

HUMANICAL VALUES AND ENVIRONMENTAL VALUES IN THE FOLKLORE AT THE REGION KARANGJATI DISTRICT, NGAWI REGENCY: LITERARY ECOCRITIC APPROACH

Vinsca Sabrina Claudia^{1*}, Sarwiji Suwandi², Nugraheni Eko Wardani³

Universitas Sebelas Maret, Surakarta, Indonesia

vinscaclaudia@student.uns.ac.id^{1*}

sarwijiswan@staff.uns.ac.id²

nugraheniekowardani_99@staff.uns.ac.id³

Abstract

The folklore found in Ngawi regency is very diverse, scattered in various districts. Circumstances like this give the origin of the name of the area can be created through the conditions of the environment. Furthermore, providing values and symbols through Natural Resources as the unifier and strengthening of society. This makes the folklore of the origins of the village in Karangjati district, Ngawi regency as an expression of oral literature with a dimension of concern for humans and nature. So, the problem of concern is related to the value of human care for humans or humans with nature and even nature with humans. The main problem in this research is about how humanist values and environmental care values are contained therein. This research has the aim of describing and explaining the various humanist values and environmental care values of the folklore stories of village origins in Karangjati district. The type of approach used is the ecocritical approach that focuses on the literary field. This study uses a qualitative descriptive method by taking data in the form of content analysis. The results showed that there were four folklores in Karangjati district with ecological nuances, namely (1) The Origin of Sembung Village; (2) The Origin of Karangmondo Hamlet, Rejomulyo Village; (3) The Origin of Sumberan Hamlet, Rejomulyo Village, and (4) The Origin of Sawo Village. Meanwhile, in terms of humanist values, there is a lot of data found in the stories of the origins of Sembung and Rejomulyo villages. On the other hand, the two values can provide an early teaching especially the younger generation about the importance of ecology in the community.

Keywords: Humanical Values, Environmental Values, Folklore, Ecocritic Approach

Introduction

Geographically, Ngawi district is an area located on the border between the provinces of East Java and Central Java. Ngawi Regency has 19 sub-districts spread from west to east and north to south, namely (1) Karangjati sub-district; (2) Bringin sub-district; (3) Pangkur sub-district; (4) Padas sub-district; (5) Kasreman sub-district; (6) Ngawi sub-district; (7) Pitu sub-district; (8) Geneng sub-district; (9) Kwadungan sub-district; (10) Gerih sub-district; (11) Kendal sub-district; (12) Paron sub-district; (13) Jogorogo sub-district; (14) Ngrambe sub-district; (15) Kedunggalar sub-district; (16) Widodaren sub-district; (17) Karanganyar sub-district; (18) Mantingan sub-district, and (19) Sine sub-district. From various districts, there must be oral literature developing in the community, one of which is Karangjati sub-district. Along with the changes, it can still be maintained by word of mouth by local speakers with a slightly different story but still having the same purpose. Therefore, oral literature can

provide a result of a combination of aspects of traditional culture with other cultures so as to gain new status and values (García Liendo, 2017). Oral literature has various types, one of which is folklore.

Folklore was created by William John Thorns by giving the meaning that the story provides an overview of the oral tradition by involving community activities (Skaggs & Skaggs, 1984). Activities carried out are related to the story of human or human relationships with the surrounding environment and humans and their God. In addition, it provides a description of the characteristics or characteristics of each region (Mufida et al., 2018). Furthermore, the information provided is also of an ordinary nature containing knowledge (Kganyago, 2000).

Furthermore, according to Bascom (1965b: 4) folklore also has three types according to the genre, namely (1) myth, which is a folk tale that is still considered sacred by its elders by having story characters, namely the gods; (2) Legends,

are folk tales that are almost like myths except that the characters are human as in general and are also assisted by magical creatures, and (3) Fairy tales are story events that are not considered true because they are not bound by time and place. (in Danandjaja, 2007).

