



Ecological Wisdom in Myth of Northern Aceh's Community

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Abstract

The objective of this study is to provide a comprehensive analysis of the various manifestations of ecological wisdom found in the myth of the Northern Aceh community. Additionally, it attempts to elucidate the fundamental principles behind the ecological wisdom depicted in the myth of the Northern Aceh community. The research employed a descriptive method with a qualitative approach. The research findings indicate that: Within the myth of the northern Aceh culture, there exists a type of ecological knowledge that encompasses food chains, networks, habitats, meadows, populations, communities, and ecosystems. However, there is no presence of biome wisdom in this myth. The ecological wisdom principles in the myth of northern Aceh society include reverence for nature, the principle of accountability, cosmic unity, the principle of empathy and nurturing of nature, the principles of non-harmfulness, and the principle of living in a state of simplicity and harmony with nature. The conclusion can be summarized as follows. First and foremost, the four manifestations of ecological wisdom have effectively mitigated the environmental harm caused by human actions and intents. Furthermore, by applying ethical ideas to the natural world, individuals can establish moral guidelines that apply to the living environment.

Keywords: *Ecological Wisdom; Kind of Ecological Wisdom; Myth; Northern Aceh*

Introduction

Sustaining the environment should already be the responsibility of man as an intelligent living being. A good environment is an environment that is constantly awake to its sustainability. It's because man and environment are two elements that can never be separated. Nature has a right to respect, not only because human life depends on nature, but mainly because of the ontological fact that humans are members of an ecological community.¹ Human develops into an integrated personality in their interaction with the social community and in the ecological community, the creatures whose life depends on and is closely connected with all other life in the universe.²

¹ Sukmawan, Sony. (2016). *Ekokritik Sastra*. Malang: UB Press.

² Marfai, Muh Aris. (2013). *Pengantar Etika Lingkungan dan Kearifan Lokal*. Yogyakarta: Gajah Mada University Press.

Ecology is the science that deals with the environment. Ecology is a science that tries to study the relationship between plants, animals, and humans with the environment in which they live.³ Kristanto also said that ecology is the science of the interrelationship between living creatures and their environment.⁴ Widianti said that ecology can be understood as the scientific study of patterns of relationships, between plants, animals, and humans with each other and with their environment.⁵

The relationship between living creatures and the environment would be good if humans continued to pay attention to the environment so that environmental damage would not occur. Keraf said that ecology is also understood as a branch of biology that studies the relationship between different life forms.⁶ It studies the interactions between different organisms, the living systems in which organisms live, and their physical environment. Through ecology, all interactions among organisms can be studied. Woodward and Green share an ecological scope that consists of⁷ (1) food chains and networks, (2) habitats and meadows, (3) populations and communities, (4) ecosystems, and (5) biomass.

Ecological wisdom is one of the forms of public concern for the environment to preserve, care for, and preserve the environment to avoid damage. Traditional cultural aspects such as knowledge systems and traditional beliefs can be seen as useful ecological wisdom as a control mechanism in environmental management.⁸ Ecological wisdom can be realized through the principles of environmental ethics. Keraf (2010) shares the ethical principles of the environmental composition. (1) Respect for Nature, (2) Moral Responsibility For Nature, (3) Cosmic Solidarity, (4) Caring for nature, (5) No Harm, (6) Simplicity and Harmony with Nature, (7) Justice, (8) Democracy, and (9) Moral Integrity.

Literary ecology is a way of view that is used to understand environmental problems.⁹ As far as literary ecology is concerned, there is a connection between literature and the environment. Ecology or the environment can be a source of inspiration in the birth of a literary work. Environmental issues become one approach in the analysis of literary works. One form of literature that can be analyzed with environmental issues is myth.

The phenomenon of belief in the myth is still embedded in the soul of the people even still spreading especially in the North Aceh community. The community of Aceh to this day still strongly believes in the existence of myths in its surroundings. This myth is believed by society as a rule to be followed and can have a negative impact when breaking the rule. Myth becomes one part of the folklore that has always emerged in the culture of people everywhere.¹⁰

Referring to Woodward and Green's theories, in the northern Aceh society, there are still myths that are believed to this day. As for the principle of Aceh language writing, this study refers to Wildan

³ Amalia, Emil and Widayati, S. (2021). Analisis Ekologi Karya Sastra pada Novel Rindu Terpisah di Raja Ampat Karya Kirana Kejora Sebagai Alternatif Bahan Ajar di Sekolah Menengah Atas. *Griya Cendikia*, (online), VOL. 6, NO 2, (<https://jmb.lipi.go.id/jmb/article/download/1261/544/4004>, accessed on 1 May 2024).

