

The Representation of Ternate Oral Literature in The Perspective of Literary Ecology

Samsudin Hi Adam¹, Silvani Umar Ali²

^{1,2} Faculty of Teachers' Training and Education, Khairun University Ternate, Indonesia
Jl. Pertamina Kampus II Unkhair Gambesi Kota Ternate Selatan
vanya.kitty@yahoo.co.id

Abstract

Nowadays, ecology has developed rapidly since it is no longer limited to the study of ecosystems or nature, but also used to study other fields including in literary studies. Many scholars argue that literature is closely related and inseparable to ecology. The large number of literary works containing nature and the environment shows that the writers have cared for nature from a long time ago. The study aims to analyze the representation of Ternate oral literature in the perspective of literary ecology. This study applies descriptive qualitative method. Technique data collection used is documentation technique. Sources of data for this study were obtained from various sources of Ternate oral literature documents found in libraries and other relevant sources. In addition, the researchers used browsing techniques to find relevant data. Triangulation techniques are still used to check valid data from various sources. The result shows that the representation of Ternate oral literature viewed from ecological perspective is shown in the form of fables and poetry (dola bololo, dalil moro, and dalil tifa) which imply moral and ethical values to become lessons for the community and readers of literature. In addition, the implied message from fables and poetry in Ternate oral literature is that living things and their natural environment play a role in life and also influence the thinking of the people of Ternate which of course must be maintained and preserved because they are useful for the community itself.

Keywords: Representation, Ternate, Oral Literature, Ecology

Copyright (c) 2023 Samsudin Hi Adam, Silvani Umar Ali

Corresponding author: Samsudin Hi Adam

Email Address: vanya.kitty@yahoo.co.id (Jl. Pertamina Kampus II Unkhair Gambesi Kota Ternate Selatan)

Received 16 January 2023, Accepted 22 January 2023, Published 23 January 2023

INTRODUCTION

Nowadays, ecology has developed rapidly since it is no longer limited to the study of ecosystems or nature, but also used to study other fields including in literary studies. Literary ecology is a blend of two disciplines namely literature and environment. In the perspective of literary ecology, the environment or nature is not only used as a place and atmosphere to create a literary work, but it is also an aspect that contributes to building the aesthetics of a literary work. Conforming to Sundari, et al (2021) nature has always been used as a representation in many literary works. Not just being setting in a fictional story, but also often raised by the author to become a big theme that being discussed at the time the literary work was written. As claimed by Siswanto (2013) that writers pour ideas in literary works through what is seen, responded to, remembered, and obtained from natural environment. The Author of novels, short stories, and other genre of literary works often use nature as a bridge to convey the atmosphere in a literary work. The relationship between nature and literary works then creates a concept called literary ecology.

In line with this, Kaswadi (2015) confirms that the environment or nature is a source of inspiration in literature, while literature is a means for conserving nature. He then explains that in the

ecological paradigm, literature is positioned as a species or component in an ecosystem. The life and development of a literary work is the result of action and reaction of ecological conditions in certain ecosystems that are complex and interrelated.

Many scholars argue that literature is closely related and inseparable to ecology. The large number of literary works containing nature and the environment shows that the writers have cared for nature from a long time ago. This is based on the natural damages that occur sourced from irresponsible human greed behavior. To overcome this environmental crisis, there must be a change in behavior, mindset, and human perspective on the environment. In this situation, one of the most interesting studies of interdisciplinary literature is literary ecology. It becomes a bridge for literary writer to criticize humans who are not responsible for the current natural conditions.

The existence of the field of literary ecology shows relations and harmonization between humans and nature which explicitly or implicitly represents human behavior in maintaining their environment expressed in the form literary works. One of literary works that represents local natural wisdom and still exists today is found in Ternate oral literature. It is one of local literatures that is still alive and spread among the people of Ternate as part of local wisdom. It is called as oral literature because it has been transmitted orally from generation to generation. It is often used on cultural events such as weddings or other religious events which contain moral values used as a guide in carrying out social life. Ternate's oral literature has its own uniqueness and characteristics. It has various types such as Cum-Cum, Dalil Tifa, Dalil Moro, Dolabolo, Pandara, Rorasa, and Tamsil.

