

Echoes of Wisdom: Unveiling Ecological Education in Oral Literature for an Enriched School Literacy Movement

Enny Hidajati¹, Urip Sulistiyo², Nazurty Nazurty³, Mukhlas Abrar⁴

¹ Universitas Bina Darma, Palembang, Indonesia; ennyhidajati@gmail.com

² Universitas Jambi, Jambi, Indonesia; urip.sulistiyo@unja.ac.id

³ Universitas Jambi, Jambi, Indonesia; nazurty.suhaimi@gmail.com

⁴ Universitas Jambi, Jambi, Indonesia; mukhlas.abrar@unja.ac.id

ARTICLE INFO

Keywords:

Ecology;
Ecocriticism;
Oral Literature;
School Literacy Movement

Article history:

Received 2023-12-05

Revised 2024-01-24

Accepted 2024-06-12

ABSTRACT

One of the issues that is capturing the world's attention today is environmental issues. Ancient societies had a concern for the environment. Environmental education efforts can be implemented in the School Literacy Movement. To that end, this research will answer the following research questions: 2). How is the natural element in the oral literature of society? 3) How are the efforts to revitalize oral literature and the literacy movement in schools? This study used PRISMA (Preferred Reporting Items for Systematic Review) for the search strategy and the systematic review approach on the selected articles. Relevant literature searches were conducted throughout the Garuda portal. Research results have shown that oral literature plays an important role in society. The important position is because oral literature comes with a variety of functions, namely: (1) As a religious means of a string of prayers and hope to God; (2) As a means of recreation after a long day's work; (3) As a means of education to convey messages of goodness from parents to their children; (4) As a remedy, they mixed spells with plants and other objects; (5) As a means of stimulating the economy in the fields of agriculture, plantations, and the sea; (6). A medium of criticism and advice in the social field of society. Attempts at revitalization have been made in several ways. Among them, collecting old literature in the form of encyclopedia books, anthologies, and textbooks. In addition, it is necessary to make efforts to make oral literature more enjoyable for the younger generation.

This is an open access article under the [CC BY-NC-SA](#) license.



Corresponding Author:

Enny Hidajati

Universitas Bina Darma, Palembang, Indonesia; ennyhidajati@gmail.com

1. INTRODUCTION

One of the issues that is capturing the world's attention today is environmental issues. It also poses a common threat to the nations of the world. Serious talk is about climate change, global warming, deforestation, and the depletion of the ozone layer. Nature and its contents are the source of human life, however, the environment in which humans live is only an object of human exploitation. Nature is only used to satisfy the needs of human life. Man's greed is destroying nature and the environment. Humans are only measuring the economic value against the impact of that overexploitation (Widianingsih, 2023).

Human consciousness is felt to be declining. Human behaviour and attitudes are seen as the source of this environmental malaise. Some of the activities that are considered harmful to nature are: excessive exploitation of natural forests (deforestation), illegal logging, illegal mining, pollution of rivers and seas. In addition, pollution from factories, the use of hazardous chemicals such as mercury, motor vehicle fumes, cigarette smoke, and many other behaviors contribute to these environmental problems (Zairi, 2016). This fact proves that one of the sources of environmental problems comes from human activities themselves.

Environmental issues are also a concern in the literary world. Today, discussions related to the environment are known as green literature or ecology. Ecology is the scientific study of humans, animals, and plants and their environment (Sihotang, 2021). Ecological criticism, on the other hand, is an intellectual concept that combines ecology with literature. Hopefully, the concept of green literature will make people aware that their lives depend on nature and its contents. The green literature genre is an attempt to preserve the earth and its contents for human life. Green literature is part of ecological intelligence (Affandy, 2019). He is also a member of the board of directors. The purpose of literary eco-criticism is to show how literary works have great concern for the environment (Endraswara, 2016). Thus, through this study we can see the role of literary work in ecology.

A work of literature is close to humanity's problems. Literature was born as a medium of human expression. Humans communicate feelings, hopes, opinions, and other things through the medium of literature. Therefore, man needs the environment as a source of inspiration to be poured into literary works. Literature is an important means of communication in the dissemination of messages related to nature and the environment (Sapawuryandari, 2023). One form of literature that has long been familiar to the public is oral literature. Oral essays take the form of stories that already exist in people's lives. This story developed directly from one to another verbally. Moreover, at that time many people were not familiar with the written culture. Well, the story was passed on by word of mouth. Much of what is transmitted through oral literature is primarily about culture, karma, and things to be observed together. Stories in oral literature are passed from generation to generation (Putri, 2022). Usually, parents tell the story to their children or grandfathers to their grandchildren in a relaxed atmosphere full of joy.

