THE EKOPUITIKA THEORY

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ABSTRACT

This study aims to: (1) describe the sense of ekopuitika theory; (2) describe the working mechanism of ekopuitika theory; and (3) describe the application of the ekopuitika theory in the oral literature.

The theory used in this research is ekopuitika theory, ecology theory, and poetics theory.

The finding of the research is (1) the meaning ekopuitika theory is literary theory/knowledge of poetry which is associated with the environment. (2) the working mechanism is started from analyzing the poetics theory which consists of: 1. Sound that includes: a) rima; (b) assonance; (c) alliteration; (d) anaphor; (e) efoni; (f) kakafoni; and (g) onomatopoeic. 2. Rime (metrum and rhythm) 3. Word includes: (a) vocabulary; (b) diction; (c) figurative language; (d) imagery; and (e) linguistic factors. 4. Phrase that includes: (a) nominal phrases; (b) verbal phrase; (c) the numeral phrase; (d) the adverb phrase; and (e) the prepositional phrase. 5. Sentence/array includes: (a) declarative sentences; (b) interrogative sentences; (c) the imperative sentence; and (d) the exclamatory sentence. 6. The discourse that includes: (a) cohesion and (b) coherence.

The next how it works, is further analyzed once more with the ecology theory that includes: (a) the representation of nature: plant, animal, mountain, water, sea, land, air, sun, and sky; (b) the manifestation of the representation of behavior: traditional event (ritual), religion, knowledge, cosmology, language, myth, art, moral, and housing.

After the ekopuitika theory applied in the oral literature there was a result that evidently for the representation of nature related to the plant and animal, while for the representation of the behavior associated with the traditional event (ritual) and language.

A. Introduction

Ekopuitika theory was born through a very long research. This theory began when there was a research survey of oral literature did, on April 2011 and ended on March 2015 when the researcher did the open examination of doctoral program. The Researcher conducted the field research in the form of oral tradition which is containing of oral literature in East Barito District. The research at the moment focused on Hiyang Wadian. Hiyang Wadian known as a form of
utterances like speech, poem or story which is spoken by Wadian and lead to a purpose. Wadian is the one who led the ritual/ceremony, both associated with the life or death.

In this research, the theory is applied to Hiyang ngume naun that is Hiyang which is spoken in the farming tradition on Dayak Maanyan community in East Barito District.

B. The Purpose of The Research

This study aims to: (1) describe the sense of ekopuitika theory; (2) describe the working mechanism of ekopuitika theory; and (3) describe the application of the ekopuitika theory in the oral literature.

C. The Benefit of The Research

Theoretically, this study contributes a theory for the fans and researchers of oral literature which is in the form the ekopuitika theory.

D. Data Collection Technique

Data collection techniques used in this study are: (1) recording technique, both audio and audiovisual, (2) logging, (3) depth interviews, (4) the study literature and documentation analysis.

The examination of data validity in the qualitative research follows what is recommended by Lincoln and Gube, which includes four techniques: (1) credibility; (2) transferability; (3) dependability; and (4) conformability.

E. Discussion

If take a look back to the history, the ecology firstly was introduced by Ernest Haeckel, an expert in the life knowledge’s, in the mid-1960s, while the poetic theory was first used by Aristotle in his book entitled Poetics (340 BC). Furthermore, then in 2000 significantly was introduced by Muhammad Haji Salleh, a professor of Malay literature in the correspondence Position of Malay University Malay nationality (now serving as a professor of literature at the study Center for Humanitarian Studies of Universiti Sains Malaysia), with the book’s title is Puitika Sastra Melayu. Ernest Haeckel and Muhammad Haji Salleh are the persons who inspiring the researcher, thus the ekopuitika theory was born. However, Ernest Haeckel and Muhammad Haji Salleh are indeed making the inspiration for the emergence of the ekopuitika theory itself.

The ecology and poetics are more develop than before, that is why, in this research, the ecology and poetics are drawn from many sources. But, the sources for ecology is prefer taken from Carolyn Merchant. The ecology theory of Carolyn Merchant is chosen because the theory...
is appropriate with the environment of Maanyan Dayak community in East Barito District. Furthermore, to the theory of poetics (literary theory / theory of poetry), in this research does not only the poetics belong to Muhammad Haji Salleh which is used to analyze Hiyang Wadian. But also, the Teori Pengkajian Puisi belongs to Rachmat Djoko Pradopo. The Choosing poetics of Muhammad Haji Salleh and Teori Pengkajian Puisi of Rachmat Djoko Pradopo to analyze Hiyang Wadian is because both of them have been long time on doing the research and developing a theory about poetry.