⁴ Kristanto, Philip. 2004. *Ekologi Industri*. Yogyakarta: Andi Offset.

⁵ Widianti, A. W. (2017). Kajian Ekologi Sastra dalam Kumpulan Cerpen Pilihan Kompas 2014 di Tubuh Tarra dalam Rahim Pohon. *Jurnal Ilmiah FKIP Universitas Galuh*, (online), Vol. 1, NO 2. (<http://jurnal.unigal.ac.id/index.php/diksatrasiya/article/viewFile/576/474>, accessed on 22 May 2024).

⁶ Keraf, A. S. (2014). *Filsafat Lingkungan Hidup: Alam Sebagai Sebuah Sistem Kehidupan Bersama Fritjof Capra*. Yogyakarta: PT Kanisius.

⁷ Woodward, John and Green, Jen. (2019). *Ekologi*. Bandung: PT Pakar Raya.

⁸ Aditya, I. K. A. B., Arsana, I. G. K. G., & Suarsana, I. N. (2018). Nilai Kearifan Ekologis dalam Mitos Lelipi Selahan Bukit Bagi Masyarakat Desa Tenganan Pegringsingan Kabupaten Karangasem Bali. *Humanis*, (Online), VOL. 22, NO. 1, (<https://doi.org/10.24843/jh.2018.v22.i01.p12>, accessed on 1 May 2024).

⁹ Amalia, Emil and Widayati, S., *Op. Cit.*

¹⁰ Yunita, G. F. R., & Sugiarti. (2019). Kajian Mitos dalam Novel Aroma Karsa Karya Dewi Lestari Perspektif Ekologi Budaya. *Lensa: Kajian Kebahasaan, Kesusastraan, dan Budaya* (online), Vol. 9, NO. 2, (DOI: <https://doi.org/10.26714/lensa.9.2.2019.156-173>, accessed on 2 May 2024).

with the title *Kaidah Bahasa Aceh*.¹¹ The people of North Aceh believe in myths that relate to the ecological sphere. First, the chains and nets of food, that is, the myths must not kill snakes.

Actually, behind this myth, there are food chains and nets that are being protected by the North Aceh community. While not killing snakes, the real society has kept the food chain of the eagle because the snake is the food of an eagle, so the process of feeding and eating between living creatures remains ongoing.

Second, the habitat and the meadow, the myth of the trees in Mr. Baden's house. There is a belief that this myth has preserved the habitat of small insects, worms, birds, and other living creatures. Animals can also reach food easily through their habitats. Having uncut trees also helps absorb water during heavy rain so that there is no water stagnation around the house. So the existence of this myth has a great influence on the preservation of habitat and habitat for living creatures.

Third, the population and the community, which is the myth of Jeurat Manyang Bouquet. The existence of this myth makes the communities around this hill keep the populations and communities of living creatures on elephant trees and dragon trees. Populations of animals and plants that live on these trees, such as insects, worms, and grasses, can wake their communities to interact with other populations of creatures in the same community. The already very large trees are inhabited by many populations that eventually form a community. This tree has also actually prevented the occurrence of a slide when it rains continuously because the roots of the tree are already very large and able to absorb water quickly. Because of this, the existence of this tree has protected the communities around the hill from natural disasters.

The fourth, the ecosystem, is the mythical Teungku grave in Rukam. It's a myth that this ecosystem of reefs has been preserved in the village of Meucat, northern Aceh. The public's respect for the tombs in this pit has given a chance to the ecosystem that exists in the pit and its surroundings remain awake. Living creatures, like fish, worms, snakes, and others can interact with both soil and water because they've never been collected by anyone. There is a myth that has also prevented the advent of wild animals into residential dwellings. Therefore, the existence of these myths plays a major role in the survival of wildlife ecosystems.

The Aceh people are deeply attached to Islamic values but still believe in myths that contain mysteries. That makes researchers interested in knowing and studying myths more deeply. The revelation of ecological wisdom in this research can explain that oral literature, that is, myth and its richness of value is a creative product of nature with its various presence in human life that will not be eliminated. The purpose of this research is to explain the forms of ecological wisdom in the myth of the North Aceh community.

