

Ecological Relevance of Traditional Poetry: The Oral Literature of Hadih Majah in Aceh, Indonesia

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Abstract

Hadih Majah is a form of oral poetry in the Aceh region in Indonesia. It articulates the relationship between literature and Nature, people, culture, customs and beliefs. This paper examines the concepts of eco-criticism contained in the Acehnese Literature. The research focuses on natural ecology and the surrounding cultural ecology related to Hadih Majah.

It employs qualitative methods, relying on information from the participants of the academic programs that have integrated Hadih Majah. It collects data consisting of words/text from the participants, who have understood them and analyze what have been valued. Data collection techniques include observations, interviews, documents, and audio-visual materials. Research describes data based on natural objects, identifying every Hadih Majah that relates to ecology.

The research reveals that there are numerous concepts in Hadih Majah as oral poetry of the Aceh region that relate to literary ecology. It discovered that 34 Hadih Majah refer to literary ecology and values in Aceh. Out of the 25 natural ecological data; 17 refer to relationships between literature and Nature, 8 refer to relationships between literature and people, and 7 refer to cultural ecology. Of the seven, 6 referred to literary relations to customs and one to literary relations with beliefs and myths. Four of them also relate to moral, cultural, religious and social values. It is thus concluded that the form of ecocriticism in Hadih Majah deals with the relationship between literature and Nature, people, culture, customs and beliefs.

The paper argues that higher education in Acehnese Literature could employ these as part of their teaching meaningfully since they are culturally rich and possess interesting, relevant and unique ideas. The paper thus demonstrates how the Acehnese *Hadih Majah* could enrich higher education in literature.

Keywords: Acehnese, Cheryll Glotfelty's Ecocritical perspective, Hadih Majah, higher education, literature

Introduction

Literature is a way of expressing people's feelings and ideas which are embodied in the forms of oral and written material (Zhang et al., 2021). According to Wijesinghe et al. (2020), oral literary works originate from cultural depictions of everyday life in oral form. However,

when people are familiar with writing, they also take the written form (Petersen et al., 2020). O'Hara et al. (2020) also show that literature is not limited to written materials, but exists also in the form of spoken word, both in traditional and modern societies such as Aceh, in Indonesia.

Indeed, Minarchek (2020) points out that literary works have always existed in Aceh, along with the development of its culture and traditions. However, Syarafina & Pradana (2022) show that they are written mostly in poetry rather than prose. Indaty et al. (2018) add that they have manifested mostly as oral poetry. According to Smith & Prior (2020), oral poetry in Aceh have arisen from conversations, advice and other types of speech.

Usually, oral poetry is unknown to the authors and remains anonymous (Chatterjee et al., 2022). In Aceh however, as time progressed, poetry has undergone reforms. Written poetry there has not remained in the oral form but oral and written literature (Indaty et al., 2018). Some of the oral literature are known as 'Hadih Majah,' which is an old literary work that includes a variety of poetry (Sundana et al., 2021).

Oral traditions as forms of traditional community speech contains customs or practices including rituals, ceremonies, folklore, dances and games (Ernstson & Nilsson, 2022). The variety of such articulations expressed in oral traditions however do not contain only fairy tales, but also mythologies which are referred to as legendary stories. In fact, they also refer to the cognitive system of society, sources of identity, means of expressions, religious and belief systems, the formation and confirmation of customs, history, law, medicine, beauty, creativity, origins of society, and local wisdom related to the ecology and the environment (Gu et al., 2020).

Oral traditions have always been passed down from generation to generation. They are usually preserved in a narrative style in the form of poetry, stories, rhymes and songs on customary activities in traditional communities using the local language (Wilkie et al., 2020). However, today, In Aceh, Hadih Majah is rarely articulated in the community. Gore & Fischer (2014) point out that, one reason for the decline of Acehnese literature is the degradation of the use of Acehnese language. As Zein et al. (2020) say, when the Acehnese language is no longer the mother tongue in their environment, the essential values contained in Acehnese literature also slowly disappear. The impact is that Hadih Majah has also eroded along with the decline of the use of the Acehnese language.

Nevertheless, Sari (2018) says that Hadih Majah as Aceh's cultural identity must be revitalized so that it continues to exist and be popular among the people. She argues that it defines the cultural identity of the people of Aceh and glorifies the creators of Acehnese oral literature who are the saviors of literary ecology. Even though previous societies did not immortalize literary works in written form, they still preserved them by passing them down orally from one generation to the other (Kurniawan & Yuwana, 2019). This is not the case today.

Thus, there is a strong and urgent need for research and programs to facilitate the revitalization of oral literature such as Hadih Majah. In fact, the value content in it makes it acquire an important position in the Acehnese culture. Interestingly, there are four fundamental values in Hadih Majah. They are: religious, philosophical, ethical, and aesthetic values. As Toni (2018) says, this reflects the perspective of the Acehnese people in communicating with God, people and the environment. However, even though Hadih Majah is one of the legacies of the ancestors that contains noble values, it is a pity that until now, there are only very few critical and holistic studies on this oral tradition.

This shows that there is a dire need to study and record this tradition in order to infuse the values into the modern society. As said, until now, there have been little research that explores Hadih Majah in Aceh. Therefore, this research examines the relationship between literature and Nature and the relationship between literature and people. Its aim is to facilitate the utilization of these oral literature in the development of Acehnese language and teaching literature in higher education. To do so, it employs Cheryll Glotfelty's eco-critical perspective.

Its objectives are:

1. To describe the form of ecocriticism contained in the Acehese Hadih Majah
2. To reveal the views of the community on Hadih Majah, to be able to maintain and preserve regional culture in order to foster and develop cultural treasures,
3. To produce insights into use of ecocriticism in Hadih Majah Aceh as a source of teaching material for Acehese Language and Literature in Higher Education.

Theoretical Framework

It is well known that people need Nature for their growth and development (Rana et al., 2020). Literature, a product of people and Nature have a mutually symbiotic relationship which cannot be separated from human life. Thus, if the relationship between Nature and literature raises a concept about ecological problems in literary works (Ardoin & Bowers, 2020), then it is very relevant in the contemporary world facing issues of sustainability. However, this departs from the basic assumption of literary ecology, meaning that literature is born from certain environmental conditions, and that literature cannot possibly escape from the surrounding environment. As Endraswara (2016) argues, this is because literature can be utilized to understand and document the environmental conditions.

The first postulate of ecology is "everything is connected to everything else". This proposition provides opportunities for ideas that link the concept of ecology to the field of literature (Borrello et al., 2020). According to this argument, the presence of environmentally oriented literary works is naturally connected with their readers. The relationship between readers and literary works, through the study of eco-criticism, therefore, can influence people's relationships with Nature in real life.

In other words, eco-criticism must focus on the textual strategies of literary texts in constructing an ecologically informed discourse about the way people interact with life (Ryfield et al., 2019). The importance of ecological knowledge is not only to see environmental harmony and stability, but also to understand human attitudes and behavior (Thiermann & Sheate, 2020). Eco-critical analysis is interdisciplinary in nature and penetrates the other disciplines such as literature, culture, philosophy, sociology, psychology, environmental history, politics economics and religious studies among others.

