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A Study of Ecocriticism on the Representations of Ecological Conditions in *Rawa Gambut*

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Abstract

This study aims to determine the representation of the ecological crisis found in the Rawa Gambut drama script written by Conie Sema. This qualitative descriptive research used an ecocritical approach. The data are in the form of words, phrases, sentences, and paragraphs that contain information on ecological conditions. Textual analysis was used to examine the data. Data were collected through reading and note-taking techniques with heuristic and hermeneutic reading. The results showed the themes within the drama script as an ecological crisis in Indonesia due to unfriendly environmental development policies. The representation of the ecological crisis are: 1) ideal ecological conditions are maintained if the utilization pattern is wise and responsible, 2) the ecological crisis is closely related to human intervention, 3) humans are the main cause of ecological disasters, 4) there is a disregard for environmental wisdom principles in the use of sustainable living space, 5) the moral message is the importance of awareness to maintain environmental sustainability, and finally, 6) the author offers an ecocentric paradigm to oppose the ideology of anthropocentrism, which is still the dominant perspective in the natural resource management. This study has implications, along with the importance of educational efforts, to raise awareness of environmental sustainability through drama scripts.

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1. INTRODUCTION

This research deals with the ecological crisis as reflected in the drama script *Rawa Gambut* by Conie Sema. The scope of the study includes the aspect of representing the ecological crisis that describes ecological conditions, spatial conflicts as a source of life, and the wisdom of managing living space contained in modern drama scripts. The problem of the ecological crisis is an important and interesting issue to study. The results of this study are expected to expand the space for appreciation of drama scripts and contribute ideas in an effort to build awareness of the impact of the ecological crisis.

Ecology is a major part of human life. To meet the needs of human life, it is very dependent on the environment as a source of life (Lestari, 2018). Therefore, maintaining ecological balance and sustainability is a must. Deforestation, loss of wetlands (peatland), air pollution, climate change, environmental pollution, displacement of indigenous peoples' rights, endangered species, neglected animal rights, and rampant consumerism have emerged as issues discussed in developing human relationships and their ecology (Miettinen et al., 2016; Mishra, 2016; Murti, 2019).

Walhi (*Wahana Lingkungan Hidup Indonesia* or Indonesian Forum for the Environment) stated in a national environmental conference in Cibubur, December 13, 2017, that Indonesia was in an ecological emergency. In simple terms, it can be defined as a critical situation caused by environmental damage. Ecological disasters originate from monopolistic activities in controlling natural resources that are not environmentally friendly, which have an impact on the loss of community access to sources of living (Karokaro, 2018).

Karokaro (2018) further notes that around 159,178,237 hectares of land have been plotted with permits, which is equivalent to 30.65% of Indonesia's territory (land and sea). As an illustration, Indonesia's land area is around 191,944,000 hectares and the sea area reaches 327,381,000 hectares. The distribution of these permits is 59.77% on land and 13.57% on the sea.

The exploitation of natural resources has caused environmental damage. Environmental damage has raised concerns from many parties. Several works of writers who participated in voicing environmental crisis conditions through their literary works have been reviewed by researchers (Lavery, 2018; Muhammad & Sharif, 2019; Wiyatmi et al., 2019). One concern for the environment is expressed through the drama script *Rawa Gambut* by Conie Sema (Sema, 2017), as one of the literary genres that is the subject of this research.

The *Rawa Gambut* drama script reveals the condition of the peatland forest ecosystem in South Sumatra Province, Indonesia. The protected area of peatland forest in South Sumatra, covering an area of 1.7 million ha, is one of the second largest peatland forest ecosystems on the island of Sumatra after Riau Province, covering an area of 2.2 million ha (Tim Publikasi Katadata, 2019). Nationally, peatland in Indonesia is the second-largest in the world after Brazil. Peatlands in the tropics cover an area of 38 million ha out of a total area of 200 million ha found worldwide. The

area of peatland in Indonesia is estimated to be between 13.5-26.5 million ha (Daryono, 2009; Tim Publikasi Katadata, 2019; Wahyunto et al., 2005).