This study discusses the representation of Ternate oral Literature in the perspective of literary ecology. The discussion utilizes the study of eco-critical theory to explore environmental issues in the perspective of literature, to reveal messages in a variety of literary works, and to criticize unfavorable matter such as environmental damage. In Ternate oral literature, there are many ecological issues that need to be studied so that reader especially North Maluku society no longer only see the physical environment to understand environmental problems but through reading literary works to then understand and realize the problems that occur in environment.

Referring to Endraswara (2016) literary ecology is a perspective to study environmental issues in a literary perspective or to understand literature in an environmental perspective. Similar opinion is explained by Widiarti (2017) who explains that in relation to literary studies, the term ecology is used in two contexts. First, ecology in the context of natural ecology that emphasizes aspects of nature as a source of inspiration for literary works and defense of environmental damage. Second, ecology is used in the context of cultural ecology which focuses on the aspects of lifestyle and different regional characteristics. Another view is explained by Glotfelty in Taqwiem and Alfianti (2019) that literary ecology is the study of the relationship between literature and the physical environment. It encourages human awareness that literature and environment are two things that influence each other. Humans who seem to be getting away with nature makes eco-criticism a hot topic of conversation and is expected to find solutions to many of today's environmental problems.

The statement above is strengthened by Sugiarti (2017) that literature has a close relationship in the perspective of cultural ecology. This is based on the reality that literature cannot be separated from the cultural environment. This perspective allows literature to explore various cultural riches that grow and develop in society. Cultural ecology in literature has an important role because exploring cultural values in society can be used as a source of inspiration for the creation of literary works. In addition, the perspective of cultural ecology can also be used as an approach to further explore the use of the cultural environment through literature. The existence of a cultural environment is the basis for looking further into interdisciplinary studies.

Literary studies with a natural ecological perspective known as ecocritical theory, has been widely carried out by literary researchers. This is due to the increasing awareness of the relationship between literature and the ecology. The discussions have proven that ecology has a connection with literary works, either on old or modern literature, oral literature or written literature. Ecocritic for the first time used in the late 1980s in America and in the early 1990s in England with the term green studies. The development of eco-criticism in America is marked by its establishment The Association for the Study of Literature and Environment (ASLE) in 1992 which regularly holds meetings to look for job possibilities between literary researchers and environmental movement activists (Arimbi in Kaswadi, 2015).

In Indonesia, the study on literary ecology has also recently attracted attention literary researcher. This is evidenced by the emergence of writings that discusses eco-criticism and the application of eco-criticism to examine literary works. The poet, Muhammad Yamin, is familiar with his legendary poem entitled Tanah Air. The way Muhammad Yamin chooses dictions about nature and the environment inserted in almost every line of the poem, such as hills, beaches, beautiful bays, water, sea, forests, rice fields, and the sky shows how much the poet loves the beauty of nature. The portrait of natural beauty was also sung by Ramadhan KH in his book of poetry collection entitled Priangan Si Jelita which shows the beauty of the Priangan Mountain region. The friendship between nature and humans is also described in the works of Sutan Takdir Alisjahbana entitled Anak Perawan di Sarang Penyamun (Paembonan, 2020).

Literary studies with the ecology perspective are also carried out by many previous reserachers. Amala and Widayati (2021) observed Ecological Analysis of Literature Works in The Novel Rindu Terpisah Di Raja Ampat written by Kirana Kejora. Sundari et al (2021) conducted Literary Ecological Studies in Novels Perempuan Bersampur Merah by Intan Andaru. Another study is carried out by Sugiarti (2017) entitled Cultural Ecology in Literature to Form Students' Character. Khomisah (2020) reported her research about Ecocritic in the Development of Literature Study. Taqwiem and Alfianti (2019) showed their study on Literature Ecology in Novel Aroma Karsa by Dewi Lestari. Other relevant studies are done by Misnawati's research (2013) about Hiyang Wadian's eco-poetics in Miya Padu Sapuh in East Barito Regency, research by Maspaitella (2013) on Nyanuk Pupule in the East Olilit

community West Southeast Maluku Regency, and research by Asyifa and Putri (2018) entitled Literature Ecological Study (Ecocritical) in Poetry “Merupa Tanah di Ujung Timur Jawa”.

