

The Alignment of Folklore and Literature Learning in Schools Against Students' Eco-literacy Competencies

Fitra Youpika

Universitas Pendidikan Indonesia

fitrayoupika@upi.edu

Universitas Bengkulu

fitrayoupika@unib.ac.id

Sumiyadi

Universitas Pendidikan Indonesia

sumiyadi@upi.edu

Tedi Permadi

Universitas Pendidikan Indonesia

tedipermadi@upi.edu

Dadang Sunendar

Universitas Pendidikan Indonesia

dadangsunendar@upi.edu

Jenny Yandryati

SMP Negeri 41 Bengkulu Utara

jenny.yandryati805@gmail.com

Corresponding email: fitrayoupika@upi.edu

Abstract

This research is about local literature (folklore) and eco-literacy. It was conducted to find information of the alignment between folklore, literature learning in schools, and students' eco-literacy. This research used descriptive-qualitative research design. The data used for this research is in the form of answers from respondents about written questions that have been distributed online. Total respondents were 89 students from 5 schools (junior and senior high schools) in Bengkulu. Data analysis was conducted through data reduction, presentation (description), and conclusion. The findings of this study are, first, Junior and Senior High School students in Bengkulu like folklores from their district. Most of these students like legend's type folklore compared to other type stories. Currently, folklores can still be found in the community, although it is not easy because the spoke person are old and many have died. The content of Bengkulu folklores has values or teachings about nature and ecosystem conservation. Second, local literature is taught in junior and senior high schools in Bengkulu. Students enjoy learning literature, especially local literature. The last, the level of environmental literacy among students is still relatively low. This can be seen by the lack of students' attention for waste and environmental conservation. In this regard, learning literature and folklore in schools is in line with students' eco-literacy competencies. However, this has not been implemented optimally, so it is hoped that local literature (folklore) can give contribution in nature and ecosystem conservations by increasing the eco-literacy of students and society.

Keywords: Eco-literacy, folklore, literature learning.

Introduction

This paper raises the theme of three scientific studies, namely folklores (folklore), education (literary learning), and literacy (ecological literacy/eco-literacy). Based on the 21st Century Education Framework developed by the World Economic Forum (WEF), there are at least 16 important skills that need to be prepared and should be owned by the younger generation. This is a provision for a better life in the progress of the times and global competition. The sixteen (16) skills are grouped into three major groups: basic literacy (foundational literacy), competencies (competencies), and character education (character qualities) (World Economic Forum, 2016; Sunendar et al., 2021).

Based on those three group's of skills, (foundational literacy, competencies, and character qualities), literacy skill is the most important to master in the 21st Century Education Framework. Literacy skills include activities to read, write, and use spoken language as a basis for retrieving, developing, organizing, and analyzing multimodal meaning through interconnection (Frankel et al., 2016). This literacy ability involves various aspects of life, including literary literacy and ecological literacy (eco-literacy). This is also the realm of culture. As stated by Hartati, T., (2017), literacy is a reflection and a result of collaborative mastery and appreciation of culture. Of course, this is in harmony with the elements of character education, which are also an important part of 21st-century life. The element of character education includes various aspects of social life, one this is behaviour. Not only that, culture can also be integrated to improve speaking skills, as demonstrated by the research conducted by Syafryadin, S., & Boulahnane, S., (2021) and Risdianto et al., (2023) who studied about the character of politeness in lecturer-student communication in cyberpragmatic chats. All of the research that has been done by these researchers shows that culture, literature, and character values are a unity that can be integrated.

In terms of literary literacy skills, they are generally grouped into local literature (folklore) and modern literature (Paembonan, 2020). As it has been explained that literary literacy has a close relationship with eco-literacy, it can be said that literary literacy has an important role in the effort of eco-literacy improvement. One way is to utilize various kinds of folklore that are owned by each region. In society, folklore is often called folk prose stories. For the people of certain regions, they are also called by other names, such as for the people of Bengkulu, whose folklore is called "Andai-Andai" (Youpika, F., & Hiasa, F., 2021).

In simple terms, eco-literacy means being literate and aware of ecology or the environment. Ecoliteracy is the understanding of the organizing principles of ecosystems and the application of those principles to create sustainable human communities and societies. Ecoliteracy is the key to human survival and the balance of the earth (Capra, 2013).

