

Representation of *Benuaq* Ethnic's Environmental Wisdom in the Novel of *Api Awan Asap* By Korrie Layun Rampan

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Abstract

The form of environmental wisdom of *Benuaq* Kalimantan ethnic in novel *Api Awan Asap* by Korrie Layun Rampan could be seen through an ecocriticism perspective. The results of ecocriticism studied of the novel showed that the form of environmental wisdom of *Benuaq* Kalimantan were identified in the following founded. *First*, solidarity with Kalimantan nature by applied regulations and procedures for cultivating forest areas called as designated areas. *Second*, living simply and in harmony with Kalimantan nature by used and utilizing various types of wealth in accordance with the demands of needed. *Third*, responsibility for the nature of Kalimantan by way of punishment for every perpetrator of the destruction of forest areas. *Fourth*, respect for the nature of Kalimantan by allowing agricultural land to flourish without used fertilizer. *Fifth*, does harm the nature of Kalimantan embodied through system of beliefs against various things that were taboo, such as belief in sacred trees and abstinence area.

Keywords: environmental wisdom, *Benuaq*, Kalimantan, novel, ecocriticism.

1. Introduction

Modernization was an era that synonymous with the development of various industrial tools that had a positive impact for human life. A human worked that initially requires duration of hours, could be minimized by just a matter of minutes, so that humans do not needed to wasted time, energy, and thoughts in excess. Piliang (1998: 29) said that modernization, development, and industry brought contemporary society into the various realities of life, such as comfort, pleasure, fascination, and freedom of desire. It proves that the era of modernization and industrialization became one of supporting human life.

But on the other hand, the growing variety of industrial tools were also bad for life, especially for the existence of the environment. Modernization and industrialization cause humans to lose the various realities and wisdom of the past which were more precious to human beings, such as the attitude of depth, togetherness, beauty, and morality between people. Humans not only lose animals, but also lose a sense of unity with nature (Piliang, 1998: 29). The birth of various types of industrial tools maked people more consumptive and self-centered towards nature with various types of wealth. Acts of exploitation and capitalization in the form of illegal logging, forest burning, illegal mining, and land conversion were big question for the existence of nature and the survival of the wildlife in it.

It made various circles, especially writers participate to share various matters related to the crisis of nature (environment). Some literary works born from an author such as poetry, short stories, and novels often raise various environmental crisis issues in order to be a reflection as well as a life guide for the reader and the wider community. One of the writers who symbolically gave attention to the existence of nature in the midst of the threat of ecological crisis that was Korrie Layun Rampan through one of his novel entitled *Api Awan Asap*. Korrie was a litterateur born in Samarinda, East Kalimantan Province on August 17th, 1953 and categorized as Indonesian litterateur of the 70's.

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Korrie included an Indonesian author who was one of the *Benuaq* ethnic members in the East Kalimantan Province, so that the various imaginative works he had produced was never out of the socio-cultural context of the local community.

During his youth, Korrie lived and studied in the city of Yogyakarta, and was active in the literary forum of PSK (Persada Studi Klub) which was cared for by the poet Umbu Landu Paranggi. Korrie was said to be one of the most prolific writers by giving birth to various forms of monumental works, such as novels, short stories, essays, children's stories, and journalistic works. Literary works in the form of novels produced by Korrie, among others, *Api Awan Asap*, *Upacara*, *Lingkaran Kabut*, and *Bunga*, as well as some collection of short stories, such as *Malam Putih*, *Tarian Gantar*, *Wanita di Jantung Jakarta*, *Teluk Wangkay*, *Hitam*, *Ratapapan*, *Kayu Naga*, and *Perhiasan Matahari*.

Based on some imaginative works that had produced by Korrie, the author's knowledge was only a collection of *Kayu Naga* short stories and novel of *Api Awan Asap* which elevates Kalimantan Island's environmental image amid the threat of ecological crisis. A collection of *Kayu Naga* short stories provides an overview of the ecological criticism the author was trying to convey as the outbreak of various types of exploitation and capitalization of East Kalimantan's natural wealth. This collection of short stories had studied by Ammar Akbar Fauzi (Student of Yogyakarta State University) under the title "Ecological Criticism in a Collection of *Kayu Naga* Short Story by Korrie Layun Rampan Through the Ecocriticism Perspective".

