

Ecocritics: A Representation of Nature in Hujan Bulan Juni Poetry by Sapardi Djoko Damono

Kodrat Eko Putro Setiawan¹, Sarwiji Suwandi², Retno Winarni³
{kodrat.ep@unipma.ac.id¹, sarwijiswan@yahoo.com², retnowinarni@staff.uns.ac.id³}

Universitas Sebelas Maret, Street Ir. Sutami No. 36, Jebres, Surakarta, Central Java, Indonesia ¹²³

Abstract. Poetry is a form of literary work that is close to nature. This paper aims to describe and explain the representation of nature contained in the Hujan Bulan Juni poem by Sapardi Djoko Damono. The approach used is ecocritical Greg Garrard. The method in this paper is critical analysis. The results of the discussion are representations of nature, including: rain; flowering tree; street; root of the tree; flower. The connection in ecology is that humans must play an active role in preserving the trees and caring for them so that they can grow, flower, and bear fruit. Humans must be wise in taking advantage of the coming rain so as not to cause disaster. Humans must realize that the importance of preserving nature in this case is water, trees, and flowers. The choice of words that support the representation of nature is the drop of longing; flowering tree; erasing his footprints; absorbed by the roots of the flower tree.

Keywords: ecocritic, nature representation, hujan bulan juni.

INTRODUCTION

Literary ecocriticism is a new phenomenon in literary studies. Ecocritical studies contain the relationship between literature and the environment. Although in reality ecology and literature are two different elements, if studied more deeply, it can be understood that literature will not be born without the environment. Literature is born from the contemplation and interpretation of its authors who live in the environment.

The discussions that exist in the community regarding saving the environment are an alternative solution to the problems of environmental damage that are currently occurring. Humans are aware that if various problems related to environmental damage do not immediately find a solution, then the sustainability of human life on earth can be threatened. Various forms of problems related to environmental damage cannot be separated from human behavior itself. Humans have a very important role in preserving nature or vice versa, destroying nature. Therefore, efforts to save the environment from damage can be done by improving morale and making people aware of the importance of preserving nature. Literature as a medium that is very close to humans can play an important role in efforts to save the environment and nature. One of these efforts is carried out using a study using an ecocritical approach to literature as the first step towards human awareness about the role of literature in 'humanizing' the environment and nature.

Ecocriticism as an academic study has been active since the 1990s, although its roots actually began in the 1970s. Ecocriticism has been predominately a write movement. It will become a multiethnic movement when stronger connections are made between the environment and issues of social justice and when a diversity of voices are encouraged to contribute to the discussion [5]. The opinion emphasizes the importance of discussing the field of ecocriticism to include various ethnic texts and writers from around the world.

Western thought has experienced a shift in thought orientation. Thought in ancient times was cosmos centric in orientation; medieval thought was theocentric; thought in modern times orientation is anthropocentric; 20-th century thought was logocentric, and the 21st century's orientation is biocentric. Realizing that humans are living beings, ecocriticism that has a biocentric orientation makes humans aware of themselves as living beings who are part of ecology [6].

Ecocriticism is a study of culture and cultural products (artworks, writings, scientific theories, etc.) in some way is connected with the human relationship to the natural world (Setiaji, 2020). The point is that ecocriticism is not only a tool used to criticize how nature is represented in a literary work, but ecocriticism is an understanding of life habits and humans are always present in it. Ecocriticism is also able to balance the relationship between humans and nature. Ecocriticism can show literary concern for the environment and has a role in finding solutions to ecological problems.

The advent of ecocriticism is regarded as one of the most significant developments in literary studies and criticism worldwide (Ahmed & Hashim, 2015). It is time for the world's citizens, both as individuals and as organizations to move, to work seriously and effectively in accordance with their respective roles in the importance of preserving nature. Efforts can be made in preserving nature, one of which is through the awareness process, together with cultural movements, especially utilizing the power of literary works (Pitaloka et al, 2019). Literary works have a powerful potential to awaken the human conscience without having to sound like patronizing or 'propaganda'.

