

TAMADUN LINGKUNGAN DALAM CERITA RAKYAT ETNIK LEMBAK DAN IMPLEMENTASINYA PADA PEMBELAJARAN SASTRA DI SMP

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Abstrak

Tujuan penelitian ini adalah mendeskripsikan tamadun lingkungan dalam cerita rakyat etnik Lembak dan implementasinya pada pembelajaran sastra di SMP. Metode penelitian yang dilakukan metode deskriptif kualitatif dengan pendekatan kepustakaan. Sumber data yaitu cerita rakyat dan hasil belajar siswa. Data dalam penelitian ini yaitu kutipan yang menunjukkan tamadun lingkungan melingkupi; tamadun lingkungan, tamadun ekosistem, tamadun populasi pada cerita rakyat etnik Lembak. Berdasarkan hasil penelitian diketahui tamadun lingkungan sebagai ruang lingkup yang ditempati suatu makhluk hidup bersama dengan benda hidup dan benda mati. Tidak hanya itu saja terdapat juga sistem yang kompleks, terdiri dari berbagai unsur yang saling berinteraksi, termasuk manusia dan makhluk hidup lainnya, dan juga mencakup komponen ruang, benda, daya, dan kondisi yang memengaruhi kehidupan dan perkembangan antara makhluk hidup. Pada tamadun ekosistem merujuk pada hubungan timbal balik makhluk hidup seperti tumbuhan, hewan, tanah, air, udara, cahaya matahari dan mikroorganisme. Dalam ekosistem semua komponen tersebut saling bergantung untuk mempertahankan kelangsungan hidupnya. Pada tamadun populasi merujuk pada kelompok yang lebih besar dan memiliki karakteristik tertentu yang ingin dipelajari dan sebagai kumpulan individu organisme di suatu tempat yang memiliki sifat serupa, mempunyai asal-usul yang sama. Berdasarkan hasil implementasi pembelajaran pada siswa dengan hasil kemampuan siswa setelah implementasi diperoleh siswa secara klasikal di atas 96,77% dengan rata-rata nilai 78,19. Berdasarkan hasil penelitian dapat disimpulkan jika cerita rakyat etnik Lembak memiliki nilai tamadun lingkungan yang dapat di implementasikan pada pembelajaran sastra di SMP.

Kata kunci: Tamadun, Lingkungan, Cerita Rakyat, Lembak, Pembelajaran.

ENVIRONMENTAL CIVIL RESISTANCE IN LEMBAK ETHNIC FOLK STORIES AND ITS IMPLEMENTATION IN LITERATURE LEARNING IN JUNIOR HIGH SCHOOL

Abstract

The purpose of this study is to describe environmental civilization in Lembak ethnic folklore and its implementation in literature learning in junior high schools. The research method used is a qualitative descriptive method with a library approach. Data sources are folklore and student learning outcomes. The data in this study are quotes that show environmental civilization encompassing; environmental civilization, ecosystem civilization, population civilization in Lembak ethnic folklore. Based on the results of the study, it is known that environmental civilization is a scope occupied by a living creature together with living and non-living things. Not only that, there is also a complex system, consisting of various elements that interact with each other, including humans and other living things, and also includes components of space, objects, power, and conditions that affect life and development between living things. In ecosystem civilization refers to the reciprocal relationship of living things such as plants, animals, soil, water, air, sunlight and microorganisms. In the ecosystem, all these components depend on each other to maintain their survival. In civilization, population refers to a larger group and has certain characteristics that are to be studied and as a collection of individual organisms in a place that have similar characteristics, have the same origin. Based on the results of the implementation of learning in students with the results of student abilities after implementation, students were obtained classically above 96.77% with an average value of 78.19. Based on the results of the study, it can be concluded that the Lembak ethnic folklore has environmental civilization values that can be implemented in literature learning in junior high schools.

Keywords: Civilization, Environment, Folklore, Lembak, Learning.

A. PENDAHULUAN

Learning is a process of interaction between teachers and students who establish a reciprocal relationship in a learning environment. The learning process is carried out to obtain cognitive changes in children. Fitriyah, et al., (2022) Indonesian language learning plays an important role in the educational aspect, because Indonesian is one of the compulsory subjects from elementary to tertiary education, besides that Indonesian is also used as the main communication medium. The scope of learning includes reading, writing, listening, speaking and literary appreciation. Literary learning that always interacts with nature and the environment in everyday life. Therefore, literary learning is interrelated with nature

and humans because every life cannot be separated from literature. Badara & Dinar (2020) state that literary works are the result of human creation or literary works that are imaginative. This means that in a literary work it is born from the life of society. One of the literary learning that has been born from the life of society is folklore which is oral literature.

