

LITERARY ECOLOGY STUDY NOVEL *JERIT RINDU DARI LENGKO BUKIT KOMBA* FOR THE RESCUE AND PRESERVATION OF THE NATURAL ENVIRONMENT IN MANGGARAI

Agatha Trisari Swastikanthi, M. Hum.,

Indonesian Literature Study Program, FISIB, Pakuan University

Jln. Pakuan no 1, Ciheuleut Bogor, 082111112781

agatha_trisari@unpak.ac.id

Abstract: Nature and man work together to take care of each other. However, the nature of man causes an imbalance between the two because man utilizes and exploits natural wealth for his benefit. The purpose of the study is to uncover manganese mining exploitation activities in Bukit Rengge Manggarai. This research method is qualitatively descriptive. The data source is the text of the novel *Jerit Rindu dari Lingko Bukit Rengge Komba* by Endang Moerdopo. The analysis results showed that the people of Manggarai were aware of the adverse effects of mangan mining activities in their area. Their struggle was successful, even though many people were victims. The local government followed up the community's request by making policies to preserve the natural environment in Bukit Range Manggarai NTT.

Abstrak: Alam dan manusia saling bekerja sama untuk saling menjaga. Namun kodrat manusia menyebabkan ketidakseimbangan antara keduanya karena manusia memanfaatkan dan mengeksploitasi kekayaan alam untuk kepentingannya. Tujuan dari penelitian ini adalah untuk mengungkap aktivitas eksploitasi pertambangan mangan di Bukit Rengge Manggarai. Metode penelitian ini adalah deskriptif kualitatif. Sumber data adalah teks novel *Jerit Rindu dari Lingko Bukit Rengge Komba* karya Endang Moerdopo. Hasil analisis menunjukkan bahwa masyarakat Manggarai menyadari dampak buruk dari kegiatan penambangan mangan di wilayah mereka. Perjuangan mereka berhasil, meski banyak yang menjadi korban. Pemerintah setempat menindaklanjuti permintaan masyarakat tersebut dengan membuat kebijakan untuk melestarikan lingkungan alam di Bukit Range Manggarai NTT.

Keywords: Literary Ecology Studies, exploitation of nature, Lingko Bukit Rengge Komba

INTRODUCTION

Nature and humans synergize to maintain environmental sustainability to create a balance of the natural environment. However, in reality, gluttony and greed become one of the vices of man that deliberately and unintentionally becomes the cause of damage to the relationship with the

universe and its contents, both nature, and other humans.

Natural phenomena such as environmental damage that is increasingly real and clear in front of the eyes then became an inspiration for writers to create literary works that are themed on criticism and environmentally advised. These writers describe these events in various forms, such as novels, poems, and short stories. One of them

PROCEEDING INTERNATIONAL CONFERENCE ON LITERATURE

(KONFERENSI INTERNASIONAL KESUSASTRAAN - KIK XXX HISKI di Palu, 16 November 2021)

is Endang Moerdopo, who wrote a novel with the title *Jerit Rindu dari Lingko Bukit Rengge Komba* in 2018.

This novel tells the actual events in Satar Punda, Manggarai, East Nusa Tenggara, which experienced its people's degradation and exploitation of nature. The arrival of private companies established the manganese mining industry, causing nature and the local community to become victims. Natural exploitation resulted in Serise village, a previously beautiful green, turning into damaged and contaminated. One by one, their citizens died because of the air that was not beautiful. Condition soil can no longer be used for gardening. Selling garden products was their livelihood all along. The ongoing conflict between the villages of Serise and Saterteu further exacerbates the situation. Serise village community does not accept the condition of Saterteu village, which is not affected by manganese mining and can still live well due to the overflow of money from the manganese mining plant. Deprived of a decent life makes the people of Serise village continue to struggle to get fertility from the ancestral land they have been guarding. However, they have to meet many challenges and sacrifices.