The object of study in this research was novel of *Api Awan Asap* provides an overview of the element of *Benuaq* localities in East Kalimantan which had a livelihood system through agriculture and plantation. It also indicates the life system of the figures in the novel text that had a relationship so intense with nature. After reading the text of the novel in passing, it was seen that the livelihood system of the figures as members of the *Benuaq* ethnic who rely on the natural products made them try to show various forms of wisdom to the nature of East Kalimantan. It aims to made nature as one of life's supporters, still showing its existence. In addition, some forms of environmental wisdom were shown by the figures in the novel text as well as an after thought for the reader and the wider community to be able to implement it when used and utilizing various types of natural wealth. As ecological creatures, human beings needed nature as one of supporting and supporting life. Therefore, in this article the authors raised the study under the tittle "Representation of *Benuaq* Ethnic's Environmental Wisdom in the Novel of *Api Awan Asap* by Korrie Layun Rampan".

This paper used an ecocriticism perspective with the aims to answer the problem formulation in this article was how the form of environmental wisdom *Benuaq* ethnic in the novel of *Api Awan Asap* by Korrie Layun Rampan. Glotfelty & Fromm (1996: xix) said that one of the essence and ecocriticism goals were to explore how nature was represented in literary works. Through the ecocriticism and reference perspectives relevant to this researched, the author tried to identified some form of environmental wisdom showed by the figures as members of the *Benuaq* ethnic of Kalimantan's natural environment in the face of the threat of ecological crisis.

2. Theoretical Review

2.1 The Ecocriticism Paradigm

Ecocriticism was a new image in the realm of literary criticism. This review was first introduced by William Rueckert in 1978 through one of his essays entitled *Letters and Ecology: An Experiment in Ecocriticism*. He views ecocriticism as a study that applied the science of ecology into the realm of literature. That's because ecology had relevance to the development of the world (Oppermann, 1999:2). Ecocriticism was used as a new stream in the face of literary criticism based on the confirmation of nature. Glotfelty & Fromm (1996:xviii) said that ecocriticism was a study that examines the relationship between literature and the environment. Just as feminist schools were studied from gender and marxist issues in economic terms, ecocriticism examined literature with an earth-centered (nature). Ecocriticism was presented to bridge as well as a vehicle that aims to instill ecological awareness for humans.

Ecological awareness was a consciousness or understanding that aims to given full attention to the existence of nature. It became a demand for humans and the modern world as the development of various industrial tools and the outbreak of ecological crisis. The birth of ecocriticism in the face of literary criticism was a vehicle that aims to question the position of human beings on earth. Man as a social being couldn't escape from the existence of nature (environment). Human relations were so intense with nature pervading literary studies, especially ecocriticism.

Glotfelty & Fromm (1996: xix) said that one of the things that distinguishes ecocriticism from other streams were in the focus of the study. Ecocriticism examines human relationships with nature in a text and extends the idea to include the entire ecosphere.

As one-on-one in the ecological network, human beings were required to pay full attention to nature. That's because nature was a fundamental aspect that supports human survival. Various action-oriented rescue nature (the environment) into a reflection in the face of literature, especially those relating to the pattern of human relationships with nature. Any literary work that speaks of the dominant environment could be explored using an ecocriticism perspective. Garrard (2004: i) said that ecocriticism was a study in literature that examines the face of the environment and human relationships with the environment. Furthermore, Garrard (2004:4) explained that ecocriticism was related to environmental crises that had relevance to the ecological crisis, as well as political orientation of ethical and moral planting. It was also similar to that expressed by Wiyatmi (2015: 49) that ecocriticism examines how nature, environment, and various problems became parts that couldn't be separated just like that with literary works.

Based on some of these statements, it could be concluded that ecocriticism was a deep understood in literary criticism study that was born not with a vacuum of perspective. Ecocriticism became a scalpel in literary criticism that aims to identify the various forms of human relationships with nature and how nature was represented in literary works. Ecocriticism to give a moral message to the reader and the wider community.

2.2 Environmental Ethics

Humans and nature were a unity in ecological networks. As fellow members of the ecology, humans were required to become shields as well as protectors for other ecological members, especially nature (environment). It could be actualized through actions and ethics aims at saving nature from the act of marginalization and exploitation. Some ethics or attitudes to the environment that needed to be actualized by humans were as follows.

First, as fellow members of the ecology, humans were required to have an attitude of respect for nature. This attitude was a basic principle for human beings as part of nature. That's because every member of the ecological community had an obligation to respect life together, maintain existence, and respect nature as a home in an ecological network. The concrete manifestation of this respect for nature could be actualized by allowing every kind of lived thing to grow and develop in accordance with its purpose of creation (Keraf, 2010: 168).

