

Huma

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Strengthening Islamic Environmental Awareness through Exploring Poetry as a Learning Resource in Social Studies

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Abstract

This article aims to describe how an anthropocentric perspective can lead to an ethical solution to resolving the ecological crisis. The ecological crisis should be seen as a misrepresentation of the role of human beings in exceeding the limits of environmental exploitation as mandated in Islam. Therefore, education should be used in offering solutions and innovations in the various scholarly disciplines, such as social studies. One innovation is the use of poetry as a learning resource for social studies. Poetry exploration is devoted to utilizing the value of local poetry. A qualitative approach is used to describe a value-based social studies learning concept. This study focuses on the poem of *Huma Yang Perib*, which describes agricultural conditions in South Kalimantan that have begun to be abandoned by farmers. Even though the poem was published in 1978, this condition has persisted to this day. Through *Huma Yang Perib*, it is hoped that we can reflect on the importance of human continuity at all times, so that humanity no longer underestimate the changing lifestyles rural people and their migration to cities.

Keywords: Ecological crisis; Poetry; Social studies learning resources.

Abstrak

Artikel ini bertujuan mendeskripsikan pandangan antroposentrisme sebagai cara etis untuk menuntaskan krisis ekologi. Krisis ekologi, patut dipandang sebagai bentuk kesalahan peran manusia dalam melampaui batas eksploitasi lingkungan sebagaimana diamanatkan dalam Islam. Oleh karena itu, diperlukan ruang edukasi sebagai satu solusi dan inovasi di bidang pembelajaran, seperti IPS. Satu inovasi yang dimaksudkan adalah pemanfaatan puisi sebagai sumber belajar IPS. Eksplorasi puisi dikhususkan dengan pemanfaatan nilai dari puisi lokal. Pendekatan kualitatif digunakan untuk mendeskripsikan makna yang relevan dengan konsep pembelajaran IPS berbasis nilai. Hasil penelitian menjelaskan puisi *Huma Yang Perib* yang menggambarkan kondisi pertanian di Kalimantan Selatan yang sudah mulai ditinggalkan petani. Meski puisi tersebut terbit tahun 1978, kondisi tersebut tetap bertaban hingga saat ini. Melalui *Huma Yang Perib*, diharapkan kita bisa merefleksikan betapa pentingnya kesinambungan manusia setiap saat. Sehingga masyarakat tidak lagi menganggap remeh untuk mengubah gaya hidup pedesaan dan bermigrasi ke perkotaan.

Kata kunci: Krisis ekologi; Puisi; Sumber belajar IPS.

Background

Human behavior cannot be separated from the environment. Human beings and the environment are bound together in an integral way. Human life cannot be separated from the influence of social, cultural and natural environment. The concepts human beings use to understand the environment should be able

to adapt and meet physical and spiritual needs. The human mind must be able to adapt and use of the environment, especially for its own benefit. Utilization of the environment is often interpreted as the exploitation of nature. The result of this is usually the destruction of nature. Environmental damage begins with the increase of the human population. Simply



understood, this is the concept of a population explosion. Because of population explosion, exploiting the environment is required to fulfill human needs for health and happiness.¹

According to Constanza,² humans should be considered as being part of nature, not apart from nature. Humans depend on nature, yet they are the major factor of environmental damage. Domanska confirms how human interaction with nature has steadily changed into one that seeks to control nature.³ This paradigm is known as anthropocentrism. It places human beings as “gods” that regulate nature. Anthropocentric paradigms allow human beings to intervene in nature in order to meet their needs. However, this causes imbalance and dysfunction in nature, whose role is the protection of life.⁴

Religion teaches religious people to realize the importance of protecting their natural environment. Religion teaches everyone to care about the environment. Any damage to nature and the environment will ultimately have a long-term negative impact on humans themselves. As stated in Surah Ar-Rum verse 41: “It has been seen that the damage on land and at sea was caused by the actions of human hands, Allah wants them to feel some of (the result) of their actions, so that they return (to the right path)” (QS. al-Rum: 41)

According to Mutiani,⁵ Environmental awareness must be encouraged to provide an understanding of the interconnectedness

between human culture and the environment. Environmental awareness is now a must-have skill in the 21st century.⁶ Practical environmental awareness has been integrated into the list of character values that must be taught in school, as mandated by the Ministry of National Education (2010).