One of the messages and charges of oral literature is related to the environment. Ancient societies had a concern for the environment. Much of the oral literary heritage is intertwined with nature. They use the elements of the environment in the various pieces of advice they give. This is intended to make the advice and message effective by using the environment as a medium for conveying messages. On the other hand, this understanding of ecological education has not been well communicated to the students. There hasn't been much effort to bring oral literature to the students. This, of course, raises concerns of its own. Considering that many valuable loads are useful for students, especially related to environmental education. Today, environmental education is considered a crucial thing to include in a child's learning.

Environmental education for early childhood is highly expected to be one of the patterns for managing and protecting the environment around us. Therefore, environmental education for our children is mandatory when our children are in the golden age of early childhood. At this age, our children have extraordinary skills, because they can remember a lot of things. Environmental education can be implemented in the School Literacy Movement (GLS). The literacy movement is often interpreted by society as a reading movement. The people's translation is true. Reading is one type of student language ability in addition to listening, speaking, and writing. As part of literacy, reading cannot be separated from the world of education.

Reading is a form of cognitive activity or process that attempts to obtain various information from a written text (Dalman, 2014). Lots of resources for the students. Students acquire knowledge through sensory abilities, such as seeing, feeling, and smelling (Porter, 2015). Books are one of the sources of knowledge for students. To get knowledge from books, then students must have good reading skills. In a seminar, Farr (in Oktavian, 2018) stated that reading is the heart of education. This means that reading is very important in the world of education. The activity of reading is not only thinking, but also shaping the mind. Reading is not a simple activity. Reading is a complex activity because it involves many things. These activities, among others, are written recitation, visual activities, thinking, psycholinguistic, and

metacognitive activities. In the visual process, reading is the process of translating written symbols in the form of letters into spoken words.

Reading is one of the activities in the Literacy Movement. The other literacy activity, which is the ability to understand, and appreciate well all forms of communication. It can be used in spoken, written, printed or electronic media (Wardana and Zamzam, 2014). Furthermore, literacy is associated with the process of learning to read and write that includes the four language skills of listening, speaking, reading, and writing. (Kuder and Hasit, 2002).

While the School Literacy Movement (GLS) aims to make all school citizens literate in literacy, digital, financial, science, numeration, culture, and citizenship activities (Wiedarti, et al., 2016). In addition, the GLS strives to instill in schoolchildren the desire to continue learning throughout their lives. GLS also strives to make schools a fun place for its citizens to learn (Faizah, 2016). About ecological education, oral literature, and school literacy movements, this research aims to examine some articles related to these fields. This is because ecological education urgently needed to be delivered to students. Hopefully, these efforts can foster the students' love for the surroundings well. In addition, good interaction with the environment will improve their learning ability and quality of life in the future (Adawiyah, 2022).

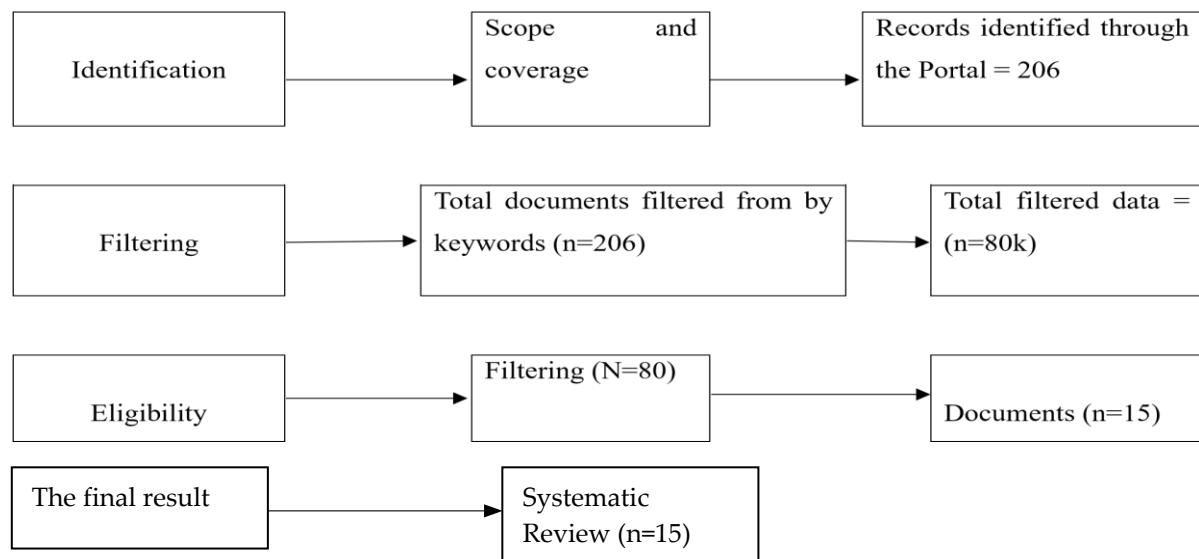
Through oral literature, students can take lessons that have been handed down by their ancestors. Therefore, the School Literacy Movement can be a medium to achieve these goals. In addition, this study aims to discover and answer the following research questions:

1. What is the position and function of oral literature in society?
2. How is the natural element in the oral literature of the people?
3. How are the efforts to revitalize oral literature and the literacy movement in schools?

2. METHODS

The research used Preferred Reporting Items for Systematic Review (PRISMA) as a search strategy and a systematic review approach to selected articles. Using PRISMA, the entire literature on a topic is examined thoroughly to find answers to clearly defined research questions, using various inclusion and exclusion criteria to identify reports to be included in the review, and then synthesizing the results (Jun, 2023). PRISMA is a tool and guide used to evaluate systematic reviews and/or meta-analyses. PRISMA helps authors and researchers to prepare high-quality systematic reviews and meta-analyses. PRISMA consists of a checklist with instructions on what items to report, which has been thoroughly described in the systematic reviews and meta-analyses.

The literature review uses 5 steps, namely (1) determining the eligibility criteria, (2) determining the source of the data, (3) the literature (4) collecting the data (5) selecting the data (Handayani, 2017). The first step is to determine eligibility criteria, data sources, and literature. Articles are searched through sources on the relevant Garuda portal. The portal is a good source of reference articles. Garuda Portal (Digital Referensi Garba) is an Indonesian research and general reference portal that provides access to domestic e-journals and e-books, student theses, research reports, and public works. The portal was developed by the Department of Higher Education Research and Public Service, Ministry of Education of the Republic of Indonesia. This portal contains a summary of Indonesian Scientific Resources. Garuda is very capable of filling the lack of accurate and verifiable literature (Furwita, 2011). In addition, the literature search step is obtained by entering keywords. From these search results, the next final step is to filter the data with a few keys. The result is used as a reference in this study. The steps can be seen in the following diagram.

**Figure 1.** The Literature Review Steps

Articles are searched through the Garuda Portal using the keywords ecology, ecocriticism, and literature. This initial search yielded 206 articles. Further, restrictions were made on articles published in 2016-2023. From this year's restriction, we got 80 articles. The following step is to limit the number of articles related to oral literature to 15. Whereas the screening criteria starts with entering the keyword. Then there's the age restriction and the more specific keywords. The results of the screening can be seen in the following table.

Table 1. The results of the screening

Number	Filtering Step	Number of Articles
1	Key words: ecology, eco-criticism, literature	206
2	Limit article publication year 2016-2023	80
3	Keyword plus oral literature	15

3. FINDINGS AND DISCUSSION

Indonesia has many oral traditions that live and develop in society. Its existence is recognized because oral literature contains important messages for the community. The position and function of oral literature is very strong. Many elements of education are conveyed through oral literature, one of which is love of the natural environment. However, the existence of oral literature is currently starting to be abandoned by the younger generation. Therefore, efforts are needed to revitalize it so that it can be enjoyed by the current generation. One of the revitalization efforts is through formal institutions, namely through schools. Schools are seen as important as a place to preserve good values through formal channels. For this reason, it is necessary to carry out active activities through school literacy movements. The variety of Indonesian culture depicted in oral literature can be seen in the following research. This research explains the position and function of oral literature in society, the elements contained in oral literature from an ecological education perspective, as well as revitalization efforts in the school literacy movement. The fifteen studies can be seen in the following table.