METHOD

This study applies descriptive qualitative method. Technique data collection used is documentation technique. Sources of data for this study were obtained from various sources of Ternate oral literature documents found in libraries and other relevant sources. In addition, the researchers used browsing’ techniques to find relevant data. Triangulation techniques are still used to check valid data from various sources. The data analysis technique is content analysis which is a strategy or a set of procedures used to capture messages in literary works. The steps in analyzing the research data consist of data reduction, data display, conclusion and verification.

FINDINGS AND DISCUSSION

Findings

Ternate oral literature is divided into two main categories, namely the categories of prose (Legends, Mites, Fables) and poetry (Dola Bololo, Dalil Moro, Dalil Tifa, Mantera, Tamsil, Cum-cum, etc.). Those are used in every activity and have different purposes of delivery in the life of the people of Ternate. In addition, it represents cultural, religious, social, historical, moral, ethical, and didactic values reflected in the form of literary works.

1. Fables in Ternate Oral Literature

Fables are stories of animal life reflected in Ternate oral literature considered to speak and act like humans. In general, these animals help humans who experience various life problems. The people of Ternate know some of the animal figures described in the fables as follows:

a. Cat’s Story

Cats are animals that have a close relationship with humans. Cats have their own secrets and need to be explored further about their lives and dignity. There is a supernatural value in the cat story. This story describes the life of a cat (as a pet) which has advantages over other animals.

In the tradition of the people of Ternate, if a car driver hits a cat, the driver takes off his clothes to wrap the cat's corpse before it is buried. In addition, there are other things humans can't do to cats. According to the beliefs of the people of Ternate, if someone dips a cat in the sea, there will be a big disaster, big waves will occur, which means the sea does not agree with human actions. A custom that occurs in Ternate, if a old cat suddenly disappears, don't look for it anymore because the cat is believed to have gone to the top of Gamalama Mountain to end its life there. This can be seen and proven by the presence of mass cat graves. Old cats go to Gamalama Mountain and die, not because of illness.

Cats have their own secrets and need to be explored further about their lives which are considered sacred by the people of Ternate. In this Ternate oral tradition, cats are described as having the character of being able to arrange their lives at the last moment without causing trouble for humans to bury them. The theme of this story is that God created cats with advantages over other animals. The message that can be illustrated from this oral tradition is that pets need to be looked after and cared for properly.

b. Mouse's Story

Referring to the beliefs of the people of Ternate, Mouse have good manners towards humans. There is a value of loyalty in the story of mouse. Oral tradition of Ternate tells the life of a grandmother and a mouse. Grandmother faithfully cared for and looked after the mouse until the mouse recovered from illness. To repay grandma's kindness, the mouse brought some pieces of gold. Mouse often comes to see grandma when grandma is sick or healthy. To show his loyalty to grandmother, when grandmother died, a mouse entered the grave with her grandmother.

c. The Lizard's Story

In the beliefs of the people of Ternate, lizards are animals that give a sign about something happening to someone with their natural language. For example, if someone is about to leave the house, suddenly the lizard makes a sound in its natural language, signaling that we have to wait a while because something is about to happen. The waiting time is five to ten minutes, and when the lizard doesn't make any more sounds, it's a sign that we can go because things are safe. The character described in the lizard story is that the lizard likes to help humans by preventing humans from imminent danger. The message contained in this story is that animals should not be hurt or mistreated because they also help humans from imminent dangers.

d. Butterfly Story

The main character in the story "butterflies" is the butterfly as the news anchor. Butterflies are described as having the attitude of conveying good or bad news to humans. The theme raised from the butterfly story is the benefits of butterflies for human life. The message conveyed by the story based on belief of Ternate society is that animals that are beneficial to humans are prohibited from being killed or destroying their habitat.

