

CHAPTER I

INTRODUCTION

1.1 Background of the Study

As social creatures, human beings have their own natural tendency to coexist and live in harmony with others, including relationships with non-human things, such as nature and animals. The relationships of human beings are built on certain shared principles, belief systems, and ways of life. These kinds of relationship's establishments are known as environmental ethics which are commonly evaluative to human's growth and evolution. Environmental ethics is a subfield of applied philosophy that investigates the conceptual underpinnings of nature as well as more concrete issues concerning societal attitudes, actions, and policies aimed at protecting and sustaining biodiversity and ecological systems. It immersed and challenged human beings as individuals and as a group living side by side to nature. By adopting the right ethics, human beings can create a certain kind of life that will be most true to themselves which can also have a good impact on the surrounding environment. Ethics is a set of moral principles and a philosophical branch that defines what is good for individuals and society.

Despite widespread belief that ethics limited behaviour, values come as a motivation to conduct behaviour that are contingent on situational constraints and affordances. Individual values, in other words, are linked to behaviour and choices when mobilized or made visible, but not always. These combinations

of values are inclined with morality in which is known as moral values. According to Stenberg (1994), morality is concerned with what is good or right in other people. Understanding morality requires a clear definition of what is good or bad, right or wrong. Furthermore, people tend to assess the role of human needs and desires in moral (and immoral) behaviour, as well as the role of reason in moral judgment. All of this should help to reduce hasty decisions made without taking into account relevant factors, putting us in a better position to make sound moral judgments on practical issues involving personal morality and social policy.

The concept of ethics provides tools for researchers and practitioners to characterize, assess, and comprehend these various human–environment relationships. Environmental ethics may be influential in promoting pro-social beliefs, norms, and behaviours. The intrinsic value of nature and the environment is emphasized by biospheric values. Values have a number of characteristics that make them particularly intriguing as predictors of environmental behaviour. For instance, they are more universal than viewpoints and refer to broad orientations that are becoming a part of a person’s personality (Katz-Gerro et. al, 2017). As a result, an evaluation of the influence of values on environmental behaviour represents the profound motivational basis of such behaviour, distinguishes the preconditions for this kind of action, and is presumed to be sceptical to a specific measure of conducting behaviour. As a branch of philosophy that studies the relationship between humans and the environment, environmental ethics includes a moral consideration of

human approaches to natural resources and believes that humans and other living creatures are both members of society. Morality is the concept of human ethics associated with 'right or wrong,' and it is used in three contexts: individual conscience, principles, and judgments. The moral values are composed of these three elements. Environmental ethics or environmental philosophy are moral principles that attempt to define one's responsibility to the environment. People consider the ethical relationship between humans and the natural environment.

To support a human being becoming a better version of themselves which can produce good impacts for the environment, values emerged as an essential aspect in life. Chazan (1973) stated that moral education is one of the central concerns of philosophy of education. Over the years, it has been described using a variety of terms such as moral education, values education, ethics and education, or character education. It is a holistic approach to stimulate character building and moral development (Okoh, 2003). Thus, moral education concerning environmental ethics plays an important role for character development in order to behave and decide what is good for oneself along with the surroundings. Since moral education can be taught everywhere, one of the media that will be helpful to spread the teaching of environmental ethics is children's literature. Children's literature consists of written works and accompanying illustrations created to entertain or instruct children. In general, artwork plays a larger role in books aimed at younger readers, especially pre-literate children. Brown and Tomlinson (2005) added that children literature is

a good quality trade book of children, from birth to adolescence covering the topic of relevant interest to the children of those ages through prose and poetry, fiction, and nonfiction. The genre commonly includes recognized classics of world literature, picture books and easy-to-read stories written exclusively for children, as well as fairy tales, lullabies, fables, folk songs, and other primarily orally transmitted materials. With children's literature that contains various themes of stories, it could be an appropriate way to teach readers about moral values towards another human being or even nature.

This content is correlated with children's picture books in which all the illustrations are as essential as the words in telling the story. Picture books are widely available, and they can stimulate cognition and nurture emotional resonance. Through sketching, colouring, and convenient length of the text, picture books are contributed as one of the educational tools for children. Children's learning from children's picture books appears to be the result of an interaction between the particular features of the book, the type of information to be learned, and constraints on children's development in the areas they have outlined. Many studies discussed on how the elements and characteristics of children's picture books, including illustration or visual and text components, numerous scholars have also raised the educational value and function of picture books, such as enhancing cognitive learning, fostering creativity imagination, promoting language learning, providing emotional identity, cultivating kindness and a caring heart, appreciating aesthetics, promoting literacy activities, and encouraging reading habits (Chen & Hsiao, 2014; Feng,

2003; Hsiao, 2010; Hsiung, 1996; Walden & Baxter, 1989). Moreover, every story in children's picture books represents ethical norms that are portrayed by the characters through their behaviour or way of thinking which appears in the plot or illustrations. Kelley (2008) claimed that using moral stories is an effective way to introduce values among young children. It is viewed as valuable resources for promoting children's understanding of the human or environmental condition by providing children with new insights and broad discoveries about the social world that they would not otherwise have in their own real-world environments.