Rawa Gambut is one of the literary works that raise the issue of ecological damage and social conflict. Broadly speaking, this drama raises the central issue of ecological damage to peat swamps due to land clearing for oil palm plantations. The issue of environmental damage is an important issue to be raised in the literature. The literary works created are used as a bridge of awareness between humans and nature. This is such as has been done by Arianto & Simanjuntak (2020), who investigate the relationship between humans and nature behind the story of *Mak Ungkai*, a spirit of the sea as believed by Malay people who live in Tanjung Kertang village, Batam, Indonesia, and how it protects the sea from the harm of humans. It can be said that Conie Sema, through the drama *Rawa Gambut*, tries to criticize development policies that are considered unfriendly to the environment.

The ecocritical approach is used as a perspective to dissect the *Rawa Gambut* text as a genre of literary work. Glotfelty & Fromm (1996), Love (2003), and Garrard (2012) state that ecocritic generally examines the relationship between writers, texts, and the world. Ecocritic takes an earth-centered approach to literary studies. The application of ecology in literary studies has a great benefit in exploring the relationship between humans and the environment. Ecocritics are multidisciplinary in nature, with the potential to combine literature, ecology, science, history, philosophy, politics, economics, social, culture, psychology, and ethics (Flannery, 2016).

Pranoto (2014) reveals that green literature has several criteria. These criteria also emphasize that green literature has a vision and mission of awareness and enlightenment that is expected to change the lifestyle of the destroyer to become the nurturer and nurse of the earth. This vision is in line with the concept of sustainable development. The concept of sustainable development implies that the environment must be maintained and provide benefits for humans. The development paradigm is not only about the importance of the environment, nor is it about economic development. Sustainable development is a political ethic about the concept of development as a whole. These are signs of how development should be carried out properly and adhere to the principles of environmental wisdom (Fathoni, 2016; Keraf, 2010). In a similar vein, Isti'anah (2020) researched language use in tourism promotion from the official website of the Indonesian government (i.e., <https://www.indonesia.travel>), managed by the Ministry of Indonesian Tourism. She found that despite people's excitement when visiting tourism destinations, the language used in tourism can be a good opportunity to teach people how to respect nature.

The environmental issue addressed in Conie Sema's drama script '*Rawa Gambut*' is the focus of this study. The manuscript contains values of environmental wisdom education that the author reflects in his work but has never been studied in depth. In this study, there is a novelty, namely, this study uses an ecocritical approach that specifically discusses how environmental conditions are reflected in the drama script. Based on this perspective, the environmental crisis remains an essential issue that must be addressed in order to overcome the crisis that has occurred. The purpose of this research is to reveal how the ecological crisis is represented in the *Rawa Gambut* drama script and how its implications for education are filled with ecological awareness. Dramatic manuscripts, like literary works, can inspire and pave the way for

solutions to ecological problems, specifically those arising from the relationship between humans and nature, the earth, and everything in it.

2. LITERATURE REVIEW

2.1 Representation Theory

Representation is a depiction of objects or circumstances that reveal reality from various sides or points of view. In accordance with the definition, representation means expressing something else, as a substitute for factual objects. It is the production of the meaning of concepts in our minds through language. It is the link between concepts and language that enables us to refer to either the 'real' world of objects, people, or events, or indeed to imaginary worlds of fictional objects, people, and events (Hall, 1997).

According to de Rosa and Gherman (2019), representation theory is concerned with explaining how people reconstruct social reality in order to control and adjust it when taking action or policy toward other people. Representation in literature appears in connection with the view or belief that literary works are actually mirrors, images, imagination, or imitations of reality. In this context, literature is seen as a depiction that symbolizes reality (mimesis) (Teew, 1988).

Moreover, representation is something that refers to the process by which reality is conveyed in communication, through words, sounds, images, or its combination (Fiske, 2002). From this current perspective, representation can be defined as a semiotic study, i.e., the method of analysis used to analyze the meaning contained in a sign. Semiotic studies reveal literary works as a means of communication using language through the sign system (Segers, 1978). The representation process carried out by the researchers in this work uses media of language. In this case, a drama script as a literary work has advantages in describing social reality. By utilizing the quality of the language medium, literary works are able to describe the same thing in different ways. Representation reconstructs and displays various facts of an object so that means exploration can be done optimally (Ratna, 2005).

Regarding environmental representation in literary works, Zhang et al. (2017) state that environmental literary representations in modern fiction reveal new insights into environmental issues. The literary representations of the environment provide new perspectives and documentary information worthy of environmental science study.