Ecoliteracy describes humans who have reached a high level of awareness about the importance of the environment. In other words, eco-literacy not only raises awareness to care for the environment but also understands the operation of ecological principles in sustainable common life on planet Earth. Ecoliteracy includes components of skills, knowledge, and behavior (McBride et al., 2013).

Based on expert opinions, it can be concluded that eco-literacy is a high awareness of the importance of the environment. People who have eco-literacy competence are people who are very aware about how important it is to protect and care for the environment as a place to live and sustain life. Then, humans use this awareness to guide their lives in all dimensions until it becomes a sustainable culture and ultimately creates a society that loves nature wholeheartedly.

Folklore in society is very important because it contains good values. Folklore can stimulate individuals' thoughts, feelings, concerns, and interests to engage in the learning process. The utilization of folklore plays a role in preserving local culture and teaching the values and norms of life. Of course, the implementation will need the involvement of various parties including schools, teachers, parents, students, and the government. Folklore contains local wisdom values, philosophies, knowledge, methodologies, and teachings that can build the owner's identity in the life of society as a whole (Youpika et al., 2023; Drani et al., 2021; Zuliyanti, & Doyin, M., 2020; Yektiningtyas, W., 2019).

Previous study that related to this study is the research conducted by Latupeirissa, E., & Monaten, Y. G., (2021). The results of this study shows that the Local Literature Revitalization Program can increase youth awareness and motivation to love local (regional) literary works to maintain and preserve them. These local literary works contain many thoughts and values related to environmental sustainability. This is in line with or relevant to the concept of saving the world which in literacy studies is studied as ecoliteracy.

Fajar (2017), in his writing Ecoliteracy Through Ecocriticism in Pekalongan Folktale, states that eco-literacy skills must be conveyed into the realm of pedagogy

and education. This literacy movement requires echoes from various parties, such as families, schools, communities of literacy activists, and society in general. Through education, the spirit of youth in eco-literacy will be awakened. The themes that can be chosen in learning are issues related to the local, national, and global environment, such as maintaining the cleanliness of the school and community environment, reducing water and air pollution, preserving forests, saving natural disasters, and global warming. It is also important to pay attention to environmental issues related to the vision and mission of schools. In the end, with high community/student's awareness of eco-literacy, it will have an impact on environmental awareness, so that human relations with nature or their environment become harmonious. In line with that, Capra (1997) in his book entitled *The Web of Life*, suggests the concept of eco-literacy is essential to increase public awareness of how important it is for ecology to maintain global balance. In this global balance, nature is the subject. The position of nature as a subject includes nature as Mother Earth, nature as an ethic of care, and nature as a holistic (Arianto, T., & Simanjuntak, D. S., 2020).

Also, previous research by Wijaya et al., (2021) revealed that the environment is very important for human life. Humans and the environment must have a harmonious relationship for the better continuity of life on earth. However, in the current reality, the relationship is not in line with the expectations. This statement is based on the results of their research, which shows that there is still a lot of environmental damage due to irresponsible human behavior, so there are still many natural disasters as the effect of this. The solution to overcome this is to change the mindset of the younger generation so that they are more concerned and friendly with the environment. Three fields of knowledge can at least be used to change the mindset of the younger generation, namely literature, literacy, and character education.

Literature is closely related to the culture of a region (Sumiyadi, 2021). Literary works are a means of tracing the cultural records of a society (Permadi, T., 2006; Wijdaniyah et al., 2022). Based on this relationship, the main purpose of this research is to suggest an alignment between folklore, literature learning, and eco-literacy. Knowing this alignment is expected to be one of the efforts to revitalize regional literature and preserve the environment and its ecosystem. Since literacy is part of all aspects of life, it is also important to see the relationship between one literacy and

another. In this case, the relevance between literary literacy and eco-literacy is raised. This is important to study because we have a very close relationship in life.

This study is considered important because it has the main objective of maintaining or preserving one of the local pearls of wisdom in the form of oral literature in the form of folklores by looking at the harmony of folklores and literary learning towards ecological literacy. This study is also an effort to preserve the environment by strengthening student eco-literacy. This objective is based on the formulation of the problem, namely, "How is the harmony of folktale literary works and literary learning in schools towards students' eco-literacy competencies?"

Research Methodology

This research is qualitative research, using descriptive methods. Qualitative research is a research process that can produce descriptive information in the form of observable written or oral data (Slameto, 2015). By using qualitative methods, this study can provide an overview of students' understanding of folklores, learning literature, and the implementation of eco-literacy.