Second, in addition to respect, human beings must also have an attitude of responsibility towards nature. Ontologically, human beings couldn't simply separate themselves from nature. Humans needed nature for their survival. Therefore, this reality gave birth to the attitude of human responsibility towards nature. Keraf (2010:169) said that every human must have an attitude of responsibility towards nature, because nature was an integral part in the ecological side of man. Humans needed nature as a vehicle capable of facilitating various needs, both primary and secondary needs. The manifestation of human responsibility could be done through reminding and forbidding every human being who wants to destroy the natural wealth.

Third, the next environmental ethic that humanity needed to actualize was the attitude of cosmic solidarity. As one-on-one in the ecological network, people and nature were in an equal position, requiring a solidarity attitude between people. Keraf (2010:171) said that cosmic solidarity was related to belief in taboos and aims to harmonize human attitudes toward nature by applying various forms of regulation or pro-nature (environmental) policy. In addition, the attitude of solidarity also aims to oppose any actions that damage the environment.

Fourth, in addition to respect, responsibility, and solidarity with nature, humans must also uphold the principle of love and care for nature. This attitude was said to be a derivative of some of the attitudes mentioned earlier. Keraf (2010:172) said that an attitude of compassion and care for nature also arises because every lived being had the right to be protected, nurtured, cared for, and not hurt. This principle of compassion and caring were one-way that does not require replies from other members of the ecosystem.

Fifth, environmental principles and ethics relevant to the above four principles was the principle of no harm to nature (no harm). The principle of no harm was the principle and moral obligation of responsibility to nature. This principle was in the background of the views of biocentrism and ecocentrism which could be manifested and lived through taboos, such as belief in sacred trees or abstinence areas, so that humans weren't given the freedom to exploit and explore them (Keraf, 2010: 173).

Sixth, the form of environmental ethics which was also explained by keraf in the book of *Etika Lingkungan Hidup* was a simple principle and in harmony with nature. This attitude was one of the fundamental principles in the wake of the ecological crisis. The principle of simple and harmonious living with nature could be actualized through various means, especially used and utilizing nature according to needed (Keraf, 2010: 176).

3. Research Methods

The substance of research methods in this article included the types of research, data and data sources, research instruments, validity and reliability tests, data collection techniques, and data analysis techniques. *First*, the type of research in this article was a qualitative study that studies the novel of *Api Awan Asap* by Korrie Layun Rampan by used descriptive method of analysis. *Second*, the source of data in this study used primary data sources was novel of *Api Awan Asap* by Korrie Layun Rampan published by Gramedia Pustaka Indonesia in 2015, while the data in this research in the form of text that referred to research on environmental wisdom through ecocriticism perspective. *Third*, the instrument in this research was the writer who was oriented to the novel research of *Api Awan Asap* by Korrie Layun Rampan. *Fourth*, the validity test used in this research was semantic validity that were oriented to the accuracy of description and interpretation. In addition, the authors also used the test validity of expert judgment was the process of data interpretation founded accompanied by a consultation process with supervisors, namely Dr. Nurhadi, M.Hum. The reliability test in this study used intrarater technique was the process of reading the text repeatedly to obtained constant data. In the next stage, the founded would consulted with expert judgment. *Fifth*, data collection techniques in this study used reading techniques, record techniques, and literature techniques. *Sixth*, data analysis techniques in this study include data reduction, data presentation, and conclusions.

4. Research Results and Discussion

After reading the whole novel text along with the identification process, found some form of environmental wisdom showed by the *Benuaq* ethnic community through the text of novel. Therefore, in this section the author tried to described the results of research and discussion. The results of this research in the form of tabulation of data that provides an overview of the findings by author. The discussion in the form of descriptions and deep interpretations that answer the problem formulation in this study about the form of environmental wisdom *Benuaq* ethnic in novel of *Api Awan Asap* by Korrie Layun Rampan.

4.1 Research Results

In the sub results of the study, the author tried to provide an overview of the findings in the form of tables oriented to the formulation of the problem in this article, the form of environmental wisdom *Benuaq* ethnic in the novel of *Api Awan Asap* by Korrie Layun Rampan.