Okeke et al. (2022) say that eco-criticism might succinctly be defined as the study of the relation between literature and the environment conducted in a commitment to environmental issues. As a science, eco-criticism is a logical consequence of the existence and condition of the environment which increasingly requires human attention. Environmental imbalances cause various problems in society, specifically emanating from global warming. Some of them arise from deforestation, illegal trade in endangered species on the international market, floods, landslides, and smoke haze resulting from forest burning (Nixon & Ronald, 2014). This raises the need to find ways of overcoming these problems for the sake of the survival of all creatures on earth (Satryani et al., 2019). It is argued that literature although not usually seen as such, has an undeniable role to play here too.

Literary ecology is a science that dissects literature with an environmental perspective. Endraswara (2016) points out that the basic principle of this theory is to find the relationship between environment, culture and literature. This means that environmental wisdom and environmental ethics can become the basis for efforts to reduce environmental damage through the provision of education (Satriani, 2019). Indeed, it is possible to make efforts to build awareness of environmental sustainability through education which can deter various violations of environmental ethics. Undeniably, education can bring connection to cultural practices, traditions and intrinsic values venerated by a community which can influence environmental ethics and environmental behaviour. Hadih Majah as a traditional literary practice that has embedded connotations to environmental ethics and behaviour thus become invariably important in education.

The word Hadih Majah itself comes from the Acehese language; the term contains two syllables, namely Hadith which is interpreted as al-hadith in Arabic (hadith is interpreted as Khabar which means news that is spoken and transferred from one person to another), and

the second word Maja which is interpreted as ancestors. Thus, in terms of terminology, it can be interpreted that Hadih Majah is words, statements, or expressions used by ancestors that contain messages or wisdom from the ancient parents (Yusnanto et al., 2023).

Indeed, Hadih Majah is an Acehnese proverb spoken by the ancient elders that can be used as advice, guidance, teachings and prohibitions for every member of the society. They are generally related to Islamic religion, customs, education and social life (Maya, 2022). If interpreted etymologically according to Mohd Hamzah, Hadih Majah has the same meaning as *Nariet Maja* or what Mohd Hamzah calls *petition petite*. These are the words of ancestors which can be used as advice, guidance, teachings, and prohibitions which are generally related to religion, educational customs and community life (Supriadi & Nur, 2023). Thus, Hadih Majah contain messages or pearls of wisdom from the ancient people (Even-Nur, 2020). It is a form of channeling the knowledge possessed by one person to another.

However, the beginning of Hadih Majah has not been revealed and has not been immortalized in manuscripts or written form. There are no detailed historical records about when Hadih Majah was first used, or who first issued these wise words. It is a local Acehan term formed from the root words *hadith* and *Maja*. It is an old literary work that includes a variety of oral poetry (Yusnanto et al., 2023).

Hadith Maja is anonymous oral literature. It is included in a variety of oral poetry from the three varieties of Acehnese literature. As one of the oral literature popular with the people of Aceh, it functions to refine speech when conveying advice to other people (Ten Cate et al., 1992). It was also created by the people of Aceh as a reflection that shows a person's identity when speaking. By using similes such as *Hadith Maja*, a person one is talking to doesn't feel offended and one's greeting seems more polite. This theoretical foundation can thus be used to understand the oral literature of *Hadith Maja*.

Research Methodology

This research uses a qualitative method (Guetterman et al., 2015; Batubara et al., 2023). It relies heavily on information from objects and informants who have participated in academic programs that integrate *Hadih Majah*. The research gathered words and expressions subjectively as they are used in everyday life among them. Its intention is to describe the literary ecology found in Acehnese oral literature, namely *Hadih Majah* (Karya et al., 2019).

Research describes data based on natural objects. The object of this research focuses on natural ecology and cultural ecology. They include:

- (1) The relationship between literature and Nature
- (2) The relationship between literature and people
- (3) The relationship between literature and culture or customs; and
- (4) The relationship between literature and beliefs/myths

It uses the ecocritical approach proposed by Cheryl Glotfelty, to analyse the Acehnese *Hadith Maja* in the development of teaching materials for Acehnese language and literature in higher education. Data collection techniques use theory articulated by Creswell & Hirose (2019) and Sutrisno et al. (2023).

Qualitative data is generally grouped into four basic types of information: observations (ranging from non-participants to participants), interviews (from closed to open), documents (from private to public), and audiovisual materials (including photos, CDs, and VCDs).

1. **Observations:** In this research, observations are made of *Hadih Majah* as it occurs in the community while recording the conditions of their presence. This technique is used also to search for *Majja* gifts from document sources.
2. **Literary survey:** The data is also obtained from the previous studies related to the issue, including descriptions of literary ecology data, and other matters related to literary ecology research and *Hadih Majah*.
3. **Interviews:** Direct interviews were conducted privately so that information could be collected that is considered confidential from the interviewee's point of view. These interviews were conducted to obtain *Hadih Majah* data related to natural and

cultural ecology. An interview guide was prepared as an introduction to the discussion in the interview. The purpose of interviews is not to obtain information or arguments from sources, but only to search for data on Hadih Majah that exist in the community. Researchers first explained the purpose of the research to the informants. The informant also conveyed data in the form of Hadih Majah in Acehese language according to what was known.

4. **Listening:** Listening is a technique used in language research. This involves listening to the use of language in the object studied (Ngo, 2019). This technique is used to obtain data because the object studied is literary ecology in Hadih Majah. The researcher listened carefully to the Hadih Majah spoken by the Pidie community in greeting to maintain delicacy in speaking. Listening is adjusted to the research objectives, while those that are not related to this research are ignored. The researcher listened to the Hadih Majah which was used as research data, then marked the section containing literary ecology.
5. **Note Taking:** After conducting the interviews and listening to the respondents, the researcher also used note-taking. Note-taking technique involved recording several forms that are relevant to the research object (Gbadamosi et al., 2021). It was carried out to make it easier for the researchers when entering data into the corpus. Researchers do not need to re-read the results of the interviews and mark Maja's hadiths that contain natural and cultural ecology. This is because the literary ecological data has been marked during the listening process. In this technique, the researcher records Hadih Majah data obtained from the interviews while listening and categorizing them into types of literary ecology.

After reading and marking the parts of Hadih Majah related to literary ecology, the researcher entered the data into the data corpus. This is done to facilitate researchers in continuing the next research phase. When entering the data corpus, the researcher only takes the data related to literary ecology, while those that are not related to the research subject are ignored. Next, the researcher assigns a code to each data that has been grouped. Coding techniques are carried out according to the type of data respectively.

Table 1: Research Indicators

No	The indicators studied
1	The Relationship of Literature with Nature
2	The Relationship of Literature with Humans
3	The Relationship between Literature and Culture/Customs
4	The Relationship between Literature and Belief/Myth Using the Ecocritical Approach Proposed by Cheryl Glotfelty
5	Utilizing Ecocriticism Contained in Hadih Majah Aceh as Developing Teaching Materials for Acehese Language and Literature in Higher Education.

Data Analysis Technique: This research uses a qualitative descriptive technique, to describe each Maja Hadih related to literary ecology (Mongeon & Paul-Hus, 2016). The data were analyzed and explained according to the aims and objectives based on literary ecological theory. This was done to obtain results regarding the existence of literary ecology in Acehese oral literature. Meanwhile, the stages of data analysis carried out are as follows:

1. **Data Clarification:** At this stage, the research clarifies Maja's hadith related to natural and cultural ecology. After clarifying the two types, the research categorizes them again into parts that belong to the types of natural ecology (the relationship of literature with Nature, people, and the surrounding environment) and cultural ecology (the relationship of literature with customs, and mythical culture in the society through gifts maja).
2. **Data Reduction:** Data reduction means summarizing, choosing the main data, focusing on important data, finding and determining themes and patterns and removing unnecessary ones. Data reduction activities in this study sharpens, classifies, directs, removes the unnecessary and organizes the data from written

records. At this stage, the research classifies the data based on the ecological literature found and discards the data that is not related to the research subject.