e. The Story of the Sogi Bird

This story using ecological symbols illustrates the good attitude in the life of the sogi bird that the sogi bird informs the people of Ternate of events that will happen. For example, if the sogi bird screams from the sea to the land it is a sign that it will rain heavily and floods will occur. If the sogi bird screams from the mountains to the sea, it is a sign that the harvest of fruit will come. If the sogi bird screams from north to south, it is a sign of unpleasant news. If the sogi bird screams from the south to the north, it is a sign that things are getting better

again. The character of *sogi* bird shows that it likes to help humans by telling them something that will happen. The implied message of this story is that animals are creature that need to be cared for and they preserved human life.

2. Poetry in Ternate Oral Literature

Poetry written by the authors as Ternate oral literature has various form: *Dola Bololo*, *Dalil Moro*, *Dalil Tifa*, *Cum-cum*, *Mantra*, and *Tamsil*.

a. *Dola Bololo*

Dola bololo is a type of Ternate oral literature which plays an important role in the interaction and life of the Ternate people. *Dola Bololo* is the expression of feelings through proverbs. It is a type of poetry which contains advice, feelings, opinions, and satire. In general, *Dola Bololo* is conveyed through conversation between two or more people.

Examples as follows:

Fala ta mataka-taka

Dego-dego to ruraka

Hau fa matai pasi

Moro-moro fo maku ise

Sagadi no **ngolo-ngolo**

Mara lou **maginyau**

Fira mo **sisaya** gam

Adat yo mahisa hira

Fira mina mi gogola

Marorano hira i nyinga

Dara to lefo mapila

Soro gudu to nonako

Gudu moju Si to suba

Ri jou si to nonako

Loleo igo maake

Kore koa yo idahe

Loleo nyinga bato

Hai i jurusu **kore**

lha ua to **ngolo-ngolo**

To ruraka ma limau

The ecological words shown in the fragment of Dola Bololo above are *fira* (flower), *ngolo-ngolo* (high sea), *maginyau* (bamboo), *sisaya* (flower), *Dara* (dove), *Loleo igo* (coconut water), and *kore* (wind).

b. Educational Value

Dola bololo contains educational values providing instructions to humans that in order to live this life we need to prepare everything well, both physically and mentally. This message is revealed in the following third stanza:

Sagadi no ngolo-ngolo
Do not sail to high sea
Mara lou maginyau
your boat is made of young bamboo

c. Ethical Values

The representation of ethical values of the dolo bololo is shown in the first stanza which refers to the respectful attitude to other.

Fala ta mataka-taka
Unusual house
Dego-dego to ruraka
I'm ashamed to sit in the chair

The fourth stanza describes the attitude of young people in dating.

Fira mina mi gogola
Beautiful girl
Marorano hira i nyinga
men as protectors

In the sixth stanza, it describes an attitude or action towards someone wherever we know him.

Dara to lefo mapila
I gave a sign to the dove's wings
Soro gudu to nonako
Flying away, I know for sure

In the eighth and ninth stanzas it also implies ecological expressions that no matter how hard we suppress our feelings, one day we will surely be known.

Loleo igo maake
The house of coconut water
Kore koa yo idahe
Any wind can know it

Loleo nyinga bato

The heart's owner

*Hai i jurusu **kore***

Known by the winds

In the tenth stanza, it is implicitly illustrated through ecological expressions that someone's bad deeds in a place make him forced to leave that place, then go far away to get rid of his shame.