Respondents as the objects of this study were senior and junior high school students, totalled 89 students. Respondents were representatives of each class from 7th (seventh) grade to 12th (twelfth) grade which consist of 41 male students and 47 female students. The data is in the form of information (the answers) from respondents based on questionnaires that have been distributed online. The distributed questionnaires were in the form of Google Form which was compiled in the Google application containing 35 questions. These questions were structured to consist of three aspects, namely aspects of knowledge about folklores, learning literature at school, and eco-literacy. Data collection was carried out at Senior High School 1 Central Bengkulu, Vocational High School 8 North Bengkulu, Vocational High School 6 Kaur, Junior High School 14 Central Bengkulu, Junior High School 41 North Bengkulu, and MTs 1 Seluma. The data collection conducted on April 8th-14th, 2022.

Data analysis was carried out in three stages. The first is data reduction. This stage is to select the data. Data that did not support would be separated. Second, presenting the data in a descriptive form. At this stage, the reduced data was then described according to the required data. Third, the stage of concluding research results based on the data that has been described.

Findings and Discussion

Findings

Based on the respondents' responses on the distributed questionnaires, some of the results and discussion of the research can be described as follows.

1. Aspects of Folklores

a. Students' knowledge of the local folklores

Question: Do you know that in your area there is an Oral Tradition in the form of folklore?

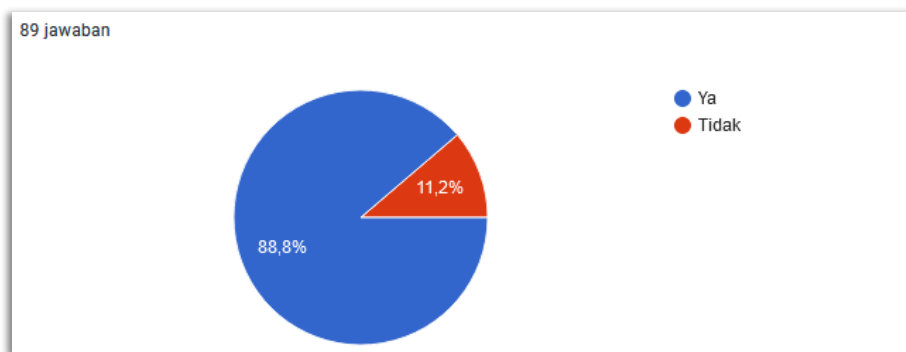


Figure 1. Percentage of knowledge of folklores

In this aspect, the question asked whether or not the respondents know that there is an oral tradition folklore in their region. From this question, the answers of the respondents can be seen in the diagram.

Based on the pie chart above, it can be seen that as many as 89 respondents, 88.8% gave a "yes" response and 11.2% gave a "no" response. The data explains that 88.8% or 79 students know that their region has an oral tradition folklore, while 11.2% or 10 students do not know. Thus, it can be said that SMP/MTs and SMA/SMK students in Bengkulu already know that in their area there is an oral tradition folklore.

b. Level of students' likeness of folklores

Question: Do you like the folklore in your locality?

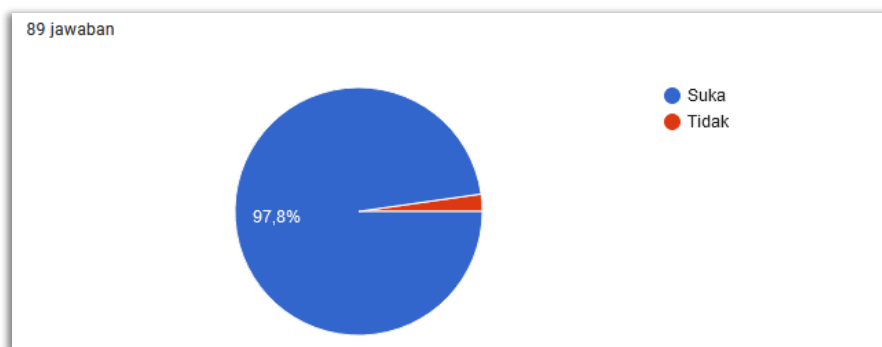


Figure 2. Percentage of students' favourite folklores

The question in this section is: Do you like the folklore in your locality? The diagram above illustrates that out of 89 junior and senior high school students, almost all of them like folklores. The results of the respondents showed that 97.8% or as many as 87 students responded "like" and only 2.2% or as many as 2 students responded "don't like". That means most students like folklores.

c. Folklores that are liked by students

Question: If you like folklore, what kind of folklores is your favourite?