This research focuses more on legends about the origins of villages in Karangjati sub-district. The origin of regional names appears to be the reality of people's lives that is expressed in oral literature. His life is in the form of management and an attitude of responsibility in an environment that is formed in a thought that is owned by humans (Suwandi et al., 2017). In addition, it is a means of providing ideas and values that are found in events in the community (N. E. Wardani & Ulya, 2019). The events that are displayed are the diversity of values so that they can develop the character of the younger generation to make a better person. So, the researcher used a literary ecocritical approach as a study to find out the values contained in folklore. Using ecocritical studies can provide analysis to find and correct literary works that think about concern for environmental-based problems (Endraswara, 2016). In addition, according to Love (2003) provides an overview of literary studies related to the topic of the natural environment on earth (in Wiyatmi, 2017).

The ecocritical approach can find out the value of caring for the environment as a form of attitude towards environmental wisdom. The attitude that is carried out is more towards awareness of being part of nature so as to create harmony (Sukmawan, 2016). The value of caring for the environment is divided into five types based on the diversity of values that can provide a relationship with one another for the environment and the surrounding nature, namely (1) Respect for nature; (2) Attitude of moral responsibility to nature, (3) Attitude of solidarity to nature, (4) Principles of compassion and care for nature, and (5) the principle of doing not disturbing natural life (Sukmawan, 2016).

On the other hand, it can provide humanical values by providing an explanation of beliefs in shaping concern for the surroundings. In addition, humans can influence each other to form a complete personality so that it is beneficial for the life around them (Study, 2018). There are five kinds of humanical values, namely (1) Right Behavior; (2) Peace; (3) Truth; (4) Love, and (5) Nonviolence (Naagarazan, 2006).

It must be admitted that locally based folk tales are difficult to obtain authentically. Steps that must be taken to obtain a script by word of mouth that has been passed down by previous people to future generations through traditions and rituals (Janthaluck & (Laila), 2012). Furthermore, folklore that comes from word of mouth produces various stories (Nugraheni Eko Wardani, 2019). Thus, this study attempts to analyze the humanist values and environmental care values contained in four folk tales, namely (1) The Origin of Sembung Village; (2) the origins of Karangmondo Hamlet, Rejomulyo Village; (3) The Origin of Sumberan Hamlet, Rejomulyo Village, and (4) The Origin of Sawo Village. The folklore taken is very interesting and different because it contains very strong ecological values. In addition, the values in which it is directly related to nature can be learned in the form of humanist values and environmental care values, so this research is entitled Humanical Values and Environmental Values in the Folklore at the Region Karangjati District, Ngawi Regency: Literary Ecocritic Approach.

Methodology

This study, research used a descriptive qualitative method. Qualitative method is a method that uses exploration and understanding of meaning so that it can be described using words according to scientific concepts (Moleong, 2014). Sources of research data were obtained from folklore documents of the origins of Sumberan village, the origins of Rejomulyo village, and the origins of Sawo

village as well as elder informants from Sumberan village, Rejomulyo village, and Sawo village. The research data are humanical values, environmental values, and folklore in the Karangjati sub-district, Ngawi regency. The data obtained by researchers using data collection techniques in the form of a collection of folklore of the origins of the village in Karangjati sub-district and interviews. Researchers take part or take part of the story with a literary ecocritical approach. The data analysis technique refers to data condensation, data display, and verification of conclusions based on an interactive model (Miles et al., 2014).

Findings and Discussion

This research is a descriptive qualitative research with the delivery of the findings using descriptive words that are explained scientifically. The results of the findings are in the form of qualitative data, namely quotations from stories and dialogues of figures contained in a collection of folk tales in Karangjati sub-district, Ngawi regency. A collection of folklore in Karangjati sub-district, there are

four stories of the origins of villages that contain ecology, namely (1) folklore of the origins of Sembung village; (2) the folklore of the origins of Karangmondo hamlet, Rejomulyo village; (3) folklore of the origins of the Sumberejo hamlet, Rejomulyo village, and (4) folklore of the origins of Sawo village. Furthermore, the results of this study indicate that there are humanical values and environmental values contained in the story of the origin of villages in Karangjati sub-district.