The story content in children's picture books contains various types of stories including folklore. Folklore is the traditional art, literature, knowledge, and practice that is transmitted primarily through oral communication and behavioural examples. Kirshenblatt-Gimblett (1998) defines folklore as the study of a particular mode of cultural production, which focuses more on oral tradition and less on aural reception. People who share a culture also tend to share the same occupation, language, ethnicity, age, or geographical location. This body of traditional material is preserved and passed down from generation to generation, with slight variations shaped by memory, immediate need or purpose, and individual talent. From these contexts, folklore has a close relationship with culture and is often viewed as a mirror of a culture. Bronner (2007) explained that the history of folklore studies reveals that folklorists in many different countries have been inspired by the desire to preserve their national heritage. As one form of literary text, traditional folklore is considered

as valuable elements that will represent a country's national cultural identity. Each country must have their own history, values, cultures, and also folklore in order to differentiate one region from another, including Indonesia.

As an archipelago nation, Indonesia has thousands of folklores belonging to hundreds of tribes living on the islands. Indonesian folklore, as a literary work, possesses a set of literary characteristics and has the potential to be the subject of literary criticism. Indonesian folklore has the potential to bring the idea of the environment, including the values of environmental wisdom, through its function as a medium of representation, attitude, outlook, and public response to the surrounding environment. According to Johnston (2012), every society has its own culture with manners and values that are always honoured and respected as a group identity. Hofstede (1986:309-310) classifies Indonesia, including Java, as having a large power distance, low individualism, and a weak uncertainty-avoidance feminine category. Though these cultural dimensions were not originally intended to be used to explain language study, they may help us better understand the socio-pragmatic considerations that underpin how members of a community use language. Thus, high-collectivism and low-individualism indicate that members of the community have strong needs to be close to one another and to be very aware of any elements that may impede or reduce the quality of their togetherness. This is understandable given that Indonesian folklore evolved and was derived from their natural environment. Local material, particularly folklore, has the potential to foster the development of national identity and raise people's awareness of national

culture. It is not only important to keep the cultural heritage visible in folklore, but it also helps them gain cultural acquisition and provides them with positive values to build the reader's character.

This study focuses on the representation of environmental ethics shown by the characters and plot of the story in Indonesian folklore which can be delivered through the language features and illustrations in children's bilingual picture books entitled *Seri Cerita Rakyat 34 Provinsi* written by Dian Kristiani. Enriched with various cultures, customs and traditions, also ethnic groups, folklore becomes the identity of each region in Java Island. The folklore chosen in *Seri Cerita Rakyat 34 Provinsi* is one each from the central islands in Indonesia that are *Pande Gelang (The Bracelet Maker)* from Banten, *Lutung Kasarung (The Story of Lutung Kasarung)* from West Java, *Suwidak Loro (The Story of Suwidak Loro)* from Central Java, *Bawang Merah Bawang Putih (The Story of Bawang Merah Bawang Putih)* from Daerah Istimewa Yogyakarta, and *Keong Mas (The Golden Snail)* from East Java. As environmental ethics shown in those folklore, the concept of values itself can vary in detail depending on the context. Each of the folklore chosen above has its own environmental ethics represented through the stories based on what was believed at the time, and what society is trying to maintain until now. Ethics, regarding the environment, are influenced by some aspects such as culture, social habits, and education. Therefore, people from different cultures have different norms and concepts of environmental ethics. In order to understand

that the writer uses ecocriticism to explore in-depth concept of environmental ethics in folklore in the form of children's picture books.

Ecocriticism is an umbrella term for a set of critical approaches that investigate the portrayal of the human-nonhuman relationship in literature, and/or other cultural forms. It is defined as the study of literature and the environment from an interdisciplinary perspective, in which all sciences collaborate to analyze the environment and brainstorm possible solutions to the current environmental situation. One of the primary goals of ecocriticism is to examine how individuals in society behave and react to nature and ecological aspects. The characters of the folklore represent the concept of environmental ethics and other norms to remind us that we should think before doing something and always deploy good virtues towards nature. As an oral literature, folklore is a story of culture shared by a specific group of people that weave together to form a groove journey of life with values about meaning and purpose and how to engage with other non-humans' things. The purpose of folklore is to interpret the world and local heritage of a region while promoting environmental ethics as an identity from its region. All of the elements are shown behind visual elements and language features as representing objects that can have any material manifestation as long as it can fulfil the representational function like a word, novel, gesture, city, reaction of way of thinking and many more which can generate meaning.