In order to avoid the misleading, there is a comparison theory with the almost similar name, which called as eco-poetics. In the world of Western literature eco-poetics is the word used in the poetry world. In English, the term of eco-poetics also known as eco-poetry. The eco-poetics term or eco-poetry intentionally used in poetry to underscore the message on the ecological element.

This was in tune with the quote “The term Eco-poetry has come into recent, popular use as a means of denoting poetry with a strong ecological emphasis or message” (http://en.wikipedia.org/wiki/Ecopoetry accessed March 7th, 2012).

The quote shows the term eco-poetics/eco-poetry is used as a tool to show the poetry and in that poetry incorporate the elements of a very strong ecological message.

Durand (2002: 59) says eco-poetics does not mean the poetry of nature, that statement could be seen on the quote “Eco-poetics does not necessarily mean nature poetry. In fact, “traditional Nature poetry, a la the human-subject meditating upon a natural object-landscape-animal as a doorway into meaning of the human subject’s life, is now highly problematic.”

Based on the descriptions that has been described can be drawn two conclusions of eco-poetics/eco-poetry those are: (1) a combination of two different disciplines, which is a combination of the ecology and poetry; (2) poems emphasize at the very strong ecological element message.

If in the Western world, a dispute has still occurred about the definition of eco-poetics/eco-poetry. Ekopuitika theory in this research explicitly says that ekopuitika is literary theory/knowledge of poetry which is associated with the environment.

F. The Working Mechanism of Ekopuitika Theory

Picture 1: How to Work Theory Ekopuitika
### Ecology

**Representations of nature**

- Plant
- Animal
- Mountain
- Water
- Sea
- Land
- Air
- Sun
- Sky

**The manifestation of the representation of behavior**

- Traditional event (ritual)
- Religion
- Knowledge
- Cosmology
- Language
- Myth
- Art
- Moral
- Housing

### Poetics

1. **Sound** that includes: 
   - (a) rima; 
   - (b) assonance; 
   - (c) alliteration; 
   - (d) anaphora; 
   - (e) efoni; 
   - (f) kakafoni; 
   - (g) onomatopoeic.

2. **Rime** (metrum and rhythm)

3. **Word** includes: 
   - (a) vocabulary; 
   - (b) diction; 
   - (c) figurative language; 
   - (d) imagery; 
   - (e) linguistic factors.

4. **Phrase** that includes: 
   - (a) nominal phrases; 
   - (b) verbal phrase; 
   - (c) the numeral phrase; 
   - (d) the adverb phrase; 
   - (e) the prepositional phrase.

5. **Sentence / array** includes: 
   - (a) declarative sentences; 
   - (b) interrogative sentences; 
   - (c) the imperative sentence; 
   - (d) the exclamatory sentence.

6. **The discourse** that includes: 
   - (a) cohesion and 
   - (b) coherence.

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**Oral literature text**

*Hiyang Wadian*  

The Ekopuitika
Description:
1. The (+) sign means the merger of two theories, namely the theory of ecology and poetics
2. The ➡️ means as a start of analysis
3. The ← means connect each other

Based on the picture 1, the working mechanism is started from analysing the poetics theory which consists of: 1. **Sound** that includes: (a) rime; (b) assonance; (c) alliteration; (d) anaphora; (e) efoni; (f) kakafoni; and (g) onomatopoeic. 2. **Rime** (metrum and rhythm) 3. **Word** includes: (a) vocabulary; (b) diction; (c) figurative language; (d) imagery; and (e) linguistic factors. 4. **Phrase** that includes: (a) nominal phrases; (b) verbal phrase; (c) the numeral phrase; (d) the adverb phrase; and (e) the prepositional phrase. 5. **Sentence/array** includes: (a) declarative sentences; (b) interrogative sentences; (c) the imperative sentence; and (d) the exclamatory sentence. 6. **The discourse** that includes: (a) cohesion and (b) coherence.

The next working ways are, linked and analyzed once more with the ecological theory by the form: (a) the representation of nature includes: plant, animal, mountain, water, sea, land, air, sun, and sky; (B) the manifestation of the representations of behavior such as: the traditional event (ritual), religion, knowledge, cosmology, language, myth, art, morals, and housing.

G. **The Application of Ekopuitika Theory in the Oral Literature**

a. **Related to the Plant**

The ecology representation of nature which is related to the plant illustrated in the following quote.

“Aku natungkal babuang hanyu putut kayu, anri ranu kupang langit wayu rirung kalulayang anrau”

The translation:
[I cleanse / purify the wood, with water
kupang langit wayu rirung kalulayang anrau].