The story told by Endang Moerdopo comes not only from her imagination but an actual event that happened in East Manggarai, East Nusa Tenggara (see also in Ebed, 2021: mongabay.co.id). The happened is what makes JRLBK novels different from other natural exploitation novels. The establishment and operation of manganese mines have a significant impact on the environment and the local community. Residents who become mine workers are also far from prosperous, only paid from the company, and there is no significant improvement in living standards. The natural conditions are pretty troubling; many springs that flowed profusely are now reduced and not even flowing at all. More worryingly, places that were once mining sites after completion of use were left abandoned. The former mining location was not reclaimed and eventually left a white hole that contrasted with the surrounding forest, which is still overgrown with lamtoro plants. (cf. Bandon 2020, cf. Ebed 2021)

The study of literary ecology, closely related to nature, is very suitable for discussing

this novel. According to Endraswara (2016: 17), literary ecology understands environmental issues from a literary perspective. Ecology literature is also a representation of nature in literary works and literary relationships with the environment. Indirectly, this study channels human responses to the development of their environment. The study of literary ecology shows concrete evidence of literary works concerned with the environment and play a role in solving ecological problems.

Based on the presentation that has been mentioned, the author is interested in making a study that discusses further the relationship between literary works and nature through the study of literary ecology. The literary work chosen as the data source is the novel JRLBK by Endang Moerdopo. The author researches the exploitation of nature on Rangge Komba Manggarai hill. The exploitation, as previously described, is done because of environmental damage caused by human greed in taking natural wealth through manganese mining on Rangge hill. The community becomes aware that environmental damage and exploitation can be prevented if all communities care about the environment. This concern can be in the form of positive actions, including consultation with the company and the government in the region. On the other hand, employers must comply with the provisions that the government has determined. From this study, it is expected that the local government can use this kind of research as one of the reminders and approaches to maintain the preservation of nature.

METHODS

The approach used in this research is an interdisciplinary approach, namely by combining two disciplines, literary science and ecology, which then merge into literary ecology (Ratna, 2011: 225-226). Literary ecology research data can be poetry, short story texts, novel texts, and drama texts. This research data is the text of the novel *Jerit Rindu from Lingko Bukit Rengge Komba* (here in after referred to as JRLBRK), by Endang Moerdopo, publisher Pustakapedia, published in 2018. This novel qualifies as a source of data because this novel contains expressions glorifying the environment or criticism of

human greed that damages the environment by building manganese mining companies. In addition, this novel meets one of the requirements of an environmentally good literary work, namely the value of taste for the environment as a process. (Buell, 2005:7-8; cf Yuwana, 2016: 269). Research data can be developed on factual events through mass media (see also <https://www.mongabay.co.id>)

This research is qualitative. The collection process is as follows: The first step, determining the literary work to be studied. In this research, the literary work that will be studied is the novel JRLBR by Endang Moerdopo. The novel contains a moral message or criticism of the environment. The second step, determine the most appropriate collection technique. The procedures passed in data retrieval to the meaning of data are adjusted to the application of literary ecological theory and research objectives, namely: identifying, understanding, and interpreting symbols in the form of words, sentences, paragraphs, and discourses. (Yuwana, 2016:274-275)

The steps or procedures for data analysis are as follows. First, examine the themes and messages of sustainability or criticism of the environmental damage of ecosystems contained in the novel. Second, examine the main figures who have concerns about environmental sustainability. Third, examine antagonists who do damage to the environment. Fourth, examine the author's attitude towards environmental sustainability and development and how ecology affects the author. (Yuwana, 2016:279-280)

DISCUSSION

1. Synopsis Novel *Jerit Rindu dari Lingko Bukit Rengge Komba*

The novel, published in 2018, recounts the events experienced by the people of Satar Punda village, part of which has been used as a manganese mining location in Manggarai, East Nusa Tenggara. As a result, not only physically damaged nature is contaminated, the citizens also become divided between Satar-teu village and Serise village.

The prologue of the story is taken from the point of view of Yanuar, a priest assigned to the village of Satar Punda. According to his

testimony, twenty years ago, a manganese mining company began operating in Bukit Rengge Komba. The hill is a border area between Serise and Satar-teu villages and is recorded as one of the Linko (customary land) areas. Initially, the company went well; many citizens came and worked there, even until considered as a god of salvation. However, over time, the existence of the mine instead became a catastrophe that destroyed the village of Satar Punda. Explosives were installed everywhere; the hill became bare and hollow. Plants cannot grow because they are full of pollution from manganese. Thick dust waste covers Serise village, not yet with the flood of waste that comes at any time, passing through fields, even residential areas of residents. Many residents are sick and then become victims; almost every day, there are families who lose relatives due to the waste. In contrast to the appalling conditions of Serise village, Satar-teu village is not at all affected, and its citizens live prosperously. Waste only hit one of these villages, and Satar-teu village was not among them. They are not exposed to waste and the impact of mining operations. This is what makes the two villages feud; because of the injustice that occurred, one region was disturbed while the other area was not affected by anything, instead of tending to enjoy the results.