There are some studies about values conducted and varied in objects and fields portrayed in children's picture books. A study entitled "*An analysis*

of values in children's picture books in Turkish for 5-6 year-old children” was conducted by Gül and Atay in 2018. The study examines the values of wisdom, tolerance, benevolence, happiness, courtesy, respect, love and responsibility in the children's books published in the years between 2000 and 2007 and in 2014 written in Turkish for 5- to 6-year-old children. Designed in the content analysis pattern of qualitative research, the study uses a descriptive model of quantitative research methods to determine the proportion of values in books. In addition, Gül and Atay developed a checklist as a data collection tool which is a values checklist. The result shows that there are 46.80% values in the children's picture books published between 2000 and 2007; 53.20% values published in 2014, in the chosen picture books. It is found that children's picture books, those translated into Turkish and those written in Turkish differ in terms of inclusion of values. From the study, the researchers are able to classify the types of values through behaviour depicted by the characters in children's picture books. The difference between the previous study and this study is that the previous study focuses more on values shown by the characters and uses “Values Checklist” developed by the researchers while this study focuses on how the illustrations and language features portray environmental ethics in Indonesian folklore.

Another study regarding ecocriticism in children's picture books is conducted in “*Children and Nature in a Picture Book “Our Big Home”: An earth poem–ecocriticism*” by Andi Febriana Tamrin in 2018. The purposes of the research are to reveal the medium of what binds the children and nature and

to portray the bonds between children and nature. The research also looked into how to use a picture book to raise awareness of important environmental issues. By employing descriptive qualitative methodology, the data collected in the form of language features and illustrations that are correlated in the chosen book, *Our Big Home: An Earth Poem*. Moreover, data analysis techniques include data collection, note taking, and ecocriticism analysis. Because the goal is to seek the bond between human beings and nature, the researcher described the environment as a shared blessing for all living things, with illustrations that enhance the connection between children and environment. The result found several factors that bind children and nature through the representation of earth, parents, other children, and children's stuff. Furthermore, the research highlighted several bonds between children and nature that are keeper and provider, caretaker and home, lifesaver and life-giver. As to what nature's definition is, when children are born, they are already bound with nature by their parents, because nature frequently refers to 'birth.' The humanistic approach to personality development is being used to strengthen the bond between children and nature. Tamrin (2018) concluded that as keepers, children will not fulfil their duty as keepers if they do not have a good personality, and nature, as a provider, will not provide any resources if it is not maintained by humans. Some differences between the previous study and this study occurred in the corpus. The previous study uses a poem picture book as its corpus which makes it focus more on the metaphor, while this study uses folklore children's picture books which contain the plot that support

environmental ethics depicted in the behaviour of the characters. Furthermore, this study uses social semiotics and five stages of narrative theories to examine the verbal and visual elements with the enhancement of ecocriticism to integrate both features.

The studies that are based on the application of multimodal theory to analyze verbal and visual elements are also found. Debby Yolanda conducted a study entitled “*A Multimodal Analysis of The Children’s Picture Books ‘Wonderful World of English’*” in 2019. The study aims to find out textual metafunction and compositional meaning, also to describe the verbal text and the visual image contained in the children’s picture books series. For analyzing the verbal text, the study used language metafunction by Halliday, while for the visual analysis, it used Unsworth’s theory of visual narrative based from Kress and van Leeuwen’s theory. Descriptive qualitative method used in this study as its methodology. From this study, the researcher found two results that showed the dominant element of the textual metafunction is a topical theme that has 180 themes from 185 total clauses, and 192 total rhemes. While the dominant elements of compositional meanings are complementary layout in intermodal integration, unbound image in framing, and centrifocal focus group on focus. There are relations between textual elements and compositional elements in making meaning from these children’s picture books.

