
VOLUME 1 NUMBER 2, **DECEMBER 2023**

CULTURAL NARRATIVES

PUBLISHER:
ERA DIGITAL NUSANTARA



Depiction of South Kalimantan's Nature Harmonization in *Andaru* Folk Stories

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ABSTRACT

Andaru folklore depicts the close relationship between society and nature. Nature has a central role in meeting people's living needs, especially rivers and forests in the Meratus Mountains. This research uses literary ecological studies. This research aims to describe the relationship between humans and nature in the South Kalimantan *Andaru* folklore. Describes how people use nature in the South Kalimantan folklore *Andaru*. To answer the problem formulation, this research will focus on the interaction between community leaders and nature in the South Kalimantan *Andaru* folklore and how the people in the South Kalimantan *Andaru* folklore use nature. The results of this research are that it is known that the *Andaru* folklore first depicts a close relationship between society and nature. Both realms have a central role in meeting people's living needs. Conclusions based on analysis and discussion, it can be concluded that the relationship between nature and society in *Andaru* folklore is depicted as very close. The community depends on nature, especially rivers and forests in the Meratus Mountains, as the basis of life and economy.

Article history:

Received 19 December 2023

Accepted 28 January 2024

Keyword:

Folklore, Literary Ecology, Humans, Nature

INTRODUCTION

The natural environment is everything that is natural around us. The current ecological crisis has become a global concern. Lack of public awareness of the environment results in several natural phenomena or the surrounding ecology. One effort to overcome the ecological crisis is to increase public awareness of the importance of protecting the environment, one of which is through literary works (Khairina & Lestari, 2020). Literature can be an effective medium for increasing public awareness of environmental issues. Where literature always contains messages that can be reflected in real life.

Folk tales often describe how humans interact with nature. This could be the use of natural resources, conflict with ecological living creatures, or problem solving. Rizal, M., Adzhani, SA, & Adila, W. (2022) stated that ecology means the reciprocal relationship between humans and nature. Ecology is also related to culture. The South Kalimantan folklore entitled *Andaru* contains several things related to natural ecology or the environment where the people in this folklore depend on nature for their livelihood, namely by panning for gold. Ihzan, N. (2021) explains that ecocriticism with an environmental perspective is a development of the efforts of writers who have made the environment a source of inspiration for their works. The South Kalimantan folklore *Andaru* exists because of life in society in ancient times where people looked for gold which would then be sold in the city. Hermawan, MA, & Wulandari, Y. (2021) said that a literary work usually contains diction

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that contains ecology as an aesthetic element of the work. Through this approach, it is hoped that this research can provide new insight into the complexity and uniqueness of South Kalimantan folklore as well as its contribution to a broader understanding of literary ecology. For this reason, this research will focus on the interaction between community leaders and nature in the South Kalimantan *Andaru* folklore and how the people in the South Kalimantan *Andaru* folklore use nature.

The social and cultural context surrounding the South Kalimantan *Andaru* folklore is an integral part of the cultural heritage of the local community. This story reflects social dynamics that can provide a deep understanding of the people of South Kalimantan, especially in the Meratus mountain area. It is hoped that ecological analysis of literature in this context can reveal how the story reflects thought patterns, world views and human interactions with the natural surroundings. Therefore, this research is aimed at enriching our understanding of the complex relationship between literature, culture and ecology in South Kalimantan. Furthermore, the examination of *Andaru* folklore in the context of literary ecology can shed light on how cultural narratives and ecological consciousness are intertwined in the region. This exploration will enrich our understanding of the complex relationship between literature, culture, and ecology, offering valuable insights into the ways in which folklore serves as a reflection of the human-nature relationship in South Kalimantan.