Table 2. The fifteen studies

Year	Author	Title of Article	RQ1	RQ2	RQ3
2016	Muarifuddin	Structural Analysis and Eco-Criticism of "Wa Ndiu-Diu" Oral Literature	Yes		
2017	Bahardur, Ishwari	Ecological Elements in Oral Literature Spells for Treatment of Toothache in the Kuranji Village Community	Yes		
2019	Suryani, Iin	Ecological Elements and Cultural Aspects of Oral Literature in Healing Mantras in Belani Village, Musi Rawas Regency	Yes		
2019	Anwar, Khairil	Oral Tradition (Literature): Conservation of Ecology and Promotion of Tourism Destination		Yes	
2020	Nurulide	The Ecology of Oral Literature in the Lae Angkat Folklore in Tanah Mungkur	Yes		
2020	Firmina A nai	The Function and Meaning of Allegory in Su'i Uwi's Poetry, Oral Literature, Ngadha, Flores, East Nusa Tenggara		Yes	
2020	Norvia	Analysis of the Context and Ecological Form of Dindang Anak Unggat-Unggat Apung of Banjar Etnhic, South Borneo	Yes		
2021	Sundana, Lina	Natural Ecology in the Hadih of Maja Aceh		Yes	
2021	Norvia	Ecological Elements in Banjar Language		Yes	
2021	Mahsyar, Rizal	Cultural Ecology in the Iko-Iko Maritime Literature of the Bajo Community in the Sapeken Islands		Yes	
2021	Rizma Aulia	Human Relations with Ecological Wisdom Values in the Mantra Oral Literature of the Bugis Society: Glotfelty's Ecocritical Study	Yes		
2021	Mubarok, Zaky	Documentation Efforts and Ecocritical Studies on Fairy Tales and Myths in Rangkasbitung		Yes	
2021	Hidayatullah, Dede	Myth and Flood		Yes	
2022	Rangkuti, Listi Mora	Ecological "Traces" in the Lancang Kocik Folk Songs of the Sakai Tribe in the Farmer Village of Bengkalis Regency		Yes	
2022	Rosita, Erlinda	Revitalizing oral literature in South Sumatra with the National Literacy Movement		Yes	

3.1. Position and Function of Oral Literature in Society

Oral literature has a strong position and function in society. The functions of oral literature are varied. In addition to being a means of entertainment, oral literature is an educational and social tool. As a means of education, oral literature is considered effective in conveying moral messages from parents to their children. From several regions in Indonesia, the moral message in oral literature is in various stories, one of which is the story of the mermaid of Buton. The story of the Mermaid has a very important function for the people there. Some of the functions of this story are educational functions. This education is not only for children but also for married couples and for family life. In addition, the story also serves as a belief or myth that develops in the community. Finally, this story has the function to maintain the sustainability of nature and ecological balance (Muarifudin, 2016).

The function of oral literature in traditional medicine is found in many societies. This oral literature is in the form of spells that have a role in traditional medicine. The medicine man recited incantations among them for the healing process of toothache. This is done by a medicine man in the community of Belimbing village Kuranji Kuranji district of Padang municipality. In the process of treatment, the medicine man involves ecological elements. In the oral literature, the treatment of toothache is supplemented with various leaves such as, duck mat, sage leaves, gambir fruit, pinang fruit, young banana tree stems, beluntas leaves, lime lime, water, and cigarettes (Bahardur, 2017).

The oral literature function as a mantra is also found in the Belani village community in Musi Rawas Regency, South Sumatra. The use of the spell is also linked to the ecological elements around it. There are five spells and seven ecological elements invented for a cure. The ecological elements are natural and plant elements, namely lime lime, gambir, lime leaves, yam leaves, jengerau bengelai, alpulat leaves, and nangka leaves. Mantras are considered effective but remain with the intermediation of ecological elements from the environment (Suryani, 2019).

Another function of oral literature as folk entertainment is Dindang. This oral literature is in the form of traditional songs or songs that originated from the Banjar people, South Kalimantan. One of the popular dindang is the Apung-Unggat dindang. The reed is used as an accompaniment to traditional children's games. Dindang has the function of comforting the family who are gathering and chatting at home. Unfortunately, there are very few native speakers today. This oral literature is starting to lose its audience. The reason is that the dindang of the Apung Mountains has not been well documented. In addition, the younger generation no longer recognizes fairy tales as a part of their lives. Children are already feeling strange with their traditional culture (Norvia, 2020).

Oral literature also serves as a conduit for criticism and input to the leader. One of them is found in the oral literature of the story of Pakpak Lae Angkat in the Land of Mungkur. This story relates the origin of the river's different names even though it is the same river. This oral literature also serves as a messenger for the preservation of nature. The stories in this oral literature have contributed to the sustainability of nature and environmental balance. In addition, this oral literature is used to convey criticism and input to the leader. Thus, this oral literature is a source of inspiration and describes the relationship between humans and the environment (Nurulide, 2020).