The ecocriticism movement witnessed its third wave. In which ecocritics tried to do away with mankind's anthropocentric attitudes of nature and implant biocentric attitudes instead (Hooti, 2020). The existence of the field of ecocriticism shows that literary works have a relationship with the natural surroundings. Writers can explore nature and its environment as a source of inspiration and as a medium in expressing certain thoughts or messages to the public or their readers. This can be found in literary works created by Indonesian writers. One of them is in the poem Hujan Bulan Juni by Sapardi Djoko Damono.

Sapardi Djoko Damono in his poetry often associates his work with the natural environment (Puspita et al, 2018). Sapardi Djoko Damono's poems use many symbols of nature, depicting nature as something that is alive and has feelings like humans. Sapardi Djoko Damono has published more than 50 books of various types, including: poetry, short stories, literary theory, and cultural studies. Sapardi Djoko Damono has also received various awards including: Ubud Writers and Readers Festival (2018), The Habibie Center (2016), Southeast Asia Literary Council (2014), Lifetime Achievement Awards from the Freedom Institute (2013), and the Jakarta Academy. (2012).

Poetry is indeed more aggressive in describing the natural and cultural environment (Garrad, 2004). Through a literary ecocritics, poetry will be used to question the frequent emergence of familiar dichotomies in poetry diction. The word dichotomy in poetry often displays paradoxes as well as contradictions. This has made many literary ecocritics reviewers interested in studying various poems.

Appreciating poetry is a tribute to the intrinsic values that contain morality (Pranoto, 2012). Interpretation of values through logical reasoning and transcription will encourage readers to grow interested in the world of literature as a reflection of everyday life. The poetic taste will also help the reader understand life as it really is.

The values that contain social education are useful for stimulating a person's sensitivity to events that occur around him that relate to one individual with another, both in thinking and behaving. Social values can direct humans to answer the problems of life in society (Pranoto, 2012)

The formulation of the problem in this paper is what is the representation of nature in Sapardi Djoko Damono's poem of Hujan Bulan Juni? and What are the values contained in the poem Hujan Bulan Juni by Sapardi Djoko Damono?

RESEARCH METHOD

The method used in this paper is critical analysis. The object studied is a poem entitled Hujan Bulan Juni by Sapardi Djoko Damono. The theory used to study poetry in this paper is Greg Garrad's ecocriticism. The area of ecocriticism includes exploration of the image and description of the relationship between humans and the environment in all cultural outcomes (Ahmed & Hashim, 2015). Ecocritic related concepts include pollution, wilderness, disasters, shelter, animals, and the earth. Garrad also explained that literary ecocriticism considers literary works in an ecologically based evaluative way.

Baumgarten makes sensory perception develops from experience in feeling beauty, namely human mental activity (Mirbach, 2007). Baumgarten uses the term aesthetics to distinguish between intellectual knowledge and sensory knowledge. That is, beauty (aesthetics) comes from events or memories that are real, such as beauty and natural scenery.

RESULT AND ANALYSIS

In this section, the results of the analysis of the poem entitled Hujan Bulan Juni by Sapardi Djoko Damono will be presented. The first part of this discussion will show the representation of nature contained in poetry. The second part will present the values contained in poetry. The following is data in the form of a poem entitled Hujan Bulan Juni.

HUJAN BULAN JUNI

tak ada yang lebih tabah
dari hujan bulan juni
dirahasiakannya rintik rindunya
kepada pohon berbunga itu

tak ada yang lebih bijak
dari hujan bulan juni
dihapusnya jejak-jejak kakinya
yang ragu-ragu di jalan itu

tak ada yang lebih arif
dari hujan bulan juni
dibiarkannya yang tak terucapkan
diserap akar pohon bunga itu [3]

JUNE RAIN

nothing is more steadfast
from the June rain
the secret of missing her
to the flowering tree

no one is wiser
from the June rain
erasing the footprints
who hesitated on that road

no one is wiser
from the June rain
left unspoken
absorbed by the roots of the flower tree