The following are the results of data findings that show the humanical value and the environment value in folklore of the origins of villages in Karangjati sub-district based on a literary ecocritical approach.

Folklore of the Origins of Sembung Village, Karangjati District

After analyzing the data on the folklore of the origin of Sembung village, there were 5 amounts of data for humanical values. Based on the findings of the data, there are three types of humanical values in the origin of Sembung village, namely (1) Right Behavior; (2) Love, and (3) Nonviolence.

Table 1:
 Data Table of Humanical Values of the Origin of Sembung Village

No	Forms of Value for the Humanical	Frequency	Percentage
1.	Right Behaviour	1	20%
2.	Peace	0	0%
3.	Truth	0	0%
4.	Love	2	40%
5.	Nonviolence	2	40%
	Total	5	100%

The table above shows that the humanical values of love and nonviolence produce the same amount of data. Followed by correct behavior data with less data than others. Next, an explanation of the examples of the findings of humanist value data in the folklore of the origins of Sembung village.

Data (01) :

Sambil mengembara, mereka mencari pekerjaan untuk mendapatkan nafkah agar bisa bertahan hidup.

Data Analysis (01) : the quote in the data sentence (01) gives a humanist value about the correct behavior that should be carried out by a human being. They consisted of Empu Sutopo, Suro, Sundoko, and Semburo doing an activity to survive. They have ethical skills focused on initiative by looking for work. They have the initiative to find work so they can survive because the provisions for wandering brought from the kingdom have run out. In addition, the

masters did not wish to return to the Kingdom before things recovered.

Data (02) :

“Setelah mendapatkan daun tersebut di beri air dan direbus sampai mendidih kemudian minum satu hari dua kali pagi dan sore untuk mengobati orang yang sakit diare itu!” lanjut penjelasan perintah dari Empu Sutopo.

“Baiklah Empu akan aku laksanakan!” jawab Semburo.

Data Analysis (02) : quotation from dialogue in data (02) provides a humanist value about love for people who are experiencing disaster. They are experiencing diarrhea at the same time. Then, Empu Sutopo gave a dedication to Empu Sumboro to mix herbal concoctions by utilizing plants around him. He gave a medicine in the form of boiled water from sembung (guava) to drink twice a day in the morning and evening.

Data (03) :

Sebab jembatan (kretek) dari bambu yang digunakan untuk menyeberang sungai itu sudah hanyut dibawa banjir. Selanjutnya, orang-orang melaporkan hal itu kepada Empu Sutopo.

“Nuwun Sewu Empu Sutopo, kami mau melapor bahwa penyeberangan bambu di timur desa habis terbawa banjir yang menyebabkan orang-orang tidak bisa menyeberang.”

Data Analysis (03) : quotations in the data dialogue (03) provide humanist values about nonviolence in social acts in the form of brotherhood. If there is a disaster or problem, they immediately respond and help each other. This is evidenced by the bridge owned by the public markets being broken Talok brought the flood, and they were trying to restore order to the other communities could move again. The conditions experienced by them were immediately reported to the master for immediate follow-up.

Furthermore, data analysis on the folklore of the origins of the village of Sembung, there are 5 amounts of data for the value of environmental. Based on the findings of the data, the values of environmental care found in the origins of Sembung Village are divided into three types, namely (1) Respect for Nature; (2) Principle of compassion and care for nature, and (3) the principle of doing not disturb natural life.

Table 2:

Data Table of the Origin of Environmental Values in Sembung Village

No	Forms of Value for the Environment	Frekuensi	Percentage
1.	Respect for Nature	0	0%
2.	Attitude of Moral Responsibility to Nature	0	0%
3.	Attitude of Solidarity to Nature	1	20%
4.	Principles of Compassion and Care for Nature	1	20%
5.	The Principle of Doing Not Disturb Natural Life	3	60%
	Jumlah	5	100%

The table above shows that the value of caring for the environment about the principle of not disturbing natural life is more commonly found. Followed by data on the attitude of solidarity towards nature and the principle of love and concern for nature, the amount of data is the same. Furthermore, an explanation of examples of the findings of environmental value data in

the folklore of the origins of the Sembung village.