Another function of oral literature in the field of education is found in hadih maja. This oral literature is spoken by the parents, usually the women, to the children. These tablets serve as a carrier of messages of moral education. Currently, this is a gift that is beginning to be forgotten in the community of North Aceh. In fact, much is conveyed by means of evil gifts. At the bottom is a depiction of the work ethic of the Aceh people. The work ethic includes five attitudes, namely (1) responsibility, (2) diligence, (3) rationality, (4) honesty, and (5) discipline. Hadih maja conveys the message of the implementation of the form of responsibility, which is to carry out a work until it is completed. Also, do not delegate the work to others. The form of hard work is realized by not wasting time and using time productively. It means doing a job logically and being able to do it well. Further, honesty is the basis for others to trust and to feel secure and comfortable. Finally, discipline can be realized in a timely manner (Sundana, 2021).

The oral literary function of spells is not only in medicine but also related to economics. This is found in the function of the mantra in the Bugis Barru people. Some elements of the spell teach us to

care for and respect nature with the prayers and prohibitions contained in it. People believe in and use spelling as something useful in everyday life. The mantra of the Bugis Barru people has a relationship or connection between literature, human beings and the environment. The mantra has the function of prayer and hope in the matching activities of plants and sea. Three spells oriented in the field of agriculture and one spell in the field of marine (Umsyani, 2021).

From some of the studies referenced, it is shown the position and function of oral literature in everyday life. The position of oral literature is very important and cannot be separated from the society of its speakers. Oral literature is the product of a community created with a specific mission. People see oral literature as a part of their lives. Many aspects of life are inseparable from oral literature. In addition, the functions of oral literature are very diverse. Among them are the functions of religious means, i.e. as a prayer and hope of the people to the power of God. Prayers are offered to God to grant their wishes and hopes. Another function of oral literature is as an entertainment that is inseparable from the needs of the community. After a hard day's work, people need something that can make them feel good, make them feel comfortable, and give them a new lease on life.

Another important function of oral literature is related to education. Parents have an obligation to convey messages of goodness to the younger generation. They conveyed these messages in oral literature. Parents also relate their own life experiences. Through literature, the delivery of this is felt to be more effective. Advice and moral messages are subtly incorporated into oral literature to make it more meaningful. The younger generation is more receptive to counsel in this way. Another function of oral literature is in the field of health. This oral literature is in the form of spells. Spells are usually for healing. Words were considered to have magical powers, language was exquisite, and repetition was used to focus the mind. Spells are usually uttered by someone deemed worthy, such as a fortune teller or a medicine man. In addition to spoken incantations, healing attempts are also made through the mediation of plants and other objects. Plants and objects are believed to aid in the healing process of a disease.

The spell's oral literature also deals with economic issues. In this case, it relates to the fields of agriculture, plantation, and marine. The mantra is a series of wishes and prayers recited before starting the activity. The goal is for their efforts to produce the desired results. And they pray that He may take them away from the punishment of death. Another function of oral literature in the social sphere of society. Oral literature was used as a medium to convey criticism and advice to leaders. The presentation was so well packaged in literature that it felt polite, subtle, and did not hurt the feelings of the leaders. They can take all that criticism and advice with a grain of salt. In addition, oral literature is also a means for citizens to convey social messages to each other to maintain the harmony of life, work well, maintain ethics, morals, and performance.

3.2. Natural elements in an ecological education perspective

Oral literature is very close to the surrounding elements. The elements of nature became an important part of oral literature. One of them is the story of the journey of the ancestors to Ngadha, Flores, East Nusa Tenggara. In this story there is a factual text in the form of an allegory that shows many aspects of nature, plants, and animals as well as travel events. The text of the Torah contains the story of an inner journey to a better life. In the text there are efforts to preserve the earth and the surrounding ecosystems. The allegorical meanings contained in this poem are ecological, social, customary law, and religious. In the sense of eco-criticism, it contains ecopolitical meaning that contains input for the Ngadha regional government to have good political policies based on the roots of this tradition of su'i uwi (Na'i, 2020).

Oral literature also deals with the relationship between nature and man. This relationship has been proven to have been going on for a long time. There is ample historical evidence, both written and unwritten, to that effect. This is reflected in the myths and fairy tales of the Rangkasbitung, Banten people. Oral literature in this area has messages relating to moral, aesthetic, aesthetic, and natural values. Thus, there is a pattern of interconnectedness that occurs between nature and literature, especially in fairy tales and myths (Mubarok, 2021).