From these various views, it can be concluded that representation is a way of interpreting what is given to the object depicted. As for the environment, environmental representation has a value that is necessary for the search for an understanding of the ecological dynamics that occur. Theoretical studies as a guideline for the contribution that environmental representation theory can provide an understanding of the relationship between humans and their living space. From here, it is possible to know the symbolic and cognitive processes that guide practical processes that are directed to current ecological conditions.

2.2 Ecocritic in Ecolinguistics

The ecological paradigm towards literary studies means applying an ecological approach to resemble literary works. Literary works have the potential to reveal ideas about the environment, including environmental wisdom values. This is very reasonable considering that literature grows, develops, and comes from the community and the natural (ecological) environment. Studies that describe representations of environmental conditions in literary works associated with human existence are recently known as ecocritics. Ecocritics aspires to trace ideas about the environment and its representation (Garrard, 2012).

Junquera (2010) suggests that ecocriticism (ecocritic) was originally initiated by William Rueckert, an American expert, who devoted his works to Kenneth Burke, an American philosopher. Since the 1978 publication of Rueckert's book, *Literature, and Ecology: An Experiment in Ecocriticism*, the field of ecocriticism has become a subset of literary studies, which is then designated as an integral part of environmental humanities.

Glotfelty & Fromm (1996) define literary ecocritic as the study of the relationship between literary works and the physical environment. The ecocritical study pattern is developed in three stages. The study of ecocriticism began with an interest in 'representation', then followed by examining how nature is depicted in literary works, that is how literature builds public awareness of nature. In this study, the literature reveals about the environment, including the values of environmental wisdom. This is related to its function as a media representation of people's attitudes, views, and responses to the surrounding environment. Literature grows, develops, and originates from the community and natural (ecological) environment, so it is a reflection of the problems that occur in which literature grows.

In the face of the current environmental crisis, ecocritic serves as a medium of negotiation between humans and non-humans on the planet's surface. The goal of ecocritics is to create harmony between humans and nature so that both can coexist. This is because problems regarding nature and the environment are an inseparable part of humans. Conceptually, it can be concluded that eco-criticism is more focused on criticizing existing discourses and exploring alternative environmental conditions presented in literary works. The main material of ecocritical studies is how to represent the environment in literary works as part of the process of building awareness of the sustainability of living space. Ecocritic is essentially an ethical and educational criticism. The studies in this field help find connections between self, society, nature, and texts.

2.3 Environmental Wisdom

Environmental wisdom, as well as local wisdom, is a cultural product of the past that should be used as a guide for life. Environmental wisdom is something that has a local setting, but the values contained in it are very universal. As it is known conceptually, local wisdom is human wisdom that rests on the traditional institutionalized philosophy of values, ethics, ways, and behavior (Hobsbawm, 1988; Sartini, 2004).

In general, environmental wisdom can be understood as local ideas that are wise, full of wisdom, good value, which are embedded and followed by members of the

community. Keraf (2010) divides the principles of environmental wisdom as follows: 1) respect for nature, 2) the principle of responsibility, 3) cosmic solidarity, 4) the principle of love and concern for nature, 5) the principle of 'no harm', 6) the simple principle of living and harmony with nature, 7) the principle of justice, 8) the principle of democracy, and 9) the principle of moral integrity.

2.4 The *Rawa Gambut* Drama Script

The drama script *Rawa Gambut* written by Conie Sema tells the story of the struggles of human life who live and develop in peat swamp areas. In this story, it is described that an incident occurred on the east coast of Sumatra, to be precise, in Ogan Komering Ilir, Banyuasin, and Musi Banyuasin Regencies, South Sumatra Province. At the beginning of the story, it is described that *Gambut* becomes a metaphorical character who describes himself and talks about the past and history. It was as if he was giving news and sending messages to everyone about how to behave and treat nature and the variety of life in this fertile and prosperous wetland.

This story then gives an idea of how humans treat peat swamp forests. Through a government policy that grants millions of hectares of concessions to foreign entrepreneurs (investors), the peat swamp forest has changed its function. They changed their function to become oil palm plantations and industrial forest plantations (*Hutan Tanaman Industri* or HTI) of the acacia type as material for pulp for paper making. Treatment of conversion of function causes environmental damage concerning the land clearing process is carried out by burning forests. Thus, it has a broad impact due to mismanagement and utilization by humans.