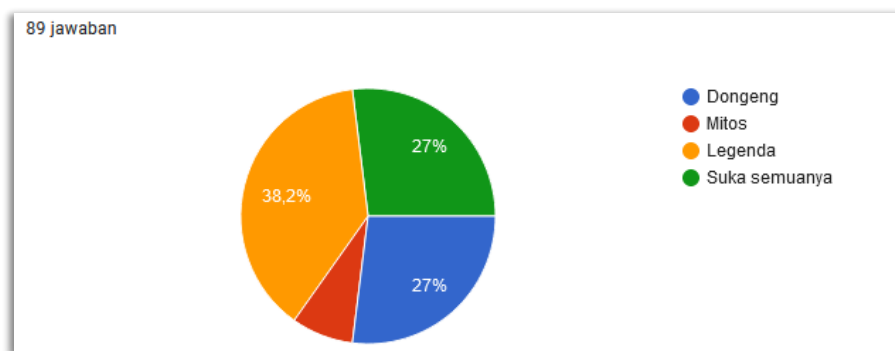


Figure 3. Percentage of types of folklores that students like

The question in this section is: If you like folklore, what kind of folklore is your favourite? Most students prefer the type of legendary folklores compared to fairy tales or myths. However, some students like all kinds of folklores. There was 38.2% of respondents or 34 out of 89 students liked legends, 27% or 24 students liked fairy tales, 7 students liked myths/myths, and 27% or 24 students liked all kinds of folklores.

d. Levels of disappointment finding folklores in society

Question: Are folklores in your locality still easy to find/obtain?

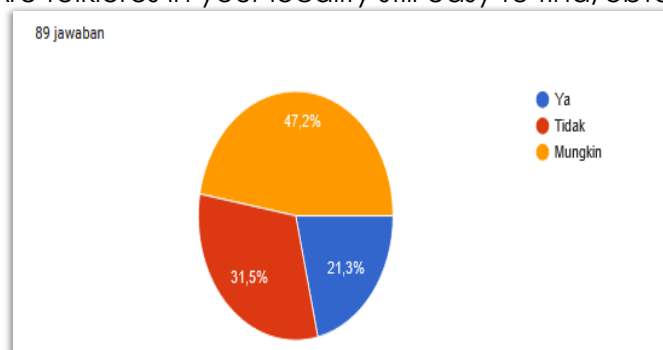


Figure 4. Percentage of difficulty finding folklores in the community

This section asked whether folklores in their community are still easy to find. The data in the pie chart above shows that 21.3% of respondents gave a "yes" response, 31.5% gave a "no" response, and 47.2% gave a "maybe" response. That means there were 19 students out of 89 students said that folklores in their area are still easy to find. Then, there was 28 students who said folklores in their area were difficult to find/obtain. Meanwhile, as many as 42 students felt doubtful by responding to the possibility of being easy to find. Thus, based on the student's response it can be said that folklores in their area are likely to still be found.

e. Community belief in the contents of folklores

Question: Are there any places that are believed by the community to be sacred in your village?

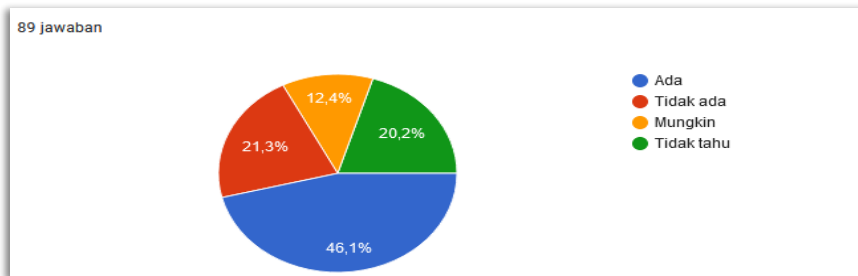


Figure 5. Percentage of people's belief in the contents of the story

The question to obtain data in this section is: Are there any places that are believed by the community to be sacred in your village? Based on the content of the story, about the environment in the circle diagram above, it shows that some places/locations are believed by the community to be sacred. This can be seen from the 46.1% of students' responses who said "yes", 12.4% said there might be/not, 21.3% said there was not, and 20.2% did not know.

f. Message or content of folklores against the environment

Question: Have you ever heard or read folklore (fairy tales, legends, or myths) about the prohibition of cutting down trees, killing animals, or littering in the forest or river?

