

LITERARY ECOLOGY AND LOCAL GENIUS OF BUGIS- MAKASSAR IN THE NOVEL YANG TERSISA DARI YANG TERSISA, WRITTEN BY NURHADY SIRIMOROK

**(Ekologi Sastra dan Kearifan Lokal Manusia Bugis Makassar dalam Novel Yang
Tersisa Dari Yang Tersisa Karya Nurhady Sirimorok)**

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Abstract: *This article aims to describe the relationship between humans and nature and humans towards local genius in the novel Yang Tersisa dari Yang Tersisa by Nurhady Sirimorok. This study is analyzed through an ecocriticism approach based on Greg Garrard's theory, focusing on his perspective regarding the concept of Dwelling. Based on Georgic's point, humans' interaction with nature describes interactions that destroy nature. The results of this analysis show that implicitly, in the novel, there is a phenomenon of exploitation of the forest that makes wild boars leave their habitat in search of food to survive. Furthermore, this article not only improves the understanding of literary ecology but also shows the values of the local genius of the Bugis-Makassar tribe in Indonesia from the aspect of advice and supernatural elements, offering valuable lessons for navigating a world increasingly shaped by technological advancements.*

Keywords: *Bugis-Makassar; Dwelling; Ecocriticism; Georgic; Local Genius*

A. INTRODUCTION

The environment, especially the forest environment, is a balancer of the Earth's ecosystem. It is the main producer of transforming solar energy and converting it into other energies for living things. The presence of the environment fosters a positive atmosphere for the microclimate that is conducive to human life on earth, creating habitat and food for various flora and fauna (Senoaji, 2004). Moreover, according to Moore (2011: 5; 2015: 7), the term "environment" should not be viewed as a synonym for "ecology". Rather, it signifies the matrix of dialectical relationships and processes through which species (including humans) make environments and environments make species)

In discussion of the environment, forests, and ecology, it is inevitable to encounter a field of study in literature known as literary ecology, which includes species, populations, communities, ecosystems, and habitats depicted in literary works, especially fiction or novels. Generally, this study overviews the relationship between living things and their environment, and humans have a central role in it. According to Lewa (2024), literature has emerged from a foundation rather than being created from a void or emptiness. The foundation that the community absorbs it. Therefore, it is undeniable that the environment is one of the sources of information for humans to understand how nature works. Human life is clearly inseparable from the environment.

Humans, with all their interests, are considered the most decisive in the order of ecosystems and policies taken towards nature, either directly or indirectly. Humans are also seen as the center of the natural system. Humans impulsively use natural resources as long as they benefit nature (Keraf, 2010; Manaf et al., 2024). Human activities can influence the biophysical environment through soil, air, water, forests, and wildlife. On

the contrary, humans interact with the biophysical environment, impacting their lives in the pursuit of personal gain.

From the description of humans who have the ability to influence the biophysical environment, the novel *Yang Tersisa dari Yang Tersisa* by Nurhady Sirimorok is a significant work that offers intriguing insights related to this phenomenon. This novel tells the story of four children who are friendly and live in a village called Tompotikka. In this village, the residents work in rainfed rice fields, where rice only grows once a year. Apart from that, they also cultivate gardens to plant vegetables.

The four children in the novel are named Supri, Makmur, Ogi, and Amir. Amir serves as narrators who drive the plot forward. Among them, Ogi is the oldest, born in 1988, and is characterized as brave and the leader of their group. He was born in 1988. He is four years older than other children born in 1992. They are worried because adults often underestimate their ability to think regarding village problems.

This includes the desire of those who wish to help drive away wild boars, which are regarded as highly destructive pests that consume corn, cassava, peanuts, carrots, potatoes, and anything else they can find. On this basis, the story is neatly intertwined through these four children's finding the best solution to driving away wild boars. These children are also concerned about the condition of their village. The actions the children wish to take indicate a careless exploitation of the forest environment, resulting in a malfunctioning ecosystem. In this case, the loss of life and food sources for wildlife.

Unfriendly human behavior has caused various adverse impacts on environmental sustainability, natural balance, and ecosystems (Abbas, et al., 2024). In fact, the wise use of the forest environment will produce a natural balance that provides the value of benefits, peace, and so on (Senoaji, 2004). In fact, Deep ecology takes these ideas even further by encouraging people to change their perception of the world and their role in it to accept the moral value of the existence of other species and biotic communities (Tong, 2024). However, in the novel by Nurhady Sirimorok, humans destroy the natural ecosystem, which impacts the artificial ecosystem where the inhabitants strive to sustain their livelihoods.