2.5 Relevant Research Studies

Ecocritical studies that emphasize nature as inspiration are starting to be carried out. This is due to the increasing awareness of the link between literature and ecology. The discussions that have been carried out also prove that ecology does have a connection with literary works, whether in old or modern literature, oral literature, or written literature. The following are some studies that are relevant in applying an ecocritical approach in their research.

Wiyatmi (2016) investigates how an island that was isolated to the place where political prisoners were exiled experiences the dynamics of an area that was originally natural and fierce, eventually turning into an island that invites newcomers to explore and exploit natural resources. Furthermore, Wiyatmi et al. (2019) also examined the drama script of 'The Story of the Dragon Tribe Struggle' from an ecofeminist perspective. The results showed that this drama was born as a form of literary resistance that criticized the exploitation plan of the dragon tribe as a traditional village in Tasikmalaya. In this drama, it is described how the Dragon Tribe fights against patriarchal capitalism.

Pao (2017) mentions that in the last decade or so, several specialists in the study of the Spanish peninsula have taken an ecocritical approach to prose and focused their attention on environmental problems. Her work mentions that the protagonist's moral development is based on ideas about justice, care, and other pro-social attitudes that arise from his sensitivity to the natural environment. There is also the study by Gonçalves and Ávila (2014), which confirms that literature can be used as a counter-

hegemonic tool that allows readers to consider other views related to saving the Amazon environment. Then, another study by Wang (2018) offers a critique of the destruction of nature and the environment in East Asia. Wang argues that ecological and environmental issues are very relevant to our lives in the present era, especially in China and also in East Asian countries or other regions where economies have developed rapidly over the past decades.

As a final point, all of the works above discuss various ecological issues in literature. Accordingly, this study focuses on the representation of the ecological crisis that describes the ecological conditions, spatial conflicts as a source of life, and the wisdom of living space management that is contained in a modern drama script from an ecocritical perspective. Hall (1997) notes that the literary representation of environmentalism in modern fiction reveals new insights into environmental issues. Ecocritics can help with the definition, exploration, and even resolution of broader ecological problems (Garrard, 2012). In theory, the relationship between nature and humans can be seen from the perspective (paradigm) of humans in positioning nature as a human subject and object. Ecocritic tries to evaluate various texts and ideas with regard to their relevance and usefulness in response to environmental crises. Lehnen (2020) thus reveals the existence of violence implied in extractive capitalism and its impact on land, humans, and non-humans, and animals.

3. METHODS

The method used in this research is descriptive qualitative (Sugiyono, 2015; Teew, 1988). The characteristics of qualitative methods are considered relevant to drama because, among others, (1) data in qualitative research are collected directly from the situation as it is, because the phenomenon shows its full meaning in its context, and (2) the researcher is a key instrument both in collecting and analyzing data. The research process is more of a logical interpretation to get the meaning of the data sources being studied.

This research is a documentation study. The data source in this research is the drama script *Rawa Gambut* by Conie Sema, the document source for the Palembang Potlot Theater, written in 2017, consisting of 28 pages (Sema, 2017). The data are in the form of words, phrases, sentences, and paragraphs that contain information about environmental conditions. The research data were collected through heuristic and hermeneutic reading techniques (Nurgiyantoro, 2019).

The data were collected by means of reading and recording techniques (reading and making notes). The data analysis technique utilized in this research was textual analysis with an ecocritical approach (Garrard, 2012). This technique is used by performing data analysis techniques related to (1) data comparison, namely, activities carried out by comparing verbal and nonverbal data contained in *Rawa Gambut* drama script in the form of words, phrases, sentences, or paragraphs, (2) categorization, namely activities carried out by grouping data according to certain characteristics possessed, and (3) data presentation, namely activities carried out by grouping data according to certain characteristics possessed. In the data analysis process, there are three main components that are carried out, namely including data reduction, data presentation, and drawing conclusions.