The oral literature of Banjar expresses the ecology of flora, fauna, and ecology in the Banjar proverb. There are three more specific classifications of grouping, namely, (1) the ecological flora consists of vegetables, fruits, and wild plants, (2) the ecological fauna consists of terrestrial and aquatic fauna, and (3) the cultural ecology consists of three categories: house architecture, tools and supplies, and systems of thought (Norvia, 2021). Oral literature is also associated with myths. One such myth emerged during the January 2021 floods in South Kalimantan. As it turns out, there is a connection between the flood and the myth, its cause, and its effect on society. The source of the myth comes from the oral literature that exists in the society of South Kalimantan (Hidayatullah, 2021).

Furthermore, the oral literature that is closely discussed with ecology is the Nyanyian Rakyat Lancang Kocik (NRLK) of the Sakai tribe in the Peasant Village of Bengkalis Regency. Both textual and contextual, this oral literature has discussions related to ecology, such as the representation of nature, the representation of the speaker, the disclosure of allegorical signs, ironic communication signs, and the emphasis on moral messages. It is hoped that through this oral literature of the NRLK, efforts for ecological sustainability can be realized (Rangkuti, 2022).

Looking at these studies, it's clear that there is a natural element to the ecological education perspective. The elements of nature and education for society are closely linked. People learn a lot from nature, but nature also teaches people. It's all very well encapsulated in the oral literature that grows up in society. Ancestors gave advice and counsel by taking elements of nature. This makes the counsel effective because it is felt to be close to people's daily lives.

From oral literature, humans can learn to take care of the natural environment. Messages of ecological balance are already found in oral literature. Our ancestors gave us a message to always take care of nature. If ignored, then nature will send warnings and signs such as floods, landslides, or other signs. In addition, ecological education messages are also given to provide direction and guidance to the community to preserve flora, fauna, and the environment.

3.3. Revitalization and replacement of oral literacy functions in the school literacy movement

Related to the revitalization of oral literature in modern life, there is an interesting fact. Today, some people are interested in visiting a location mentioned in a folktale. They do not simply accept oral literature and try to prove it in person. On the other hand, visit a location and look for myths that develop around that location. Both things then spread through mass media and social media. Thanks to the current technological developments, oral literature is also developing and becoming known to the public (Anwar, 2019).

Attempts to revitalize oral literature were also made with the transfer of vehicles. This was done so that the Iko-Iko oral literature of the Sapeken Islands, Sumenep Madura remained developed. This oral literature is in the form of sermons delivered by the elders of the Bajo people. They're passed down from generation to generation. The stories told in Iko-Iko have educational values, moral messages, and important norms in life. The messages are intended to maintain order, comfort, and harmony. Unfortunately, the existence of the Iko-Iko in society is threatened with extinction. For that, an effort is needed to preserve it. This effort must be systematic. Currently, efforts are being made to compile the entire literary genre of the ancient Iko-Iko in a book. The book is in the form of an encyclopedia of oral literature Iko-Iko that is easily accessible to the public. The goal is to make this oral literature accessible to the public wherever and whenever possible. Thus, the noble messages of the forefathers can be passed on to the next generation (Mahsyar, 2021).

Furthermore, revitalization and transformation efforts were also made so that the oral literature that developed in South Sumatra could be used as literate material objects. These literacy activities can be carried out in schools, families, and the wider community. With this literacy effort, I hope the existence of oral literature will continue. Furthermore, this literacy activity of South Sumatra oral literature aims to help improve the status of Indonesian literacy. So, the strategies that are used are school-based revitalization, family-based revitalization, and community-based revitalization. Then, some actions for the revitalization of oral literature by using several ways, namely: oral literature learning through local charges and extracurricular activities, or literary workshops, the preparation of

teaching materials and or anthologies, instead of vehicles, and art competitions, and literary performances (Rosita, 2022).

From some of the studies that have been presented, oral literature can be developed even further. The aim is to keep oral literature accessible to today's youth. The effort to revitalize it was felt to be important given the moral charge contained in the oral literature itself. For one thing, oral literature has a strong connection to the real environment around it. Oral literature can be used to draw the attention of travelers to the present, proving the truths conveyed in the story. Tourists also respond to their curiosity about the myths that develop around tourist destinations.

Oral literature revitalization can also be pursued in the vehicle shift. Attempts have been made to compile them into an encyclopedic and anthological book. The materials were then posted on social media. In addition, efforts are made in the preparation of textbooks, literary workshop activities, or other extracurricular activities of the school. Other outdoor activities include art competitions, art performances, and other artistic performances.