3. **Data Presentation:** Presentation of data is done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. Research analyzed the data with descriptions based on theory.
4. **Conclusion:** This involves drawing verifications. Drawing conclusions in data analysis answers the formulation of the problem in the study. The expected conclusion is to find the latest findings. Findings are in the form of a clear description of the object. At this stage, the research draws conclusions based on the results of the research.

Findings and Discussion

1. The Ecocritical Form Contained in Hadih Majah Aceh

Eco-criticism also called the relationship between literature and the physical environment found in Aceh's Hadih Majah, are in the form of literary compositions, which are directly related to the environment. In Aceh, the living environment examined has values. They are: moral values, cultural values, social values and religious values. They can also be identified as the educational values in Hadih Majah written by Iskandar Norman. They are Hadih Majah péut barèh, lhéi barèh, dua barèh, and saböh barèh. The research describes them as follows.

Table 2: Educational values

Data	Values	Translation
1	Moral Value: Aneuk tan Tuan Tabrie rumoh jipeugöt keu kangkang Tabrie lampoh jipeugöt keu blang Tabrie inöng jipeugöt keu bitch	A child without a master, given a house as a hut. Given gardens to be made into rice fields and given women to be made into prostitutes.
2	Cultural Values: Aceh peuleubèh droe Pidie peungieng droe Meureudu peutungku droe Peusangan peunan droe	Aceh exaggerates himself Pidie appears, Meureudu exalts himself, and Peusangan introduces himself
3	Cultural Values: Bèk tasuet gleung meuh, Tas sòk gleung balôt, Adat nyang patôt, and Bèk tatuka	Don't take off the gold bracelet, wear a wrap bracelet, it's a must, and don't exchange it
4	Religious Value: Abéh nyawông god tuéng Abéh hareuta hukôm pajoh	After all, God takes life and the law's wealth is consumed

The findings on literary ecology in Hadih Majah are divided into two parts: natural ecology and cultural ecology. In the findings, they are described as Natural Ecology (EA) and Cultural Ecology (EB) and their types. From the interviews and observations, it was found that there are 36 aspects from Hadih Majah that contained literary ecology. They have been grouped into 25 natural ecological aspects and 7 cultural ecological aspects.

Table 3: Data Coding and Classification

No	Types of Ecology	Abbreviation	Number of data
1	Natural Ecology	EA	25
2	Relations between Literature and Nature	SA	(17)
3	Literary Relations with Humans	BC	(8)
4	Cultural Ecology	EB	7
5	Relations between Literature and Customs	SAI	(6)
6	Relation between Literature and Belief	SK	(1)

2. Natural Ecology

According to Widianti, (2017), studies on natural ecology, people and their surrounding environment are always at the entre of Hadih Maja. The scope of natural ecology includes (1) the relationship between literature and Nature and (2) the relationship between literature and people.

Alam & Aceh (2021) describe the relationship between literature, Nature and people in Hadih Majah as follows.

Relations between Literature and Nature

Hadih Majah has been examined through two aspects to find the relationship between literature and Nature: diction and meaning. From the aspect of diction, Hadih Majah which relates to Nature often use natural settings and dictions of parts of Nature such as plants, animals, geography and objects. Hadih Majah also relates to Nature always conveying natural events and various conditions of the universe (Saputra et al., 2023; Saputra & Setiawan, 2022).

Data analysis (5) to (21) are on natural ecology in the form of literary relationships with Nature involving plants, animals, geography in Hadih Majah. They are as follows.

Analysis 5: This reveals the script: Meung ka kupeugah bak u, Hana le bak pineung (EA/SA/1) (If I said coconut stems, no areca nut stems). The meaning here is analogous to the attitude of people as social creatures with fixed opinions. This means that if someone has said A, that person does not turn around to say B. In other words, as a human being, he is not swayed in his attitude and actions like a big tree in the middle of a field that does not fall even when hit by the strong winds.

The connection with natural ecology in Hadih Maja is found in two aspects. First, the diction chosen concerns the plant world; the trees. This is proven in the data excerpt "Meung ka bak u, hana le bak pineung." The tree dictions used are bak u and bak pineung. Second, the meaning conveyed through the above Hadih Majahdi is related to human principles in living their lives as social creatures in their environment. Thus, the data (EA/SA/1) above is data that contains literary ecology in the form of natural ecology, namely the relationship between literature and Nature.

Analysis 6: This reveals the script: Kuwah beu leumak, U bèk beukah (EA/SA/2) (The sauce must be fat/tasty, Coconut must not be peeled). This Hadih Majah has the meaning 'someone who wants to be successful in a certain field, but does not want to spend capital/enterprise'. For example, people want to be smart and intelligent, but do not want to spend capital on education costs; want to be rich but do not want to try; want to feel good but don't want to work; etc. The parable of this is analogous to the Hadih Majah "kuwah beu leumak, u bek beukah". It shows the relationship between literature and Nature and its relationship with people. This connection can be seen in the use of natural diction, namely kuwah and u, and the expression of human characters in literature. Thus, the data snippet (EA/SA/2) above illustrates the relationship between literature and natural ecology through dictions used by the familiarity of literature with the environment.

Analysis 7: This reveals the script: Lagèe Kacang Tuwo Keu Kulét (EA/SA/3) (Like nuts forgetting their skin). This expression contains an analogy to someone who forgets their origins or their mistakes. For example, people from humble origins become rich forgetting their origins; a stupid person who later succeeded without the services of his teachers, parents, and the people behind his success. The metaphor for this is described as "lagèe kacang tuwo keu kulét". Beans are plants that bear pods consisting of skin and seeds. When eaten, only the seeds are taken, while the skin is discarded. The essence of the bean is analogous to human nature. The use of the diction's "nuts" and "peel" is an aspect that shows the connection between Hadih Majah and natural ecology, namely the use of natural diction. Thus, the data (EA/SA/3) above is classified as natural ecological data in the form of the relationship between literature and Nature in the aspect of the diction used.

Analysis 8: This reveals the script: Bek tapeukeueueng boh campli Chinese (EA/SA/4) (Do not spicie Chinese chili). In the snippet of data (EA/SA/4) above, the indirect meaning of the Maja Hadih is that there is no need to teach smart people. This is figuratively using "Chinese campli". This is because "Chinese chili" is generally known as a very hot chili. Thus, hot chili peppers don't need to be spicier anymore. The implicit message

above is to not teach someone about things that are their expertise in that field. In this case, the connection between Hadih Majah and natural ecology is found in the diction used, namely the diction of plants. This is evidenced in the data snippet "Bek tapeukeueung boh campli Tionghoa." The word for the plant used is "boh campli Tionghoa" which is a plant for seasoning human food. Because of this, the Hadih Majah above is categorized as ecological literary data of the type of natural ecology.