Research Method

According to Creswell, qualitative research is a method of exploring and understanding the meaning that several individuals or groups of people consider to be derived from a problem or humanity.¹² Thus, qualitative research is research that understands the meaning of obtaining the results of research. Muhammad explains that descriptive is the nature of qualitative research data in which the data consists of words, images, and numbers that are not produced through statistical processing.¹³

¹¹ Wildan. (2010). *Kaidah Bahasa Aceh*. Banda Aceh: Geuci.

¹² Creswell, John W. (2016). *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. Yogyakarta: Pustaka Pelajar.

¹³ Muhammad. (2014). *Metode Penelitian Bahasa*. Yogyakarta: Ar-Ruzz Media.

The source of data in this research is the community of North Aceh. Data collection was carried out in several areas, namely Jambo Aye, Lapang, Paya Bakong, Dewantara, and Syamtalira Aron. The data being the object of this research is a myth. The data used in this research comes from informants and is supported by references that are relevant to the topic of the problem discussed. The data-gathering techniques used in this study are interview techniques, recording techniques, and logging techniques. In qualitative interviews, researchers can conduct face-to-face interviews with participants, interview them by phone, or engage in focus group interviews consisting of six to eight participants per group.¹⁴ The data analysis techniques used in this research are qualitative descriptive techniques, i.e. by describing thoroughly the data obtained during the research process.

Discussions

1. Sort of Ecological wisdom in the Myth of the Northern Aceh Society

In this study, four forms of ecological wisdom were found in the myth of the North Aceh society, namely food chains and networks, habitats and meadows, populations and communities, and ecosystems. The details of the four forms of ecological wisdom in the myth of North Aceh society are as follows:

a) Chain and the food grid

One of the most basic ideas in ecology is the food chain. The food chain is the chain of eating and eating events between living creatures for their survival.¹⁵ Adapun hasil penelitian bentuk kearifan ekologis rantai dan jaring makanan dalam mitos masyarakat Aceh Utara sebagai berikut:

1) Myth of *Ureueung Mumè* (pregnant mother)

“Meunyo teungöh mumè hanjeuet sie meulatang ngön hanjeuet poh uleue sabab watèe lahé aneuk singöh meulèt-lèt lidah. Na sit ladôm ureueng hana geupatéh, tapi bit-bit jeuet lagèe nyan. Nyoe kön keu nyang mumè sagai, teumasôk lakoegeuh hanjeuet poh meulatang. Meunyo na ureueng nyang yue sie manok, nyan pih hanjeuet sie sabab peurumoh teungöh mumè. (Zulkairah (66), Village of Dayah Aron, Sub District of Syamtalira Aron, 03/01/2023)”

(When pregnant, it is not permitted to slay animals and not to kill snakes. It's because when the baby is born, his tongue will roll like a snake's tongue. Some don't believe it, but it happens like that. Not only does it apply to the pregnant mother, but also to her husband not to kill any animal. If a man asks for a chicken cut, he shall not do it, because his wife is pregnant).

The myth is to keep people from killing animals at will. Animals have their way of controlling their populations through food chains and networks. Therefore, it is not lawful for all pregnant mothers and their husbands to kill animals for the sake of nature.

2) Myth of *Tarueng* (Lizard)

“Meunyo na tarueng nyan hanjeuet tapoh-poh sabab jiba raseuki. Adak na jilèwat bah meunan jijak buet droejih (Zulkairah (66), Village of Dayah Aron, Sub District of Syamtalira Aron, 3/1/2023)”

(When you see a lizard, you shall not strike it, for it is a meal. If it passes by before you, it shall be left alone).

¹⁴ Creswell, John W., *Op. Cit.*

¹⁵ Harianto, Eko. 2017. *Makhluk Hidup dan Ekosistem*. Yogyakarta: Istana Media

Myths shouldn't kill frogs is one of the ways the northern Aceh community keeps food chains and nets. People seem to be able to feel the suffering experienced by others, as sad and painful when faced with unfortunate circumstances.

b) Habitat and Niche

Habitat is the habitat of animals and plants. Every living thing needs a place to live and reproduce. The specific way animals and plants survive in their habitat is called a rainbow. Each animal and plant has different kinds of food, though in the same species. That's what makes each species occupy a different course. As for the results of the research on the ecological wisdom of habitat and grass in the myth of the northern Aceh community such as Mito Jeurat i Lapang (Kuburan di Lapang).