4. CONCLUSION

Oral literature has an important role in society. Several studies that we reviewed showed a few things about that. First, oral literature has an important place and function in society. That important position is because oral literature comes with a variety of functions. The functions of oral literature are: (1) As a means of religion in the form of a thread of prayer and hope to God; (2) As a means of entertainment after a tiring day's work; (3) As a means of education to convey messages of goodness from the master to his children; (4) As a means of medicine and health in the form of spells combined with plants and other objects; (5) As a means of streamlining the economy in the field of agriculture, plantation, and the sea; (6) A means of conveying wisdom and advice in the field of social welfare. In addition, oral literature is closely related to the elements of nature from the perspective of ecological education. Nature teaches man many lessons. Our ancestors conveyed messages of goodness through depictions of nature. From oral literature, humans can learn to maintain the sustainability and balance of the natural environment. Furthermore, nowadays society seeks to preserve the values of life in oral literature. This effort was made because people were starting to worry about reality. The reality is that the environment is getting worse because of human activity. In addition, many environmental messages are not well understood by younger generations. They feel alienated from the old culture. To that end, it will take a lot of effort to revive interest in oral literature among the younger generation.

In this research there are still weaknesses, namely that it has not carried out direct revitalization of these conditions. For this reason, future researchers can carry out revitalization efforts in several ways. In addition, it is necessary to make efforts to make oral literature more enjoyable for the younger generation. Thus, messages of goodness such as the sustainability of nature and the environment can be understood and acted upon by the younger generation.

REFERENCES

Adawiyah, Siti Rabiatul. (2022). Pentingnya Pendidikan Lingkungan Hidup Bagi Anak Usia Dini. *Musawa*, 14(1), 90–108.

Affandy, Ali Nuke. (2019). Tantangan Pembelajaran sastra Anak di Zaman Kini. *Seminar Prosiding Anak dan Remaja ke-8* Kuala Lumpur:.

Anwar, Khairil. (2019). Oral Tradition (Literature): Conservation of Ecology and Promotion of Tourism Destination. *Magistra Andalusia : Jurnal Ilmu Sastra* 1, 14–20.

Bahardur, Iswadi dan Suryo Ediyono. (2017). Unsur-Unsur Ekologi dalam Sasatra Lisan Mantra Pengobatan Sakit Gigi Masyarakat Kelurahan Kuranji. *BASINDO : jurnal kajian bahasa, sastra Indonesia, dan pembelajarannya*, 1(2), 24–30.

Dalman. (2014). *Keterampilan Membaca*. Jakarta: Rajawali Pers.

Endraswara, Suwardi. (2016). *Metodologi Penelitian Ekologi Sastra; Konsep. Langkah dan Penerapan*. Yogyakarta :CAPS.

Faizah, Dewi Utama, dkk. (2016) *Panduan Gerakan Literasi Sekolah di Sekolah dasar*. Jakarta: Kemendikbud

Furwita, Indra. Portal Garuda Google-Nya Kemdiknas. Retrieved October 20, 2023 from <https://www.kompasiana.com/indrafurwita/55006e6ca333118d73510a8f/portal>.

Handayani, Putu Wuri.(2017). Systematic Review dengan PRISMA Preferred Reporting Items for Systematic Reviews and Meta-analyses. Retrieved November 5, 2023 from <https://dosen.perbanas.id/wpcontent/uploads/2017/08/Sesi2-SYSTEMATIC-REVIEWDENGAN-PRISMA.pdf>.

Hidayatullah, Dede.(2021). Mitos dan Banjir. *UNDAS: Jurnal Hasil Penelitian Bahasa dan Sastra*, 17(2), 227–242.

Kuder, S. Jay., Cindy, Hasit.(2002). *Enhancing Literacy for All Students*. USA; Person Education Inc.

Mahsyar, Rizal, dkk. (2021). Ekologi Budaya dalam Sastra Bahari Iko-Iko Masyarakat Bajo di Kepulauan Sapeken. *Jurnal Ilmiah NOSI*, 9(2), 75–100.

Muarifuddin, (2016). Analisis Struktur dan Eko-Kritik Terhadap sastra Lisan “Wa Ndiu-Diu”. *ETNOREFLIKA: Jurnal Sosial dan Budaya*, 5(3), 198–207.

Mubarok, Zaky, dkk. (2021). Upaya Pendokumentasian dan Kajian Ekokritik pada Dongeng dan Mitos di Rangkasbitung. *Diglosia*, 5(1), 253–262.