Environmental awareness has now been integrated into the Environmental Education Content (EE). The implementation of EE can be adopted in each subject, without excluding IPS (Social Studies). Social studies served as a simplified form of the social sciences and humanities, consisting of several subjects (History, Geography, Economics, Sociology, Anthropology, and Civics). These subjects are summarized in order to provide awareness to students as citizens who are responsible not only for fellow human beings and the state, but also for nature.⁷ Social Science subjects teaches social issues in the form of themes. In particular, the theme of the environment intended to show how technology can develop without having the sacrifice the environment.⁸

Therefore, IPS is highly important to prepare students for global education. Global education encompasses a range of issues, such as (1) ecology, (2) technology, (3) environmental issues, and (4) development issues.⁹ The focus on environmental issues must be related to the exploitation of natural resources by humans, rapid population growth, as well as the culture of consumerism, all of

¹ W. P. Swan, J.A. Stapp, *Environmental Education: Strategy toward a More Livable Future* (New York: John Wiley & Sons So, 1974), p. 124.

² Constanza et. al., ‘Sustainability or Collapse: What Can We Learn from Integrating the History of Humans and The Rest of Nature’, *Swedia: Journal Ambio*, 36.7 (2007), p. 522.

³ E Domanska, ‘Beyond Anthropocentrism in Historical Studies’, *Journal Historin*, 14 (2010), p. 188.

⁴ Arunee Kasayanond, Rofiqul Umam, and Kittisak Jemsittiparsert, ‘Environmental Sustainability and Its Growth in Malaysia by Elaborating the Green Economy and Environmental Efficiency’, *International Journal of Energy Economics and Policy*, 9.5 (2019), 465–73 <<https://doi.org/10.32479/ijeep.8310>>.

⁵ M. Mutiani, ‘IPS dan Pendidikan Lingkungan: Urgensi Pengembangan Sikap Kesadaran Lingkungan Peserta Didik’, *Sosio-Didaktika: Social Science Education Journal*, 4.1 (2017), 45–53.

⁶ Bernie dan Fadel Charles Trilling, *21st Century Skills; Learning For Life in Our Times* (United States Of America: Jossey-Bass, 2009), p. 47.

⁷ C. Walter Parker, *Social Studies Today; Research and Practice* (New York: Routledge, 2010), p. 3.

⁸ Sapriya, *Pendidikan IPS: Konsep dan Pembelajaran* (Bandung: Remaja Rosdakarya, 2012), p. 120-135.

⁹ Nursid Sumaatmaja, *Pembelajaran IPS* (Jakarta: Departemen Pendidikan, 1980), p. 16.



which has resulted in the current world ecological crisis. Making use of physical and nonphysical environments in the teaching of IPS is an important approach that must be realized so that students can respond intelligently to the environmental crisis. Thus, social studies lessons should not forget the environment and society as its objects.

In addition to the importance of physical exploration in social studies pedagogy, the use of learning resources also has an important role in raising the environmental awareness of students. Learning resources should provide the space for interaction between teachers and learners. Learning resources as teaching tools and materials include: books magazines, newspapers, articles and other printed materials.¹⁰ Therefore, learning resources are utilized to allow learners to attain certain learning objectives or competencies that are already planned.

Poetry, which is classified as a document or printed material, can be used as an alternative source of learning. Poetry is a literary form of language expression.¹¹ It is very rarely used as learning resource in social studies, especially in raising environmental awareness. Usually, it is studied only in the context of language learning. However, psychological and social learners are very familiar with poetry. The value of poetry has not been explored by the media and has not been used as a learning resource to develop a wide range of students' potential, one of which is to develop an awareness of the environment.

Bouley has described how a child can imagine what is seen in the beautiful

surroundings when it is expressed in figurative language.¹² The beauty of the language used in a poem can make children feel attached to environmental issues that society face. Poetry is not only sung and recited but also has a psychological effect, since it is expressed in beautiful language. Figurative language encountered while reading poetry is the revelation of the implied meaning of the expression. This implied meaning is part of the hermeneutic code that is the main attraction for the reader when exploring the intrinsic meaning of the expression. Poetry that emerges in a community would usually express a form of criticism or praise based on the spirit of the age.

For ordinary people, and not connoisseurs of poetry, only the following poets of national stature are well-known: Anwar, WS Rendra, and Sapardi Djoko Damono. The popularity of local poets is still minimal. In fact, local poets are not well supported by their environment.¹³ Thus, the local poet should articulate social and political messages.

The issue of local poets can be explored through the case study of South Kalimantan poets. In terms of ethnicity, South Kalimantan is known as the Banjar ethnic group. The Banjar ethnic group is culturally part of the Islamic-Malay culture, although in many aspects it has assimilated elements of the local Dayak culture, which are considered more indigenous.¹⁴ The presence of Islam among the Banjar ethnic group is estimated to have begun in the late 14th century before the Banjar Sultanate was founded.¹⁵ Thus, it is very natural that the poetic themes emerging from South

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¹⁰ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Prenada Media, 2006), p. 176.

¹¹ Rusyana Yus, *Bahasa dan Sastra dalam Gamitan Pendidikan* (Bandung: CV. Diponegoro, 1984), p. 27.