“Jameun na ureueng agam nyang geubôh nan Camat adakpih seubeutôijih kön Camat. Ureueng nyan geuyue peudap jeurat Waléd, nèktu dari Waléd Muzakkir Lapang. Bak geupeudap nyan Camat jiteubiet geuntöt sidéh ateueh bubông. ‘Oh lheueh nyan, Camat langsông meukumat sinan laju bak bubông. Adak bak kayèe sinan hanjeuet takoh-koh takôt keunöng musibah. Lampôh bak kuburan Waléd nyoe hana jeuet tamayang. Na sidroe ureueng nyang jak meusumpah keunan padahai memang geupubuet ata nyang salah. Ban trôh bak jeurat Waléd hana jeuet geutamöng, langsông meukumat atawa ceulaka. ‘Oh lheueh nyan, na ureueng jurông nyang jihei Apa Zakaria klo. Gobnyan jitudôh lé syarageuh nyang na gadôh meuh pawôn. Jipeugah gobnyan nyang cok, tapi geupeugah hana. Lheueh nyan, jiba treuk bak jeurat Waléd. Trôh keunan mantöng geudöng bak jalan geukheun “meunyo na kucok beu butakuh, beu klokuh”. Sampék inoehat apa nyan mantöng buta deungön klogeuh sabab ceulaka (Ti Aminah (65), Village of Matang Tunong, Subdistrict of Lapang, 21/12/2022)”

(Once upon a time there was a man named Camat, even though he was not called Camat. This Camat was asked to set up the roof of Waled's grave, the grandfather of Waled Muzakkir Lapang. As he was mounting the roof, Camat suddenly came out of the rooftop. Neither should the trees around this tomb be cut down because they will be destroyed. There is also someone who comes to the grave to swear even though he has done wrong. When he arrived at the graveyard, he couldn't get in on a straight road. He didn't move because of the damn thing. There is also a man in the hallway called Uncle Zechariah deaf. He said, "If I take it, I will be blind and deaf." Then his brother brought him to the tomb of Waled, and he came in by the way, and said to him, "I will be deaf and blind").

The belief in this myth has saved the habitat and shelter of living creatures. The existence of this myth has influenced the attitude and behavior of the people in North Aceh so as not to be indifferent to the cemetery. The attitude of respect for Waled's grave in the field has influenced the behavior of the people toward the surrounding environment. The existence of trees that should not be cut off in vain is one of how society preserves the habitat and shelter of living creatures that reproduce in the graveyard.

These trees are not only beneficial to animals but also to existing graves. It's that these trees have helped absorb water when it rains and won't ruin the cemetery. All animals and plants can live as they should without any evil intentions from man. When the trees are cut down, many species will lose their habitat and food. Therefore, the presence of these trees has preserved the entire habitat of the living creatures in the area of the tombs.

c) Population and Community

A population is a group of organisms that live and reproduce in a particular area.¹⁶ Between one population and the other, there is always an interaction both directly and indirectly within the

¹⁶ Hasna, Amira Naura. 2018. *Sistem Ekologi*. Yogyakarta: Istana Media.

community.¹⁷ As for the results of research, the ecological wisdom of populations and communities in the myth of the North Aceh community is as follows:

1) Myth of *Hanjeuet Poh Rimueng* (Forbidden to Kill a Tiger)

“Meulatang dumpue meulatang hanjeuet jipajôh geutanyoe meunyo götteuh. Lagèe rimueng geupeugah watèe jipeukeue geutanyoe, nyan geuyue hadap keue deungön keue, geuyue ngieng saré sama ngieng sabab dijih baroejéh geupeugah jicok Nabi Yusuf. Geupeugah lé abanggeuh Nabi Yusuf jicok lé rimueng nyang geupuwoe ija meudarah-darah u rumoh. Lheueh nyan, jimeusumpah rimueng bak Nabi Yakub “Meunyo na lôn-pajôh seulama 44 uroe bèk na raseuki lôn”. Nyan peujeuet mata geutanyoe meunyo tangieng mata rimueng, rimueng sayangjih keu geutanyoe makajih jisurôt. Makajih tanyoe hanjeuet ta-ilanya jih, peuelom tapoh (Nurhasanah (58), Village of Meucat, Subdistrict of Syamtalira Aron, 21/12/2022)”.

(Actually, animals can't eat humans if humans are good. The tiger is asked to face the human face and look at each other. Joseph's brother said that he was taken by a tiger and brought back with a splash of blood. Then the tiger swore to Jacob, "If I had eaten it, I would have no food for forty-four days." Therefore, when the human eye looks at a tiger, the tiger feels affection and immediately retreats. Therefore, a man shall not punish a tiger nor kill him.