Data (01) :

Mereka ingin berencana bermukim dan ingin bercocok tanam di tempat ini karena banyak ditumbuhi pepohonan sangat lebat dan besar serta memiliki suhu sangat dingin.

Data analysis (01): fragment of the story in the data (01) provides the value of caring for

the environment about the principle of not disturbing natural life. Those referred to are Empu Sutopo and Semburo as nomads who want to live. In addition, they also have a desire to grow crops because it is supported by a beautiful environment such as many very dense and large trees. The two masters had the awareness that they would not unnecessarily harm nature even though they used part of the land for farming. They have a sense of maintaining the beauty of the environment.

Data (02) :

Hal ini dimanfaatkan oleh Empu Sutopo dan Semburo memanfaatkan lahan ini menjadi tanaman produktif yang bisa menghasilkan sesuatu untuk bertahan hidup.

Data analysis (02): the fragment of the story in the data (02) provides the value of caring for the environment about the attitude of solidarity towards nature carried out by Empu Sutopo and Semburo. They try to plant productive crops by utilizing land that does not harm the ecosystem. The masters have an effort to save nature and all life in it. They try to protect the environment without destroying it. In addition, humans also need food to survive by utilizing what can be produced by plants around their environment.

Data (03) :

Lama-kelamaan daerah di sekitar persimpangan jalan itu semakin ramai dikunjungi banyak orang sehingga menjadi pasar karena di dekat pasar itu ada pohon

yang besar, daunnya rimbun, sangat nyaman untuk berteduh. Pohon besar ini juga menghasilkan buah kecil-kecil segar dan manis untuk dimakan yang bernama buah talok. Oleh karena itu, Empu Sutopo daerah itu diberi nama Pasar Talok.

Data analysis (03): fragment of the story in the data (03) provides the value of caring for the environment about the principle of not disturbing natural life. The community carries out the wheels of the economy by conducting trade transactions under large trees that have very lush leaves and produce small fruits. This provides comfort to the community so that many visit. They feel cool and do not feel hot when buying and selling transactions during the day. By looking at the situation, Empu Sutopo gave a name, namely the talok market so that later the community would protect the talok tree from growing as it should. In addition, providing education to the public so that they have the ability not to threaten the existence of living things.

Folklore of the Origins of Karangmondo Hamlet, Rejomulyo Village

After analyzing the data on the folklore of the origin of the village of Sembung, there were 6 amounts of data for humanist values. Based on the results of the data findings, the humanist values found in the origins of Karangmondo hamlet, Rejomulyo village are of two types, namely (1) Love and (2) Nonviolence.

Table 3:

Data Table of Humanical Values of the Origin of Karangmondo hamlet, Rejomulyo village

No	Forms of Value for the Humanical	Frequency	Percentage
1.	Right Behaviour	0	0%
2.	Peace	0	0%
3.	Truth	0	0%
4.	Love	5	83,3%
5.	Nonviolence	1	16,6%
	Total	6	100%

The table above shows that the humanical value of love generates more data than nonviolence. Furthermore, an

explanation of the examples of the findings of humanist value data in the folklore of the

origins of Karangmondo hamlet, Rejomulyo village.

Data (01) :

Para raja sedang berkumpul untuk berunding merencanakan sesuatu agar penguasa dari Belanda tidak menguasai wilayah kerajaannya.

Data analysis (01): quotes from data (01) provide humanistic values about love. Expressing love through consideration of something you want to decide together. The kings deliberately gathered to discuss the increasingly unsafe condition of their territory. They were not willing if their territory was controlled by the Dutch colonialists. In addition, they also think about the fate of their people who have been their servants for a long time. So with all the considerations of various factors, they decided to go to a deliberation in order to reach consensus.

Data (02) :

Zaman dahulu kala, ada sebuah kerajaan Mataram yang sangat besar yang dipimpin oleh beberapa Pangeran. Mereka masih

dalam satu garis keturunan yang selalu hidup rukun tanpa ada perselisihan.