¹² T. Bouley, 'The Sky Is Falling: An Examination of Ways to Heighten Young Children Awareness of Environmental Issues that Result in Increased Feelings of Self-Efficacy Rather than Disempowerment and Fear', *New England Journal of Environmental Education*, 2009, p. 1-7.

¹³ Rahmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya* (Jakarta: Pustaka Pelajar, 2012), p. 146.

¹⁴ Alfani Daud, *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar* (Jakarta: Raja Grafindo Persada, 1997); Irfan Noor, 'Ulama dan Masyarakat Banjar', *Jurnal Kebudayaan Kandil* 2, 1 (2003), 18-25.

¹⁵ Bambang Subiyakto and Mutiani Mutiani, 'Internalisasi Nilai Pendidikan Melalui Aktivitas Masyarakat Sebagai Sumber Belajar Ilmu Pengetahuan



Kalimantan should relate to Islam from various aspects of life, including environmental issues.

For poets, poetry is not just empty literary compositions. It has an inner structure. The meaning of the inner structure is the meaning implied in the expression that the poet intends to convey to the reader.¹⁶ This structure has four parts, namely the theme (sense), feeling, tone, and mandate (intention).¹⁷ Poetry as an object study of social phenomena is the inner expression of the poet. In his literary works, his creation is the reflection of the fundamental problems of human life, such as death, love, tragedy, hope, power, devotion, purpose in life, and others. Poetry in Postmodern discourse on art is no longer seen as an artistic work but as a sign, imprint, and meaning.¹⁸ Thus, aesthetic studies have expanded to include not only artifacts that are agreed upon as works of art but also artifacts that conveys meaning.

This understanding of poetry makes it capable of being used to analyze problems in a smaller scope, namely the classroom. The relationship between social studies and environmental studies can be exemplified through an integrative study of social problems and literature.¹⁹ The natural environment has long been the main subject of writers,

especially poets. In some poetic works, writers use images, such as trees, mountains, rivers, forests, land, and others. For poets who write about humans, they express themes that are juxtaposed with the central concepts in ecology.²⁰ This thinking is based on humans dominance in the exploration and exploitation of natural resources compared to other living things.

The integration of poetry as a learning source has been researched in several other countries, such as the United States' southeastern region. With the need for authentic and meaningful curriculum teaching for children, a real difference will occur in the teaching and learning process. The results of the study describe how elementary school teachers in two schools in the southeastern United States applied a study that integrated poetry with issues related to social justice.²¹ This study shows how poetry has the ability to deliver messages that positively impact learning. Thus, the same can be applied with respect to environmental problems.²²

Methodologically, this research departs from the post-positivism paradigm.²³ A qualitative approach is used with a case study strategy used to describe the focus of research

⁵ Sosial', *Khazanab: Jurnal Studi Islam dan Humaniora*, 17.1 (2019), 137-66 <<https://doi.org/10.18592/khazanab.v17i1.2885>>.

¹⁶ T. Day, 'In Praise of Slow Learning in Literary 34 lies', in *International Perspectives on the Teaching of Literature in Schools: Global Principles and Practices*, ed. by Andrew Goodwyn and others (London: Routledge, 2017), pp. 125-32 <<https://doi.org/10.4324/9781315396460>>.

¹⁷ Farouk F. Grewing, 'A Saturnalian Poet as a Literary Critic', *Thersites: Journal For Transcultural Presences & Diachronic Identities from Antiquity To Date*, 11 (2020), 176-204.

¹⁸ N. Mercado, 'Epologue for the 21st Century', *Black Renaissance*, 19.1 (2019), 74-181.

¹⁹ Qi Xin, 'From "Modernism" to "Post-Modernism"—Fission of Literature, Arts and Society', in *A Brief History of Human Culture in the 20th Century*, 2019, pp. 209-33 <https://doi.org/10.1007/978-981-13-9973-2_10>.

²⁰ Kevin Andrew Spicer and Beth Medermott, 'Poeticizing Ecology / Ecologizing Poetry: Reading

Emily Bishop 's "Poem "Ecologically", *The Trumpeter: Journal of Ecosophy*, 33.1 (2017), 48-68.

²¹ Christine Greenhow and Beth Robelia, 'Old Communication, New Literacies: Social Network Sites as Social Learning Resources', *Journal of Computer-Mediated Communication*, 14.4 (2009), 1130-61 <<https://doi.org/10.1111/j.1083-6101.2009.01484.x>>.

²² G. Clark, 'History and Ecology The Poetry of Les Murray and Gary Snyder', *Interdisciplinary Studies in Literature and Environment*, 10.1 (2003), 27-53 <<https://doi.org/10.1093/isle/10.1.27>>; Zuriyati, 'Metaphors in Mutanabbi's Poetry as a Description of the Ecological Community of the Arabic (A Literary Ecology Study)', *ICELS: International Conference on Education, Language, and Society*, 2020, 545-50 <<https://doi.org/10.5220/0009003105450550>>.