4. RESULT AND DISCUSSION

This section describes the results of the identification and discussion of findings related to the representation of the ecological crisis contained in the *Rawa Gambut* text. As a modern Indonesian drama, the *Rawa Gambut* drama script addresses the most prominent issue that is causing the ecological crisis in Indonesia as a result of development policies. This theme is a form of concern about the decline in the carrying capacity of the environment due to the damage caused by the massive exploitation of natural resources. Consequently, ecology in drama scripts serves as a contribution guideline, that environmental representations can bring an understanding of the relationship between humans and their living space. Based on the analysis of identification of narrative data, this study provides the significant themes emerging from the analysis, comprising the aspects of 1) ecological conditions, 2) ecological crises, 3) ecological disasters, and 4) environmental wisdom.

4.1 Ecological Condition

The drama script is based on the results of data identification related to ecological conditions as a living space. The indicator used is the harmonization of the relationship between humans and nature and all of its contents. The peat swamp forest is concerned with nature with various types of flora and fauna, clear springs, and rivers as a living space and a source of common life. The following is a manifestation of the ecological conditions contained in the drama script.

(1) GAMBUT 5:

You must be happy. Enjoying the green expanse of my village. Old trees. Swamp wood expanse. Fruit fields. Birdsong. Fish swim in the clear branches of the river. The spring water glowed with sunlight. (Sema, 2017, p. 2).

Quote (1) describes the diversity of ecosystems in an area that is a common living space. The area filled with biodiversity is the source of life for all living things, including humans. The Indonesian Law No. 32/2009 concerning Environmental Protection and Management, article 1 paragraph 5, states that an ecosystem is an order of environmental elements which is a comprehensive unit and affects each other in forming environmental balance, stability, and productivity.

Furthermore, he described that a well-preserved ecosystem brings happiness as the village expanse is still green. There is community life as planters on the edge of the forest with various types of plants. The division of residential zones (houses), gardens, and forests is revealed by the figure in (1). In this case, the ecocritical perspective shows that ideal ecological conditions will be maintained if the patterns of natural resource use are wise and responsible and carried out in accordance with the mandate of the law.

4.2 Ecological Crisis

Sarver (1994) states that credibility and influence as a lover of the literary environment will not be obtained by creating a new word, namely ecocritic. However, recognition and respect are widely earned precisely when it can show that the ecological crisis is a human problem. Besides, nature, both textual and actual, must be

respected. This kind of ecological damage can be seen in literary research, such as the exploitation by the government regime in the work of [Wiyatmi \(2016\)](#).

Data identification describes that the factors causing ecological damage are a very complex problem. This environmental damage is the result of excessive exploitation of natural resources. Human intervention in exploiting natural resources excessively has an impact on ecological crises in the form of floods, landslides, fires, drought, climate change, and others. The following is a manifestation of the emergence of an ecological crisis with indicators of ecological damage due to human intervention through natural resource management policies: 1) the conversion of forest land to plantations through concession permits has triggered large scale land clearing, 2) there have been tree-loggings, digging of giant canals, filling of rivers, draining the land, 3) the loss of old villages, loss of flora and fauna, loss of elephant corridor conservation forest, and 4) changes from multilateral forest to oil palm monoculture and acacia tree plantation as industrial plantation forest. These are forms of exploitation of natural resources.

(2) GAMBUT 5:

Meanwhile, in the center of the country, people designed hundreds of thousands of hectares of gardens and factories. Digging millions of giant trenches. Hoarding rivers and old villages. Destroying traces of history. (Sema, 2017, p. 2).

Quote (2) shows that human intervention is related to the use of natural resources, which then has an impact on environmental conditions. The intervention is either direct or indirect. The direct factor is in the form of overuse of natural resources, which then causes changes to the landscape and affects the condition of the ecosystem. The indirect factor is in the form of government policies through granting land tenure or concession permits to investors, which then have an impact on environmental damage and ecological disasters.

Destructive behavior as illustrated in (2) in treating the environment is clearly only development-oriented and economically profitable. This action is solely to fulfill the needs of a group of people who have capital. This is as stated by [Dermawan \(2009\)](#) that environmentally destructive behavior includes behavior that focuses on immediate needs. To fulfill it then does not pay attention to the future of the environment. This kind of behavior simultaneously ignores the value of living space capital and its negative impacts.

The manifestation of exploiting natural resources which prioritizes economic growth which results in ecological damage can be seen in (3).