3.1 Nature Representation

1st stanza quote:

tak ada yang lebih tabah
dari hujan bulan juni
dirahasiakannya rintik rindunya
kepada pohon berbunga itu

nothing is more steadfast

from the June rain
the secret of missing her
the flowering trees that

In the 1st stanza above, the representation of nature is seen in the June rain and flowering trees. In the stanza, it can be seen that the poet describes steadfastness. Patience is the strength of the heart (patience) in facing various challenges. The poet uses 'rain' as an object in showing the fortitude of the 'flowering tree'. This means that in this case, the 'flowering tree' has been steadfast in waiting for the 'rain' to fall. This can be seen in the array, the secret of his longing for the flowering tree.

The poet represents steadfastness with natural objects, to be precise it is rain that contains the meaning of a blessing which is always awaited by the flowering trees. From an Islamic perspective, rain is a blessing. It is precisely explained in the Qur'an Qaf verse 9, And We send down from the sky blessed water and then We grow with it trees and seeds that can be harvested (Kemenag RI, 2005).

It can be understood that the poet describes the 1st stanza above as a representation of one's patience in waiting for the one he loves. In this stanza, the poet conveys his description by taking advantage of the natural conditions, namely the flowering trees faithfully waiting in longing for the rain that keeps the secret of when it will fall.

In the first stanza above, it is clear that the flowering trees are always waiting for the rain to come. Therefore, as humans, the role that can be carried out is to preserve the trees and take care of them so that they can grow, flower, and bear fruit. This is important so that every generation realizes the importance of caring for the preservation of nature and its contents because the benefits will all return to humans. The role of humans is also explained in the Qur'an Hud verse 61 which contains the duties of humans as caliphs on earth, their duties include, among others, realizing prosperity on earth. Al-Quran Surah al-Maidah verse 16 contains the task of humans to realize the safety and happiness of life on earth.

2nd stanza quote:
tak ada yang lebih bijak
dari hujan bulan juni
dihapusnya jejak-jejak kakinya
yang ragu-ragu di jalan itu

no one is wiser
from the June rain
erasing the footprints
who hesitated on that road

In the 2nd stanza above, the representation of nature is found in the rain in June and the road. The poet illustrates through metaphors that rain is able to erase footprints. The footprints are memories of the past that contain problems in human life. If absorbed more deeply, in the stanza the poet wants to illustrate that there is wisdom possessed by rain because it can erase the problems that exist in humans. The poet wants to emphasize that rain is a gift from God that can solve problems that exist on earth.

In this 2nd stanza, the poet clearly states that rain is a gift from God sent to earth to be used as well as possible. Therefore, humans must be wise in taking advantage of the coming rain so as not to cause disaster. The role of humans, in this case, is to be able to protect the environment, a simple example is not to throw garbage in the river because it can cause various problems, including flooding, water pollution so that many diseases appear. The poet wants to reiterate that God created the earth for humans so that humans must also be able to think that something that God created as a trust must be treated as well as possible. This is also explained in the Qur'an Surah An-Nisa verse 58, Indeed, Allah commands you to convey the message to those who are entitled to receive it and when you determine the law among humans, you should judge it fairly. Indeed, Allah is the best who teaches you. Based on this, it can be understood that humans are given a mandate by God to protect and care for the earth so that the mandate must be carried out with full responsibility.

3rd stanza quote
tak ada yang lebih arif
dari hujan bulan juni
dibiarkannya yang tak terucapkan
diserap akar pohon bunga itu

no one is wiser
from the June rain
left unspoken
absorbed by tree roots flower it

In the 3rd stanza above, the representation of nature is found in rain, tree roots, and flowers. As stated in the previous stanza, the poet describes rain that has a wise nature. The arrival of which the trees and flowers have been waiting for to be absorbed by the roots. Metaphorically, rain is described as someone who is wise, able to withstand longing and not say it but it can be understood by each other.