²³ Robyn Dowling, Kate Lloyd, and Sandie Suchet-Pearson, 'Qualitative Methods 1: Enriching the Interview', *Progress in Human Geography*, 40.5 (2016), 679-86 <<https://doi.org/10.1177/0309132515596880>>.



regarding strengthening environmental awareness. This is achieved by exploring poetry as a learning resource. Data collection techniques in this study include (1) interviews conducted with regional writers, cultural critics, and academics, (2) observation, non-participatory within the scope of the regional literary social environment, and (3) documentation. The data analysis technique is analyzed qualitatively by categorizing and then interpreting the organized data based on the research problem.²⁴ This study uses the data analysis model of Miles and Huberman (1994): 1) reduction of interview data, observation, and documentation; 2) presentation of descriptions in narrative form; 3) drawing conclusions and verification.²⁵

There are several steps that needs to be taken in this study so that the results can be justified scientifically. According to Creswell, there is the issue of verification of data, namely (1) extending working time and observation (prolonged engagement and persistent observation) are important when doing field study. This includes building trust with the participants, learning the culture, and making sure that printing mistakes by the researcher or informant are corrected.²⁶ Researchers in the field make decisions on what is essential to study and what is relevant to the purpose of the study. This way the study remains focused. (2) Triangulation; this uses the broadest sources,

such as the various research methods and theories corroborate the study.²⁷

Departing from previous studies and the above methodology, this article aims to describe how anthropocentrism can lead to an ethical way to resolve the ecological crisis. The ecological crisis should be seen as a misrepresentation of the role of human beings in exceeding the limits of environmental exploitation as mandated in Islam. This study focuses on the poem of *Huma Yang Perih*, which describes agricultural conditions in South Kalimantan that have begun to be abandoned by farmers.

Content of the Social Studies Learning and Environment

Social Studies (IPS) aims at instilling deep knowledge of the various subjects that are taught.²⁸ The study of IPS should assist learners to take responsibility and use all their knowledge to become competent citizens. In achieving this aim, the study material should be presented with more aesthetic appeal. This kind of content would engage learners in a comprehensive way and encourage them to reflect critically on social problems.

Social studies and environmental studies should be combined for instructional purposes.²⁹ The social sciences consist of history, sociology, political science, social psychology, philosophy, anthropology, and economics. These sciences explain that social science is the science of the human being in his

²⁴ Joanne Neale, Debby Allen, and Lindsey Coombes, 'Qualitative Research Methods within the Addictions', *Addiction*, 100.11 (2005), 1584–93 <<https://doi.org/10.1111/j.1360-0443.2005.01230.x>>.

²⁵ Allan Steckler and others, 'Toward Integrating Qualitative and Quantitative Methods: An Introduction', *Health Education & Behavior*, 19.1 (1992), 1–8 <<https://doi.org/10.1177/109019819201900101>>; Margarete Sandelowski, 'Focus on Qualitative Methods. The Use of Quotes in Qualitative Research', *Research in Nursing & Health*, 17.6 (1994), 479–82 <<https://doi.org/10.1002/nur.4770170611>>.

²⁶ Kathy Charmaz, *Constructing Grounded Theory (Introducing Qualitative Methods Series)* (London: Sage Publication Ltd, 2014).

²⁷ Bryan C Taylor and Nick Trujillo, 'Qualitative Research Methods', in *The New Handbook of Organizational Communication: Advances in Theory, Research, and Methods*, 2001, pp. 161–94; Carolyn Seaman, 'Qualitative Methods', in *Guide to Advanced Empirical Software Engineering*, 2008, pp. 35–62 <https://doi.org/10.1007/978-1-84800-044-5_2>.

²⁸ Dadang Supardan, *Pendidikan IPS: Perspektif Filosofi, Kurikulum, dan Pembelajaran* (Bandung: Universitas Pendidikan Indonesia, 2014), p. 53.

²⁹ M Mutiani, 'IPS dan Pendidikan Lingkungan: Urgensi Pengembangan Sikap Kesadaran Lingkungan Peserta Didik', *Sosio-Didaktika: Social Science Education Journal*, 4.1 (2017), 45–53.



environment. That is to say they, study the activities of human beings in groups.