*lha ua to **ngolo-ngolo***

I sailed far out to sea

To ruraka ma limau

Because I'm ashamed of my house

Based on the analysis of dola bololo, it can be seen that there is use of diction that contains ecological characteristics. There is a human relationship with nature. The ecological symbols which are analogous in the oral literature of dola bololo show the value that humans must preserve the nature as a form of respect for the natural environment. In addition, the message implied in the dola bololo is also a representation of educational and ethical values that every human being must prepare for everything both physically and mentally in living life. Every human being actually has to show attitude of responsibility in all aspects and uphold the basic values of behavior recognized as norms used as guidelines to behave in society.

d. Dalil Moro

Ino fo ma kati nyinga

*Doka **gosora** se bua **lawa***

Om Doro yo momote

Fa ma gogoru fo ma dudara

Afa doka kano-kano

Isa mote hoko mote

Ma dodogu ogo ua

Tego toma ngawa-ngawa

Lobi dai lofo uci

Ma nonako soso remo

Pasi dai jaha-jaha

Fo nonako rai marua

***Kano-kano** ri ngongano*

***Kusu-kusu** to busu marua*

***Jela-jela** to sisela*

***Loloro** no roro fodi*

Ngone doka dai loko

Ahu yo ma fara-fara

Si rubu-rubu yo ma moi-moi

Doka saya rako moi

Referring to Dalil Moro above, it is clear that the message is explicitly recommended to foster a sense of unity, and to maintain harmony in social life. The ethical value shown is about a person's attitude towards something he likes. This is explained through the choice of several ecological dictions. In addition, the message to have ability to solve problems is also shown in Dalil Moro to describe people who are able to break down complex problems into simpler problems.

e. Dalil Tifa

Matubu kie raha

Lobi yo fati sio gamma

Ahu moju fo madike

Guru-guru yo nga demo

Bolo wasu ri padamara

Ngama rimoi kari nonako

Several fragments of the Dalil tifa show ecological forms that can be expressed in the oral literature of Ternate. It indicates that certain aspects of ecology can be utilized in Ternate's oral literature. The concept of ecology in Ternate oral literature places the natural environment as a dynamic object and creates imagination for the reader, in this case it is related to the moral message of preserving the natural environment. In addition, Dalil Tifa also describes the human obligation to improve knowledge. Learning is an obligation for every human being, because by learning humans can improve their abilities.

Discussion

Based on the findings, it is found that the authors of Ternate oral literature use nature and the surrounding environment to create literary works. The use of various ecological words in Ternate oral literature indicates that the authors show their love for nature as a medium of communication to convey ideas, criticism, and suggestions for natural conditions that need to be preserved. Referring to Sari (2018) the process of creating literary works is inseparable from the role of the environment around the authors. They create literary works not only based on imagination and life experience, but also based on the environmental conditions. This is also confirmed by Endraswara (2016) that literary ecology emphasizes the importance natural environment and the adjustment of human life to environmental conditions. Literary ecological studies examine the process of adaptation literary culture towards the natural environment and/or vice versa. This is in line with Taqwiem and Alfianti (2019) that nature in literary works is often a setting to complete

the story, there are several literary works that place more than nature complement. Nature in several works actually becomes the main subject or theme. The works present problems related to environment.

In similar way, Sugiarti (2017) states the ability and creativity of the author to see the reality of life as an inspiration make the literary works live and unite with the real reality of life. Sudikan (2016) clarifies that literary works, besides being expected to be able to convey ideas, messages and feelings it is also hoped that it will be able to have a positive effect on the reading community. Literature as works of art is expected to be able to provide a fundamental effect in order to create a harmonious society better than before because literature was created from the people for the people.

Wibowo (2013) also explains that literary works play a role in human life. He reveals that literature has some missions: to preserve the tradition from generation to generation, to balance the development of science and technology especially living in this modern era where people may be influenced by the foreign culture that is contrary to the culture of Indonesia, and to educate the people how to take decision of problems occurred in their life.

Apart from that, the words of this literary ecology contain good values that become a guide for a better human life.

The fable describes animals that behave like humans. The messages contained in the fable are used as a means of forming the character of Ternate people in terms of personality, emotions, and imagination.

It is clear that the nature and environment plays a role in human life and influences people's thinking. The way of thinking of Ternate people in the past was not the same as the way of thinking of today's people who live in a modern way due to the rapid development of science and technology. The ideas conveyed by people in the past were very simple, polite, and interesting.