Data analysis (02): quotation on the data story (02) provides a humanist value about nonviolence with a social focus in the form of brotherhood. Even though the Mataram kingdom was led by several princes, they did not feel jealous or envious. They try to maintain the brotherhood that is still in the same lineage to always live in harmony. They try to maintain a good brotherly relationship so that there is no division because if there is the slightest gap, the invaders will easily attack perfectly.

Folklore of the Origins of Sumberan Hamlet, Rejomulyo Village

After analyzing the data on the folklore of the origin of the village of Sembung, there were 5 amounts of data for humanical values. Based on the results of the data findings, the humanist values found in the origins of Sumberan hamlet, Rejomulyo village are of two types, namely (1) Peace and (2) Love.

Table 4:

Data Table of Humanical Values of the Origin of Sumberan hamlet, Rejomulyo village

No	Forms of Value for the Humanical	Frequency	Percentage
1.	Right Behaviour	0	0%
2.	Peace	1	20%
3.	Truth	0	0%
4.	Love	4	80%
5.	Nonviolence	0	0%
	Total	5	100%

The table above shows that the humanical value of love yields more data than data on peace. Furthermore, an explanation of examples of the findings of humanist value data in the folklore of the origins of Sumberan hamlet, Rejomulyo village.

Data (01) :

Di Desa itu hiduplah seorang Gadis yang cantik bernama Dyah Roro Sayuti. Ia tidak hanya cantik, tetapi juga terkenal cerdas dan baik hati. Ia bisa mengobati orang sakit, menguasai ilmu pertanian, dan bisa mendamaikan warga yang berselisih.

Sayuti merupakan orang pemberi solusi bagi warga desa, maka mereka sangat menghormatinya.

Data analysis (01): quotation from the story in **data (01)** provides a humanist value about love in the form of sharing services carried out by Dyah Roro Sayuti. She is a girl who is generous to the people around her. Dyah Roro wants to dedicate the knowledge he has gained to his village. He always provides agricultural knowledge to the community because the majority work as farmers. In addition, he always treats the sick and provides solutions if there are small

or big problems faced by the village community.

Data (02) :

“Desaku yang damai dan indah. Semoga Tuhan selalu membawa kedamaian dan kesejahteraan di desa ini,” begitu doa Sayuti setiap pagi.

Data analysis (02): quotation from dialogue on **data (02)** provides a humanist value about peace in the form of gratitude that Roro Sayuti has for his village. He is very grateful that he is still given the opportunity to gather in a society that is always peaceful without any violence. Besides that, the village where Roro lives

also has a very beautiful view. Every morning before doing activities, he is always grateful and always asks God to always provide peace and prosperity.

Furthermore, data analysis on the folklore of the origins of Sumberan hamlet, Rejomulyo village, there are 4 amounts of data for the value of environmental care. Based on the findings of the data, the value of environmental care found in the origin of Sumberan hamlet is divided into three types, namely (1) Respect for Nature; (2) Attitude of Moral Responsibility to Nature, and (3) An Attitude of Solidarity to Nature.

Table 5:

Data Table of the Origin of Environmental Values in Sumberan hamlet, Rejomulyo village

No	Forms of Value for the Environment	Frekuensi	Percentage
1.	Respect for Nature	1	25%
2.	Attitude of Moral Responsibility to Nature	1	25%
3.	Attitude of Solidarity to Nature	2	50%
4.	Principles of Compassion and Care for Nature	0	0%
5.	The Principle of Doing Not Disturb Natural Life	0	0%
	Jumlah	4	100%

The table above shows that the value of caring for the environment about an attitude of solidarity with nature is more commonly found. Followed by data on respect for nature and attitudes of moral responsibility towards nature have the same amount of data. Next, an explanation of the examples of the findings of the value data on environmental care in the folklore of the origins of Sumberan hamlet.