In Indonesia, IPS subjects are offered in primary and secondary school levels. Social Studies is formally defined by the National Council for Social Studies (NCSS). IPS subjects are intended to combine the social sciences and humanities and is aimed at improving the competency of Indonesian citizens. However, the social sciences are not limited to the stipulation of the NCSS, rather part of the social sciences are also other disciplines such as philosophy, mathematics, and the natural sciences. The main purpose of the social sciences is to raise awareness about the problems faced by the young generation, such as how to live in a democratic society as well as the complex interdependencies that exist between the various regions of the world.³⁰

Life on earth is not only dominated by humans who adhere to anthropocentrism. Earth also has the right to live like human beings. Human life is highly dependent on the existence of the earth. Relationships between humans and the earth are described as the study of ecology. According to Soemarwoto, ecology is the study of the interrelationships of living beings with their environment.³¹ Ecology in the social sciences specifically examines how society interacts with the environment, whether to maintain, develop, or preserve it. This interaction as proposed by Barr, Barth, and Shermis³² can be the focus of ecological material in IPS.³³ Including environmental education is in line with the commitment the Social Studies Curriculum Center of the Ministry National Education (2010, pp. 9-10),

³⁰ NCSS, *Curriculum Standards for Social Studies: Expectation of Excellence* (Washington DC: NCSS, 1994), p. 8-9.

³¹ Otto Soemarwoto, *Ekologi Lingkungan Hidup dan Pembangunan* (Jakarta: Djambatan, 2008), p. 22.

³² S.S Barr, R.D., Barth, J.L., & Shermis, *The Nature of the Social Studies* (Palm Spiring: An ETS Publications, 1978), p. 23.

³³ Muhaimin, *Pengembangan Model Problem Based Learning dalam Ecopedagogy untuk Peningkatkan Kompetensi*

which established an environmentally conscious attitude as part of the 18 character values that the younger generation must have.

Environmentally conscious attitudes can influence the public to be more sensitive of other living creatures. It is not restricted to inanimate objects, but also includes living things such as animals as well as human beings. Integrating environmental education to Social Studies Education is expected to raise environmental awareness. Social Studies can take advantage of diverse situations, approaches and learning resources that exist in the pedagogical environment. Thus, environmental education can lead to activities that are practical and provide direct experience with nature. In the future, the students' environment awareness can be useful to examine major environmental issues from the perspective of the local, regional, national, and international perspectives. This way, learners can understand the environmental conditions of other geographical areas³⁴.

The Islamic Perspective, Ecological Crisis, and Critical Poet's Voice

From the perspective of the present, the ecological crisis is increasingly unmanageable and require real solutions.³⁵ The environment cannot be regarded as trivial, because the environment can influence the knowledge, skills, and welfare of human beings. As mentioned in Law No. 32 of 2009 on the Protection and Management of the Environmental,³⁶ the environment is:

“... a system of life that consists of space, corporeal beings (objects, abiotic, life)

Ekologis Mata Pelajaran IPS (Bandung: Universitas Pendidikan Indonesia, 2014), p. 33.

³⁴ Joy A Palmer, *Environmental Education In The 21st Century: Theory, Practice, Progress, and Promise* (London and New York: Routledge, 1998), p. 76.

³⁵ Richard Khan, *Critical Pedagogy, Ecopedagogy, dan Planetary Crisis: The Ecopedagogy Movement* (New York: Peter Lang, 2010), p. 4.

³⁶ Moh Soerjani, *Kesehatan Lingkungan* (Jakarta: Universitas Indonesia, 2008), p. 76.



and human beings (biota, living things), including humans and their behavior, state or order of nature (earthquakes, volcanoes erupting, lightning, storms, etc), power (opportunities, challenges and opportunities) that affect the continuity of human livelihoods and well-being, as well as those of other living creatures.”

Although the damage of the environmental crisis is already taking place in society, there are always ways to fix it. For example, to build a correct lifestyle and attitude in light of the environmental conditions and to live in harmony with the environment, although this is not an easy task that cannot be achieved in a short time. However, through education, society can apply the principles of sustainability and environmental ethics. Environmental ethics is the basis of morality which provides guidance for individuals and communities to do the correct thing with respect to the environment in order to maintain the continuity of human livelihoods and welfare.³⁷

In Islamic thought, the environment is introduced by the Qur'an in various ways. Among³¹ them are *al-bi'ab* (occupying an area, living space, and environment), namely the environment as a living space, especially for the human species.³⁸ The connotation of the environment as a living space seems ecological, as it is commonly understood that the environment is everything outside an organism. The Qur'an introduces the environment as the space of life through *al-bi'ab*, it can be said that although the Qur'an existed long before the emergence of modern ecological theory, it seems to have an established foothold in the modern theory of environmental ecology.

Human beings have¹⁰ established environmental management in order to optimize the exploitation of the environment.

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³⁷ Anies, *Manajemen Berbasis Lingkungan: Solusi Mencegah dan Menanggulangi Penyakit Menular* (Jakarta: Elek Media Komputindo, 2006), p. 11.