Tua Teno Sina, a Lingko indigenous elder who was directly affected by the mine operation, and his citizens finally tried every way to stop the mine's operations. Unfortunately, the person who supported and insisted on keeping the company was Banus, his own sister, who enjoyed the results and wages of the mining officials. He is willing to sell and give up anything for his own enjoyment. Worse, he dared to sell his own daughter for profit. Rona, one of the children His wife, disliked her Father's attitude and insisted on digging and helping her uncle in Serise village. Many efforts have been made by the citizens of Serise, from speaking well to finally doing forced closures at the mine site, but the results are nil, and the company's top brass even escape without accountability. As a result, the two villages became divided between the pros and cons. Serise's efforts also contributed to Yanuar, a priest assigned to the village. He continued to help at all costs, even

though it seemed to intervene and impacted him being transferred.

The existence of the mining business has caused many casualties, both parents, children, babies, and other residents. Those affected, affected by symptoms of cough, ISPA, and not a few who died. Similarly, what happens to Rona, who is affected by various symptoms of disease due to mining waste. But he continued to fight to stop the mine's operations. Although eventually, the girl took her own life as a sign of loyalty to the people of Serise village and as a form of rejection of her own Father.

Although the struggle by the villagers of Serise was not as smooth as planned, in the end, they managed to make Satar Punda village become beautiful again. It does take a long time and a lot of sacrifices, but the efforts made by them have paid off accordingly.

This novel not only focuses on the story of the exploitation of manganese mines carried out in the village of Satar Punda but also describes the condition of the local community that is still closely and closely related to nature, fellow humans, and God. In it is full of conflict, humanity, as well as learning about love and greed due to lust alone.

2. Data Analysis

The steps or procedures of data analysis as outlined in the research method, namely reviewing the theme and message of sustainability or criticism of environmental damage to ecosystems contained in the novel, reviewing the main figures who have concerns about environmental sustainability, reviewing antagonists who do environmental destruction, and reviewing the author's attitude towards environmental sustainability and development and how ecology affects environmental sustainability. author's self (Yuwana, 2016:279-280)

2.1 Theme

According to Stanton in Nurgiyantoro (2012: 74), the theme in a literary work is the meaning of a story that specifically describes most of its elements in a simple way. Themes give coherence and meaning to characters, plots, backgrounds, and stories. Based on this, JRLBRK's novel is the disharmony of human

and natural relationships. This disharmony is manifested in the form of exploitation of nature and the relationship between nature and man, as seen in the following description:

2.1.1 Exploitation of Nature in Novel *Jerit Rindu dari Lingko Bukit Rengge Komba*

The destruction of nature can be said to be derived from the philosophy or way of the human view of himself, the environment or nature, and his place in the entire ecosystem (Yuwana, 2016: 4). Often humans who feel superior to other creatures (plants, animals, or nature in general) perform various kinds of oppression and dominance against other creatures that feel weaker or inferior. Human domination of nature gives rise to all kinds of practices ranging from responsible actors to exploitation of nature. The exploitation of nature not only affects the destruction of nature in terms of physicality but also on humans as its inhabitants.

In this novel, Endang Moerdopo describes the exploitation of nature that causes losses both to the physical condition of nature and local residents who are directly affected. In the prologue, Yanuar recounts the natural conditions and residents due to manganese mining business in Satar Punda village which is getting worse, and the waste is disturbing and causing various diseases for Serise villagers:

"... The people of Serise no longer have a decent living space. How not all are destroyed by manganese mining operations. Waste pollution has damaged fields, as the soil is no longer a screen to plant. Mine waste cannot be prevented. Thick dust waste covers the streets, courtyards, roofs of houses until the entire weight is covered. Not to mention the flood of waste that comes at any time through the field, even housing. It's not just the land that's damaged as long as the company is operating there. Many one or two people are killed, almost every day they have to lose relatives. What a very sad situation. Starting from infants, children, adults, to the elderly are all sick. Coughing, ISPA, shortness of breath, to vomiting blood occurs here, in Serise Village.