Number	Form	Description
1.	Solidarity toward Kalimantan nature	Figure of Petinggi Jepi who described as the head of the <i>Benuaq</i> ethnic apply the regulation and procedure of cultivating Kalimantan forest area which was called as designation area.
2.	Simple and harmonious life with Kalimantan nature	The figures described as members of the <i>Benuaq</i> ethnic used and utilize various types of Kalimantan's natural wealth in accordance with the demands of the needed, and do not take exploitative action.
3.	Responsibility to Kalimantan nature	The figure of Petinggi Jepi as head of <i>Benuaq</i> ethnic gave punishment for every perpetrator of destruction of Kalimantan forest area oriented to ancestral tradition.
4.	Respect for Kalimantan nature	The figure of Petinggi Jepi and all citizens trying to let the agricultural land to grow fertile without used of fertilizer. They allow different types of flora or fauna to grow and develop according to the purpose of its creation.
5.	Not harm with Kalimantan nature	The figures in the novel texts had belief in various taboos, such as belief in sacred trees and abstinence areas.

4.2 Discussion

In the sub-discussion, the author tried to provide descriptions and interpretations related to the formulation of issues raised in this study was how the form of environmental wisdom *Benuaq* ethnic in the novel of *Api Awan Asap* by Korrie Layun Rampan. Here were some forms of *Benuaq* ethnic wisdom identified in novel of *Api Awan Asap* by Korrie Layun Rampan.

a. Solidarity towards Kalimantan nature

Through a book entitled *Etika Lingkungan Hidup*, Keraf (2010: 171) said that the attitude of cosmic solidarity was manifested through pro-nature policy making (the environment). Based on the results of identified of the novel text, found environmental wisdom in the form of solidarity with nature. This was evidenced through the following text data pieces.

“Tradisi telah menentukan bahwa kawasan hutan itu dibagi dalam enam macam peruntukan.”

Kamera televisi terus merambah dan menyorot ke mana-mana.

“Enam? Enam macam peruntukan? Untuk...?”

“Untuk menentukan lokasi tertentu. Bagian mana yang boleh dirambah dan dijadikan ladang, bagian mana yang hanya boleh sebagai hutan persediaan.” (Rampan, 2015:31)

One form of solidarity attitude figures in accordance with the text of the data above was realized by way of maintaining and socializing the regulations related to the procedures for cultivation of forest areas. The snippet of text provides explanation to writer and reader that the Petinggi Jepi as the head of custom divides and determines the six kinds of designated areas that became reference for the *lou* villagers in working on the fields. As a creator, Korrie Layun Rampan tried to give an idea of the plantation system applied by Petinggi Jepi and residents *lou* based on the designation area. This was certainly as a form of action figures that support the existence of nature (environment). As a social community, Petinggi Jepi and all citizens tried to instill a solidarity attitude towards nature. It aims to make nature as one of the life supporters of *lou* people do not experience annihilation.

“Baru empat peruntukan. Peruntukan yang kelima?”

“Suatu kawasan yang dijadikan ajang tempat mencari hasil hutan yang khusus disediakan alam seperti damar, rotan hutan, sarang burung atau lebah madu. Kadang kawasan hutan itu juga dijadikan arena berburu. Oleh adat kawasan ini dimasukkan ke dalam hak ulayat yang merupakan satu kesatuan dengan *benua*.”

“Lalu kawasan keenam?”

“Kawasan ini merupakan hutan bebas. Orang-orang dari desa lain dan kawasan lain dapat mengambil hasil bumi dan berburu di kawasan itu. Bahkan, mereka juga dapat menjadikan kawasan itu sebagai kampung baru. Karena berada di luar tanah persekutuan *lou*, tanah itu dianggap kawasan tak bertuan.” (Rampan, 2015:36)

Some contents of the designated area were devoted to the area of search for forest products and free areas. The fifth allotment in accordance with the above data text piece were an area and field looking for forest products, whether in the form of resin, rattan, bird's nest, and honey. This fifth allotment also serves as one of the economic resources of citizens. The sixth allotment was an area devoted to fields for hunting. In the sixth allotment area, all citizens were given the freedom to perform hunting activities of various types of wildlife. But the hunting activity undertaken by the citizens remains grounded in a harmonious system of life. The residents would do hunting activities if they needed meat intake to meet protein needed.

b. Simple and harmonious life with Kalimantan nature

The next form of environmental wisdom identified in novel of *Api Awan Asap* was living simply and in harmony with nature. This attitude was manifested by utilizing and used nature in accordance with the demands of needed (Keraf, 2010: 176). Based on the results of identification of the novel text, Rampan (2015: 26) gave an overview the figures attitude who utilize natural resources in accordance with the demands of needed. Through the figure of Petinggi Jepi in the novel text was seen that *Benuaq* society's life system which became an integral part in the novel text utilizes and used various kinds of trees according to needed. For example, the figures would do logging activities when they planned to build a traditional house of *lou*. In addition, hunting activities were made by residents when they feel the needed for food intake of meat as side dishes.