Oral literature or folklore is part of a literary work that comes from society that describes the past. Folklore is a cultural heritage that has been passed down through word of mouth and passed down from previous generations to the present generation which is anonymous. So that the next generation still knows the cultural heritage even though the story happened a long time ago because it has been passed down and introduced as one of the local cultural wisdoms obtained from the community. Rozy (Rahmawati, et al., 2023) stated that folklore is an ideal medium for introducing local wisdom. This means that one of the local wisdoms found in the community in folklore that has depicted its existence is the Lembak Ethnic folklore. The collection of Lembak Ethnic folklore tells folklore that describes the lives of people who have similarities in culture, language, and daily life.

The Lembak community holds a lot of history in it and local cultural wisdom that is still developing today. This story not only tells about the community, it also refers to a livelihood of the Lembak community with its closeness to nature such as growing vegetables, fruits and livestock. Lembak ethnic folklore also has stories of love, community life, natural beauty, and struggle. Lembak Ethnic folklore developed in the area of Lubuklinggau City, Musi Rawas Regency, North Musi Rawas Regency. So that the Lembak Ethnic folklore can be said to be a story obtained from a Lembak Ethnic community environment from the relationship between the environment, nature, and culture. Maharani, et al., (2023) with the results showing a picture of the Id personality in the figures of the Lembak Ethnic folklore, the form of Id shows in the form of self-centered values, a sense of satisfaction that must be fulfilled immediately and a sense of displeasure at the event of delay. In addition, Sundari, et al., (2021) with the results of this study are expected to be input for overcoming environmental problems, both the natural

environment and the cultural environment. This means that this study has not been studied by previous studies that use environmental civilization studies.

Based on the description above from the results of relevant research that this study uses research with the research to be carried out. Collection of Lembak Ethnic folklore by Agung Nugroho in environmental civilization whose aim is to reveal the relationship between humans, literature, social and living things. This was also found by Endraswara (2016), literature without environment is like there is a void of elements, literature needs environment, literature needs ecosystem to develop. A good literary ecosystem will certainly produce good literary works, if it is basically structurally fulfilled if it is deemed appropriate it can represent the closeness between ecosystems and living things. In addition, Firdaus (2017) explains that the environment is a part or group of biological sciences, and it is also known that biology is a science that studies living things because of that, the environment will also not be far (close) to organisms or living things.

Latukonsina (2019) explains that the literary environment studies the state of the environment and organisms at a certain time, which includes the composition and type of ecosystem components, population density and biomass, environmental factors (physical and chemical) that characterize. Endraswara (2016) states that the literary environment is a way of understanding environmental issues from a literary perspective or vice versa how to understand literature from an environmental perspective. Sormin, et al., (2023) stated that the literary environment or what is often called ecocriticism is a literary criticism that studies the relationship between the natural environment and literature. Environmental civilization is the reciprocal relationship between living things created by God. Neolaka & Grameinie (2022) explain that environmental civilization is about the reciprocal relationship between living things and the environment, so that there is a viable meaning. Natural resource-based development must pay attention to environmental sustainability so that it gets social appreciation and also the ecosystem in environmental civilization. Astiti (2023) stated that environmental civilization is a reflection of the good and bad quality of the environment near the water source so that the sustainability of raw water sources in the rural drinking water supply system can or cannot be

achieved. Every development from generation to generation has a different order of life as time goes by and the environment is also different, from human development, the way humans view what they see.

Environmental humility in literature learning influences the values of environmental care character education in schools. These environmental humility values can be implemented in everyday life in society. This is in accordance with the demands of learning objectives and Law No. 32 of 2009 concerning environmental protection and management. This means that literary learning that leads to concern for nature and the environment should be given, so that it can increase students' concern for their environment.

Based on the explanation above, a study was conducted with the title "Environmental Civilization in Lembak Ethnic Folklore and Its Implementation in Literature Learning in Junior High School". This study also focuses on environmental civilization encompassing the environment, ecosystem, population. Therefore, the relationship between oral literature such as Lembak Ethnic folklore and environmental civilization from time to time and the relationship between the literary environment and living things, so that it can be implemented in literature learning in junior high school.

B. METODE PENELITIAN

The method used in this study is a qualitative descriptive method. The initial step of this study was carried out by reading, understanding, looking for aspects of environmental civilization in the Lembak Ethnic folklore, including the environment, ecosystem and population and implementing it in literature learning in junior high schools. The final step in this study was drawing conclusions and taking learning outcomes from the implementation of literature learning in junior high schools. Learning outcomes were carried out by testing students to find environmental care values in the environmental civilization of the Lembak ethnic folklore.