(JRLBK, 2018:4)

From the words of Yanuar above, we can imagine the condition of Serise village that was destroyed and damaged by manganese mining operations. Those affected are not only the physical condition of nature but also the residents who occupy Serise village. Various diseases arrive, even to the point of causing lives to drift.

The condition of Satarpunda village is indeed fully occurring, as described in one of the articles entitled *When the Mine Entered East Manggarai, Damaged Social Life until the Cultural Threat Uprooted [2]*, written by Ebed de Rosary in 2021. According to Rosary, the condition of the previously lush village forest is now damaged by the explosion of the mine opening. Worse, the condition of the damaged land is not repaired and left alone. Not only that but its citizens were also affected and resulting in many social problems that occurred after the mining business entered the village. People who were previously lured by welfare were even devastated by the situation. Their condition is divided, not reprimanding each other, even until some are fired from the customary environment.

The poor natural conditions in Serise village are also written when Endang Moerdopo describes the atmosphere of Rona, who is running in the middle of a flood of waste:

".. RUN...Let's run Dius. The water can hit you' cried Rona loudly from the top of an old dry tree on the hillside when she saw a flood of black water soon hit her cousin who was about to leave for the field that morning.

Claudius looked back and immediately ran fast and climbed an old agarwood tree not far from where he stood. His breath was panting, almost breaking as he arrived at the top of the tree. He saw a dark black waterline. His eyes began to clear when he saw the water inundating the vegetable fields that were supposed to be harvested that morning. Claudius raised his head; up there, the blue sky rolled white clouds, and on his earth today, the green land was struck by black water from the east. Unable to stem the tears without thinking about himself being male or female. He cried loudly, angry and cursing."

(JRLBK, 2018:14)

From the above description, it is clear how concerning the conditions in Serise village. The waste that pooled and eventually flooded the fields where residents worked and became the main livelihood damaged and eventually could not be planted anything. Finally, Klaudius, as a local, can only surrender and blame the situation for the injustice that occurred in the village he loved.

Ironically, the natural exploitation that occurs in Serise village that continues to harm these residents can also survive because there are still residents who allow even "to keep" this damage for their personal interests only. One of them is Urbanus, the younger brother of Old Teno Sina, who willingly moved to the village of Satarpu and left his family. There he lives. Sufficiency he because continue to obey orders from the top officials of the mining company. He also wants to sell his two daughters for the sake of *Belis* (wedding dowry money) a lot.

The phenomenon of natural destruction cannot be separated from the destructive actions of man. This opinion is very reasonable because humans themselves act as determinants of cultural direction that view nature as an inferior object used to satisfy passions alone. The attitude shown by Urbanus, according to Yuwana (2018: 117), is one of the effects resulting from greed and greed. Both of these traits are one of the human vices that can intentionally or unintentionally appear in the behavior of human relationships with nature, as well as humans with other humans. Eventually, it leads to resource exploitation that leads to scarcity and environmental damage. Not only that, but both traits also give birth to the loss of the local community and eliminate trust in each other.

The division that occurred in the two communities of Serise and Satarpu villages has become proof of the damage to the condition of Satar Punda villagers who previously got along well and helped each other. There is a difference in the impact felt by the two villages, causing the emergence of jealousy and disappearance that leads to hatred. The citizens of Serise hold them accountable and have the right to a decent life, while Satarpu residents consider the people who demand spoiled and ungrateful. The

question of the division of the villagers is also explained by Yanuar:

" Look, Bishop. This mining problem, not only the problem of villagers with companies and local governments. But what is also increasingly tapered is the disharmony between the residents of Serise Village and the residents of Satarteu Village. In fact, they are not personally at odds with each other, Father Bishop. It's just that the mine waste fell into Serise Village, while Satarteu Village did not experience any disaster so that the people of Satarteu do not feel objected to the operation of the mine. While the villagers of Serise suffered severe damage..."

(JRLBRK,2018:90)

Through the depiction given by Endang Moerdopo, the continuity of this manganese mining business has more negative than positive impact both for nature physically and local residents who should keep it, not damage it.

