on. Bamboo shoots are usually processed into a typical Javanese ethnic menu. Bamboo shoots are cooked with coconut milk and spices typical of Javanese food. The use of the word rebung in the context of the Indonesian proverb originating from direbung also expresses the confirmation of a process that a person must have gone through, for example being young before becoming old, initially unable to become capable or once being a difficult (poor) person before becoming a successful person. . For example, haur (bamboo) originates from bamboo shoots, namely young shoots that have just developed into sturdy bamboo stems. So it is not appropriate for someone to behave dismissively towards other people, especially towards older people.

The form of flora ecology stated in the Indonesian proverb is found in the word cucumber/krai. These two types of fruit are typical Javanese fruit. Javanese ethnics generally use this type of fruit as an ingredient in making fresh vegetables, pickled chili sauce or shrimp paste sauce topped with cucumber slices or krai to strengthen the distinctive sour taste. Cucumbers are relatively smaller than golden cucumbers, have a softer texture when ripe or old, have white flesh, soft

seeds and have a distinctive aroma and bitter taste. The cucumber fruit is more familiar today among Javanese ethnic groups than the golden cucumber fruit. This is because golden cucumbers are becoming rare to find on the market.

Tamban is a type of wild planting that is widely used by Javanese ethnic groups as material for making woven crafts. The smooth surface of tamban stems makes it easier to process them into basic materials for woven crafts. Various crafts made from tamban basic materials include baskets, woven covers and those that have been modified, such as bags made from tamban, which are starting to be developed in the Hulu Sungai Utara (HSU) area as a district that has designated tamban as one of the superior products.

The word tamban in an Indonesian proverb describes the ecological nature of flora that falls into the category of wild plants, wild because they generally grow by themselves under bushes. Tamban plants also thrive in areas that contain a lot of water, so it is clear that if many tambans are found then the area is a lowland or swamp area.

Faunal ecology is the environment related to animal or animal ecosystems. In Indonesian proverbs, various types of fauna are found which are used as metaphors to describe human behavior.

Kancil or kancil in Indonesian is called Kancil is the general name for a group of mammals (mammals) with even hooves belonging to the genus *Tragul*. Mouse deer are members of the *Tragulidae* family, closely related to deer and deer. The scientific name of this genus, *Tragul*, comes from a combination of two words. Namely *tragos*, from Greek which means 'goat', and the suffix *-ulus* from Latin which means 'small'. This is in accordance with its small body, which at maturity is more or less the same size as a rabbit. Mouse deer live in the tropical rainforests of Southeast Asia, including Indonesia. Kancil has a body length of 20-25 centimeters with a reddish brown color. This animal, which is also called the Kancil, is a herbivorous animal which likes food such as leaves, vegetables, grass and fruit.

Kancil is a word formed from the affix *ma-* (an affix to express action/work) and Kancil (deer). As has been known in some folk tales that live in the community often tell stories about the figure of Si Kancil, who is described as a clever figure, has a lot of sense, and seems to be good at deception. This behavior is the reference for the use of the term in the proverb "deer sense" for human behavior that is considered lacking or inappropriate in the ethics of sly and deceitful association.

In both Indonesian proverbs there is an ecological form of fauna, namely ayam (chicken). Chickens are a type of pet that is kept by many Indonesian people. The existence of the term house chicken, which means a chicken that is or is kept under the house, suggests that Indonesian people have the characteristic of living in the form of a house on stilts. The characteristics of stilt houses which have a place under which to raise chickens or ducks are still maintained today, especially in rural areas. This is what sometimes causes the distinctive aroma of the dirt that has been kept to waft into the house if under the house is rarely cleaned.

A form of cultural ecology in the form of inanimate objects that can be observed is found in the architecture of houses and is often a characteristic of a culture within a certain ethnicity, including in the Javanese area there are houses on stilts which are the pride of Javanese people. In wikipedia it is explained that Rumah stilts is a collective name for traditional Javanese houses. Javanese people usually call their traditional houses Javanese houses or joglo. Generally, traditional Javanese houses are built with joglos, namely building wings that protrude from the right and left sides of the main building, which is why they are called Joglo Houses.

Joglo is a characteristic of traditional joglo houses, although there are also several types of endless joglo houses. The pillars or poles are one of the main parts of a house, ironwood poles indeed show a special prestige for the Banjar ethnic group who are able to build houses using ironwood, this is because only well-established or rich people can afford to buy ironwood which is expensive according to The quality of ironwood is guaranteed to be stronger than other types of wood.

## 5. Conclusion

In this research, it was concluded that the choice of words (diction) used as figurative language in Indonesian proverbs always contains aims, objectives and objects in the form of objects and living creatures found in the universe. This strengthens the fact that in the creation of oral literature, namely Indonesian proverbs, the relationship and interdependence between humans and all the components of organisms found in natural ecosystems are depicted. The ecological forms that underlie the context of the presence of Indonesian proverbs in Indonesian ethnic communities can be grouped into three, namely the form of flora ecology, the form of fauna ecology and the form of cultural ecology. The ecological form of flora in Indonesian proverbs is divided into three types, namely (a) vegetables, namely rabung, kaladi, and birah, (b) fruit, namely tandui, binjai, and (3) wild plants, namely tamban. If analyzed based on the suitability of the ecological form of the flora used as a metaphor in the Indonesian proverbs created, there is an ethnic Indonesian observation of the ecological characteristics of the flora used so that it has a suitability of meaning. The form of fauna ecology in Indonesian proverbs is the environment related to animal or animal ecosystems. In Indonesian proverbs we find types of fauna that are used as metaphors to describe human behavior. The various types of fauna include Kancil (deer deer), hayam (chicken), and hantayung (snail). Meanwhile, the form of cultural ecology in Indonesian proverbs can be seen in 4 things, namely house architecture, living equipment and supplies, clothing, traditional games, traditional food, and the Indonesian ethnic thinking system.

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