Data (01) :

Konon terdapat sebuah desa kecil yang indah, nyaman, damai, tenteram, gemah ripah loh jinawi. Pepohonan dan tanaman pangan tumbuh dengan subur di desa ini. Warganya hidup dengan bahagia. Anak-anak kecil bermain dengan riang. Para petani pun dengan suka cita menggarap sawahnya.

Data analysis (01): fragment of the story in the **data (01)** provides the value of caring for the environment by showing the respect of residents for nature. Residents can live in the village feeling happy because they are in

an area that is overgrown with trees and plants so it can be called gemah ripah loh jinawi (peaceful and prosperous and has very fertile land). The majority of residents work as farmers. They live happily and can develop according to their respective goals. In addition, young children also feel happy when they are playing together.

Data (02) : *Namun, ketenangan desa itu tiba-tiba terusik. Para warga diresahkan oleh sesosok makhluk yang tidak jelas asalnya. Hasil sawah dan kebun mereka dirusak tanpa ada sebab. Suatu pagi seorang warga desa berlari-lari dengan panik memanggil-manggil Sayuti sambil berlarian.*

Data analysis (02): fragment of the story in the **data (02)** provides the value of caring for the environment about the attitudes of residents by showing solidarity with nature. Once upon a time, they experienced a disaster, namely the destruction of rice fields and plantations. The residents were very anxious when the rice fields and

gardens were damaged by a creature whose origin was unclear. In fact, it is to meet the needs of daily living from the produce of these fields. The residents try to save nature by calling Sayuti. They believe that Sayuti can solve the problems they are experiencing at the moment.

Data (03) :

Dalam kebingungan itu, Sayuti berjalan pulang. Saat perjalanan, kemudian Sayuti melihat raksasa Sangran sedang mengacak-acak sawah warga. Dia tidak hanya merusak sawah melainkan juga memakan ternak para warga. Hal ini membuat Sayuti marah hingga langsung berteriak kepada Sangren.

“Hai raksasa rakus! Hentikan perbuatanmu! Kau tidak boleh merusak seperti itu! Kau sudah mengganggu ketenteraman penduduk desa!”

Data analysis (03): dialogue fragment on **data (03)** provides environmental care

about Sayuti's attitude to be morally responsible for nature in her village. When Sayuti feels confused when the problems of her citizens have not been resolved, suddenly she meets a giant who is destroying the residents' agricultural products. Apart from that, he also saw giants eating their livestock. By seeing this incident, Sayuti found out the cause of the disaster in her village. He as a villager has a responsibility.

Folklore of the Origins of the Sawo Village

After analyzing the data on the folklore of the origins of the village of Sembung, there were 8 amounts of data for humanist values. Based on the findings of the data, there are four types of humanical values found in the origin of Sembung Village, namely (1) Right Behavior; (2) Peace; (3) Love, and (4) Nonviolence.

Table 6:
 Data Table of Humanical Values of the Origin of Sawo village

No	Forms of Value for the Humanical	Frequency	Percentage
1.	Right Behaviour	3	37,5%
2.	Peace	2	25%
3.	Truth	0	0%
4.	Love	1	12,5%
5.	Nonviolence	2	25%
	Total	8	100%

The table above shows that the humanical values of love and nonviolence produce the same amount of data. Followed by correct behavior data with less data than others. Next, an explanation of examples of the findings of humanist value data in the folklore of the origins of the village of Sawo.

Data (01) :

Rakyat yang berada di Kasunanan Surakarta dari pagi sampai sore sibuk bekerja mencari nafkah untuk keluarganya. Ada yang bekerja sebagai petani, pedagang, dan ada yang mengabdikan di Kasunanan. Setelah seharian bekerja mereka beristirahat tidur dengan pulasnya.

Data analysis (01): quotation from the story in **data (01)** provides a humanist value about the correct behavior by the people of Pengeran Mangkubumi regarding ethical skills according to their lives. They carry out tasks according to their profession, such as: farmers, traders, and servants of the kasunanan. There is a sense of responsibility with each other's duties. After they have served according to their portion, if they return to their respective homes, they don't forget their duties as family. They can do the task as well as possible so that when the break time can make the best use of it so they can return to their activities tomorrow.