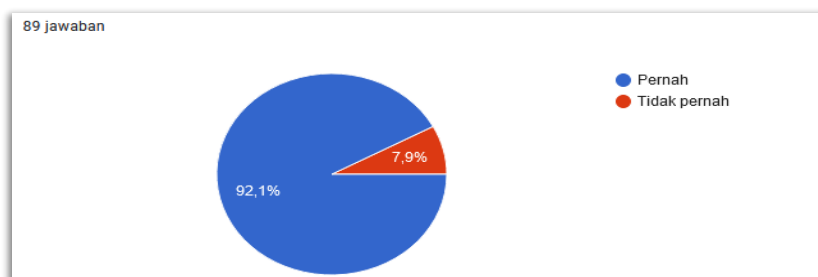


Figure 6. Percentage of story content in the environment

The questions in this section are: Have you ever heard or read folklore (fairy tales, legends, and myths) about the prohibition of cutting down trees, killing animals, or littering in the forest or river? Based on stories that have been heard or read by students, these folklores contain thoughts about preserving nature/environment and maintaining the balance of the ecosystem. This is illustrated in the pie chart above which shows that 92.1% of the 89 students responded in this way. As for those who gave the opposite response, there were 7.9%. Therefore, it can be said that folklores contain a lot of values or thoughts about preserving nature/the surrounding environment and its ecosystem.

2. Aspects of Learning Literature

a. Literature Learning in Junior and Senior High Schools

Question: Do teachers teach literature in your school?

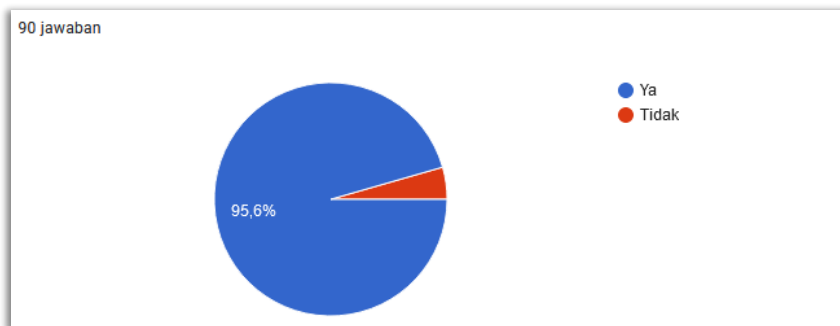


Figure 7. Percentage of literary material taught in schools

On the aspect of literature learning, the first question was, Are there any literature materials taught by teachers at your school? The pie chart above shows that the teacher teaches or conveys literary material at school (junior high and high school). From the total respondents who responded, 95.6% gave a "yes" answer. That is, the teacher teaches literature at school. Meanwhile, the rest gave a "no" response. Thus, it can be said that literary material is taught by teachers in schools.

b. Local Literature Learning at School

Question: Do teachers at your school teach fairy tales, legends, and myths?

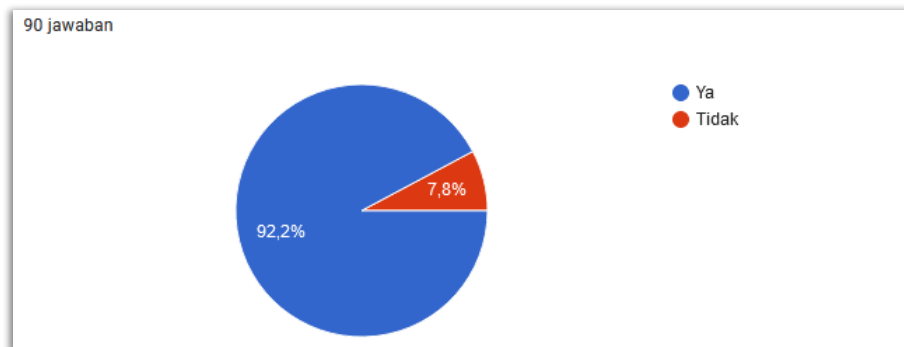


Figure 8. Percentage of learning literature at school

This section asked whether teachers in your school teach local literature (fairy tales, legends, or myths). Based on the diagram above, it can be seen that regional literature was taught in schools. This can be seen by 92.2% of the 90 students who said that the teacher in their school teaches local literature. Even so, there were still students who said that the teacher did not teach local literature at their school. However, from this comparison, it can be said that local literature was taught in schools, especially in junior and senior high schools.

c. Literary works that students like in learning

Question: What type of literature do you like?