Also, Reka Purnama Rambe in 2019 conducted the study regarding multimodal analysis with a title “*A Multimodal Analysis of English Courses’ Brochures Advertisement in Medan*” which aims to identify and to describe the

verbal and visual elements of advertisement. Using qualitative descriptives consisting of observation, interview, and documentation as the instruments of collecting data, the study focuses on how verbal and visual texts relations are built in the corpus. Halliday's ideational function and the representational by Kress and van Leeuwen are used as tools to analyze the verbal and the visual texts. The results found that the most common verbal element used in the brochures is announcement and the most common visual element used in the brochures is lead. The verbal and visual elements are frequently represented by material process and action process. Both previous studies and this study have shown several differences such as the corpus and focus of the study. The previous studies use children's picture books series, mostly consisting of fables, and brochures advertisement while this study uses the children's picture books series which tell folklore from each province in Java Island. The focus of the previous study is to examine how verbal and visual elements are correlated in building meaning while this study focuses on how illustrations and language features portray the environmental ethics that will be presented by the characters in the folklore. However, the similarities of theory and method from the previous studies become the helpful guide to this study.

Since none of the previous studies have explored the representation of environmental ethics in Javanese folklore, thus this study aims to examine how visual and language features elements portray environmental ethics by adopting Kress and Van Leeuwen's social semiotic theory and Todorov's five stages of narrative. This study proposes to get a deeper understanding about the

concept of environmental ethics portrayed through both visual and verbal elements in bilingual children's picture books, especially in Dian Kristiani's *Seri Cerita Rakyat 34 Provinsi*. The characters are portrayed as the figures who represent environmental ethics, cultural teachings, and history from five regions in Java Island. In addition, the writer will also use ecocriticism to elaborate the concept of how human beings behave and treat the environment in order to build a good relationship with non-human's sphere. Through the book series that refers to local folklore in Java Island, the community should explore more of the region's potential, including potential in the fields of literature and local culture. Folklore contains emotions, aesthetic value, ethics, and common sense that will help readers develop moral character. In retelling folklore, the values of the stories should be encompassed including culture and custom that prevailed at the time of when the folklore appeared. People can take the moral character from folklore with various values that can modify beliefs and social behaviour and apply it in their every day's practice.

1.2 Research Questions

- 1.2.1. How much scope are environmental ethics represented in Javanese folklore?
- 1.2.2. How does the Javanese folklore represent the intertwining between the settings of space and place pertaining the environmental issues?
- 1.2.3. How are environmental ethics represented in Javanese folklore through the visual text?

1.2.4. How are environmental ethics represented in Javanese folklore through the written text?

1.2.5. How much scope is the visual representation in line with the written text and vice versa?

1.3 Objective

To discover the language features and visual sign elements that convey the act and concept of environmental ethics on how human characters deal with nature represented in Java Island folklore children's picture books consisting of *Seri Cerita Rakyat 34 Provinsi*, to see the relationship between visual representation and the written text in Javanese folklore, and to describe the setting of place and space in *Seri Cerita Rakyat 34 Provinsi* represent environmental ethics.

1.4 Scope of the Study

This study focuses on how the concept of environmental ethics is portrayed in Javanese folktales picture books using the theory of five stages of narrative and social semiotics. Through both theories, the concept of environmental ethics will be elaborated with ecocriticism. Thus, the writer has limited its corpus of the study that only includes Javanese folklore from each main region in Java Island consisting of Banten, West Java, Central Java, Special Region of Yogyakarta, and East Java. The writer uses several Indonesian folklores from the *Seri Cerita Rakyat 34 Provinsi* book series written by Dian Kristiani. The folklore chosen in *Seri Cerita Rakyat 34 Provinsi* is one each from five regions in Java Island in Indonesia that are

Pande Gelang (The Bracelet Maker) from Banten, *Lutung Kasarung (The Story of Lutung Kasarung)* from West Java, *Suwidak Loro (The Story of Suwidak Loro)* from Central Java, *Bawang Merah Bawang Putih (The Story of Bawang Merah Bawang Putih)* from Special Region of Yogyakarta, and *Keong Mas (The Golden Snail)* from East Java. The books are chosen due to the depiction of environmental ethics that are shown by the characters, plot, illustrations, and language features in Javanese folklore. Through the environmental ethics portrayed in those five Javanese folklores, the reader can learn and be motivated to imply the messages to real-world contexts.

1.5 Significance of the Study

Theoretically, this study findings are supposed to give contribution towards a study of literature, especially children's literature, as educational tools using its illustrations and language features. It is also supposed to widen our concept and act of environmental ethics within folklore from different regions in Indonesia. Practically, this study findings will redound to society's benefit, mostly the young generation, by exploring environmental ethics to imply the right behaviour and way of thinking towards nature and/or non-humans' things. Moreover, this study is expected to give a contribution for future research, mainly to English Literature study program students who are interested in examining literature using five stages of narrative, social semiotics, and also ecocriticism theories.