(3) GAMBUT 3

You sent me thousands of concession letters. You cleared away our house. You're draining billions of cubic feet of water from us. You stream into the big canals. We are getting thinner and shrinking. Thousands of trees fell. We cannot afford the support. (Sema, 2017, p. 22).

The excerpt in (3) illustrates the large-scale pattern of land clearing through concession permits. The concession policy is, of course, the government's domain as the authorized power holders. However, the uncontrolled granting of concessions can be dangerous. These activities show that the government is oriented towards economic needs. The government's pursuit of improving the quality of life and economic income has become the government's main target by inviting investors.

The orientation towards increasing the economy or excessive state income by doing large-scale plantation expansion shows negligent and arbitrary behavior towards environmental safety. As mentioned by Hussein (2017), the aggressive expansion of oil palm plantations has resulted in various ecological and social damages, such as deforestation, land degradation, and land grabbing.

From the aspect of forest destruction in Indonesia, Apriliadi and Efendi (2019) reported deforestation figures for several years, in 2000 showing a deforestation rate of 2 million hectares per year, 2000-2009 periods of 1.5 million hectares per year and 1.1 million hectares per year in 2009-2013 and 1.47 million per year in 2013-2017. This deforestation rate has also contributed to the global crisis. This should serve as a warning to the Indonesian people, especially policymakers and the Indonesian public, to drive changes that can stop the loss of Indonesia's forest cover.

Saleh et al. (2019) show that in the UN expert panel on biodiversity and ecosystems. The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) uploads a report that reveals facts related to the current destruction of the world's ecosystems. The IPBES 2019 Forum stated that climate change has accelerated the loss of biodiversity at an alarming rate.

Therefore, global transformative change is needed to overcome this existential crisis. In a report compiled by 145 experts from 50 countries, IPBES said that as many as one million species have become extinct in the last 50 years, 240 million hectares of natural forest have been lost between 1990-2015, 85% of wetlands have been lost, and 100-300 million people who inhabit coastal areas are threatened by flooding due to loss of coastal habitat.

4.3 Ecological Disaster

The use of resources that exceeds the land carrying capacity threshold can damage the ecosystem. In order to meet basic needs, encouraging the exploitation of natural resources tends to worsen. This exploitation has triggered an increase in the number of incidents and the intensity of disasters in Indonesia (Acu, 2020; Arumingtyas, 2017; Karokaro, 2018; Yasa, 2017). Therefore, without paying attention to the aspect of natural sustainability, it is common for natural disasters to occur which ultimately harm humans themselves. Ecological disasters will occur alternately in many regions in Indonesia.

Ecological disasters are real impacts caused by the degradation of ecological functions. This degradation causes a natural imbalance which leads to ecological damage. The following excerpt illustrates the impact of ecological damage in the form of drought due to the conversion of peat forest functions.

(4) GAMBUT 5:

Dry season. Dark brown fields. Cracked mud. People move with dreams and hopes. Planning life in luck. Organizing and managing cartographic sheets of territorial boundaries. Maps of power over future land. (Sema, 2017, p. 2).

The excerpt in (4) strengthens the picture of the threat of disasters that occur due to human intervention. The clearing of forest land has resulted in catastrophic drought. This is because forests that have been converted to open land have lost one of their functions. This function is the hydrological function as an absorber (storage) of water.

The loss of hydrological function will disrupt the water system. One of them is the hydrological function of being a spring.

Theoretically, the ecological role of forests is important in maintaining ecosystem stability. Forests are dominated by trees and other biotic and abiotic components. These components form an ecosystem that has a significant effect on the hydrological cycle. So, it can be said that if the hydrological function is disturbed, it will result in the loss of spring water. The loss of the springs then triggers the drought. This is because forests intercept rain, increasing water infiltration into the soil to reduce the rate of soil erosion (Budi, 2017). Furthermore, drought triggers forest fire disasters. In Indonesia, forest fires almost occur every year when the dry season arrives. The following is a quote in the drama script that describes the situation in question.

(5) Scene 11

...forest on fire. Peatlands and plantations burn. Busy people. People panicked. Thousands of hotspots spread across plantation areas, protected forests, production forests, and deep peat swamps. Residents and officers are on guard day and night. Thick smoke enveloped the view. The air is tight. The smoke entered the residents' houses... (Sema, 2017, p. 14).