Data (02) :

Beliau tidak sombong, suka bersedekah kepada rakyatnya yang miskin dan membantu yang sedang mengalami kesulitan. Hidupnya yang sederhana dan sikapnya yang ramah inilah yang menjadikan Beliau disegani dan dihormati oleh rakyatnya.

Data analysis (02): quotation from the story in **data (02)** provides a humanist value about the peace that a king has towards his people. The King showed a humble attitude towards his people. Although a leader who has quite abundant wealth, he is not arrogant about what he has. The King always helps his people who are still experiencing difficulties or difficulties. He is very friendly and simple so that his people are highly respected and respected by his people.

Data (03) :

Raden Sawunggaling bertanya, “Mengapa Kakek menangis?”

“Kisanak perahuku yang kugunakan untuk mencari ikan dan menyeberangkan orang sebagai sumber mencari nafkah untuk menghidupi keluargaku setiap hari, tenggelam, dan hilang. Aku cari kesana kemari tidak ada,” jawab sang Kakek.

“Hiii . . . hiii . . . hiii . . .” kakek tua itu terus menangisi perahunya.

Raden Sawunggaling terus menghibur kakek itu, “ya sudahlah Kek, perahunya yang tenggelam ikhlaskan saja. Nanti saya buatkan lagi. Jangan bersedih Kek! Yang sudah tenggelam, ya sudaah.”

Data analysis (03): quotation from dialogue on **data (03)** provides a humanist value about the love that Raden Sawunggaling did towards Grandfather. At that time, Raden Sawunggaling asked Grandpa's condition. She tried to comfort her grandfather so as not to be dissolved in the sadness of the tragedy that had befallen him. Raden Sawunggaling's generous attitude gave Grandpa peace because the boats used to fish and ferry people would be made new again.

Furthermore, data analysis on the folklore of the origins of the village of Sawo, there are 5 amounts of data for the value of caring for the environment. Based on the findings of the data, the value of environmental care found in the origins of Sembung Village is divided into three types, namely (1) Respect for Nature; (2) Attitude of Moral Responsibility to Nature, and (3) Attitude of Solidarity to Nature.

Table 7:

Data Table of the Origin of Environmental Values in Sawo village

No	Forms of Value for the Environment	Frekuensi	Percentage
1.	Respect for Nature	3	60%
2.	Attitude of Moral Responsibility to Nature	1	20%
3.	Attitude of Solidarity to Nature	1	20%
4.	Principles of Compassion and Care for Nature	0	0%
5.	The Principle of Doing Not Disturb Natural Life	0	0%
	Jumlah	5	100%

The table above shows that the value of environmental care about respect for nature is more common. Followed by data on attitudes of moral responsibility towards nature and attitudes of solidarity with nature have the same amount of data. Next, an explanation of the examples of the findings of the value data on environmental care in

the folklore of the origins of the Sawo hamlet.

Data (01) :

Pada zaman dahulu kala di Kasunanan Surakarta, Jawa Tengah, yang dipimpin oleh Pangeran Mangkubumi, terkenal dengan tanahnya yang subur, alamnya yang indah dan rakyatnya yang hidup rukun, damai, tenteram, dan sejahtera.

Data analysis (01): the fragment of the story in the **data (01)** provides the value of caring for the environment about respect for nature in the Kasunanan Surakarta area, Central Java. The Kasunanan area is led by a prince named Pengeran Mangkubuni. He was known to be kind and wise to his people. The attitude he has is very influential on the people to have a sense of respect for nature in order to live, grow and develop naturally. This is proven by the Kasunanan area which has fertile land and very beautiful scenery. They live in harmony and peace without any conflicts. So, the life of the prince and the people was very peaceful and prosperous.