Folklore is a hereditary narrative heritage that is passed down from generation to generation in a society. These stories include myths, legends and fairy tales that reflect the beliefs, cultural values and collective experiences of a community. Folk tales often have mythological or heroic figures, and through their narratives, they convey moral messages, life lessons, or explain the origins of a natural phenomenon. According to Danandjaja (2007:3-4) defines folklore as a form of oral literary work that was born and developed from traditional society which was distributed in a relatively fixed form and among certain collectives over a longtime using clichés. Based on this opinion, it can be concluded that folklore is a form of oral literary work that is typical of traditional society. Folklore has certain characteristics, such as being spread orally, being born and developing from traditional society, being spread in a relatively fixed form, being spread among certain collectives, being spread over a long period of time, and using clichés. These characteristics make folklore one of the cultural treasures of the Indonesian nation. Folklore can be a means of knowing and understanding national culture, and can be a means of entertainment and education.

This research is also relevant to previous research where the research of Annisa, ZN, Rahman, H., & Putri, NQH (2023) entitled *Analisis Ekologi Sastra Dalam Cerita Rakyat Jawa Timur* aims to describe the interactions of characters with the surrounding environment and aspects of literary ecology. Meanwhile, another research by Al Aziz, ISA, Rakhmawati, A., & Wardani, NE (2023) entitled *Exploration of Folk Stories of Sewawar Waterfall Karanganyar: Ecological Literature Study* aims to study folklore with an ecological perspective on literature at Sewawar Waterfall. As well as research conducted by Ihzan, N. (2021) with the title *Kajian Ekologi Sastra Dalam Cerita Rakyat Kongga Owose Dan Implikasinya Terhadap Pembelajaran Sekolah Dasar*, which aims to describe the elements of literary ecology in Kongga Owose folklore from several studies that have been carried out. This is clearly different from this research where this research will focus on how the people in the story use nature as a livelihood. The previous researches mentioned have made significant strides in the study of

literary ecology, focusing on the interactions of characters with the surrounding environment, exploring folk stories with an ecological perspective, and describing the elements of literary ecology in specific folklore. Each of these studies has contributed to enhancing our understanding of the intricate relationship between literature and the environment.

This research will expand previous research in the field of ecological analysis of literature, especially those related to folklore. Most previous research may have focused on general literature or types of folklore from various regions, while this research specifically explores the context of South Kalimantan, focusing on the folktale entitled *Andaru*. By exploring the relationship between literary elements in folklore and the ecological context of South Kalimantan, this research can provide unique insights into how local culture is reflected in literary narratives. The results of this research can be an important addition to our understanding of the ecological diversity of literature in Indonesia. Thus, this research not only structures our understanding of literary ecology, but also enriches existing conceptual frameworks by exploring unique cultural and environmental dimensions in the context of South Kalimantan folklore. Literary ecology is the study of the relationship between literature and the environment and society, including its impact on the cultural ecosystem and social values. This research will use literary ecological theory. Ecology in literature means the reciprocity of the environment and its creatures, from this it can be understood that it is true that literature and the environment cannot be separated from each other (Sapawuryandari et al., 2023). This opinion shows that literature cannot be separated from the environment because literary works do not only create images of nature and the environment. Thus, literature becomes a complex thing between humans and their environment, depicting their impact and dependence on each other in a wider cultural ecosystem.

The previous opinion is also supported by the opinion (Endraswara, 2016) that literary ecology is a science that studies how humans adapt and maintain the environment well. This opinion refers to an understanding of how humans adapt and protect their environment through literary works. This reflects the close relationship between literature and social and environmental reality, where literary works can be a reflection of values of interest and awareness of the environment. By understanding ecological literature, we can see how literature not only reflects reality, but can also play a role in shaping human attitudes and actions towards the environment.

The opinion of another expert, namely Amanat, T. (2019), said that literary ecology is the science of the reciprocal relationship between the environment and its creatures. Therefore, in this case it is understood that literary works and the environment cannot be separated from each other. In the context of literary works, literary ecology can be interpreted as a study that studies the relationship between literary works and their environment. The environment in this case can be the natural environment, social environment, or cultural environment.