CONCLUSION

Literary literacy in an ecological perspective can be studied through reading literary works so that an understanding of the culture of a society is obtained. Through literary literacy with an ecological approach, readers are able to build an understanding of the culture that is developing in society. It can provide an overview of the cultural system of its people. In order for the existence of Ternate local wisdom to remain firmly entrenched, it is very important for our efforts to cultivate oral literary literacy through an ecological approach as a form of preserving local wisdom values and becoming an integrative part of people's lives, so that this national identity will remain strong.

The representation of Ternate oral literature viewed from ecological perspective is shown the form of fables and poetry (*dola bololo*, *dalil moro*, and *dalil tifa*) which imply moral and ethical values, to become lessons for the community and readers of literature. In addition, the implied message from fables and poetry in Ternate oral literature is that living things and their natural environment play a role

in life and also influence the thinking of the people of Ternate which of course must be maintained and preserved because they are useful for the community it self.

REFERENCE

- Asyifa, Nurul & Putri, Vera Soraya. 2018. Kajian Ekologi Sastra (Ekokritik) dalam Antologi Puisi Merupa Tanah Di Ujung Timur Jawa. PS PBSI FKIP Universitas Jember 2018
- Endraswara, Suwardi. 2016. Metodologi Penelitian Ekologi Sastra; Konsep, Langkah dan Penerapan. Jakarta: PT Buku Seru.
- Kaswadi. 2015. Paradigma Ekologi dalam Kajian Sastra. Jurnal Paramasastra. Surabaya: Universitas Negeri Surabaya Volume 2 Nomor 2.
- Khomisah, 2020. Ekokritik dalam Perkembangan Kajian Sastra. Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam Vol. 17 No. 1, 2020, 83–94 P-ISSN 0216-5937, E-ISSN 2654-4598 DOI: 10.15575/Al-Tsaqafa.V17i1.6032
- Misnawati. 2013. “Hiyang Wadian Dalam Miya Padu Sapuluh Di Kabupaten Barito Timur: Kajian Ekopuitika Dan Interpretatif Simbolik”. Dalam Endraswara, Suwardi Dkk.(Ed.) 2013. Folklor Dan Folklife Dalam Kehidupan Modern: Kesatuan Dan Keberagaman. Yogyakarta: Pustaka Timur
- Paembonan, HERNI. 2020. Peran Karya Sastra Bagi Pelestarian Lingkungan (Ekologi Sastra). Kantor Bahasa Provinsi Maluku
- Sari, Mardiana. 2018. Ekologi Sastra Pada Puisi Dalam Novel Bapangku Bapunkku Karya Pago Hardian. [Parataksis: Jurnal Bahasa Sastra Vol 1 No 1 Juli 2018
- Sudikan, S. Y. (2016). Ekologi Sastra. Lamongan: Pustaka Ilalang Group
- Sugiarti, 2017. Ekologi Budaya Dalam Sastra Sebagai Pembentuk Karakter Peserta Didik.
- Sundari, Dewi, Dkk. Kajian Ekologi Sastra Dalam Novel Perempuan Bersampur Merah Karya Intan Andaru Prosiding SENASBASA [Http://Research-Report.Umm.Ac.Id/Index.Php/SENASBASA](http://Research-Report.Umm.Ac.Id/Index.Php/SENASBASA) (Seminar Nasional Bahasa Dan Sastra) Edisi 1 Tahun 2017 Halaman 397-402 E-ISSN 2599-0519
- Taqwim, Ahsani & Alfianti Dwi. 2019. Kajian Ekologi Sastra Novel Aroma Karsa Karya Dewi Lestari. Program Studi Pendidikan Bahasa Dan Sastra Indonesia Jurusan Pendidikan Bahasa Dan Seni Fakultas Keguruan Dan Ilmu Pendidikan Universitas Lambung Mangkurat
- Widianti, Ande Wina. 2017. Kajian Ekologi Sastra Dalam Kumpulan Cerpen Pilihan Kompas 2014 Di Tubuh Tarra Dalam Rahim Pohon. Jurnal Diksastrasia. Ciamis: Universitas Galuh Volume 1 Nomor 2