Analysis 9: This reveals the script: Lagèe pineung teuplah dua (EA/SA/5) (Like a Pinang split in two). The meaning implied in this phrase is about two people who are compatible. This compatibility is what causes the parable between the two people to emerge as "pineung teuplahdua". In this case, the areca nut in question is the areca nut that is split into two parts, but the areca nut fuses together when put together. The imagery used shows that literature is friendly to the environment. Literature wants to describe as much detail as possible about the universe. This is proven in the data excerpt (EA/SA/5) above which illustrates the relationship between literature and Nature, namely the choice of natural diction which shows that literature is inseparable from the natural world. Therefore, the existence of natural ecology is found in the Hadih Majah.

Analysis 10: This reveals the script: Lagèe su trieng teuplah (EA/SA/6) (The sound of splitting bamboo). The implied meaning in the Hadih Majah above is alluded to someone who is rude and impolite when speaking. Apart from that, some people also use the Maja above to describe people whose voices are not good (when singing or chanting salawat). In this case, usually, when the bamboo is split, it makes a big, irregular sound. Therefore, in Acehnese society, people who speak impolitely or sing in an irregular voice are commonly called "lagèe su trieng teuplah".

The relation with natural ecology is found in two things. First, the use of natural diction, namely "trieng teuplah". Second, the aspect of the closeness between literature and Nature is found in allusions to people who use Nature's diction. Thus, literary ecology in the form of natural ecology which has the type of relationship between literature and Nature is contained in the Hadih Majah above.

Analysis 11: This reveals the script: Lagèe lizard h'an hopeu keu bumoe (EA/SA/7) (Like a lizard that has no hope for the earth). The above Hadih Majah is analogous to someone who does not trust the honesty of other people. The nature of distrust of other people's honesty is because the person often lies so that when someone else tells the truth, he thinks that the person is lying. This is associated with the clip "lagèe lizard h'an hopeu keu bumoe" because the lizard is always attached to the wall or roof, never falling to the ground. The connection between the Hadih Majah above and literary ecology lies in two aspects. First, depicting human nature through animal characters so that advice can be conveyed and people do not feel offended. This association shows that literature pays attention to ecology. Second, the use of the diction of living things that are part of nature, namely "lizard". Based on this description, it is clear that the data (EA/SA/7) above are categorized as natural ecological data.

Analysis 12: This reveals the script: Aneuk elephant jak bumoe h'an leungö, Aneuk tulô pö meuhayak dônya (EA/SA/8) (Foot elephants walk, the earth does not shake, sparrows fly, shaking the world). The meaning of Hadih Majah in the first line "aneuk Gajah jak bumoe h'an leungö" is that sometimes people who are truly knowledgeable and intelligent do not show off their intelligence, they even hide it. The meaning of the second line "aneuk tulô pö meuhayak dônya" means that a fool wants to show his intelligence. In this case, the context of Hadih Majah above has a relationship with natural ecology from several aspects. First, the familiarity of literature with Nature is found in politeness in conveying advice by swearing at animal behavior. This is proved by an impossible parable. In essence, the strength of the elephant is greater than that of the sparrow, but the opposite is true. People with limited knowledge want to appear smarter, whereas intelligent people want to appear ordinary. Second, the creation of Hadih Majah rhymes with regard to dictions related to Nature and its organisms. Therefore, data (EA/SA/8) above are categorized as natural ecological data.

Analysis 13: This reveals the script: Lagèe bue drop daruet, Jipeulheuch nyang ka Na, Nyang laén jiseukuet (EA/SA/9) (Like a monkey catches a grasshopper, Released the existing others were caught). The implied meaning of the data excerpt (EA/SA/9) above is that people are greedy. The first line contains the meaning "greedy people are cursed like monkeys when catching grasshoppers." The second and third lines show human behavior like that of a monkey, feeling inadequate for what you already have because you want more. Things like this are exemplified by human desire to seek worldly treasures. Can't get enough. The connection between Hadih Majah above and natural ecology is found in the diction of living things used, namely "bue" and "daruet". The association between the characteristics of living things with one another shows that the creators of literature always pay attention to the environment in their work. Therefore, the maja hadih above contains natural ecology because there is a reciprocal relationship between literature and Nature in producing literary products.

Analysis 14: This reveals the script: Kamèng blang nyang pajôh jagông, Kamèng gampông nyang keunông geulawa (EA/SA/10) (Field goats that get corn, Village goats that get hit by throwers). The meaning of the Hadih Majah above is that A is the one who made a mistake, but B is the one who gets punished. In Indonesian, this equation is known as a "scapegoat", namely the person who is blamed. In this case, the Hadih Majah above is related to natural ecology in the aspect of using diction about animals, namely kamèng. In the natural environment of Aceh, there are two types of goats, namely kamèng batèe or forest goats (rice field goats) and kamèng gampông (goats kept by village residents). The habit of village people is not to raise their goats so that when plants are planted, the village goats are blamed. This is illustrated with events that occur in the human environment that the law often scapegoats. Nevertheless, this description illustrates the relationship between literature and Nature in terms of the ecological aspect.

Analysis 15: This reveals the script: Glah baka buya, Meukumat baka rimueng (EA/SA/11) (Apart from the tiger's mouth, stuck in the crocodile's mouth). Hadih Majah's meaning in the data snippet (EA/SA/11) is alluded to someone who is always bound by problems. The first line "Glah bak babah buya means escaping from a problem, and the second line "Meukumat bak babah rimueng means being hit by an even bigger problem. This means that after solving a problem, it should relieve a person's burden, but in reality, it results in a greater burden. The parable of this subject uses two animal dictions, namely rimueng and buya which have a meaning related to the thing to be conveyed. Between tigers and crocodiles, tigers are more terrifying. Therefore, crocodiles are likened to small problems, while tigers mean big problems. The creativity of writers in choosing diction and creating the maja above proves the connection between Nature and literature. Thus, the data (EA/SA/11) contains the relationship between literature and Nature.

Analysis 16: This reveals the script: Keupeue Adak na eungkôt di laôt, on land tatet daruet meugaki (EA/SA/12) (Why are there fish in the sea. If on land you burn grasshoppers with legs). Hadih Majah in the data excerpt (EA/SA/12) is analogous to parents who have many rich children abroad, but who themselves live in poverty in their hometown. This situation is in line with the expression Hadih Majahdi above. People should not need to grill grasshoppers as a side dish, because there are lots of fish in the sea. Likewise, parents who have many rich children should not have to live in poverty. Her children's expenses are more than enough to meet her needs for food. This allusion proves that the data above contains natural ecology. It is found in the aspects of diction and meaning. In the aspect of diction, Hadih Majah refers to organisms that are part of ecology. From the aspect of meaning, the meaning of the Hadih Majah above describes the relationship between literature and the surrounding environment, namely people who are the objects of literary creation.

Analysis 17: This reveals the script: Lagèe ie ngon minyeuk (EA/SA/13) (Like water and oil). The meaning of Hadih Majah above is analogous to two people who have never been together under any circumstances, both in terms of compatibility in mindset and in

other matters. The difference between the two people in Acehnese is also called "lagee mie ngon tikoh". Cats and mice never get along under any circumstances. In this case, the differences between these two animals are also shared by people. Therefore, the Hadih Majah described above was born so that it is clear that the data snippet (EA/SA/13) is related to natural ecology. "ie" and "minyeuk" are two objects that are the source of life for people and all living creatures in the universe. The use of this diction in Hadih Majah also suggests an intimate relationship between Nature and literature. Thus, the data (EA/SA/13) contains natural ecology.