However, the enormous scale of it has destroyed the balance between ecosystems. In the event of a disaster and damage, this means that natural resources have been depleted, because exploitation has exceeded the carrying capacity of the environment. Excessive behavior in exploiting the environment is the main cause of disasters. God has warned in Surah al-Syu'ara (151-152) “*And do not obey the orders of those who cross the line, who damage the earth and do not make repairs.*” The meaning of the above verse is not to obey the orders of your leaders and dignitaries if they always invite you to do commit polytheism, deny God, and fight against the truth.³⁹

There are several organizations, such as NGOs, who care about the survival of the earth. Among these are the Forum for Environment (WALHI), Greenpeace, Earth Friends Indonesia, Green Youth Coalition Indonesia (KOPHI), etc. Each of them have voiced their protest a variety of ways, such as dialogue, campaigns, flyers, and others. However, voiced concerned about the environment do not only belong to these communities alone. For poets, the work of imaginative literature is used. Poets are regarded as the voice of self-expression in figurative language. Each word implies an aesthetic experienced composed of various elements. Poetic expression, as a poet's literary creation, will be a reflection of the basic issues of human life, which includes death, love, tragedy, hope, power, criticism, and dedication to purpose. Thus, each poet will surely have a different perspective on the problems they see.

In South Kalimantan, the issue of environmental damage has already been highlighted by local poets. For some local poets during the New Order period up to the 2000s, such as the Hijaz Yamani, Yustan Aziddin, and

³⁸ Mujiyono Abdillah, *Agama Ramah Lingkungan: Perspektif Al-Qur'an* (Jakarta: Paramadina, 2001), p. 47.

³⁹ Shafiyurrahman Al-Mubarakfuri, *Shabih Tafsir Ibnu Katsir* (Jakarta: Pustaka Ibnu Katsir, 2007), p. 607.



D. Zauhidie, the natural environment is a timeless topic. Through a book entitled *Tanah Huma* they deal with environmental issues in South Kalimantan with very well. This book was published in 1978. The book *Tanah Huma* examines many issues, such as of the exploitation of natural spaces, the exotic rivers, air pollution, and others.

According to the poets, the environmental in South Kalimantan is not far takes the form of land degradation, pollution of rivers, and population migration. This is understandable, because during the New Order, the government focused on economic development. This was accelerated by a centralized system of power. During the New Order period, the forests in Indonesia were very fertile territory. Indonesia's forests were the lungs of the world.

However, after the large-scale exploitation of these forests, they do not seem lush again. This was due to centralization and developmentalist policies of the government. In responding to this, the local poets South Kalimantan expressed a form of realism with respect to the situation. They attempt to highlight the problem and describe it in a more realistic form. The expressions used are subtle but straightforward.

Furthermore, we should another environmental problem, which is migration. Movement and migration data are based on data from the Central Statistics Agency (BPS) in 1971 and the Inter-Census Population Survey (SUPAS) of more than 17,000 migrants. This fact attracted the attention of the poet D. Zauhidie who wrote a poem entitled *Huma Yang Perih*. *Huma Yang Perih* offers a picture of *huma* (paddy field on dry land) conditions that are abandoned by his master.

Poerty Exploration of *Huma Yang Perih* as a Learning Resource Social Studies

Perih Huma poetry is a description of the condition of agricultural lands that are abandoned by farmers. Agriculture is the source

of livelihood for Indonesians. This is because Indonesia is an agricultural country. However, *Huma Yang Perih* presents 14 stanzas to show that the *huma* is no longer a source for hope. Yet, agricultural activities in South Kalimantan has always been loaded with the values of local wisdom. In South Kalimantan, farmers cultivate the *huma* using the swampy bog method. Lowland swamp requires the determination of a suitable planting season for rice cultivation. Farmers begin clearing the land when the water in the fields began to recede, usually at the end-rainy season. When the water begins to recede the farmers begin managing rice fields. Thus, it takes some steps to make decent paddy field.

First, (1) *Barimba*, or grass or plants that grow bushy areas. This is usually preceded by spraying herbicides, to facilitate the *barimba*. The *barimba* results can be used as *galang* maker or a border area; (2) normally the middle is surrounded *barimba*, and farmers will clean the area of the *salumbab* mat to *manaradak*. *Manaradak* is used to sow seeds of rice in the *salumbab* mat. They also sow the rice by making holes in order to make it organized to facilitate growth. (3) Having a clean area of grass and seed that results in *taradakan* or a mainstay. This allows for good growth. The process of planting is done by making a hole by plugging in wood to the ground. This is then planted with rice that have been uprooted. This process is called *mamacak*. (4) Upon completion of *mamacak*, then the grass that grows around the rice crop will be cleaned, and (5) when the rice break down from their skin, this process is called *maurai*. Then next process is to cut rice, by way *mangatam ranggaman* rice (traditional) cutting tools made of wood and razor blades, or also by means *mabarit* with a sickle or crescent.