2.1.2 The Relationship of Nature and Man in Novel *Jerit Rindu dari Lingko Bukit Rengge Komba*

Nature and humans should have a very close relationship and even influence each other. But in reality, the universe and all its contents are only used as a means of expanding desire and even exploited by humans. This is evident from the many natural disasters that arise due to human actions.

In the novel written by Endang Moerdopo, she depicts a portrait of nature that is damaged and uncontrolled by his own human actions. In hopes of improving the state of his life, the residents of Satar Punda village approved the construction of manganese mine operations that even resulted in harm to themselves. This attitude was shown by the old Teno Sina, who felt guilty and continued to feel responsible for the pain felt by his citizens.

"Old Teno Sina took a deep breath, and Old Teno Sina looked at his wife's face how he saw the sincerity of love on his wife's face. This woman has been with him for decades. Accompany him as Old Indigenous Lingko without complaining.

How embarrassed Old Teno Sina was on Mama Flora when she found out Urbanus, his younger brother actually sided with the mining company. Moving from Serise Village to Satarteu Village, living well in the next village, leaving his home village with suffering. Old Teno Sina is at a crossroads. Whom should he defend? His younger brother, his flesh and blood, his surname? Or the hundreds of villagers who moaned about the man-made disaster? He felt guilty because he used to hope for the operation of the mine. But it becomes another story when it turns out that the operation of the mine has destroyed all hopes, the hopes of all its citizens. Can't stand to see his citizens today having to live on land that has been covered in dust and wrapped in waste. He was furious at his younger brother. Old Teno Sina was inexhaustible, why Urbanus was so willing to sacrifice his ancestral land, just for his own benefit.

(JRLBK, 2018:29)

The guilt felt by Old Teno Sina is also felt by Rona, his nephew who lives in Satarteu. Moreover, he has considered Bukit Rengge Komba as his favorite place, a place that he already considers as a home. The place had taught him various things, through the caress of the wind and the fragrance of his scent. Seeing the situation of the hill that was damaged by the mining operation made him angry, and he finally participated in to fight to stop the operation of manganese mines with other Satarteu residents, even though he had to fight his own Father. Even he who has been exposed to diseases due to waste still wants to join the people of Satarteu when the mine closure is forced.

Not only that, the portrait of the closeness of nature and man given by Endang Moerdopo in this novel is also written through the attitude of Satar Punda villagers who are always close to God as the creator. Whatever they do is always based on divinity. At the end of the story, Satarteu residents perform a traditional ceremony of *sunken taking ari lewak lingko*, a ritual offering to indigenous ancestors because their land has been damaged due to their negligent deeds. Similarly, the Mass was led by the Bishop and attended by many citizens. By doing these activities, local

people believe and continue to pray that nature can return as usual and promise to take care of the environment and nature that has been provided by God.

1. Main Characters

Abrams (in Nurgiyantoro, 2012:177) explains that a character is a person featured in a narrative work or play, whom the reader interprets to have moral qualities and what is done in action. The characters in a story can be divided into several types of naming based on which angle the naming is done, such as the presence of additional figures. When viewed from the role of the characters, in this novel, there are main characters and additional characters. They are very concerned with the natural conditions and social conditions of the community and struggle to improve them.

1. Main character

The main character is the main character in the story in question. In this novel, the main character is Rona, a girl who fights to save her village from the ravages of nature. Even at the beginning of his arrival in the village of Satarteu, Rona is willingly considered a traitor.

"Lopo... There's Rona, urban's son. What would Claudius bring him here? Get him out. Lopo," Pius said furiously. "That's right, Lopo... Surely he was taken by his Father to seduce us so as not to be angry because of this flood of mud. That's right, Pius said, Lopo. Remove him, the traitor, before he can get close," said Pius. (JRLBRK:21)

Rona was willingly not considered a child by her parents. Urbanus, his Father, had turned greedy because of the manganese mine. The mine had turned his Father into a greedy, abusive, and money slave. However, thanks to his persistence Rona was successfully accepted in the neighborhood of Satarteru residents.

"Just like you talk about Neno. He saved me. Rona can be urban's son, he may live in the village next door, but his heart is with us. In front of all the residents, I express my gratitude to Rona, who has helped me avoid the disaster of the flood of black water from the sewage of the asshole mine. On behalf of the villagers, I offer my

apologies for our treatment of you Rona. Claus walked over to him, pulled his cousin's hand, and led Rona to approach old Teno Sina.