From several opinions related to literary ecology, it can be concluded that literature not only creates images of nature, but also plays an important role in representing and shaping human attitudes and actions towards the environment, being a reflection of values and awareness of the wider cultural ecosystem. Literary ecology discusses how humans adapt and maintain the environment through literary works, showing the importance of this

understanding in depicting social and environmental realities. In this regard, it is appropriate for this researcher to study the study of literary ecology because *Andaru* folk tales contain ecological elements, namely relationships and utilizing the natural surroundings.

The aim of this research is to analyze the literary ecology of the South Kalimantan folklore *Andaru*. This research aims to describe the relationship between humans and nature in the South Kalimantan *Andaru* folklore. Describe how the people in *Andaru* folklore use nature. This aim is designed to provide in-depth insight into how folklore reflects and utilizes the environment as well as enriching understanding of South Kalimantan's literary heritage.

METHOD

This research uses a qualitative approach with descriptive analysis methods. Sugiyono (2017) believes that qualitative research with descriptive analysis methods is research that uses a qualitative approach and descriptive analysis methods. A qualitative approach is used to understand existing phenomena in depth, while descriptive analytical methods are used to describe and analyze existing phenomena. According to Mukhtar (2013: 10), the descriptive qualitative method is method used by researchers to find knowledge or theories about a phenomenon that occurs in society. Descriptive qualitative research aims to describe the phenomena that occur in depth and comprehensively. A qualitative approach was chosen because this research aims to understand the meaning and ecological values contained in *Andaru* folklore. The descriptive analysis method was chosen because this research aims to describe and analyze the meaning and ecological values contained in the *Andaru* folklore. This research data is in the form of *Andaru* folklore texts. Data was collected through literature study. The literature study was carried out by reading and analyzing *Andaru* folklore texts. The specific *Andaru* text for analysis was chosen based on its relevance to the research objectives and the richness of ecological values and meaning it holds. They have involved thorough consideration of the cultural context, historical significance, and the depth of ecological values portrayed in the selected texts. These criteria helped ensure that the analysis captured the richness of ecological values and meaning embedded within the *Andaru* folklore.

The research procedure was carried out as follows: The type of data in this research is the South Kalimantan folklore text *Andaru*. Data was obtained through documentation studies. The documentation study was carried out by reading and analyzing the South Kalimantan folklore text *Andaru*. The data source is the text of the South Kalimantan folk tale *Andaru* which was published by the South Kalimantan Provincial Education Office (2015) in the book *Anthology of Archipelago Fairy Tales Exploring the Charm of South Kalimantan Folk Tales*. The data analysis technique was carried out by reading and understanding *Andaru* folklore. This is done to gain a general understanding of the story, including its story elements. Identifying ecological elements in *Andaru* folklore. Analyzing the relationship between these ecological elements and the themes of *Andaru* folklore. The results of data analysis are presented descriptively in the form of a presentation of words regarding ecological values and messages based on quotations and interpretations of the South Kalimantan folklore text *Andaru*. The validity test in this research was carried out using source triangulation by comparing the results of the analysis with a literature review.

One limitation may be related to the subjective nature of qualitative research, as the interpretation of the *Andaru* folklore texts is influenced by the researchers' perspectives and biases. The generalizability of the findings may also be limited due to the specific focus on *Andaru* folklore and the ecological values within it, as the findings may not be applicable to other folklore traditions or cultural contexts. Moreover, the research may also face limitations in capturing the dynamic and evolving nature of folklore.

RESULTS AND DISCUSSION

Results

Based on the analysis of *Andaru* folklore, *Andaru* folklore depicts the close relationship and interdependence between society and nature. Rivers and forests in the Meratus Mountains have a central role in meeting people's living needs. People use the river to pan for gold and as a transportation route. Mountains are used as a location for gold panning. Community use of nature is excessive and exploitative in order to meet economic needs. This can be seen from large-scale gold panning activities in the Mangapan River and the Meratus Mountains area. Natural products are traded without limits to gain economic profit. This pattern of natural use reflects ecological fairness resulting from an anthropocentric view that places humans as the masters of nature. Folklore as a representation of society's views can be analyzed from a literary ecological perspective to criticize behavior that destroys the environment for economic reasons alone.