The attitude showed by the figures in the text of novel aims to made the various types of wealth that nature had provided was not destroyed. As one ethnic, the figures were described as having a relationship so intense with nature. They needed nature as one of life's supporters to keep their existence in the middle of forest area. Therefore, the livelihood systems that depend on the forest produce made the characters keep trying to utilize nature in accordance with the demands of needed. Through a description of one environmental wisdom form, Korrie seeks to provided understood to the reader and the wider community in order to be a reflection as well as could be implemented in life, especially when utilizing various types of natural wealth.

c. Responsibility to Kalimantan nature

In addition to solidarity and simple life with nature, in the novel of *Api Awan Asap* also contained environmental wisdom in the form of responsibility to nature. The nature and criteria of this attitude was to punish anyone who tried to destroyed the environment (Keraf, 2010: 169). Environmental wisdom in the form of solidarity with nature was seen through the following text data snippet.

“Jika salah seorang penghuni *lou* mengakui bahwa pohon itu miliknya dan mengambil buahnya untuk dijual?”

“Ada etika moral yang harus dipegang teguh. Jika bagian yang telah ditentukan sebagai milik bersama, harus diakui dan diterima seperti adat mengaturnya.”

“Jadi semua warga *lou* tunduk kepada adat?”

“Ya. Karena semua pelanggaran sekecil apa pun akan membuat warga itu merasa malu. Rasa malu itu tak dapat dibayar dengan uang, kecuali lewat penebusan upacara!”

“Upacara?”

“Ya. Jika seorang mencuri, harus diputuskan adat tentang hukum mencuri. Dendanya berapa, dan upacaranya apa. Harus dipanggil *senieng besara*, yaitu tokoh gaib yang ahli memutuskan persoalan-persoalan pencurian.” (Rampan, 2015:32)

Effort figure of Petinggi Jepi to made all citizens be harmonious towards nature made the government to gave appreciation to him. The village of Dempar, which had only been built for several years with the community, showed a significant increased. One efforts of Petinggi Jepi to instill ecological awareness for all citizens was by gave punishment to every citizen who tried to do damage to the forest ecosystem. As one of the supporters of life, Petinggi Jepi looked at various types of natural wealth was the collective property of all citizens *lou*. Therefore, every citizen who seeks to steal or exploiting the forest area that had been agreed as a common area, the punishment for the perpetrators was decided through the traditional ceremony. Through the above data text, it could be seen that when a case of violation of customary law in the form of destruction or theft of forest products that had been determined as collective property, the punishment for the perpetrator could be redeemed through a redemption event. Petinggi Jepi explained that the form of punishment in the ceremony of redemption was decided by a supernatural being called *Senieng Besara*. This redemption ceremony aims to created a deterrent effect, so the offender does not repeat his actions.

d. Respect for Kalimantan nature

The form of environmental wisdom that was also found in novel of *Api Awan Asap* was respect for nature. This attitude was manifested by allowing each kind of living thing to grow and develop according to the purpose of it was creation (Keraf, 2010: 168). Here was a piece of data text that represents the environmental wisdom of *Benuaq* Kalimantan ethnic in the form of respect for nature.

“Memang begitu. Tapi penggarapannya tidak berpindah-pindah tak menentu. Perpindahan itu merupakan putaran tetap. Jika lahan lama sudah dianggap cukup waktunya untuk digarap, maka warga akan kembali ke lahan itu. Kesuburan tanah umumnya ditentukan oleh lama waktu tanah itu dibiarkan ditumbuhi belukar. Daun-daun pohon yang gugur ke tanah akan membentuk humus sebagai pupuk. Semua warga menanam padi tanpa menggunakan pupuk.” (Rampan, 2015:34)

As social beings living in ecological networks, humans had an obligation to respect other living beings. Like a family member in a household, humans must also treat nature in accordance to the purpose of it was creation. Humans had an obligation to let every kind of living creature grow and develop without interfering or exploiting it. Through the text of data above the visible wisdom of environment in the form of respect for nature embodied through land cultivation system. The people of *Benuaq* Kalimantan who lived in *lou* house had differences with the society in general who had agricultural system by involving various modern tools.