The excerpt in (5) illustrates how the fire disaster-hit forest areas penetrated plantation areas. This has sparked debate among the parties over the factors causing the fire. Peat swamp damage is exacerbated by land clearing patterns using a combustion system. This incident has caused air pollution and contributed to global warming. It is not only Indonesia that is the victim; this incident has invited various protests from neighboring countries that have been affected. The problem of forest fires in Indonesia has become an international problem because this case causes pollution in neighboring countries (transboundary pollution) so that Malaysia and Singapore filed a protest against Indonesia (Fadli et al., 2019; Widowati, 2019).

Forest fires are a picture of poor forest governance in Indonesia. This poor forest governance occurs from the plantation sector to the forestry sector. One of the triggers is the conversion of forests to plantations on a large scale (Fadli et al., 2019; Widowati, 2019). The fire on a large scale and wide area to build giant gardens was suspected to have been carried out by large companies. This condition is in line with findings by Gintoe (2019) which reveal that the purpose of foreign companies burning forests is for plantation purposes. Forest and land clearing by burning is a land clearing method at a low cost.

Tan-Soo and Pattanayak (2019) through their study conducted a social cost-benefit analysis of oil palm plantations under various scenarios to clear land and control fires. This study found that clearing land for oil palm plantations with a burning pattern was more vulnerable. Therefore, this study recommends a more effective ban on the use of fire (land burning patterns), fire prevention, and a moratorium on oil palms in Indonesia to protect natural and human capital and improve social welfare.

Forest fires make the area arid and cause air pollution. Pollution due to forest fires are part of the problem raised in the drama *Rawa Gambut*. Sema (2017, p. 14-15) describes that forest burning on a large scale is carried out in order to build giant plantations and giant factories. It is referred to as a giant because the plantation and factories are projects that are estimated to be the world's largest plantation and industrial projects.

(6) GAMBUT 2

We do not have much choice anymore. Survive while waiting for death. Or go fetch death. You see! Our eyes distance. Only a few cubits left. They are all covered in smog. My breath is short. My lungs cannot hold the poisonous air. (Sema, 2017, p. 26).

The excerpt in (6) indicates that the high intensity of forest fires has an impact on various aspects of life. These impacts include health problems, ecosystem disturbances, and even disruption of community activities due to haze. Haze is a transboundary air pollution problem. This incident made forest fires an international environmental issue.

Sitabuana et al. (2018) describe that the Indonesian smog that hit Southeast Asia as a result of forest burning has harmed the health of millions of people. Indonesia is currently the third-largest emitter of carbon dioxide in the world. The World Bank in its report states that forest and land fires in 2019 caused around 900 thousand people to experience respiratory problems, around USD 157 million in direct losses from assets, and USD 5 billion from disruption to economic activity due to forest fires that occurred in Sumatra and Kalimantan (The World Bank, 2019).

Another impact due to forest destruction has triggered an ecological disaster. The process of triggering disasters has often been debated, one of which is weather anomalies. The weather anomaly is said to cause high rainfall and cause floods and landslides as described above. On the other hand, logging behavior also triggers disasters. This view is certainly not wrong, but it is also not necessarily correct. This is because the weather anomaly itself is actually an indicator that occurs due to natural imbalances. If natural conditions are disturbed, it will certainly have an impact, but if nature is maintained in balance, there will be no anomalies (The World Bank, 2019). Environmental damage and ecological disasters that occur as described above indicate one of the factors causing the paradigm adopted. The paradigm in question is anthropocentrism. Anthropocentrism views humans as the center of the universe (Keraf, 2010). This paradigm is based on the fact that only humans have value, while nature and everything in it is merely a means of satisfying the interests and needs of human life. If the understanding of this ideology is incomplete, what will happen is the damage caused by development that has triggered an ecological disaster.

4.4 Environmental Wisdom Aspects

Environmental wisdom is reflected in the order of community life, which is better known as local wisdom. Environmental wisdom is the typical attitude and behavior of certain communities. Environmental wisdom is the result of a process of contemplation and dialectics between society and the environment. In this study, it was found that environmental wisdom is a form of shared values in the community which is built by the pattern of relationships between humans and their environment.