The belief of the northern Aceh people in this myth has kept the tiger population and community awake. Behind this myth, people are trying to keep tigers alive, so the myth has kept the wisdom of the population and the tiger community awake.

2) Myth of Paya Nadén (Swamp of Naden)

“Na sidroe ureueng nyan seuréng jihei bang Har. Gobnyan ureuengjih bangai bacut ngön sy’o. Watèe beungöh geujak mita raseuki bak Waléd jameun. Geujak keunan geujak keumukuep sampoe cöt uroe timang hana geuteungöh-teungöh saweueb hana muphôm. Lam sigra keudéh u dalam tanöh meutarék keudroejih. Lheueh nyan, geuhei ureueng deungön su nyang sy’o “Hanjeuet neungoh lé, bantuuu, bantuuu”. ‘Oh lheueh nyan gobnyan ka sakét-sakét sampoe meuninggai (Ti Aminah (65), Village of Matang Tunong, Subdistrict of Lapang, 21/12/2022)”.

(There's someone who's often called Bang Har. He's a little stupid and his voice is sloppy. In the morning he went to work at Waled's old place, he went there to catch fish. He didn't get out of the dungeon until daylight because he did not understand the circumstances. Suddenly his body was drawn into the ground by itself. After that, he called people for help with a loud voice, "I can't go out anymore, man, man." After that, Bang Har became sick until he died).

This myth is a form of population care and community of living creatures in the Naden Rawa. When human beings are greedy for the fruits of the living creatures in the wilderness, the population and the community of living beings will be threatened with extinction or death. When animals and plants feel uncomfortable, they lose their balance with the nature in which they live. Reservoirs should not be overused by humans. Biodiversity in the reservoirs provides many benefits to humans, such as storing excess water and removing water reserves when surrounding areas are dry, preventing flooding, and serving as a source of food for villagers.

d) Ecosystem

Ecosystems are complex interrelationships between living creatures and their surroundings. Living organisms share their environment and interact with non-living elements, such as climate, soil, and

¹⁷ Barlian, Eri and Iswandi. (2020). *Ekologi Manusia*. Yogyakarta: Deepublish Publisher.

water. As for the results of the research on the ecological wisdom of ecosystems in the myths of northern Aceh society like Mito at the Diniyah (in Diniyah which is a traditional Islamic school for pupils).

“Sinan bak Diniyah na mon ubé raya, na bak punteuet ngön tuleueng döng nyang meujeureulah hu. Nyan hantu bak bak nyan. Awak woe-woe beuet payah jiwoe röt la-én sabab yöjih (Zulkairah (66), Desa Dayah Aron, Kec. Syamtalira Aron, 03/01/2023)”.

(Exactly in Diniyah there was a large well and a brown tree that was like a bone standing in bright light. It's a ghost in the tree. People who come back from school have to go back the other way out of fear.

This myth is one form of public concern for the ecosystems that exist in the wells. The presence of the cedar trees has preserved the ecosystem that exists inside the well. The attitude of public respect for environmental life has had a positive impact on nature. The people also want to make sure that the children who study in Diniyah do not play near the wells so that they don't fall too much at night. Besides, this well is a source of life for living creatures. Every animal and plant can use the water of a well to survive. This tree makes the well a source to absorb water. All the animals and plants in the wells can live naturally without human intervention. Therefore, this myth continues to be believed by the community to preserve the existing ecosystems in the environment.

Conclusion

In conclusion, the ecological wisdom in the myth of the Northern Aceh society may be observed through various forms such as food chains and networks, habitats and meadows, populations and communities, and ecosystems. These four forms have effectively mitigated the environmental harm caused by human actions and intentions. The inhabitants of North Aceh implicitly practice ecological wisdom, consistently striving to maintain the balance of nature and cultivate a harmonious life in sync with the environment.

Suggestion

The author proposes several recommendations based on the examination of ecological knowledge in the myth of the northern Aceh community. Firstly, individuals should uphold myths in their lives as a means of safeguarding the environment and mitigating the occurrence of natural disasters. Furthermore, this research is anticipated to provide a fresh impetus for future scholars to examine the issue of ecological wisdom in myths across various geographical areas. Expressing the ecological wisdom inherent in the myth to readers and society at large is crucial.

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