It can be said that these four children have sensitivity in reading situations that are quite critical in their village. In addition, through the character of Amir as the narrator in the novel based on information from his grandmother, it can also be known that the old people in Tompotikka had to work in clove plantations in neighboring districts to support their survival and families. In fact, the elderly in Tompotikka spend two to three months working as clove pickers in another regency to earn some money for savings. The reason is that the wages of several bundles of grain from rice field owners are always exhausted before the next harvest season arrives (Sirimorok, 2020, p. 27). So, in Tompotikka, most of the population works in other people's rice fields.

Then, in the phase when they became clove pickers, the unfortunate thing was that Tompotikka's adults experienced a dark period, where the price of cloves suddenly plummeted from Rp 20,000 to Rp 2,000. The life episode described explicitly in the novel occurs when President Soeharto's son becomes a policy determinant of the price of this spice. When President Gus Dur took office, his policy regarding clove prices encouraged people in neighboring regencies to return to planting and focusing on clove cultivation.

As a result, eleven residents of Tompotikka Village are going to neighboring regencies to work as clove pickers again due to the rise in clove prices during Gus Dur's administration. This illustrates the many challenges faced by the residents of Tompotikka in their daily struggle.

The novel also shows the condition of the rice fields in Tompotikka, which are much less than in neighboring villages. In Tompotikka, the village center is surrounded by stone hills, which prevent clove trees from thriving in the garden soil. As a result, the elderly residents of Tompotikka must leave the village to work as clove pickers to earn a living. Given this situation, it is natural for Amir and his friends to bravely seek ways to protect the residents' gardens, which are vital to their livelihoods, from the greedy wild boars.

Fortunately, their decision to participate in the process, which was initially doubtful, was finally approved by the Village Chief and the adults in Tompotikka. These four children's concern and hard work became the basis for ecological literacy and local genius. Knowledge that is a valuable lesson for others in the world.

B. LITERATURE REVIEW

1. Ecocriticism Approach

Ecocriticism focuses on the textual strategy of literary texts to convey ecological messages. Ecocriticism is related to human narratives in shaping interactions with nature that appear in literary texts (Diaper, 2022; Fawareh et al., 2023). The term ecocriticism was possibly first coined in 1978 by William Rueckert in his essay *Literature and Ecology: An Experiment in Ecocriticism*. By ecocriticism, Rueckert meant the application of ecology and ecological concepts to the study of literature (Glotfelty, 1996; Nahdiyah, 2023; Abbas et al., 2023).

Then, in 1992, an institution engaged in literature and the environment was established in the United States called the Association for the Study of Literature and Environment (ASLE). The association was founded by Glotfelty & Branch. ASLE also promotes the meaning of the natural environment and the complexity of human relationships with each other and with a world that is more than human.

Ecocriticism is the study of the relationship between literature and the physical environment. Ecocriticism takes an earth-centered approach to literary studies. Ecological criticism shares the fundamental premise that human culture is connected to the physical world, affecting it and affected by it. Ecocriticism takes as its subject the interconnections between nature and culture, specifically the cultural artifacts of language and literature. Literary theory generally examines the relations between writers, texts, and the world. In most literary theories, "the world" is synonymous with society's social sphere. Ecocriticism expands the notion of "the world" to include the entire ecosphere (Glotfelty, 1996: xviii-xix).

Ecocriticism also seeks to evaluate texts and ideas in terms of coherence and usability in response to the environmental crisis. Ecocriticism emphasizes the natural aspect as the inspiration for literary works and emphasizes the defense of environmental damage caused by human actions. However, environmental problems do not stand alone; social, economic, and cultural factors also influence them (Kerridge & Sammells, 1998; Bertens, 2008). This study also looks at human efforts to prevent environmental damage on Earth.

In addition, ecocriticism explores a variety of literary features in greater detail. These features include the depiction of nature in works, the geographical or physical environment and its role in literature, metaphors for nature and its relevance, how life forms are interconnected or interrelated, and how modern human science/actions/issues affect the environment and create ecological awareness (Das, 2020). Thus, it is relevant to Garrard's (2004, p. 5) statement that ecocriticism is a unique contemporary literary and cultural theory because of its close relationship with ecological science.