Analysis 18: This reveals the script: Lagèe meupinah gunong at ateuh ulee (EA/SA/14) (Like moving mountains overhead). Hadih Majah above contains a parable which means a person who has been released from a big problem. It is described by the diction "gunong". "Mountain" which is synonymous with the meaning of being big, heavy and burdensome. Therefore, in the Acehnese society, we often hear the words of people who are facing big problems associating it with "gunong di ateuh ulee". The common use of this diction shows humans' closeness to nature. The diction "mountain" is part of natural ecology which adapted in literature to represent a meaning. Thus, it is clear that the data (EA/SA/14) above illustrates the relationship between literature and Nature in the ecological aspect of literature.

Analysis 19 This reveals the following script: Soe kap campli ureueng nyan keu-eung (EA/SA/15) (Whoever bites the chili is the one who has it hot). The meaning of the Hadih Majah above is that whoever makes a mistake is the one who gets punished. This is for example the diction "campli" with the meaning "spicy". That is, whoever has the chili pepper is the one who has the spiciness; whoever wins is the one who gets the loss; and whoever sows is the one who reaps. In this case, the meaning of the Hadih Majah above describes how the law should be enforced. To convey this, literary works relate it to the dictions above. The choice of plant dictions proves the love of writers for Nature, the creators of literature are friends with Nature, and Nature has always been the inspiration for the birth of literature. The natural diction used in this case is "campli". Therefore, the data (EA/SA/15) illustrates that there is a relationship between Nature and literature so that it is clear that the maja hadith above contains literary ecology.

Analysis 20: This reveals the script: Lagèe leumó kap situék (EA/SA/16) (Like a cow biting upih). The meaning of "lagèe leumó kap situék" is a person who likes to join in and is not opinionated in his life. For example, culture follows something that is trending topic. For example, currently there is a trend of "Malaysian robe". Thus, all women ranging from teenagers, adults and even parents desire to have these clothes. In the Acehnese language, this is analogous to "lagèe leumó kap situék" because of the custom of the oxen, if one of them bites upih, all of them bite upih too. In this case, the connection with natural ecology is found in the diction of animals and their food, the association between people and animal characters which are part of ecology, and the strong role of literature in exposing issues that occur in the environment. The parable aims to awaken us who are cultured so that we are not easily influenced by something that is followed by the general public. Nevertheless, the data (EA/SA/16) is categorized as literary ecology with the type of literary relationship with Nature.

Analysis 21: This reveals the script: Lagèe bungong lhèe sitangké (EA/SA/17) (Like a triple flower). The data snippet (EA/SA/17) implies something similar. For example someone who is close friends so they look similar to each other, both in face, behavior, and how to dress. However, the meaning of the maja hadih is identical to the physical. For example, close friends (not relatives) look similar because they are often together. The parable is analogous to "bungong lhèe sitangké" because a flower has no difference in terms of its physical form. In this case, the analogy is an aspect related to natural ecology, namely the use of the diction "bungong". This is because "flowers" are organisms that are part of Nature. Besides that, the allegory of Hadih Majah above shows the closeness between literature and Nature. Therefore, data contains the existence of natural ecology in literary works.

2) Relations between Literature and People

Analysis of data (1) to (8) are on natural ecology in the type of literary relationship with people (use of diction related to human character and the environment) in Hadih Majah. Their analysis are as follows.

Analysis 1: This reveals the script: Rupa get hana geupakoe, Buet jaroe nyang geumita (EA/SM/1) (A pretty face is not required. Handwork is sought). The maja gift above means that a beautiful or handsome face is not really necessary, because what is more important is a person who has skilled hands. People with skills can live anywhere and are able to create their own jobs. This is because a person's success is largely determined by his knowledge and skills. The relationship with natural ecology lies in the aspect of the relationship between literature and people. Literature participates in regulating matters related to human life. However, this condition is somewhat relaxed nowadays because not all women or men have a high enthusiasm for mastering a skill. Nevertheless, the message in Hadih Majah above is very useful if it is practiced by people. Therefore, the data excerpt (EA/SM/1) contains the relationship between literature and people because literature always shows concern for people and their lives.

Analysis 2: This reveals the script: Tajak ban lak linggang, Tapinggang ban lak ija, Tangui ban lak tukôh, Tapajôhban lak achat (EA/SM/2) (Walk according to the leeway. Dress according to the cloth, dress according to the condition of the body, Eat according to the condition of the wealth). The meaning implied in the Hadih Majah above refers to several aspects. However, the point to be conveyed is that everything that done by the people must be in accordance with the level they have. People must behave and dress modestly without overdoing it. The connection with natural ecology is found in the aspect of the relationship between literature and people as objects in literary creation. In this case, literature plays a role in exposing the ways in which people behave in life. This is evidenced by data including, (1) the tread of the tires behaves in a linggang (walking according to body posture); (2) tapinggang banlak ija (wearing a sarong according to the type of sarong taking into account the elements of harmony, suitability for gender and age, time and place of wearing. (3) Tangui banlaktubôh (dressing must take into account body posture and skin color). (4) Tapajôh banlak wealth (must consider food availability). Therefore, the data (EA/SM/2) contains natural ecology in the type of literary relationship with people.

Analysis 3: This reveals the script: Jitamông rot geulinyueng uneun, Jiteubiet rôt geulinyueng wie (EA/SM/3) (In through the right ear Out through the left ear). The implied meaning is advice or knowledge that is not put into practice. Indeed, the data snippet (EA/SM/3) indicates that, let alone putting it into practice, even the knowledge learned does not last long in a person's memory. This is proven in the excerpt from the Hadih Majah "jitamông rot geulinyueng uneun, jiteubiet rôt geulinyueng wie". The meaning of entering through the right ear and then leaving through the left ear means it does not remain in memory. The imagery in the data (EA/SM/3) describes human behavior, because it is said that people are objects of literary creation. All events that occurred in the surrounding environment trigger the birth of literary works in the form of the Hadih Majah above. Thus, the data above illustrates the relationship between literature and people because literature is always at the forefront of illuminating various events in the universe.

Analysis 4: This reveals the script: Tayue jak u tunong, Jijak u barôh (EA/SM/4) (Told to go North He went south). The implied meaning describes human behavior that likes to dispute parental orders and is synonymous with stubbornness. This is proven in the excerpt above "Tayue jak u tunong, jijak u barôh". This means that the person does not carry out what the parents tell them to do. For example, parents tell him to buy something, but he goes out to play. The maja hadih above is categorized as natural ecological data in the form of literary relations with people.