Discussion

The Relationship Between Nature and Society in *Andaru* Folklore

Community relations with the hills at Mount Paninjawan hall

Based on *Andaru* folklore, it can be seen that the people in *Andaru* folklore live dependent on nature, especially rivers and forests in the Meratus mountains. The community uses the river to pan for gold which is then sold to the city to meet their living needs. Thus, nature has an important role as a source of livelihood for the people in this story. This can be seen in the quote:

"The sky above the hall of Mount Paninjawan was no longer thunderous, there were no longer visible wisps of cloud that created black vortices. One by one they began to descend from the hills of the refuge and cautiously approached the hall."

From this fragment of folklore, it is said that in the hall of Mount Paninjawan there was a storm and dark clouds so that all the residents of the hall of Mount Paninjawan fled to the surrounding hills. After the storm stopped, the residents of the Mount Paninjawan hall returned to the hall. From this quote, it can be understood that people are described as anticipating and trying to save themselves from natural threats. This can be seen from the activity of fleeing to the hills and only descending carefully after the natural conditions subside. This behavior shows society's dependence on natural conditions. The quote describes the reciprocal relationship between nature and people's social activities. Natural conditions influence people's evacuation actions, while nature's calming down or activity is also influenced by people's rituals and beliefs in nature. Overall, the relationship reflects traditional society's harmonious view of nature. Nature is seen as an inseparable part of people's lives. This is reflected in folklore as a representation of the views of the people.

The relationship between the Mount Paninjawan community and the Mangapan river

As for the river connection which is used as a means of transportation for traders who anchor from Martapura, the following is an excerpt from *Andaru* folklore relating to the relationship between the Mount Paninjawan community and the Mangapan river:

"After noon, the trader dropped his gold-laden lanting stick in the Mangapan River. The Mangapan River is a fairly large river that originates from Mandin Mangapan, the same source as the Amandit River, far upstream in the Meratus Mountains. Meanwhile, downstream it flows into to the Martapura River."

From this fragment of the story, it is said that the Mangapan river was the place where traders anchored their lanting (laying boats) by the merchant figures after fighting in the hall of Mount Paninjawan. The Mangapan River is used as a transportation route by merchant shops. From this quote it can be seen that the people in the *Andaru* folklore live side by side with nature. Downstream the Mangapan River empties into the Martapura River. Shows the existence of connections between rivers which are then used for trade and transportation for communities along the river flow. The Mangapan River originates from Mandin Mangapan in the Meratus Mountains. This illustrates people's dependence on nature, namely mountains and rivers as a source of life and means of transportation. The presence of gold transported by traders who represent agricultural products from the Meratus Mountains also supports the economy of the surrounding community. Therefore, the relationship depicted is mutual dependence and use between nature and humans.

Community Use of Nature in *Andaru* Stories

Mangapan River as a source of livelihood

The people in *Andaru* folklore use nature, especially rivers and forests in the Meratus mountains, as a source of livelihood. They pan for gold in the river to sell to the city to make ends meet. This gold panning activity shows that people are very dependent on nature as an economic base. Natural resources are exploited excessively without considering environmental sustainability. The Mangapan River is described as a fairly large river and is the place where traders anchor their lanting which produces gold. This shows that the river is used as a transportation and trade route by the community. This can be seen from the following quote:

"As time goes by, the activities of these residents are increasingly expanding to all corners of the Meratus Mountains and surrounding areas. So more and more people are coming to that place to take part in panning for gold. According to residents, the gold panning location also surrounds the Mangapan River starting from "The trader anchored his lanting. Meanwhile upstream there was no gold."

From this quote it can be understood that the Mangapan River was used as the main location for gold panning by residents and immigrants. This shows the use of natural river resources to earn income from gold. The Meratus Mountains and its surroundings are also used by residents and immigrants as a gold panning area. This shows the use of the Mangapan river as a place to search for gold. The use of gold provides economic benefits for local communities. The results of gold panning can increase people's income and welfare.