The poet in the verse wants to describe the wise nature of water whose existence is needed in this life, including one of which is to be absorbed by the roots of flowering trees. This means the preservation of plants. Therefore, humans must realize that the importance of preserving nature in this case is water, trees, and flowers.

The results of the critical analysis through an ecocritical perspective, in the verse above, is a big question, is it true that it rains in June? This is unusual because that month is usually still the dry season. However, in this poem, it is said that it is already the rainy season. An unusual situation. There are several things that become the author's perception that it has something to do with climate change. The issues of climate change have been discussed a lot. If it is associated with Greg Garrard's ecocritical concept, it is related to 'earth'. Earth is one of the core concepts of Greg Garrard's ecocritical theory. This means that climate change that occurs on earth, including in Indonesia, is generally characterized by changes in temperature, rainfall patterns, sea level, and climate variability. Climate change is also caused by the presence of greenhouse gases (CO₂) which are generally produced by human activities, thereby changing the composition of the global atmosphere and natural climate variability over comparable time periods. The composition of the global atmosphere in question is greenhouse gases consisting of carbon dioxide, methane, nitrogen, and so on.

The stanza above also discusses the existence of flowering trees. This seems to be inversely proportional to reality because it is actually still the dry season but the trees are already flowering. If it is related to climate change, it is necessary to take into account the truth of the statement that the trees have flowered. Talking about trees, if viewed from Greg Garrard's ecocritical perspective, it is necessary to understand one of the key concepts of his theory is 'forest'. Trees according to the author's perception can take pictures of forest conditions. In this context, it is forests in Indonesia. January 10 is the anniversary of the One Million Trees Movement Day. In Indonesia, this movement was started in Jakarta on January 10, 1993, by President Soeharto with the declaration that this year is also the year of the environment.

Indonesia's large forest potential is in line with the problem of deforestation as a challenge to be faced. Deforestation can simply be understood as the loss of forest. Deforestation is divided into gross and deforestation net (Chryshna, 2021). Gross deforestation is the permanent change in natural forest cover without taking into account the regrowth or establishment of plantations. Deforestation net can be understood as a permanent change in forest cover, taking into account the growth of tree plantations.

3.2 Values in Hujan Bulan Juni Poetry

The forms of value in the poem entitled Hujan Bulan Juni by Sapardi Djoko Damono are as follows.

...
dari hujan bulan juni
dirahasiakannya rintik rintunya
kepada pohon berbunga itu

...
...
from the June rain
the secret of missing her
the flowering trees that

...
(Damono, 2020)g

The stanza above shows the aesthetic value of the diction of the longing drizzle and the flowering tree. Through the choice of words, the poet describes the physical beauty of the raindrops in June and the trees that are blooming their flowers. This is part of the form of objective beauty because it is by the manifestation of beauty that already exists in life. The poet builds beautiful natural conditions, a combination of rain accompanied by drizzle while watching the trees blooming with flowers. The aesthetic value is important for humans because the natural beauty described by the poet will make people aware that this beauty will give a sense of peace and comfort. It is also based that humans are happy with things related to beauty.

...
dari hujan bulan juni
dihapusnya jejak-jejak kakinya
yang ragu-ragu di jalan itu

...
...
from the June rain
erasing the footprints
who hesitated on that road

The stanza above has an aesthetic value in the line of erasing his footprints. The diction chosen by the poet in the line shows the existence of abstract beauty. This is because the aesthetic value is still hidden in the array. The hidden beauty value is the meaning contained in the array. The meaning is that the rain that comes can be a solution in the midst of problems that exist in life. Rain is interpreted as a gift from God that comes to eliminate problems that exist on earth. If it is absorbed more deeply and with full awareness, actually the problems that exist on this earth are caused by irresponsible humans, in this context are humans who consciously still pollute and damage nature.