Dayak Maanyan community in East Barito District, Central Kalimantan uses forests (wood) for various necessaries of life. The farming activities cannot be separated from the forest. Without the forest, there will be no fields. In the farming, the land area required is quite wide about 1.5 hectares, after the harvest time the field is planted with the trees such as rubber, tallow, rattan, and other varieties of fruit. Within 10—15 years the land has been turned into the woods again. Planting the field with the trees is a must for any cultivators on Dayak Maanyan community. That obligation is
inseparable from the indigenous believed by Dayak Maanyan community. Thus, it is not wondering that the forest is considered as the existence of Dayak community.

The forest for Dayak Maanyan community is the world, the source of life. The status and role of forests as what prompted which pushing the Dayak Maanyan community to utilize the forest around them and at the same time encouraging a commitment to maintain its sustainability for the existence and survival of the forest itself. To do that, Dayak community is supplied by the natural mechanisms and cultural values that support the use of forests for the survival and preservation of nature. In addition, to maintain, preserve, and protect the forest where it emerged from the customs treatment, the role of traditional institutions in the regulation of sanctions and penalties as well as the mechanisms that evolve naturally from nature.

Forests for the Dayak Maanyan community indeed has a very large role, as is evident from their livelihood comes from the forest (farm), all the elements of life are also sourced from the forests such as materials to make their houses, all obtained from the forest. The entire building is made of the wood, of course it's been a lot of homes that use zinc as roofs, the steel nails as the fastener and pegs. Before any of that, the basic material of Dayak Maanyan community’s house is made of wood and rattan. Likewise, the transport equipment, such as canoes, household appliances such as: mats, baskets, and tools to fight like a shield, chopsticks, all is made of wood.

That is the reason why in the ritual ngume, the wood must cleaned / purified (ditampung tawar), in order does not to be disturbed by the evil spirits.

b. Related to the Animal

The ecology representation of nature related to the animal illustrated in this following quote.


Translation:
[I throw this up, do not hit the spider, anrunganyan. Do not be taken by the fireflies (kalumpising). Do not be taken by kulubayu (big fireflies). Do not be taken by the cricket. If brought into the water, do not swallow by saluang fish (a kind of small fish in the river). You are the rice seeds, awaken the head from the pillow, moving the body from the mat. Being able to make the children from small become big. Inability to raise the human. [The
Dayak tribe especially Dayak Maanyan community in East Barito district, Central Kalimantan highly respect to the animals, because of that almost any activity, there is Hiyang spoken related with animal. The animals were dihiyangkan on the quotation above are spiders, fireflies, cricket, and saluang fish (a kind of small fish in the river).

H. The Sound on *Hiyang Wadian Ngume Naun* Related to The Dayak Maanyan Community Ekology in the Manifestation of Behavior

The sound which is associated with the representation of ecological behavior related with the traditional event (ritual) and language.

a. Related to the Traditional Event (Ritual)

The sound which is associated with the representation of ecological behavior related with the traditional event (ritual) illustrated in this following quote.

“Guru sa haut matei, biar matei watang tenga lumun pakun numuk, harung nu hang iring, hang lapeh aku, daya kakatuhen nu puang umma matei, kajayaemnu puang turut lumun. Numpan kawan sajian galaran yeti tau na tampan—tarime, tangap—tangapi daya here kawan kariau jumpun—kariau haket, sima dalung—tempan palakar pajaga ulu hungei, ulu guntung, lebuk lasi balukan kayuan”

Translation

[The teacher who has already died. Although the soul is gone. Sit you are on the side, next to me, because your marvel is not died. Your marvel is not destroyed. Accept all of these *sesajen* offerings, thus those spirits in the wilderness, the spirits of the river, the spirits in the large logs maintained by *kariau* (spirits) in order does not disturbing.

Dayak Maanyan community very respect to the teacher, even though the teacher is already died, but the respect for the teacher is still continuously doing. The teacher is a person who is very meritorious. Dayak Maanyan community are humbled themselves towards their teacher, kindly obey the command and advice from the teacher, was always asking for the opinions and point of views from the teacher in each of their business, especially those associated with the traditional event (ritual). They obey every direction and guidance from the teacher, because of that the respect for teacher is still being done even though the teacher had died.

b. Related with the Language
Language is a communication tool to convey the information each other, as well as for Dayak Maanyan community, language has a very important turn on doing the traditional event (ritual) as a tool to communicate with human nature and the supernatural. Dayak Maanyan language is the primary language used in the indigenous ceremony dominantly especially Maanyan Pangunraun language.

The sound which is associated with the representation of ecological behavior related to the language reflected at all the speeches of Wadian in Hiyang Wadian ngume.

I. Conclusion

The author is sincerely hope this ekopuitika theory can be accepted by the researchers and reviewers of oral literature well, both inside and outside of the country.

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