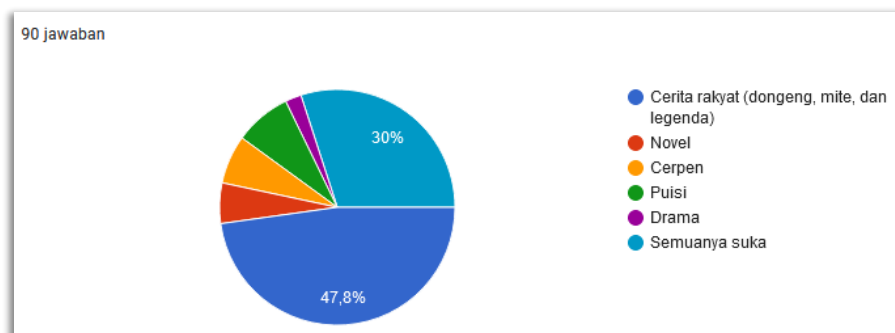


Figure 9. Percentage of preferred literary works in learning literature

The question in this section is: What kind of literature do you like? Based on the data in the diagram above, there were 47.8% of respondents like literary works in the form of folk tales. Then, 30% liked all kinds of literary works. However, there were also a few respondents who like literary works in the form of novels, short

stories, poetry, and drama. So, it can be said that junior and senior high school students prefer literary works in the form of folk tales compared to other literary works.

3. Aspects of Eco-literacy

a. Student's concern for the environment

Question: When disposing waste, do you separate organic and inorganic waste?

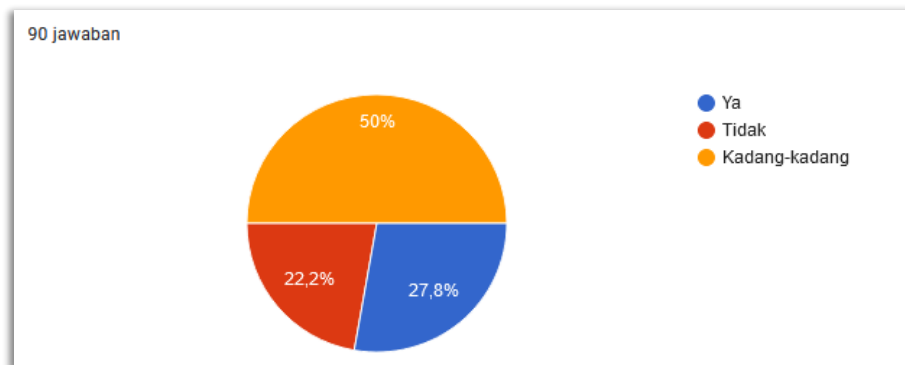


Figure 10. Percentage of concern for the environment

In the aspect of eco-literacy, the first question is: do you separate between organic and inorganic waste when disposing of waste? Based on the data in the diagram above there are still many students who have not been disciplined in terms of disposing trash. This can be seen from the 22.2% of students who did not separate organic and inorganic waste when disposing and the total of 50% students sometimes did it. Meanwhile, only 27.8% of students were disciplined doing it. That means, students' awareness of the activity of disposing trash is still in an orderly and good manner which needs to be improved.

b. Student participation in mutual cooperation activities

Question: Have you ever participated in working together to clean up the neighborhood?