The ecocritical view investigates various literary features. These features include a portrayal of nature in work, geographical surroundings and their role in literature, metaphors to nature and their relevance, how life forms are connected or interlined, and how modern science/human actions/issues impact the environment and create eco-conscious (Das, 2020). Ecocriticism is unique amongst contemporary literary and cultural theories because of its close relationship with the science of ecology (Garrard, 2004, p. 5).

2. Dwelling

According to Garrard (2004), ecocriticism has several main topics, such as Pollution, Wilderness, Apocalypse, Dwelling, Animals, and The Earth. This study only focuses on Dwelling. This is considered relevant to the ecological problems that exist in Nurhady Sirimorok's novel. According to Garrard (2004, p. 108), dwelling is not a transient state but implies the long-term imbrication of living beings. Dwelling itself consists of five subpoints: Georgic, Modern Georgic, the Ecological Indian, relation, and the Trouble with Animism. These parts are the main points of view on ecological phenomena in literary works. However, the researcher limits himself to only the Georgic aspect, as this is the most prominent aspect of the novel.

3. The Local Genius of Bugis-Makassar Indonesian People

Local genius has been formed in writing and spread by word of mouth over many years. It includes various types of prohibitions, recommendations, terms, or proverbs, along with the ability to interpret natural signs. This is due to the relationship between traditional communities and the surrounding ecosystem, which has a belief system, customary laws and institutions, knowledge, and knowledge of how to manage natural resources locally. Local genius also aims to improve welfare and create peace (Nababan, 1995; Muhajir, 2014; Sibarani, 2015). The existence of a strong and rooted local genius system in people's lives will help to include a mindset on how to use the natural environment (Marfai, 2013).

The Sulawesi Islands, which are located in the middle of the Indonesian archipelago, are inhabited by people who come from various ethnic groups and also use different languages. The Bugis and Makassar people are the largest ethnic groups on the island (Mattulada, 1998, p. 1). The Bugis are considered the first largest tribe, and Makassar is the second largest tribe in South Sulawesi Province. They occupy and settle in the area located along the coast of the Makassar Strait. If South Sulawesi is divided into three parts, the northern part is inhabited by the Mandar and Toraja tribes, the Bugis tribe inhabits the central part, and the Makassar tribe inhabits the southern part of the island (Gonggong, 1986, p. 96).

Basically, the Bugis people's view of life and the Makassar people's view of life are compatible. Therefore, when discussing the culture of the Bugis tribe, it is difficult to

separate it from the culture that takes place in the Makassar tribe and vice versa. In addition to its adjacent location, the local genius of the Bugis-Makassar tribe is the result of the thoughts and behaviors of the people who live in harmony with each other.

Figure 1. Map of Bugis-Makassar Ethnic Distribution, South Sulawesi, Indonesia



Source: <http://asiapacific-archive.anu.edu.au/maponline/base-maps>

C. METHOD

This research focuses on environmental issues depicted in the novel *Yang Tersisa dari Yang Tersisa* by Nurhady Sirimorok. A qualitative approach is applied in this study to produce a narrative or textual description of the phenomenon in the novel. Moleong (2007) and Herman et al. (2024) stated that qualitative research utilizes the method of presenting the results of the analysis in a descriptive form in the form of written words. The research data was collected by taking data from novel texts, and then the researcher interpreted the text related to that focus.

Because Nurhady Sirimorok's novel depicts natural and environmental issues, ecocriticism theory, especially the Dwelling aspect by Garrad (2004), is used by researchers to discover and present how environmental issues occur in the novel. In addition, the local genius of the Bugis-Makassar people is used by researchers to convey the values of life. The researcher also read the novel comprehensively as primary data. Then, record the text related to the topic. Next, select data related to the theme in this study.

D. FINDINGS AND DISCUSSION

In the novel *Yang Tersisa dari Yang Tersisa*, Nurhady Sirimorok indirectly captures the lives of humans, nature, and animals. Humans need to recognize that treating nature with

respect is essential for maintaining the continuity of the ecosystem, while harming the environment will negatively affect the Earth's ecosystem.

1. Georgic

As mentioned earlier, Dwelling is essential for living things to stay alive. In Garrad's (2004) thought about Dwelling, the Georgic aspect is a perspective in his ecocritical thinking about humans who exploit nature and ultimately damage the environment. Humans, in Georgic's perspective, view nature as a commodity, so humans claim nature as something inferior and that humans are superior. Here are some excerpts of data in the novel.

Data 1

That's when we could see the tense faces of three important Tompotikka men talking. "We have to be ready," said Pak Desa, the youngest among them.