Rona couldn't help but cry out unstoppably as Old Teno Sina hugged her..." Old Father, thank you very much for accepting me here. All this time, I felt alone. I'm sure this is where I am..." Rona sounded stammering. (JRLBRK:25-26)

Rona also persistently saves and maintains the preservation of Rangge Komba Hill. At a time when the citizens of Serise will consult, and Rona is not included, Rona is angry and feels treated unfairly by the citizens of Serise.

"So I still can't come?"

"Don't Rona..." Old Teno Sina's voice sounded softening.

"So, really? Because I'm a girl? Because I'm Urban's son? Because I'm a Satarteu resident and not a Serise citizen until I can't come? I was born in the village of Serise, Old Father. I'm not afraid of being punished for defending my hometown. Old Father, Let me come tomorrow. Not ten Old Fathers, eleven yes. With me. I'm coming, yes. I would rather be punished by my Father, let me be punished by the people of Satarteu than to be punished by God for wasting the earth and not taking care of its nature..." Rona slings at her Old Father's feet (JRLBRK:36)

Rona eventually became a victim of the ferocity of the destruction of the nature of Satarteu village. Rona suffers from acute lung disease due to very severe pollution levels. But he hid his illness from anyone. Rona did not want to break the spirit of the struggle of the citizens they had pioneered together. In the midst of the severity of Rona's body condition, he still survived the blockade at the manganese mining site. Until his death.

"Rona ayo kita pulang" Kladius menyodorkan tangannya untuk membantu Rona berdiri. Perempuan itu masih terduduk mendekap kedua lututnya, sambil mengigil. Suara

gemeretak gigi beradu terdengar jelas. Wajahnya basah simbah air mata. Bibirnya ungu biru, kulitnya menguning pucat. Kladius mengernyitkan dahinya. Ketika perempuan itu menggigil. Segera disentuhnya kening perempuan itu. Terasa tubuhnya panas. Rona demam tinggi. "Kladius sertakan nanti Rosario saat aku pergi ya..." desisnya bersama darah segar yang mengalir dibalik senyum Rona yang dia lemparkan sebagai senyumnya yang terakhir, sebelum semua selesai, sebelum semua usai. (JRLBRK:118)

1. Additional Figures

Additional figures are figures who usually appear as mediators. In this novel, the additional character is Yanuar. Yanuar was a priest who was assigned by his order to work in Manggarai. The people called him Father Yanuar. Father Yanuar is a respected figure of the citizens. Always be a mediator in times of trouble.

Pater Yanuar kembali tersadar ketika Tua Teno Sina menyentuh pundaknya, "Bagaimana ini Pater? Warga meminta kita mengusir Rona anak Urbanus adikku. Aku sebagai bapa tuanya tak tega. Tapi apa nanti kata warga?" "Lapo tenang saja, saya nanti yang akan bicara dengan warga. Kita sambut saja kehadiran mereka. Tidak akan terjadi apa-apa. Percaya pada saya, Lopo" (JRLBRK:24)

Father Yanuar regained his senses when Old Teno Sina touched his shoulder, "How is this, Father? The people asked us to expel Rona, my brother Urbanus' son. I, as his Father, couldn't bear it. But what will people say?" "Lapo is calm. I will talk to the people. Let's welcome their presence. Nothing's going to happen. Trust me, Lopo.

In addition to being a mediator, Father Yanuar also acts as the director of every citizen's activities. When the citizens wanted to consult the mining company, Father Yanuar reminded all citizens not to do violence.

My brothers and sisters, tomorrow morning, is the day we have decided to talk to the mine. I remind you again that there is no violence. We came to talk well, not for a rally. We only ask the mine to be willing to do deliberation with us for the common good. So, let no one be emotional, no one to start violence." Direction from Father Yanuar at the meeting to remind citizens not to start violence. (JRLBRK:34)

1. Antagonists

According to the function and appearance of the character, it can be distinguished protagonist and antagonist (Nurgiyantoro, 2012: 178). The antagonists in the novel are Urbanus and Foreman Basir. Urbanus is the younger brother of Teno Sina from Serise village. Partisanship in mining companies made him rich.