The process of planting or *mamacak* rice seeds and harvesting rice in the paddy fields uses *beandipan*. *Beandipan* is the process of planting or harvesting rice alternately in each of



the fields belonging to the community. Planting and harvesting of paddy rice begin farthest to the right. Every member of community voluntarily participate. Rice cultivation by way of *beandipan* will certainly accelerate the process. Therefore, cooperation becomes imperative for every farmer in South Kalimantan.

The tables 1 by D. Zauhiddie Huma illustrates the absence rice cultivation in his native land:

Table 1. Huma Illustrates the Absence Rice Cultivation

Indonesian	English
<i>Tiada lagi kerbau menguak Gemertuk roda cikar terengab- engab Sarat beban membuat padi Kelapa dan umbi</i>	There are no more buffalo to reveal The rustle of the cikar wheel was gasping Loaded with loads of making rice Coconut and tubers
<i>Tiada punggung-punggung dan bahu-bahu menggendong bakul besar Penuh berisi terong jagung atau pisang Belimbing sirih pingan</i>	No shoulders and shoulders carrying a large basket Filled with corn or banana eggplant Pinging betel fruit
<i>2. Mana keranuman tubuh ramping yang liuk-lampai Tempaan alam permai Dengan rambut panjang membeliut terkulai 2. Tangan kecil jeriji lentik Yang tiap pagi memetik melati Meranp kembang kenanga</i>	Where is the creepy slender body curved Beautiful nature forging With long, drooping hair Small hands tapered straws Who picks jasmine every morning Grabbing Cananga flowers
<i>Mana dendang dan lenggokmu yang bersih Ketika pagi senja pergi mandi Bercebub di danau jernih tenang Kecipak kecibung</i>	Where is your clean drum and swing When the morning twilight take a shower Splash in the calm, clear lake Kecipak kecibung
<i>Kemana perginya orang lumpur Wajah tanah Kaki yang kukuh dan tangan tak pernah kering</i>	Where did the mud people go Land face Healthy feet and hands never dry

Huma displays the absence of the farmers' activities during planting season, all of whom are usually engaged with great energy in the task. The poet uses figurative phrase "*Tiada punggung-punggung dan bahu-bahu menghambin lanjung*" and "*Mana keranuman tubuh ramping yang liuk-lampai*" to describe the habit of farmers in

cultivating the *huma*. Presently, the *huma* is replaced by the glamor of the city. The city is considered as the best option to start a better life. Circumstances of the beautiful city is blinding and it makes the "lovers" of *huma* to be estranged from the farm. One cause of the high migration rates is the low level of welfare in rural communities who mostly work as subsistence farmers. Farmers who choose to remain in the villages does not have many options, whether in terms of selecting seeds, fertilizers, until the sale of their harvest. Lack of welfare is the main reason that the annual migration of rural populations is 7% per year (Central Bureau of Statistics, 2019).

In the subsequent verses D. Zauhiddie given a criticism of people who choose to leave the selection of the *huma*:

Table 2. a Criticism of People

Indonesian	English
<i>2 Akankah di sini terbina sebuah istana Dengan pintu jendela besar-besar dan lampu- 2. lampu berantukan</i>	Will, there be built a palace here. With big windows and clashing lights
<i>Bukankah istana di kota yang pernah ku lalui Dahulu belantara tiada taranya Pelinjangan harimau dan pelanduk bercanda Dan pemburu mati dikoyak-koyak 2. ruang</i>	Isn't the palace in the city I've been through Once upon a time, the wilderness was peerless. <i>Pelinjangan</i> tigers and horns are joking. And the hunter was torn apart by a bear
<i>Menyelusup ke balik lalang berisik Jangkrik kumbang atau capung Menyusun sebuah simponi beragam lagu Untuk menghibur diri sendiri Sebisa-bisanya</i>	Sneaking into the weeds noisily Beetle crickets or dragonflies Compose a symphony of various songs To entertain yourself As much as possible
<i>Alangkah merdu dan aku dibuatnya tak mau pulang</i>	How harmonious and I made me not want to go home

The following is honestly expressed: "*Bukankah istana di kota yang pernah kulalui, Dahulu belantara tiada taranya, Pelinjangan harimau dan pelanduk*



bercanda, Dan pemburu mati dikoyak-koyak beruang'. The lyrics illustrates conditions of urban spaces before they became a city. The conditions are quiet environments without being the same as what was inhabited by people of the countryside. D. Zauhidie expresses she longed for the memory of the past before the abandonment of the *huma*.