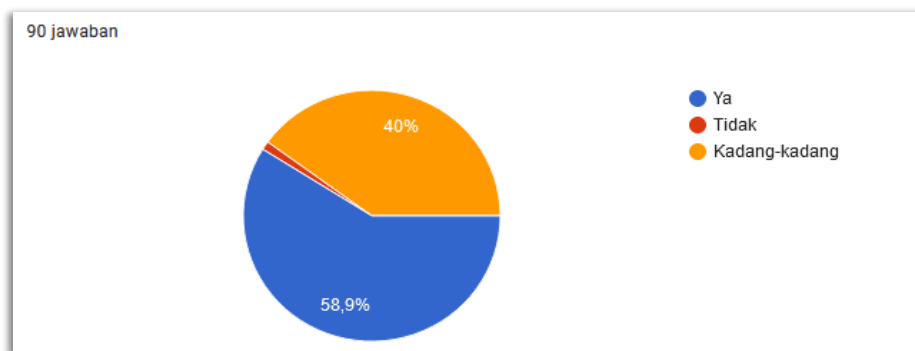


Figure 11. Percentage of mutual cooperation participation

The question in this section is: Have you ever participated in in working together to clean up your neighborhood? From the pie chart above, it can be seen that 58.9% of the respondents responded "yes", it means that they participated in environmental cleaning. Then, as many as 40% responded "sometimes" which means participating in cooperation to clean the environment only in occasional time or sometimes. Thus, it can be said that many junior and senior high school students often take part in working together to clean the environment in their area. However, there are still many who sometimes participate and sometimes not. So, students' awareness still needs to be improved regarding to their involvement in participating in working together for environmental cleanliness.

c. Students' participation in waste management or recycling

Question: Have you ever participated in waste management or recycling activities?

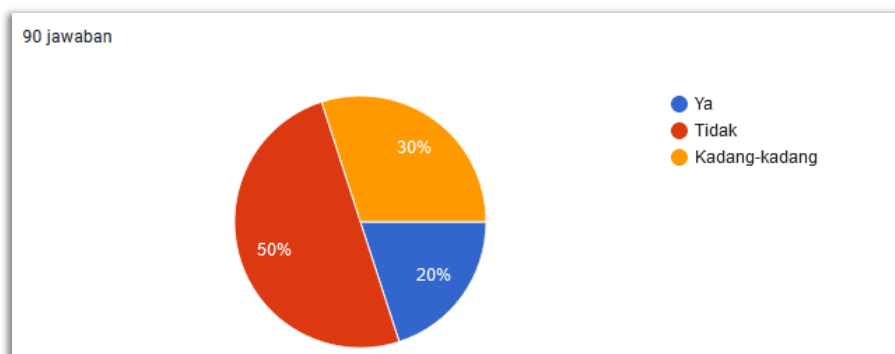


Figure 12. Percentage of waste management or recycling

The question in this section is: do you participate in/do waste processing/recycling activities? The diagram above shows that junior and senior high school students as respondents gave a response of 50% not participating in waste recycling management/utilization activities. As much as 30% sometimes participate, and only 20% of the students participate in waste recycling management/utilization activities as an effort to protect the environment. Students did not have a high awareness of waste management. Thus, the awareness of these students still needs to be improved.

d. Awareness of animal and ecosystem conservation

Question: Do you like or wear products (bags, fabrics, accessories, etc.) made from animal skins?

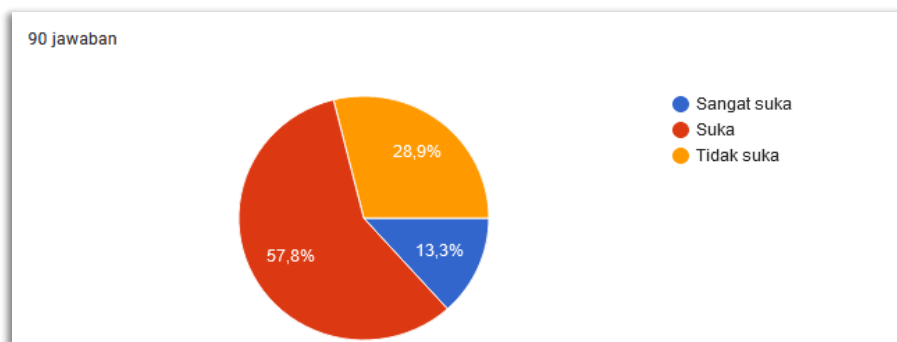


Figure 13. Percentage of awareness of animal and ecosystem conservation

The question for this aspect is: Do you like or wear products (bags, fabrics, accessories, etc.) made from animal skins? The diagram above shows that junior and senior high school students as respondents like products derived from animal skins. This can be seen from as many as 57.8% of them gave a "like" response and even as many as 13.3% gave a "very like" response and only 28.9% "disliked". Based on these results, students need to get education related to animal preservation and the dangers of animal skins being used as production materials for trade.