C. HASIL PENELITIAN DAN PEMBAHASAN

1. Research Results

Analysis of Lembak Ethnic Folktales

Based on the results of environmental tawadun research in the collection of Lembak ethnic folktales by Agung Nugroho, there are stories that tell about the daily lives and habits of the Lembak people, but are focused on the environmental, ecosystem and population environments.

a. Environment Environment

Environment is defined as a space occupied by a living creature together with living and non-living things, not only that, the environment is also included in environmental studies. Wahid (2018) stated that the environment, which is an applied environment, is known for several general principles. Therefore, the environment is a complex system, consisting of various interacting elements, including humans and other living things, and also includes components of space, objects, power, and conditions that affect the life and development of individuals.

(S01/001) "In ancient times there was a story in the village of Lobok Tue, there was a king named K.H. Abdulah Kodir, who did not want to hold a thanksgiving" (Bujang Rantau Hanayan, page 13).

Based on the quote, it is described that in ancient times, people who lived in villages, whenever there was an event, they often did mutual cooperation and helped each other's neighbors who wanted to hold an event at their home, sometimes not only neighbors but also distant relatives helped in preparing the event according to the host's orders. However, this habit is still embedded in people's lives because this habit is very difficult to abandon, especially in rural areas, they really appreciate the invitation to help each other, sometimes they even do not do work activities when there is an event in their village.

b. Ecosystem Environment

An ecosystem is the entire system of biotic communication and abiotic environments that interact with each other. Febrianto (2016) explains that an ecosystem is a system or politeness that functions, consisting of the physical environment and organisms that live there. Overall, the ecosystem functions as a unit that is interconnected and interacts.

(S03/010) "Not long after that the man realized he saw sincerity and a feeling of love arose in his heart" (Raden Papak, page 69).

Based on this quote, it shows that the ecosystem of human interaction because there is an interest between the two of them to express their feelings for each other, because it can be seen from the woman who sincerely helps a man and at that time the man realizes that there is a sincere woman who is willing to take care of him when he needs someone to save himself.

c. Population Environment

Population refers to the total number of individuals that can be studied in various fields including demography, environment, and statistics. Hunafi and Firdaus (2017) state that population is a concept that explains the structure of a population as viewed from the number of births and deaths, the movement of organisms as members of a population. In a broader context, population can be studied in various fields such as demography, environment, and statistics.

(S04/13) "Kanda Rum laughed and Karya Cilik told the guard to hit Kanda Rum every time Kanda Rum moved" (Karya Cilik, page 89).

This quote is a population because with the torture of Kanda Rum, there will be victims who will occur, especially since the torture is not ordinary torture but includes torture that can cause people to die, because every time Kanda Rum moves he is hit by the soldier.

Results of Implementation of Environmental Humility Values

The test was used to determine students' abilities in literature learning. These abilities illustrate students' readiness to receive learning delivered by the teacher. After students' abilities are known, learning activities are continued by implementing environmental humility of Lembak ethnic folklore. Learning activities are carried out in one meeting. The results of the literature learning implementation test are as follows:

The results of the implementation of literature learning in students are students' ability to understand environmental care values in student learning outcomes after the learning process. The ability test was conducted on April 4, 2025, which was attended by 31 students. Based on the table above, it is known

that the average (\bar{x}) overall value is 78.19 with the highest value of 86 and the lowest value of 55. Students who completed the final test were 30 students (96.77%) and the remaining 1 student (3.22%) did not complete it. So descriptively it can be said that the students' abilities after implementing the environmental care values are included in the complete category because the percentage of completeness obtained by students classically is above 96.77%. From the analysis results, it was obtained that the average value was 78.19. While the percentage of students who completed was 96.77%. Based on the test results, the average \bar{x} was 78.19 and the standard deviation s was 6.60. To determine the normality of the data, a normality test was used with the χ^2 goodness-of-fit test (chi square).