"At the sub-district office this morning, there was a meeting of village chiefs; many village chiefs admitted that their villages were attacked. The pests of wild boars are already attacking the south and east of our village, and it seems that they are now moving north. The wild boars, they say, are very voracious, eating corn, cassava, peanuts, carrots, potatoes, whatever. They all brush."

Pak Desa turned his head and saw us sitting around the table behind their circle.

"Including the gardens near the village?" asked Hamlet, leaning forward closer to the Village Chief.

"That's the horror. They were like promises, rushing in unison at night when everyone was sleeping. They were in dozens of groups, and the groups attacked several gardens simultaneously. We don't know which garden to protect first."

"When we approach them, they remain calm and even quite close. If we startle them, similar to scaring off dogs, they continue digging without concern. They only flee when a stone hits their snout." (Sirimorok, 2020, p. 10-11).

In this context, the village chief (Pak Desa) informed the gathered crowd about the unfortunate circumstances affecting neighboring villages. At that moment, Pak Desa was attending a wedding celebration for one of the residents of Tompotikka. Also present and listening to the chief's explanation were the children mentioned earlier in the introduction: Supri, Makmur, Ogi, and Amir. They listened to Pak Desa with a sense of frightened.

This incident proves that the habitat of wild boars is experiencing serious problems. It is unlikely that these wild boars would leave their habitat in groups if their food supply were still abundant or plentiful. The data in Data 1 highlights the greed of this wildlife, indicating that the wild boars are truly hungry. They are experiencing severe habitat disruptions, leading them to seek food outside their natural surroundings to survive.

It is undeniable that animals also have the instinct to survive. In addition, it is well understood that if hunger hits, the threats around it are often ignored to get the food they are looking for. Hunger events are essential; not only humans but animals will try desperately to find ways to meet these basic needs. However, impulsive human activities, when related to nature, always threaten and harm the lives of other organisms. No exception, wild boars that are considered very voracious pests are depicted in the novel.

Data 2

When the Village Chief began to speak, he revealed what everyone already knew: the wild boar had reached all the mountains around Tompotikka, and that the other villages were already suffering from it. Only then did he announce something we deserve to hear, which the public does not yet know: the village government has ordered special officers to go around looking for the best way to solve the problem, and the officers have found a way that has proven effective (Sirimorok, 2020, p. 70).

The information regarding wild boars leaving their habitat is no longer a secret. Clearly, the forest environment, which serves as their livelihood, has undergone significant changes. Consequently, villages that have yet to be affected by these wild boar pests are eager to prepare adequately to protect themselves and mount a defense. That's how, in the end, the residents of Tompotikka came in and drove to the village hall to attend the meeting. For the first time, the village hall was also very crowded with residents until they stood outside the room with walls half of an adult's body. The village hall was crowded because Tompotikka residents who had returned from migrating to Malaysia were also present to hear an important presentation from the Village Chief.

The Village Chief also directly led the meeting, informing the residents about the special officers willing to assist in finding a solution to eliminate the wild boar pests. Ogi, Supri, Makmur, and Amir were also introduced to the residents. These brave children are deeply committed to the well-being of Tompotikka. It can be said that they are particularly concerned about the alarming situation regarding the wild boars that have been attacking neighboring villages. It is on the shoulders of these young men, by their own choice, that they wish to assume extraordinary roles and responsibilities. They want to see the residents of Tompotikka also have the same awareness of protecting their gardens, which are their source of life. However, impulsive human activities related to nature always threaten and harm the lives of other organisms. This includes wild boars, which are depicted in the novel as pests that are very greedy.

Data 3

"They are just looking for food, just like us," Ogi said. His voice was getting higher.

"But they eat our food!"

"Maybe their food has run out; the forest where they make a living has run out."

"Maybe. Maybe not."

"Open your eyes! Do you see a dense forest near here?" Ogi shouted louder.

"But they're not from here," Makmur replied, now his voice was a little low.

"So, you know where they come from, you know they still have food there?"

Makmur stopped answering. He is still upset, has not given up, and just ran out of answers (Sirimorok, 2020, p. 91-92).

Data 3 reveals a debate between Ogi and Makmur, who were arguing on the sidelines while the residents of Tompotikka hunted the wild boars that had entered their village. Their concerns are valid, as these wild boars have become a significant nuisance and are viewed as pests that damage the residents' gardens. Ogi has assessed the situation with a purposeful hypothesis, suggesting that these wild boars run out of food in their forest habitat. Consequently, their natural response is to venture into the residents' gardens in search of food.