The discussion related to environmental wisdom is more focused on finding aspects of environmental (ecological) wisdom without neglecting the social and cultural values and norms contained in the drama script. The emergence of the aspect of environmental wisdom with indicators of preserving biodiversity reveals that behavior is ignoring the principles of environmental wisdom. This picture can be seen in the pattern of natural resource use that neglects its sustainability and sustainability.

Government policies towards entrepreneurs that have had a damaging impact can be seen in the following data.

(7) GAMBUT 4

The gardens are expanding. Millions of hectares of forest are emptied. (Sema, 2017, p. 22).

The excerpt in (7) shows the management pattern of a plantation preparation by clearing the entire land. Oil palm plantations are indeed monocultures, so they cannot live with other plants. This resulted in the loss of other species in the area. Furthermore, the pattern of oil palm land management is also illustrated in the following data.

(8) GAMBUT 5

You build canals dividing our houses. Sucks up water in rivers and swamps. Our house is dry. Thirst every season. (Sema, 2017, p. 22).

The excerpt in (8) shows that the construction of canals is carried out to drain peatlands as well as for storing water. Oil palm plants are known as water-greedy plants. As a result, many rivers dry up when a plantation is built. The impact of the construction of canals in oil palm plantations has caused drought as described in (9).

(9) GAMBUT 3

Every dry season we burn and die. While your garden is preserved, a deep canal which stores billions of cubic waters from our house. Canals guarded by thousands of people. (Sema, 2017, p. 22).

The quotations above show that ecological damage has disrupted the living space for both humans and other creatures. The use of sustainable living space in development should consider the harmony between nature and humans by considering future generations. This must continue to be voiced in an effort to build ecological awareness. The things that can be done as a moral message in *Rawa Gambut* drama are by 1) planting various types of plants, maintaining diversity, maintaining the function of the peat swamp to remain fertile, and absorbing water as the source of life for all creatures, and 2) taking care of plants and take advantage of the results by maintaining their sustainability.

4.5 Implications for Awareness Education

This research offers implications for education. This research found various violations of environmental ethics. With regard to education, this research has relevance in efforts to build awareness of environmental sustainability through education. This means that environmental wisdom and environmental ethics can become the basis for efforts to reduce environmental damage through the provision of education. The authors present several options in the *Rawa Gambut* drama script, including the following: 1) the spread of the narrative of love for the earth, both in villages and cities, 2) the calling for equitable conservation patterns, with multicultural cultivation that is environmentally friendly and sustainable, 3) the campaign to stop the destruction of nature and civilization, and 4) the call on the world to embargo on products resulting from ecological destruction.

From the paradigm side, it can be said that the government is still using the anthropocentrism paradigm in natural resource management and development. This is revealed by various development policies that still look at the interests of fulfilling

human rights and ignoring the sustainability of nature. In this case, the author, through the drama script of *Rawa Gambut*, offers an eco-centrism paradigm to criticize the government and business policies. The eco-centrism paradigm is believed to be able to reduce the rate of damage that has an impact on the ecological crisis. In the view of ecocentrism, as stated by Keraf (2010), humans are not the center of nature, because ecologically, living things, including them, are interrelated with one another. Humans and nature have a reciprocal relationship and influence each other. Here, through a literary work, the author reminds us that the moral obligation and responsibility to protect nature is not only limited to living things but also applies to all ecological realities.

5. CONCLUSION

The ecocritical approach of this research has illustrated that the drama script of *Rawa Gambut* represents the environmental crisis. Through this drama script, Conie Sema gives a message of changing perspectives on environmental management. In theory, literary works (in this case, drama) have an important role in solving various problems related to the current ecological crisis. Drama scripts can inspire and move the heart, thus raising the potential to contribute in the form of increasing awareness of the importance of nature and the environment. This contribution is intended to pave ways for solving ecological crises and social problems, namely problems that arise around the relationship between humans and nature, the earth, and everything in it.

This research can be used as a reference for literature review to increase appreciation of drama scripts. A literary study from an ecocritical perspective is one way of examining drama scripts and other literary genres. This research has dissected the representation of ecology as a fictional reality that reflects the current ecological conditions. This is the first step in building awareness of the importance of maintaining environmental balance through education. Future related research is recommended to look at how the contribution of literary works and the development of language with an environmental perspective can be examined by ecolinguistic research in drama scripts.

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