2. Discussion

Analysis of Lembak Ethnic Folktales

In the results of this study that have been found, there is an environmental civilization in the Lembak Ethnic folktales. However, there are also differences with relevant research conducted by Ihsan (2021) entitled Study of the Literary Environment in the Kongga Owose Folktale and Its Implications for Elementary School Learning. The results of this study indicate that the Kongga Owose folktale has a deep environmental literary impression with a descriptive, functional, and evolutionary approach. Meanwhile, the author found an environmental civilization in the Lembak Ethnic folktale, which contains the environment, ecosystem environment, and population environment.

a. Environment Environment

The environment in the Lembak Ethnic folktales reflects various aspects of life in the Lembak Ethnic community because the environment in the Lembak Ethnic folktales is still close to nature and the people there still believe in myths that were once told by their ancestors. Therefore, the people there still keep the stories told by their ancestors and are retold to their children and continue to develop until now. This is different from the relevant research conducted by Latifah, et al. (2023) on the concept of environmental ethical values, which tells about the environment in the seven short stories that contain moral messages and criticism through the description of the behavior of the characters towards the environment, and related to the socio-cultural conditions of the coffee farming

community whose land is used as a franchise minimarket. One form of environmental environment depicted in the Lembak Ethnic folklore through the habits and conditions of the people there still believe in myths. In addition, the Lembak Ethnic community in ancient times still used kings, not only that, the matchmaking system is still carried out by the people there, and the Lembak Ethnic community has never abandoned the customs that have been passed down by their ancestors before them.

b. Ecosystem Environment

The ecosystem environment in the Lembak Ethnic folklore, which is depicted in the interaction between living things that need each other, because in the Lembak Ethnic folklore in each subtitle, the people there involve ecosystems such as forests, animals, soil, water, and air. This was found in the differences in the results of relevant research conducted by Visiaty, et al. (2020) with the title Ecosystem in the Poem Reading Ismail Signs by Taufiq Ismail An Ethical Study of Ecocriticism. The results of the study found three attitudes towards nature in the poem "Membaca Tanda-Tanda", namely an attitude of solidarity towards nature, an attitude of compassion and concern for nature, and an attitude of not disturbing the life of nature. One form of ecosystem found in the Lembak Ethnic folklore is not only the interaction between living things but the people there always involve the ecosystem in their lives. The ecosystem involved is the forest which will be used as a place of livelihood and necessities of life can be used as plantation land and also to find food, water for sources of life and daily needs, and so on.

c. Population Environment

The population environment in the Lembak Ethnic folklore which describes the lack of individuals in living things, in the Lembak Ethnic folklore in the subtitles Raden Papak and Karya Cilik there are lack of individuals. In the sub-title Raden Papak, the lack of individuals, which shows when the golden-horned deer because it is classified as a Brahmin's step is killed and the newborn baby dies is also seen in the sub-title Raden Papak showing when many people were killed due to the cunningness of Karya Cilik and the negligence of Kaya Cilik made him killed by his own words.

Learning Implementation Results

Based on the results of the learning implementation, it was found that the learning completion of students who got a score of 85-100 with a very good category was 3 people (9.6%), students who got a score of 75-84 with a good category were 23 people (74.1%), students who got a score of 60-74 with a sufficient category were 3 people (9.6%), students who got a score of 40-59 with a less category were 1 person (3.2%), then students who got a score of 0-39 with a failed category did not exist. This shows that after the implementation of environmental care values in the environmental tolerance of Lembak ethnic folklore, which is the result of the analysis, it has a pleasant impact that makes students comfortable and active during the learning process, as evidenced by the different student learning outcomes that indicate the completion of student learning in finding environmental care values.

D. CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that the environmental culture contained in the historical fiction works of Etnik Lembak, with five subtitles in Ethnic Lembak folklore, includes Bujang Rantau Hanayan, Siak Ali Majidin Sakti, Raden Papak, Karya Cilik, Patih Mahlindar and Ayam Jago. In the Lembak Ethnic folklore that can be found there are 3 aspects of environmental civilization, including environmental civilization, ecosystem civilization, and population civilization. Furthermore, there are environmental civilizations including environmental civilization, ecosystem civilization, population civilization along with an explanation of the three aspects of environmental civilization found in Lembak Ethnic folklore:

In the collection of Lembak Ethnic folklore found in traditional civilization, the environment is the scope occupied by a living creature along with animate and inanimate objects. Not only that, there is also a complex system, consisting of various interacting elements, including humans and other living things, and also includes components of space, objects, power, and conditions that affect life and development between living things. In the ecosystem civilization is a system that refers to the reciprocal relationship of living things such as plants, animals, soil,

water, air, sunlight and microorganisms. In the ecosystem all these components depend on each other to maintain their survival. In the folklore of the Lembak Ethnic, the ecosystem civilization. In the population civilization, it refers to a larger group and has certain characteristics that are to be studied and as a collection of individual organisms in a place that have similar characteristics, have the same origin. In the folklore of the Lembak Ethnic, not much is found in it, one of which is in the folklore entitled Karya Cilik, the story tells of many reductions in individuals because of killing each other and many things that result in the loss of individuals to other individuals.

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