Through figure of Petinggi Jepi, Korrie Layun Rampan tried to explained that when working the fields, the *lou* (the *Benuaq* ethnic) leave the farmland unattended until the time was ready for cultivation. For the sake of formation soil fertile, they also allow a variety of shrubs to grow and develop. Leaves of scrub that had dried and fell to the ground would form humus and used as fertilizer. After that, the figures do activities of working in the fields that would be utilized as one of the facilitator and sustainer of life. Based on the storyline in the novel, Petinggi Jepi and all citizens had no dependence on artificial fertilizers that would actually damage soil fertility and reduce yields.

e. Not harm with Kalimantan nature

In addition to some form of environmental wisdom as mentioned earlier, in the novel of *Api Awan Asap* also found the environmental wisdom of *Benuaq* ethnic in the form of not harming nature. The wisdom of the environment was actualized through system of life that still highlights the belief in things that were taboo (Keraf, 2010: 173). Environmental wisdom in the form of no harm to nature was evidenced through the following text data pieces.

“Jadi, ada kearifan tertentu dalam mengolah hutan dan tanah?”

“Kearifan itu yang membuat warga tak sembarangan menebang atau menggali... (Rampan, 2015:34)

Warga desa di arah utara menganggap danau itu angker. Bahkan setelah ahli Jepang tenggelam di situ, tak seorang pun yang berani mendekati ke danau itu, apalagi memancing atau mengambil air. Ada sejumlah orang yang menceritakan bahwa danau itu dihuni naga raksasa yang akan memangsa siapa saja yang mengusik istana huniannya. (Rampan, 2015:42)

Traditional society was a social group that had one of its own identity and uniqueness. The uniqueness lies in one element of locality that was locality in belief system. One belief system form of traditional society was still believe in various things that were taboo, such as belief in sacred trees and abstinence area. It was also reflected in the novel of *Api Awan Asap* text which was the object of study in this article. As one of the cultural products, the novel also represents the life and locality system of *Benuaq* Kalimantan which was part of the novel text tale. Based on the first data text snippet above, it could be seen that the Petinggi Jepi and other figures had belief in various things that were taboo as a form of preservation of ancestral culture of *Benuaq* society. As a traditional figure, Petinggi Jepi forbids all citizens to log or exploit trees that were considered sacred and have magical value. Petinggi Jepi believed that if the sacred tree was exploited, it would adversely affect all residents who inhabit the area *lou*. Therefore, Petinggi Jepi enacted and applied customary punishment to every perpetrator of the destruction of forest areas.

In addition to trees, people who lived in *lou* also view a place as an area that should not be explored. Through the second piece of text above showed that Lake of Beluq which one of the backgrounds in the novel text was described as a taboo area. Through the various oral stories that circulated in the lived of residents *lou*, made the lake into a place that was never visited by citizens. These stories became the center of control so that people do not arbitrarily exploited and explored nature (environment). Therefore, the belief system that continues to be preserved as well as the identity of *lou* villagers in the text of novel becomes evidence that the figures were tried not harm to nature. Environmental wisdom through a belief system against the taboo aims that every member of the community does not took action explored or exploited nature.

Based on the results of analysis seen that the novel of *Api Awan Asap* provides an overview of the figures life system when dealing or utilizing natural wealth. As one of those communities that had such intense relation with nature, the figures described as *Benuaq* ethnic tried to be wise or showed some form of wisdom to Kalimantan environment. It aims to made the reader and the wider community able to implement it in life, especially when used and utilizing the natural wealth. Korrie as a creator tried to instill ecological awareness for the audience of literary works in order to gave full attention to the existence of nature (environment).

5. Conclusion

Based on the results of analysis and discussion, the author concluded that the form of environmental wisdom *Benuaq* Kalimantan ethnic identified in the novel of *Api Awan Asap* were *first*, solidarity with nature of Kalimantan by applied regulations and procedures for cultivation of forest areas called as designated areas. *Second*, living simply and harmony with Kalimantan nature by used and utilizing various types of natural wealth in accordance with the demands of the needed.

Third, the responsibility for the nature of Kalimantan by way of punishment for every perpetrator of the destruction of forest areas. *Fourth*, respect for the nature of Kalimantan by allowing agricultural land to flourish without the used of fertilizer. *Fifth*, does not harm the nature of Kalimantan embodied through belief systems against various things that were taboo, such as belief in sacred trees and abstinence area. Therefore, through the results of analysis and discussion was expected to be a foundation for readers, communities, and government to gave full attention to nature. This was because nature as one of the supporters of human life was already at threshold of the threat of ecological crisis.

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