Mangapan River as a means of transportation

In ancient times, rivers were a means of transportation that was often used by people, especially traders who always moved from place to place to sell. In South Kalimantan folklore the *Andaru* river is also used as a means of transportation by traders, this is shown in the quote: "*After noon, the trader landed his gold-laden lanting in the Mangapan River.*" From this fragment of the story, it can be seen that the trader character anchors lanting (sails his small boat) after trading at the Mount Paninjawan hall. The sword figures also transported gold from selling at the Mount Paninjawan hall. Based on the quote above, the Mangapan River is used as a transportation route and a place for ships/boats to dock. The existence of rivers creates economic potential for the surrounding communities. Traders used the river as a means of transporting their merchandise and the exchange product, namely gold. From a socio-cultural perspective, rivers are also used as a place to live and earn a living for local people. The community's interaction with the river even gave birth to local stories/legends.

Natural products in the form of gold as an economic resource

In ancient society, the barter system was the only way for buying and selling transactions, so people usually exchanged the goods they had in exchange for foodstuffs or goods they needed. In *Andaru* folklore, the Mount Paninjawan community uses gold as a medium of exchange to buy their needs, this is stated in the quote: "*The residents of Mount Paninjawan hall bought up all the goods the trader sold that day. They exchanged their pieces of gold for daily necessities that the trader brought from Martapura.*"

From this quotation, the residents of Mount Paninjawan hall show a pattern of consumptive use of nature. They use the pieces of gold they obtain from nature as a medium of exchange to buy daily necessities from traders. The use of gold as a medium of exchange indicates the exploitation of natural mineral resources in a way that may not be sustainable. Moreover, this activity appears to be carried out without considering the long-term impact on the ecosystem and surrounding environment. Overall, the quotes reflect the way these communities rely intensively on natural resources to meet their daily needs, without any consideration of the sustainability or environmental impact of their practices.

Based on the results of several analyzes above, it can be seen that the *Andaru* folklore depicts a close relationship between society and nature. Nature has a central role in meeting people's living needs. However, society's use of nature is excessive and tends to be destructive. This is in line with the concept of literary ecology which examines the representation of nature and its interactions with humans in literary works. Folklore as part of the oral literature of traditional communities reflects people's views and behavior towards nature. *Andaru*'s story shows how people use nature exploitatively. This is a form of ecological imbalance due to anthropocentrism which places humans as the rulers of nature. Therefore, this story can be analyzed from a literary ecological perspective to criticize behavior that destroys the environment for purely economic interests. It is hoped that studies like this can increase awareness of the importance of preserving nature.

CONCLUSION

Based on the analysis and discussion, it can be concluded that the relationship between nature and society in *Andaru* folklore is depicted as very close. The community depends on

nature, especially rivers and forests in the Meratus Mountains, as the basis of life and economy. The people in *Andaru* folklore make excessive use of nature as a source of livelihood, namely by panning for gold in the Mangapan River to sell to meet their living needs. Apart from that, the Mangapan River is also used as a transportation and trade route through boat anchoring activities. The use of nature is carried out through gold panning activities on a large scale without paying attention to the sustainability of the ecosystem. *Andaru* folklore can be studied from a literary ecology perspective to analyze the relationship between humans and the natural environment. It is hoped that the results of this literary ecological study on folklore will increase public awareness of the importance of preserving the environment. In the context of literary ecology, *Andaru* folklore can be considered as a medium for criticism of human behavior that destroys the environment for mere economic gain. Literature in this case acts as a forum for conveying moral and ecological messages to society. Literary ecological analysis opens up a deeper understanding of how folklore reflects the complex interactions between humans and their environment. Finally, the absence of direct engagement with the community or traditional storytellers associated with the *Andaru* folklore may limit the depth of understanding and interpretation of the ecological values and meanings within the texts. These limitations should be considered when interpreting the findings and implications of the research.

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