...
dari hujan bulan juni
dibiarkannya yang tak terucapkan
diserap akar pohon bunga itu

...
from the June rain
left unspoken
absorbed by the roots of the flower tree

The aesthetic value in the stanza above is found in the array absorbed by the flower tree's roots. The poet uses the diction in the line to show a concrete beauty, especially in the part that is absorbed by the roots of the flower tree. The poet describes the beauty of the rain that falls and then seeps into the ground and is absorbed by the roots of trees and flowers. If you think about it more deeply, the meaning of the value of beauty that the poet wants to convey is that water as a source of life is one of the elements that are needed by humans. Therefore, its existence must be used wisely.

CONCLUSION

Based on the results of the discussion in the critical analysis of the poem entitled Hujan Bulan Juni by Sapardi Djoko Damono, the conclusions are as follows:

1. The representations of nature in the poem Hujan Bulan Juni are dictions from nature, including rain; flowering tree; Street; root of the tree; flowers. The connection in ecology is that humans must play an active role in preserving the trees and caring for them so that they can grow, flower, and bear fruit. Humans must be wise in taking advantage of the coming rain so as not to cause disaster. Humans must realize that the importance of preserving nature in this case is water, trees, and flowers.
2. The values contained in the Hujan Bulan Juni poem are in the form of word choices, including 'rintik' miss; flowering tree; erasing his footprints; absorbed by the roots of the flower tree. The aesthetic form is physical beauty; beauty in the abstract; concrete beauty. The connection with its meaning is to make people aware that beauty will give a sense of peace and comfort. Rain is interpreted as a gift from God that comes to eliminate problems that exist on earth. Sapardi describes the beauty when rainwater that falls then seeps into the ground and is absorbed by tree roots and flowers. If you think about it more deeply, the meaning of the value of beauty that you want to convey is that water as a source of life is one of the elements that humans really need. Therefore, it must be used wisely.

References

- Ahmed, Y. H. dan Hashim, S.R. Greening of Resistance in Arabic Poetry: An Ecocritical Interpretation of Selected Arabic Poems. 3L: The Southeast Asian Journal of English Language Studies, Vol. 21, pp. 13 – 22(2015).
- Chryshna, M.: Gerakan Satu Juta Pohon, Deforestasi, dan Potret Hutan di Indonesia. , <https://kompaspedia.kompas.id/baca/paparan-topik/gerakan-satu-juta-pohon-deforestasi-dan-potret-hutan-di-indonesia> (2021)
- Damono, D., S.: Hujan Bulan Juni: Serpihan Sajak. Jakarta: PT Gramedia Pustaka Utama (2020) pp.104
- Garrad, Greg. Ecocriticism. New York: Routledge. (2004) pp.2
- Hooti, N. D.H. Lawrence's St. Mawr: An Ecocritical Study. 3L: The Southeast Asian Journal of English Language Studies, Vol. 20, pp. 31-42. (2020).
- Kementerian Agama RI.: Al-Quran dan Terjemahnya. Bandung: PT. Syaamil Cipta Media. (2005)
- Mirbach, D.: Asthetik. Hamburg: Felix Meiner Verlag. (2007) pp.21
- Pitaloka, I. R., Andayani, dan Suyitno.: The Values of Social and Cultural Education in Topeng Endel Character as a Woman Role in Topeng Tegal Foklore. International Journal of Advance Science and Technology, Vol. 28, pp. 61 – 68. (2019)
- Pranoto, N.: Sastra Hijau dan Eksistensi Bumi. Rayakultura.net. dari <http://rayakultura.net> (2012), pp.3
- Puspita, W. O., Andayani, Waluyo, H.J, dan Rohmadi, M.: The Effectiveness of Poetry Appreciation Textbook for Character Education Implementation at Higher Education. International Journal of Instruction, Vol. 12, pp. 685 – 700. (2018)
- Setiaji, A.B.: Representasi dan Nilai Kearifan Ekologi Puisi Hujan Bulan Juni Karya Sapardi Djoko Damono: Ekokritik Greg Garrard. Jurnal Lingue, Vol. 2, pp.105-114. (2020)