- Analysis 5:** This reveals the script: Lipeh aunt, Jareung gigoe (EA/SM/5) (Thin lips, gap teeth). The metaphor in the Hadih Majah above describes someone who really likes researching other people's situations, then telling them left and right. The parable Lipeh bibi' means talking a lot and is always curious about other people's lives, while "jareung gigoe" means likes to gossip and finds it difficult to hide secrets.
- Analysis 6:** This reveals the script: Tayue jak di keue jitôh geuntet, Tayue jak di likôt jitrom tumèt (EA/SM/6) (We tell him to walk in front of him farting, we tell him to walk behind him kicking his heels). The above implies the attitude of a person who is jealous, unable to lead, unwilling to be led, only good at destroying and disturbing. The indirect meaning of the first line "tayue jak di keue jitôh geuntet" is that envious people are unable to lead, but want to lead. The second line "tayue jak di likôt jitrom tumèt" means that if he is the person being led, he will find fault with the person leading, because the objects of literary works are people and the surrounding environment. Therefore, the data excerpt (EA/SM/6) illustrates the relationship between literature and people which is part of ecology and literature.
- Analysis 7:** This reveals the script: Meungka doesn't change easily like a Chipotle (EA/SM/7) (When it's stored it's easy to take). The meaning is that people who like to make preparations in advance do not experience difficulties when they need them. Hadih Majah teaches the principles of life to people. If they practice the advice from Hadih Majah above, human life will avoid difficulties. This connection is also illustrated in the excerpt from the hadith Maja above. Thus, the data (EA/SM/7) contain elements of natural ecology in the form of literary relations with people.
- Analysis 8:** This reveals the script: Cak creuh di geuniréng, Cak céng u atueh, Nyang teupat meupalét, Nyang sulét lheuh (EA/SM/8), (A lump of nyiru on the side, A lump of scales on top, An honest person is entangled, A person who lies is free). The Hadith Maja above describes two things, namely necessity and reality in the concept of natural balance. Data (EA/SM/8) is categorized as natural ecology in the form of literary relationships with the concept of human life.

3. Cultural Ecology

All societal problems discussed in literature cannot be separated from the culture behind them. In this case, literature has various ways of preserving customs.

1) Relasi Sastra dengan Adat-Istiadat

Data analysis (1) to (6) refer to cultural ecology in the type of relationship between literature and customs in Hadih Majah. Following analysis outlines these.

- Analysis 1:** This reveals the script: Adat meukoh reubông, Hukom meukoh purieh, Adat jeueut barangho taking, Hukôm h'an jeuet barangho takieh (EB/SAI/1) (Customs of cutting bamboo shoots, Law of cutting purieh (bamboo steps) Customs can be changed at any time. Laws cannot be arbitrarily delineated. Adat is likened to "bamboo shoots" whose shoots are soft and easy to cut, while law is analogous to "purieh" which is made of old bamboo which is hard yet sturdy. Because of this, law is stronger than custom. An analogy using dictions related to nature, namely "reubông" and "purieh" and analogy with socio-cultural reality has proven that the Hadih Majah above is data that contains the existence of cultural ecology in it. Data (EB/SAI/1) contains cultural ecology in the form of a relationship between literature and adat-customs.
- Analysis 2:** This reveals the script: Meungka maté ka gadóh adat, Nyangangkat mantóng cit raya (EB/SAI/2) (When you die, your customs disappear, but your rank and dignity remain). Hadih Majah above illustrates the differences in custom and rank of a person. The culture of the Acehnese people in remembering those who contributed. However, the adat also shows the identity of the community which is always upheld throughout the ages. Thus, the context in the data (EB/SAI/2) illustrates that it contains the existence of cultural ecology in Hadih Majah.

- Analysis 3:** This reveals the script: *Gaseh ma 'oh rambat, Gaséh ku 'oh jeurat, Gaséh gurèe 'oh akhérat* (EB/SAI/3) (Mother's love reaches the porch, Father's love reaches the grave, Teacher's love reaches the afterlife). Hadih Majahdi above suggests that there is an inner relationship between the child and the father, the child and the mother, and the child (student) and the teacher (the teacher in question is the recitation teacher). The connection with cultural ecology is found in aspects of Acehese customs which advise women not to accompany bodies to the grave even if it is their own child. These traditions trigger the birth of *majadi atas* gifts. Therefore, the Hadih Majah above contains cultural ecology in the form of the relationship between literature and culture.
- Analysis 4:** This reveals the script: *Nibak pageueu Kong jeuneurob, Nibak syèdara Kong gob* (EB/SAI/4) (Instead of a strong fence, rather than someone else's strong brother). The data (EB/SAI/4) above contains an illustration which means that relationships with other people are closer than with one's own family or relatives.
- Analysis 5:** This reveals the script: *Maté aneuk mupat jeurat, Maté adat pat tamita* (EB/SAI/5) (When a child dies there is a grave, where to look for customary *mati* Hadih Majah above illustrates the importance of *adat* in the life of the people of Aceh. Because of this, Aceh is known for its strong ethnicity, customs and even considered as an "indatu heritage" which must be passed on to every generation. In addition, the explicit meaning of Hadih Majah (EB/SAI/5) is that if a child dies, the location of the grave is known.
- Analysis 6:** This reveals the script: *Tajak jareueng geubri tika duek, Tajak kayém geujôk situek* (EB/SAI/6) (Coming occasionally is given a mat, Coming often is given a Pinang wage). The meaning of Hadih Majahdi above describes the customs of your *memulita*. If someone frequently visits, the host's displeasure appears towards the guest so that this displeasure is analogous to giving a "situek" as a seat. Data "tajak jareueng geubri tika duek, tajak kayém geujôk situek". In the past, "situek" was also used as a seat, but a very noble seat was "tika duek" which was specifically made as a seat.

2) Relasi Sastra dengan Kepercayaan/Mitos

Data analysis (1) unravels cultural ecology in the form of literary relationships with beliefs/myths in Hadih Majahyang viewed from the aspect of direct meaning. *Bèk tamariet meukah kèe, Timoh iku jeuet keu asèe* (EB/SK/1) (Don't talk to me, grow your tail into a dog). If viewed from the direct aspect of meaning, the translation of Hadih Majah (EB/SK/1) is classified in the category of the relationship between literature and myth. This is due to the translation of the Hadih Majah itself, namely "*bèk tamariet meukah kèe, timoh iku jeuet keu asèe*" (don't talk to me, grow a dog's tail). If understood from the explicit meaning, this belief is classified as a myth because it is impossible for the speaker to grow a tail and become a dog by saying 'kah-kèe'. However, if viewed from the aspect of implied meaning, the Hadih Majah above contains noble values which are intended to convey a prohibition against speaking harshly. In Acehese, the greeting "kah-kèe" seems very rude. This is clearly related to the ecology in the culture of the people of Aceh. The diction of dogs symbolizes impoliteness, in fact dogs are classified as animals that are forbidden in Islamic teachings. Thus, the Hadih Majah (EB/SK/1) above is categorized as cultural ecology in the form of a literary relationship with beliefs/myths.

Research found 36 Hadih Majah containing literary ecology. They are grouped based on each type consisting of (1) 25 natural ecological data (EA); includes 17 Hadih Majah data containing the relationship between literature and nature (SA) and 8 data on Hadih Majah containing the relationship between literature and humans (SM),

(2) 7 data on cultural ecology (EB); includes 6 data on Hadih Majah which contain literary relationships with customs (SAI) and 1 data on Hadih Majah which contain literary relationships with beliefs/myths (SK). From the 36 Hadih Majah data described, research discovered a concept of creativity in creating Hadih Majah.

This creativity is found in the use of simile diction such as the following.

- (1) The use of the diction of trees with hard trunks such as *bak u* and *bak pineung* as an analogy for the stubborn human character;

- (2) Metaphorical dictions for four-legged animals are widely used, according to the nature of the animal's analogy, including lizard, elephant, bue, kamèng, rimueng, buya, leumó, and daruet; and
- (3) The use of dictions the diction of flowers as a metaphor for something beautiful, fragrant and good.