In data quote 3, it also appears that Ogi invites his friends to be sensitive to the situation where there is no longer a dense forest around Tompotikka. This indirectly shows that forests have been exploited. In this context, human behavior is often regarded as the central focus of the natural system.

Data 4

In one village, we heard people bring guard dogs to the garden every night. The problem is, to be able to drive the wild boar, they have to herd the animals from the village to the garden every night. People in the village said that it was tiring and impossible to reduce the wild boar roaming the village. There are also stories that were initially promising. We heard that many farmers have used this method in several villages. They fenced the garden with branches and branches, but as soon as the herd knew how to dig small branches to make holes, they immediately stormed and devoured the garden's contents. The village people said they were greedy, reckless, and clever. From other villages, we heard stories about farmers who installed barbed wire fences with electricity around their gardens. Such a fence is too expensive, and he has to replace the price of the neighbor's cattle that were scorched by the shock (Sirimorok, 2020, pp. 52-53).

In this data 4, Ogi, Supri, Makmur, and Amir visited neighboring villages to find out the most effective way to overcome the greed of wild boars eating the residents' agricultural products. They do this to obtain much information and knowledge to apply to Tompotikka. The more ways to deal with wild boars, the more alternative options to protect Tompotikka from these pest attacks. However, these children believe that all the methods that have been used in neighboring villages have not been maximized and successfully used in the long term. Many aspects do not support residents, such as consuming too much energy to the point that the problem requires a lot of money.

It is evident how severely the habitat of wild boars has been damaged, leading to their characterization as extremely greedy animals that can destroy all the plants in the residents' gardens. Despite the fenced gardens, these wild boars still try to break through and cause destruction. The survival instinct of starving creatures is undeniably much stronger, driving them to take decisive actions to secure their survival. Because of this action of wild boars, the residents became unsettled. The losses are even doubled. For example, by making a barbed wire fence that is electrified, the existing one adds to the burden of expenses for residents who have been dependent on garden products for their livelihood.

Data 5

Their parents then hosted me.

That's great. Imagine, they are happy to entertain a skinny boy from a neighboring village. They do this to repeat the story of the boy who made them sleep soundly (Sirimorok, 2020, p. 166).

In this data 5, of the four friendly children, Amir is left who continues his mission to find the most effective way to eradicate the pests of wild boars that also damage residents' gardens in Tompotikka. The other three children are already busy living the future they have decided. However, Amir still survived. Thanks to his unyielding efforts, he finally got information from a resident named Pak Sahrul in a neighboring village. Amir obtained this information from the results of tricking Mr. Sahrul, so he wanted to tell him about a

new way to eradicate wild boars using a clutch rope. Amir's struggle to see the residents of Tompotikka have a handle on how to eradicate wild boars whose environment has been damaged by irresponsible parties.

2. Local genius of Bugis-Makassar People

In this novel, Nurhady Sirimorok also shows the local genius of Bugis-Makassar, Indonesia, which can be a valuable lesson for the world. The local wisdom consists of various pieces of advice and supernatural knowledge. The following is an excerpt.

Data 6

I was stunned for a long time, and before I could answer Mom's announcement with a joyful exclamation or something, Mom had already showered me with a thousand pieces of advice, all of which began with *don't*. Do not pee and spit arbitrarily in people's villages. Don't drink alcohol. Don't be flirtatious. Don't leave underwear in people's homes. I remember that last message most, she said it while looking at me deeply (Sirimorok, 2020, p. 44-45).

In this part, Amir is given advice by his mother, who is worried about seeing the child coming home late at night. As a mother, this is natural so that the child is not involved in criminal acts and avoids negative things that damage the family's reputation. Amir is still seen by his mother as a child who needs to continue to learn to take care of himself. Amir had already gotten a fun barge in the Ogi's home, which they named 'campus' until they sometimes forgot about the time hanging out. In the Bugis-Makassar tribe, the advice contained in data 6 conveyed by Amir's mother is still ongoing to this day. Respecting the earth, upholding local customs, and upholding morality are efforts to become good.

Data 7

From Ogi, I heard about the Hunter. On his way to Alekale, he had not met the man, but he was very familiar with him from the stories of everyone there. They said that in addition to arranging the strategy of each hunt, the Hunter can also kill a wild boar with a single spear thrust; he can collect at least four wild boar fangs every Friday. It is said that he has supernatural knowledge, such as Babbling Attack. With this knowledge, he could reprimand wild boars. The wild boars will stop running and immediately sit down, waiting for the Hunter to come and take their life (Sirimorok, 2020, p. 81).