Data (02) :

Desa Sawo terdapat tiga dusun antara lain dusun Klempun, dusun Gayam, dan dusun Sawo. Adanya dusun Gayam terdapat kedatangan seorang ulama yang belum diketahui namanya yang berasal dari Grobogan. Suatu ketika, ulama itu menyuruh menanam pohon Gayam kepada para santrinya. Mereka menanam pohon Gayam sampai tumbuh tinggi dan besar hingga berbuah. Para santri pun setiap pagi dan sore selalu menyiram dan merawat sesuai petunjuk yang diberikan oleh Ulamaanya.

Data analysis (02): the fragment of the story in the **data (02)** provides the value of caring for the environment about the respect for the ulama and the students for nature. Ulama give awareness to their students to plant Gayam trees. They carry out what has been ordered by their Ulama. Every day, the students always guard by watering and caring for it every morning and evening so that they grow tall and big. His efforts were made to be able to give respect to the surrounding environment. In addition, nature also has the right to be respected like humans in general.

Data (03) :

Maka jadilah dusun Klempun. Sehingga warga masyarakat tidak berani jika hari Jumat mandi di sungai bawah jembatan. Jenazah tetap dimakamkan di sungai, sampai sekarang jembatan di dusun

Klempun itu terkenal dan dikeramatkan orang.

Data analysis (03): fragment of the story in the **data (03)** provides the value of caring for the environment about the solidarity attitude of residents towards nature. They have solidarity that nature needs to be preserved according to its existence. This makes people appreciate Fridays not to bathe under the bridge. Therefore, people harmonize human behavior with the ecosystem in the river. They buried their bodies in the river so that they could provide lessons so that there would be no further victims.

Based on the analysis of research data that has been collected, identified, and classified based on humanistic values and environmental care values, there are many forms of humanist values according to the Naagrazan (2006) classification with a total of 24 data, while the value of environmental care according to Sukmawan (2016) contains 14 data on quotations from stories and dialogue of characters in a collection of folklore from village origins in Karangjati sub-district, Ngawi district based on ecology. The results of the interviews with village elders show that the folklore of the origins of the village in Karangjati sub-district has contributed to the community so that they are more familiar with and know more about the history of their respective villages. In addition, it can assist in the inventory of documents in the form of local folklore as cultural heritage. This is in line with the development of old literature with progressive developments, so that the old ones are almost abandoned or destroyed. With the existence of a collection of folk tales from the origins of the village in Karangjati sub-district, it can help the younger generation to get to know the origins of their area and can teach the side of life both in terms of humanist values and environmental care values. Furthermore, it can provide a model of old literary texts that can be used as teaching material in schools. The use of models can solve the problem of the lost and updated collection of old

literary books so that educators do not get bored easily.

Conclusions

In data analysis research on a collection of folklore from the village origins in Karangjati sub-district, Ngawi district contains humanical values and environmental care values. Humanical values are found in the quotations of stories and dialogue of characters in a collection of folklore in Karangjati sub-district, namely (1) Right Behavior; (2) Love; (3) Nonviolence, and (4) Peace, while the manifestation of environmental care values include (1) Respect for Nature; (2) Attitude of Moral Responsibility to Nature; (3) Attitude of Solidarity to Nature; (4) Principle of Compassion and Care for Nature, and (5) The Principle of Doing Not Disturb Natural Life.

The theoretical implication of research in a collection of folklore from village origins in Karangjati sub-district contains humanical values and environmental care values about explaining the various forms of values contained in them so as to provide an understanding of the attitudes that are carried out for the surrounding environment. In addition, it can provide direction to readers about a symbol to educate the character, especially humanical and care for the environment, especially in the field of education. Furthermore, referring to the results of the interview, it can be said that the collection of stories is interesting, but not yet fully known by local residents. Therefore, the folklore of the origins of the village in Karangjati sub-district can be made into a book and then inventoried by the local government so that it can be known directly by the next generation.

The results of this study can be used as a form of initial step in further researching the value of humanical and the value of caring for the environment by using folklore based on local culture. In addition, it can provide contributions and additions for other researchers to further develop

humanical values and environmental care values in the old literature of local culture. This can provide new breakthroughs so that old literary research is increasingly developing.

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