Nai, Firmina A. (2020). Fungsi dan Makna Alegori dalam Syair Su'I Uwi sastra Lisan Ngadha, Flores, Nusa Tenggara Timur. *Jurnal Lazuardi*, 3(1), 367–378.

Norvia. (2020). Analisis Konteks dan Wujud Ekologi Dindang Anak Unggat-Unggat Apung Etnik Banjar Kalimantan Selatan. *Sirok Bastra*, 8(2), 256–269.

Norvia. (2021). Unsur Ekologi dalam Bahasa Banjar. *Jurnal Bahasa, Sastra. Dan Pembelajarannya (JBSP)*, 11(1), 46–66.

Nurelidle, nfn. (2020). Ekologi Sastra Lisan dalam Cerita Rakyat Lae Angkat di Tanah Mungkur, *Jurnal Madah*, 11(1), 57–68.

Oktavian, Catur Nurrochman, (2018). Membaca adalah “Jatungnya” Pendidikan. Retrieved October 13, 2023 from <https://www.kompasiana.com>.

Porter, Bobbi De, dkk. (2015). *Quantum Learning: Mebiasakan Belajar Nyaman dan Menyenangkan*. Bandung: Kaifa Learning.

Putri, Jatu Kannaha.(2022). Memahami Sastra Lisan Melalui Komik. Retrieved October 14, 2023 from <https://badanbahasa.kemdikbud.go.id/artikel-detail/3477/memahami-sastra-lisan-melalui-komik>.

Rangkuti. Listi Mora, dkk. (2022). “Jejak” Ekologi pada Nyanyian Rakyat Lancang Kocik Suku Sakai di Desa Petani Kabupaten Bengkalis. *Magistra Andalusia : Jurnal Ilmu Sastra*, 4(1), 67–80.

Rosita, Erlinda. (2022). Merevitalisasi Sastra Lisan di Sumatera Selatan dengan Gerakan Literasi Nasional. Retrieved October 3, 2023 from <https://www.univtridinanti.ac.id/ejournal/index.php/didactiquebahasa/article/view/925/966>.

Sapawuryandari, Nurwени. (2023). Menjaga Lingkungan Alam Melalui Karya Sastra: Cerita Rakyat Yogyakarta. Retrieved October 3, 2023 from <https://penerbit.brin.go.id/press/catalog/book/304>.

Sihotang, Apriyanti, dkk. (2021). Analisis Ekokritik dalam Novel Kekal Karya Jalu Kencana, *Jurnal Metamorfosa*, 9(2), 141–158.

Sundana, Lina, dkk. (2021). Ekologi Alam dalam hadith Maja Aceh. *Pedagogika: Jurnal Ilmu-Ilmu Kependidikan*, 1(2), 5–10.

Suryani, Iis, dkk. (2019). Unsur-Unsur Ekologi dan Aspek Budaya Sastra Lisan dalam Mantra Pengobatan di Desa Belani Kabupaten Musi Rawas. *Parataksis: Jurnal Bahasa, Sastra, dan Pembelajaran Bahasa Indonesia*, 2(1), .

Umsyani, Rizma Aulia, dkk. (2021). Relasi Manusia dengan Nilai Kearifan Ekologis dalam Sastra Lisan Mantra Masyarakat Bugis: Kajian Ekokritik Glotfelty. *SOCIETIES: Journal of Social Sciences and Humanities*, 1(2), 81–92.

Wardana dan Zamzam. (2014). Strategi Peningkatan Kemampuan Literasi Siswa di Madrasah. *Jurnal ilmiah Widya Pustaka Pendidikan*, 2(3), 248-258

Widianingsih, Lilik 2023). Pendidikan Lingkungan Hidup: Membelajarkan Anak pada Kearipan Alam. Retrieved October 3, 2023 from http://file.upi.edu/Direktori/FPTK/JUR._PEND._TEKNIK_ARSITEKTU_R_197110221998022

LILIS WIDANINGSIH/PLH.pdf

Wiedarti, P. dkk. (2016). *Desain Induk Gerakan Literasi*. Jakarta: Kemendikbud

Yun, Wong Sin. (2023). Digitalization challenges in education during COVID-19: A systematic review. *Cogent Education*, 10, 1–17.

Zairi, (2016). Kerusakan Lingkungan dan Jasa Ekosistem. Retrieved October 3, 2023 from https://unihaz.ac.id/upload/all/KERUSAKAN_LINGKUNGAN_DAN_JASA_EKOSISTEM_ZAIRIN.pdf