In this section, Ogi already knows that an expert hunter has proven his ability to eradicate wild boars. On the other hand, when the people were hunting wild boars in Tompotikka and failed to conquer the game, there was a conversation between Ogi and Pak Desa at the hunting site. Ogi, who had received information about the expert hunter's actions, told Pak Desa about this. Later, Pak Desa asked Ogi to meet the expert hunter immediately in the neighboring village. In the Bugis-Makassar tribe, it is no longer taboo if someone has supernatural abilities, such as the Babbling Attack.

The usefulness of this knowledge can be seen as illustrated in data 7. It is not used to harm others but to eradicate pests. Amir and Ogi, who came to the expert hunter, were only given two black pitbull dog breeds for this supernatural ability. Babbling attacks would not be inherited if the person was still young because they can use them otherwise.

Data 8

"Face the wild boars only if you feel you're ready. You have to know your strength has far surpassed theirs." (Sirimorok, 2020, p. 84).

In this data 8, the expert hunters gave advice to Ogi and Amir. This admonition was the last admonition as they ended the meeting. This admonition shows that every action must be based on good preparation and mentality. The advice of the Bugis-Makassar tribe has taught a person not to be rash in acting and doing everything. First, it must be based on consideration and a solid foundation to achieve maximum results.

Data 9

We continue to praise him, not in front of him, of course. No one praised anyone else before him, not even Ogi, who had freed us from Yusuf's long occupation. Later, the parents said. Praise is poison. Those who are crazy about praise are the worst people on earth. As soon as they entered the grave, the pit was immediately empty because their body had been transported to hell (Sirimorok, 2020, p. 108).

In this section, it should be noted that in the novel, Yusuf is described as the son of the richest man in Tompotikka. The teachers at his school were even reluctant to him. Many students feared Yusuf because he often slapped and knocked on the heads of other students. However, in front of Ogi, Yusuf lost in a one-on-one duel.

Amir, who also witnessed the duel, welcomed the hero who had helped vent Yusuf's cruelty to many students at school. Amir wanted to represent the other students and give Ogi direct praise despite Ogi accepting punishment for his behavior. Amir is aware that praise can make people big. Even people who are happy to be praised are very bad people. As the Bugis-Makassar tribe advises, praise can destroy the person, and being happy to be praised will only make life miserable.

Data 10

Move on with your life. That's the way.

Perhaps that is what happens to everyone, trying to accept reality while continuing their lives (Sirimorok, 2020, p. 135).

In this data 10, Amir is in a chaotic phase. His friends left Tompotikka one by one to look for their respective futures. Makmur migrated to Malaysia, Supri continued junior high school in Kolaka, Southeast Sulawesi, and Ogi was no longer active in Tompotikka because of problems with Pak Desa. Tompotikka is indeed considered to have no bright future for its residents. However, it is different for Amir. Like the Bugis-Makassar people, he still survives, motivates, and convinces himself that life will continue to run on choices. No need to look at other people's choices. Basically, everyone has a choice in life and will try to accept the reality of that choice.

In the novel, Amir is told as a citizen and as a young man who has made a great contribution to expelling pests of wild boars. He found an effective way to do this by setting a clutch rope trap to ensnare wild boars. Therefore, he is known by the nickname Amir Kopleng. This name is famous not only in Tompotikka but also in neighboring villages.

E. CONCLUSION

This research shows the relationship between humans and nature and humans towards local genius as described in the novel *Yang Tersisa dari Yang Tersisa* by Nurhady Sirimorok. Using Greg Garrard's ecocriticism approach, especially his views on Dwelling, this research also reveals the interaction between humans and nature based on Georgic points. Nurhady Sirimorok's novel implicitly highlights forest exploitation that makes wild boars leave their habitat for food to survive. This should give ecological awareness to contemporary society, especially to environmental activists not to stop speaking out to see nature being destroyed by irresponsible parties. Literature, one of which is mimetic, should be able to inspire environmental activists in the real world.

This research is also a solid foundation that literature can contribute to shaping people's understanding and attitudes towards nature, asking people to be more concerned and reflect on their responsibility to the environment for a sustainable future. In the end, this research not only improves the understanding of literary ecology but also shows the values of the local genius of the Bugis-Makassar tribe in Indonesia from the aspect of advice and supernatural knowledge as valuable lessons in facing a world besieged by technological developments.

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