Based on the diction used, this shows that Hadih Majah as Acehese oral literature is closely related to natural ecology. Literary works (both old literature and new literature) always bring up the concept of ecology in them. Literature of the past is a reflection of the past, while the literature of the present is a reflection of the present. The research found 25 natural ecological data containing literary relations with nature and humans in Hadih Majah. Meung ka kupeugah bak u, Hana le bak pineung (EA/SA/1) (When I told you coconut stems, cannot beca nut stems). The data (EA/SA/I) above contain a literary relationship with nature and humans. From the aspect of meaning, the Hadih Majah above contains a literary relationship with people which describes human character and is expressed in literature. Thus, the data (EA/SA/1) contains literary ecology because it has a reciprocal relationship between literature and Nature.

This research also found 7 cultural ecology data that contained the relationship between literature and customs and beliefs/myths. Tajak jareueng geubritika duek, Tajak kayém geujòk situék (EB/SAI/6) (Coming occasionally is given a mat, Coming often is given a Pinang wage). The EB/SAI/6 data contains cultural ecology in the form of the relationship between literature and customs. The relationship between literature and customs is found in the custom of welcoming guests to the people of Aceh. If someone frequently visits, the host's displeasure appears towards the guest so that this displeasure is analogous to giving a "situék" as a seat.

However, guests who come occasionally are honored and served to the fullest. In the past, "situék" was also used as a seat, but a very noble seat was "tika duek" which was specifically made as a seat. This data is categorized as cultural ecology because the cultural environment of society is the inspiration for the birth of literary works and literary works are the result of the cultural environment of the society that is behind them

Culture is a habit that arises through the creativity and initiative of the people in their lives. One of these habits is to believe in supernatural things (myths). The following is data that contains beliefs/myths. Bèk tamariet meukah kèe, Timoh iku jeuèt keu asèe (EB/SK/1) (Don't talk like you are, Growing a tail into a dog). If viewed from the aspect of meaning directly, the translation of Hadih Majah (EB/SK/1) is categorized in cultural ecology.

Culture is a habit that arises through the creativity and initiative of the people in their lives. One of these habits is belief in supernatural things (myths). If understood from the explicit meaning, this belief is classified as a myth because it is impossible for the speaker to grow a tail and become a dog by saying "kah-kèe". However, if viewed from the aspect of implied meaning, the Hadih Majah above contains noble values which are intended to convey a prohibition against speaking harshly. In the Acehese language, the greeting "kah-kèe" seems very rude. This is evidenced by the parable that refers to animals, namely "dogs". The diction "dog" symbolizes impoliteness, even dogs are classified as animals that are forbidden in Islamic teachings. In this case, literature seeks to remind humans not to place themselves in the animal class. Thus, the Hadih Majah (EB/SK/1) above is categorized as cultural ecology in the form of literary relations with beliefs/myths.

4. Eco-criticism Contained in Hadih Majah Aceh as the Development of Teaching Materials for Acehese Language and Literature in Universities.

In the tradition of the Acehese people, Hadih Majah often functions as a control over social institutions (social control) and as a means of conveying moral messages as teaching materials for Acehese language and literature in the world of education, especially universities. They are:

Community Reception of Hadih Majah Aceh

The content of Hadih Majah, among other things, relates to the cultural values of the Acehese people in thinking, reasoning, acting and communicating, both vertically and horizontally. Hadih Majah has the following expression among others: "Lagee keuleude gulam kitab (Like a donkey

carrying a book)." A parable for people who have knowledge, know and carry the truth, but do not take advantage of the knowledge and truth they know. However, the knowledge they learned was not intended to be put into practice, but merely material for study, dialogue, lectures, seminars, comparisons and debates. The Hadih Majah reflects the Acehnese's view of the existence of things. This maja gift is used to awaken and remind someone that everything comes from Allah and returns to Allah. The concept of thought above was then born in the form of Hadih Majah: "ujòb teumeu'a ria teukabô, in sinan nyang le ureueng perished" 'ujub, summah, riya, takabur, that is where many people perished.

B. Discussion

The analysis of the literary ecology discussed in this research is natural ecology (EA) and cultural ecology (EB) in Acehnese oral literature, namely Hadih Majah which is rarely spoken in society. It was found that the speakers of Hadih Majah were mostly elderly people. However, they rarely tell these to their children and teenagers because of their indifferent attitude towards oral literature. This is in accordance with the reality that has been observed around the researcher's residence. Because of this, at the data collection stage, research chose sources with an age limit of 45 – 60 years in the Lhokseumawe City area.

It was found that 36 Maja Hadih referred to literary ecology. These are grouped based on their respective types consisting of the following.

- (1) 25 natural ecological data (EA); includes 17 Hadih Majah data containing the relationship between literature and nature (SA) and 8 data on Hadih Majah containing the relationship between literature and humans (SM), (2) 7 data on cultural ecology (EB); includes 6 Hadih Majah data containing literary relationships with customs (SAI) and 1 Hadih Majah data containing literary relationships with beliefs/myths (SK) as well as 4 Hadih Majah containing moral, religious, cultural and social values. From the 36 Hadih Majah data described, researchers discovered a concept of creativity in creating Hadih Majah. This creativity is found in the use of simile diction such as (1) the use of the diction of trees with hard trunks such as bak u and bak pineung as an analogy for the stubborn human character;
- (2) Metaphorical dictions for four-legged animals are widely used, according to the nature of the animal's analogy, including lizard, elephant, bue, kamèng, rimueng, buya, leumö, and daruet; and
- (3) The use of dictions the diction of flowers as a metaphor for something beautiful, fragrant and good. Based on the diction used, this shows that Hadih Majah as Acehnese oral literature is closely related to natural ecology. Literary works (both old literature and new literature) always bring up the concept of ecology in them. The goal is that the reflection of the universe is remembered from time to time. Literature of the past is a reflection of the past, while literature of the present is a reflection of the present. This is because literature is a reflection of the environment and contains various environmental events.

It was also found that 25 natural ecological data referred to literary relationships with Nature and people in Hadih Majah. Meung ka kupeugah bak u, Hana le bak pineung (EA/SA/1) (If I said coconut stems, no areca nut stems). The data (EA/SA/I) above contains the relationship between literature and nature and humans. The meaning of Hadih Majah above is analogous to the attitude of humans as social creatures with permanent opinions. This means that if someone has said A, that person does not turn around to say B. In other words, as a human being, he is not swayed in his attitudes and actions, like a big tree in the middle of a field that does not fall even when hit by strong winds. This data is categorized as natural ecology because every literary work always involves nature as its inspiration. The connection with natural ecology is found in two aspects. First, the diction chosen relates to plants, namely trees. The tree diction used is "bak u and bak pineung". Second, the meaning conveyed through the above Hadih Majahdi is related to the principles and character of humans in living their lives as social creatures in their environment. The data above is categorized as natural ecology through reviewing aspects of diction and meaning. Based on a review of the diction aspect, the Hadih Majah in the data uses natural dictions, namely trees.

The Maja Hadih found also contains a literary relationship with people that describes human character and is poured into literature. Thus, the data (EA/SA/1) contain literary ecology because it has a reciprocal relationship between literature and Nature. The research found 7 cultural ecological data which contained a relationship between literature and customs and beliefs/myths. Tajak jareueng geubritika duek, Tajak kayém geujòk situék (EB/SAI/6) (Coming occasionally is given a mat, Coming often is given a Pinang wage). The EB/SAI/6 data contains cultural ecology in the form of the relationship between literature and customs.