For the poet, the public should understand that the city is in fact a damaged *huma* transformed into a magnificent palace. This is expressed by the closing couplet "*Jengkrik kumbang atau capung, Menyusun sebuah simponi beragam lagu, Untuk menghibur diri sendiri, Alangkah merdu dan aku dibikannya tak mau pulang*". *Huma* is not only defined as a living space. However, *huma* taught the farmers that it takes hard work, perseverance, and gratitude to the Creator in order to achieve maximum results. A farmer needs to work hard to get a good harvest. This starts with cleaning the fields of grass and weeds, sowing seeds, planting them, and maintaining them until the harvest period. Furthermore, this system necessitates the performance of mutual help among farmers. This kind of activity is not found in urban areas.

Poetry as an indirect speech or expression is a ²⁷ core of issues, events, and narrations. As a form of literature that reveals the poet's thoughts and feelings imaginatively, poetry uses physical structure and inner focus. The physical structure of the inner structure of the disclosure that is the medium of poetry is traditionally called language form or sound. The inner structure of the content is the implied meaning in the poem. This conveys the message or

intention of the poet to the readers. In this structure, there are four sections, namely theme (sense), feeling, tone, and mandate (intention).⁴⁰

The mandate is to be aligned with the conception of value. The conception of value is formulated based on human behavior so that it becomes a principle of what is good, and it must be appreciated as it should be. Value is not only inherited but also serve as a framework for everyday behavior. Therefore, man cannot possibly live without value. People are already predetermined to embody values and help create a dignified life. Through values, people know the meaning of good and evil, ethics, aesthetics, morality and others. This aspect becomes important for people to develop themselves as an expression of human dignity.⁴¹

Furthermore, this relates to the topic of religious, which consist of orders and prohibitions.⁴² The good is what is commanded; and the evil is what is prohibited. Good actions are rewarded, bad deeds are sinful. Heaven is the reward for good actions, while sin is rewarded with hell. The talk of good and bad enters the field of ethics. What is good is a positive value, just as beautiful is a positive value. Religion (worship) is a source of inspiration and a goal for all human activities. As a consequence, seniors became part of these religious activities.⁴³ Art was lost to religious authorities and was subsumed under religious statements. Naturally, literature as a form of artistic pronunciation naturally dissolves into a supporting expression.⁴⁴

Value is not only seen as part of an abstract nature. In social studies learning values is a potential source of learning. This is because the

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⁴⁰ Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya* (Yogyakarta: Pustaka Pelajar, 2009), pp. 314–17; Yus, pp. 39–41.

⁴¹ Jacobus Ranjabar, *Sistem Sosial Budaya Indonesia Suatu Pengantar* (Bandung: Ghalia Indonesia, 2006), p. 176; Tariq Khan and Inayat Ullah, 'Islam and Mysticism: An Analysis of the Sufi Symbolism in the Select Poetry of Omer Tarin', *Al-Azhaar*, 5.1 (2019), 1–13.

⁴² Khan and Ullah.

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⁴³ Mark Woodward, 'Islam Nusantara: A Semantic And Symbolic Analysis', *Heritage Of Nusantara: International Journal of Religious Literature and Heritage*, 6.2 (2017), 181–98.

⁴⁴ Özlem Ulucan, 'MİLLİŞair OlaraBilinen MehmetAkif Ersoy'Un SeçmeEserleriMilliyetçiliğiYeniden Düşünmek', *Turkish Studies - Language and Literature*, 14.2 (2019), 941–54 <<https://doi.org/10.29228/turkishstudies.22858>>.



IPS is designed based on the social reality that requires an interdisciplinary approach that has a solution-based problem-solving values.⁴⁵ IPS has the function and role of improving human resources in order to gain sufficient knowledge about the dignity³⁸ of man as social beings. It also teaches skills in order to be able to apply the knowledge of values and norms in society. The integration of value as a source of social studies can allow learners to develop themselves through a variety of social skills in life.

Conclusion

Environmental issues are global problems faced by the local, regional, national, and global communities. The central question is whether humans can treat the environment with respect by using it in a responsible manner. Preserving and maintaining the ecological balance must be done together as a form of responsibility for our common future. The environment in social studies curriculum of IPS should be integrated into each curriculum structure and content. The study of geography, economics, sociology, and history can all be integrated as part of the IPS curriculum and learning resources.

Islam considers humans as individuals who are responsible to God. Islam also develops a sense of social responsibility. Islam also provides guidance for all human life, including in dealing with nature and the environment. Environmental awareness can be explored from a variety of documents. Poetry is not excluded. Poetry presents values conveyed through the aesthetic use of language according certain literary styles. In the discourse of Postmodernity, works of art are no longer seen as an artistic work. Rather, they are seen as an expression of the value of life through the use of signs, traces, and meanings. Using poetry as pedagogical material cannot be done in haste. Before including it as a source of learning, poetry should be selected based on the suitability of the theme discussed and whether

it can be made part of the learning process in the classroom. Once this is done, the implied mandate of poetry can be properly conveyed.

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