"When the mine started operating, he and his family moved to the village of Satarteu and had a big house there. His life began to change when there was a mine. So people can afford him. (JRLBRK:23)

Urbanus was greedy and willing to do anything for money and possessions. He was willing to sell his son for money. Rosa is married to Mr. Renaldi, a manager at a mining company, and Rona will be married to foreman Basir. Everything is done for money alone.

Urbanus terpaksa mendengar semua ucapan mandor Basir. Tangannya kaku, ketika mandor Basir kembali meyerahkan lembaran uang dengan tumpukan tebal. Jelas tidak sedikit jumlahnya, dan itu sudah dianggap belis bagi mandor Basir untuk Rona. Transaksi sudah terjadi, selesailah sudah nasib Rona (JRLBK:52)

Another antagonist is foreman Basir. Cunning and often inciting Satarteu residents to remain on the side of the mining company and ignore the villagers of Sarise who demanded the closure of the manganese mine.

Foreman Basir began inciting the citizens while handing out envelopes: "My brothers, on behalf of the head of the company once again, I thank you for your cooperation. Without you, this mine can't operate and obviously can't provide a livelihood to you, right? Don't mind those who are screaming about waste, the problem of bare earth. That's because they can only live off the garden. Let the villagers of Serise wander out. We can still live comfortably, right? (JRLBK:52)

1. Author's Attitude to Environmental Rescue and Preservation

In relation to the author's attitude towards the sustainability of environmental development and rescue, Endang Moerdopo (communication through WA, 16 August 2021, 11:27 AM) expressed her opinion that the balance of relations between humans and nature is the main thing in life. Therefore, humans must always strive to always create a sustainable nature. That's why this story was written. Reminding all of us to maintain the preservation of nature in order to create a harmony of life. As for the interrelationship of

ecological influences with the author, Endang Moerdopo explained that ecology is a related system in human life. This proof is clearly seen in the storyline of *Jerit Rindu* that the destruction of the ecology of the natural environment will automatically damage the order and life of humans. The author wants to say that there is an extraordinarily close relationship between man and nature because they both have the same scream. MISS.

CONCLUSION AND CLOSING

The study that has been done Novel *Jerit Rindu from Lingko Bukit Rengge Komba* by Endang Moerdopo has taught many things, both human values, compassion, the conflict between humans, and most importantly, provide a clear picture of the exploitation of nature caused by human greed and greed. Humans who live with nature should be able to preserve and preserve the universe and its contents, not just use and drain for their own sake and lust alone. It must be remembered that if man and nature live together and synergize with each other when humans do not treat nature properly, then nature will speak and repay the treatment with disasters and other unexpected things

REFERENSI

- Bendon, O. (2020, September 17). *Jerit Rindu dari Bukit Rengge Komba*. Retrieved Juli 17, 2021, from obendon.com: <https://obendon.com/2020/09/17/jerit-rindu-dari-lingko-bukit-rengge-komba/>
- Buell, Lawrence. 2005. *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination*. USA: Blackwell Publishing
- Endraswara, S. 2016. *Metodologi Penelitian Ekologi Sastra : Konsep, Langkah, dan Penerapan*. Jakarta: PT Buku Seru.
- Moerdopo, E. (2018). *Jerit Rindu dari Lingko Bukit Rengge Komba*. Tangerang: Pustakapedia.
- Putri, L. G. 2015. *Ekofenomenologi: Mengurai Disekuilibrium Relasi Manusia dengan Alam*. Tangerang Selatan : Marjin Kiri.
- Rosary, E. d. (2021, Februari 27). *Belajar dari Kehadiran Tambang Mangan di Satar Punda*. Retrieved Juli 14, 2021, from mongabay.co.id: <https://www.mongabay.co.id/2021/02/27/belajar-dari-kehadiran-tambang-mangan-di-satar-punda/>
- Rosary, E. d. (2021, Februari 10). *Ketika Tambang Masuk ke Manggarai Timur, Rusak Kehidupan Sosial sampai Ancaman Budaya Tercerabut*. Retrieved Juli 14, 2021, from mongabay.co.id: <https://www.mongabay.co.id/2021/02/10/ketika-tambang-masuk-manggarai-timur-rusak-kehidupan-sosial-sampai-ancaman-budaya-tercerabut-2/>
- Sudikan, S. Y. 2016. *Ekologi Sastra*. Lamongan: Pustaka Ilalang Group.