Indeed, the relationship between literature and customs is found in the custom of welcoming guests to the people of Aceh. If someone frequently visits, the host's displeasure appears towards the guest so that this displeasure is analogous to giving a "situék" as a seat. however, guests who come occasionally are honored and served to the fullest. In the past, "situék" was also used as a seat, but a very noble seat was "tika duek" which was specifically made as a seat. This data is categorized as cultural ecology because the cultural environment of society is the inspiration for the birth of literary works and literary works are the result of the cultural environment of the society that is behind them. Culture is a habit that arises through the creativity and initiative of the people in their lives. One of these habits is to believe in supernatural things (myths). Myth is a part of folklore that always appears in the culture of any society. The mythical background still exists today because it has a wide place in society. The following is data that contains beliefs/myths. Bèk tamariet meukah kèe, Timoh iku jeuèt keu asèe (EB/SK/1) (Don't talk like you are, Growing a tail into a dog).

If viewed from the aspect of direct meaning, the translation of Hadih Majah (EB/SK/1) is categorized into cultural ecology. Culture is a habit that arises through the creativity and initiative of the people in their lives. One of these habits is to believe in occult things (myths) (Miharja, 2023). When understood from the explicit meaning, this belief is classified as a myth because it is impossible by saying "kah-kèe" the speaker grows his tail and then becomes a dog. However, if viewed from the aspect of implied meaning, the Hadih Majah above contains noble values which are intended to convey a prohibition against speaking harshly. In the Acehnese language, the greeting "kah-kèe" seems very rude.

This is evidenced in the parable that refers to animals, namely "dogs". The diction "dog" symbolizes impoliteness, even dogs are classified as animals that are forbidden in Islamic teachings. In this case, literature seeks to remind humans not to place themselves in the animal class. Thus, the Hadih Majah (EB/SK/1) above is categorized as cultural ecology in the form of literary relations with beliefs/myths. Based on the description of the data discussed above, the use of nature and culture as part of the representation of many literary works shows that nature is used by writers to describe the setting or content contained in the literary work itself. There are several aspects included in natural ecology, namely the relationship between literature and efforts to preserve nature and the relationship between literature and nature as a source of human life.

Even though there have been reports around the 13th century (the era of animism), the first year of the Hijriah was when Aceh was still in the form of a kingdom. However, this old literature cannot be separated from its connection with ecology. In fact, the existence of ecology in literary works has existed long before the interdisciplinary nature of literary ecology was discussed. Therefore, developing studies of literary works using a literary ecological approach is very necessary. Studies on literary ecology have also been researched by Widianti, (2017). who show that

(1) there are three short stories that are included in natural ecology, in which the author relates literature in conservation efforts and nature as a source of life;

(2) there are five short stories that are included in cultural ecology, in which the author associate's literature with customs. The similarities of this research with (Ismail et al., 2022) found in the research subject and the theory used. However, the difference lies in the research object, Widianti, (2017) using short stories as research objects while researchers use Maja as research objects. The study of literary ecology in Hadih Majah has never been profound by any researcher.

Conclusion

Based on the findings of the research and discussion, this paper concludes that there is a 'a literary ecology' in Hadih Majah as oral poetry in the Aceh region. In fact, Research found 34 Hadih Majah containing literary ecology and values.

These are grouped based on each type consisting of (1) 25 natural ecological data (EA); includes 17 data containing the relationship between literature and nature (SA) and 8 data containing the relationship between literature and humans (SM), (2) 7 data on cultural ecology (EB); includes 6 data containing the relationship between literature and customs (SAI) and 1 data containing the relationship between literature and beliefs/myths (SK) as well as 4 data containing moral, cultural, religious and social values. The research was carried out using Endraswara's (2016) theory regarding literary ecology which includes natural and cultural ecology. Following conclusions were obtained from this research.

The form of eco-criticism in Hadih Majah is the relationship between literature and Nature, culture, customs and beliefs, which includes (a) aspects of diction showing the use of natural diction, They are:

- (1) Trees: bak u and bak pineung;
- (2) Food and plants: kuwah and u;
- (3) Grains: nuts;
- (4) Herbs: Chinese campli;
- (5) Trees: pineung;
- (6) Trees: trieng;
- (7) Animals (creeping animals):- such as lizards;
- (8) Animals: elephants and tulô;
- (9) Animals and plants: kamèng blang, kamèng gampông, and jagông;
- (10) Land animals: buya and rimueng;
- (11) Sea and land animals: eungkôt and daruet;
- (12) Food: ie and minyeuk;
- (13) Geography: gunong;
- (14) Plants: campli; (15) animal: leumó; and
- (16) Plants: bungong.

The meaning aspect shows that literature related to Nature focuses a lot on Nature, people and the environment. Cultural ecology in the form of the relationship between literature and customs includes

- (1) The diction aspect shows the use of diction about culture, both connotation and denotation diction. However, in finding the concept of the relationship between literature and customs, it is more appropriate to look at it from the aspect of meaning.
- (2) The meaning aspect shows that cultural ecological data regarding customs describes the existence of traditional concepts behind the Hadih Majah, including
 - (a) The difference between custom and law;
 - (b) The difference between custom and dignity (custom only lasts a lifetime, while dignity is still remembered even after death);
 - (c) Differences in the traditional emotional ties between children and their parents and teachers;
 - (d) Relationships with other people are closer than relatives;
 - (e) The importance of customs in society; and
 - (f) Customs in carrying out your life.

Cultural ecology in the form of the relationship between literature and beliefs/myths are present only in one data. This data is categorized as a myth because it is viewed from the aspect of diction and direct meaning, namely by speaking kah-kee, we grow tails and become dogs.

In the world of education, especially higher education, Hadih Majah functions as a potential means of teaching moral literature and language as well as a means of controlling social institutions (social control). It contains the values of language education and Islamic education in addition to being used as teaching material for Acehese literature and language in some tertiary institutions. It is stated in the Maja Hadith as follows: hana patot aneuk pupil opponent gure/ nyo kon

seude teunte crazy. The loose translation is that it is not appropriate for a student to fight against his teacher, if he is not in harmony, he will be crazy. Thus, Acehese proverbs are full of educational values.

Society's view of Hadih Majah is divided into two. Among the young people it is not very popular and only a few study and hear about it. Among the parents however, it still exists and is used as a moral message to others. Based on the conclusions above, researchers can convey suggestions. The community must maintain the oral literature of the Aceh region by passing it on to each generation. In accordance with the reality found, the current generation does not even know the term Hadih Majah, whether children, adolescents or adults. Parents in the community must teach their children and relatives about Hadih Majah and the meaning behind it.

This is because based on what this research found, the indifferent attitude of the millennial generation towards maja's hadith is because they do not understand the meaning of Maja's Hadih. This paper argues for the government to make Acehese literature mandatory in schools so that students are not blind to Acehese literature and culture.

For literary researchers, it is very important to improve research on literary ecology in various literary works. This is because studies and research on literary ecology with various theories and approaches are still very limited. For academics, it is very noble if learning Acehese literature is not just used as learning material. It is very important to be taught with theoretical guidance and field practice in order to discover the condition of Acehese literature in society. It is hoped that there will be many other studies and findings related to literary ecology for the development of literary sciences.

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