Discussion

Based on the research findings, there are thirteen important points discussed in this study. It is clearly illustrated in the following table and discussion section.

Points of Discussion	Aspects		
	Folktale	Literary Learning	Eco-literacy
Junior and senior high school students in Bengkulu already know that in their area there is an oral tradition folklore	✓		
Most students like folklores.	✓		
Most students prefer the type of legendary folklores compared to fairy tales or myths	✓		
Local folklores may still be found	✓		
Some places/locations are believed by the community to be sacred	✓		
Folklores contain many values or thoughts about environmental preservation	✓		
Teachers teach or provide literary material in schools (junior and senior high school)		✓	
Local literature is taught in schools, especially in junior and senior high schools.		✓	
Junior and high school students prefer folktale literature over other literary works		✓	
There are still many students who are not disciplined in terms of disposing of trash			✓
Many junior and senior high school students often participate in working together to clean the environment in their area. However, it still needs to be improved			✓
Students do not have a high awareness of waste management. Thus, the awareness of these students still needs to be improved			✓
Students need to get education related to animal protection and the dangers of animal skins being used as production materials to be traded			✓

The three aspects studied in this study should have a significant relationship. In the aspect of folklores, it is important to note that there are findings that the junior and senior high school students already know that in their area there is an oral folklores. They like stories of this type of oral literature. Folklores can still be found, especially legends because students prefer legends compared to fairy tales or myths. Students realize that folklores in their area have a moral message or character education values, especially about caring for the environment. They believe this because there are still many locations or areas that are considered sacred by the community. Thus, the area or location of the environment is still well maintained. That, Fahmi, R. F. (2017) states that folklore makes humans and nature have a relational and useful relationship

for human life in maintaining the balance of nature. The concept of values in folklore shows human respect for ancestors by protecting the environment as a source of life.

Based on the learning literature which is part of the education sector, in this case, the junior and senior high school level education shows that three findings are important for further discussion. These findings indicate that the teacher has taught or provided local literature material (folklores) at school. Then, students liked the literary material. However, when viewed from the perspective of literacy skills, especially ecological literacy or eco-literacy, this has not been in line with its application in everyday life, so there is still a lot of environmental damage. In line with that, Paembonan, H. (2020) argues that this problem is a global problem. Environmental damage is often caused by irresponsible human behavior. As a solution to this problem, there must be changes in human behavior, mindset, and perspective on the environment. Therefore, according to Supriatna, N., & Sapriya, S. (2018), environmental literacy must be instilled from an early age. Students who already have an attitude of concern for the environment will try to maintain a sustainable life.

In the eco-literacy aspect, the findings show that there are still many students who are not disciplined in disposing of trash and still have low awareness of its management. Apart from that, students also need to get education about animal protection and the dangers of animal skins being used as production materials to be traded. This is evidenced by the fact that there are still many students who like goods made from animal skins. Thus, the ability of ecological literacy or eco-literacy of students still needs to be improved. This improvement in literacy can be done by maximizing the learning of local literature at school. However, of course, it must also be supported by ecological literacy skills because with literary ecology students will be able to understand the importance of caring for the environment and be able to apply these values in everyday life. (Anggraini, N., Nurudin, N., & Rohman, S., 2022).

Conclusion and Suggestion

Based on the results on findings and discussion, the following points can be drawn:

(1) local literature is taught in junior and senior high schools in Bengkulu; (2) students like learning literature, especially local literature (folklore); (3) students like folklore in their area, especially legends; (4) now, folklore in Bengkulu is rarely listened to; (5) when viewed from the content or meaning, Bengkulu folklore has values, messages,

and teachings regarding the preservation of nature and its ecosystem; (6) the level of environmental literacy of students is still relatively low because students are less concerned about waste and the surrounding environment.

Thus, it can be concluded that conceptually and theoretically, folklores and literature learning in schools are in harmony with the ecological literacy or eco-literacy competencies of students. However, in practice in society of their everyday life it has not been applied optimally.

Because this research is preliminary, further research is needed. As a suggestion, the results and conclusions of this study can be used as a basis or reference for further research. The goal is that the harmony of folklores and literature learning in schools can also be aligned with the practice of applying the values contained in folklores to everyday life. Thus, folklores and literature learning in schools can increase public awareness of environmental preservation and natural balance. In other words, it can increase the competence of ecological literacy or eco-literacy of students.

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