

**ELIANA'S ENVIRONMENTAL AWARENESS IN  
TERE LIYE'S NOVEL *SI ANAK PEMBERANI* (THE BRAVE GIRL)**

M. Imelda Kusumastuty, Yose Rianugraha

Sekolah Tinggi Bahasa Asing (STBA) LIA Yogyakarta

Email: imelda@stbalia-yk.ac.id, yose.rianugraha@stbalia-yk.ac.id

**Abstract**

This research analyzes the environmental issue occurred in the novel *Si Anak Pemberani* (The Brave Girl) by Tere Liye. It is especially aiming at identifying the social awareness of Eliana, the teenage main character, her efforts to protect environment in her village, and the results of her efforts. Hereby, the research is conducted using ecocriticism. The result shows that Eliana does have awareness toward the environment and she does some efforts to protect it by yelling at the leader of the sand miners, having conversation with her father and Uncle Unus, establishing a club to oppose the mining, making herbarium, making a journalist involved in the negotiation with the miners, initiating a petition against the mining, and trespassing the mining area to find evidence of the crimes conducted by the miners. The results of Eliana's efforts are the sandmining is discontinued, the miners are charged with crimes and the leader was put in jail, and Eliana becomes a lawyer for environmental issues.

**Keywords:** environment, awareness, efforts

**INTRODUCTION**

Education for children and young teenagers could be given through various ways: formally, informally, and non-formally. Reading stories is one of the ways to build awareness in children in a non-formal way. By conveying moral values wrapped up in an interesting story, children are expected to have some awareness about particular things developed in themselves. The Indonesian novel *Si Anak Pemberani* (The Brave Girl) implicitly and explicitly teach children about the environmental issues through the plot and subplots intertwined.

*Si Anak Pemberani* is a novel written by Tere Liye, an Indonesia author. It is written in Bahasa Indonesia, it was published in 2018 by Republika Publisher, and it consists of 420+iv pages. This novel is the fourth volume of a series called *Anak Nusantara* (Indonesian Children), consisting of 7 (seven) novels overall (*Si Anak Kuat*, *Si Anak Spesial*, *Si Anak Pintar*, *Si Anak Pemberani*, *Si Anak Cahaya*, *Si Anak Badai*, and *Si Anak Kuat*) which were published within the range of the year 2018-2019. All are telling stories about Indonesian children who live in the rural areas.

The novel *Si Anak Pemberani* has a main character of a 12-year-old girl named Eliana. She is the eldest daughter in the family, and she lives with her parents and three younger siblings: Amelia, Burlian, and Pukat. In the village where she lives, there is a sandmining activity in the river that is opposed by the villagers. While dividing her time between her family and school, she and

her friends (Marhotap, Damdas, Hima, and Anton) established a club (*Empat Buntal/The Four Puffer Fish*) to go against the miners. Eventually, they are able to prove the crimes done by the miners so that the mining could be discontinued. At the end of the story, in her adulthood, Eliana then becomes a lawyer for legal cases on environmental issues.

In the novel, Eliana is described as a smart girl who has leadership traits in her. That is why she is appointed the class captain in school. She is also portrayed as a brave girl in the family, in school, in the village, and in her efforts to oppose the sand miners. The instance for this case is, among others: Eliana frequently protests her parents because she is feeling unfairly treated that she has to take care of her younger siblings just because she is the eldest child in the family.

This novel contains moral values about the importance of preserving environment which is told intertwined with the plot and subplots of Eliana's life with her family/friends and also in school so it doesn't seem preachy. Yet, since there are some violent scenes in the novel (the scene of Marhotap's murder, for instance) and the fact that the book is quite thick with no picture at all, it is more recommended to be read by young teenagers rather than children.

Ecocriticism approach is used to conduct this research. According to Cheryl Glotfelty, ecocriticism is defined as "the study of the relationship between literature and physical environment". (1996: p. 1) The research, therefore, has the objectives to identify the environmental issues portrayed in the novel and how Eliana's awareness of those issues is. This approach helps the writer as well in pointing out the importance of literature to educate young readers about environmental preservation and to trigger environmental awareness within them. This is because the issue of environment is a universal and global issue nowadays. The efforts to protect environment are not only conducted through activities in real life. At present, there are a lot of encouragements to raise the environmental awareness through literature since the very beginning, especially the ones intended for young readers. While enjoying the story, the readers are expected to gain also some awareness about the importance of protecting the environment. The issues of environment are also portrayed in Asian novels for young readers.

Several previous studies have been conducted on the topic of environment in the novel *Anak Pemberani*. The first study is *Eksplorasi Alam dalam Novel Si Anak Pemberani karya Tere Liye: Kajian Ekokritik* (Exploitation of Nature in the Novel *Si Anak Pemberani* by Tere Liye: An Ecocritic Study) by Stevanny Yosicha Putri, Susilawati Endah Peni Adji, and Yoseph Yapi Taum (2023) in the journal *Sintesis* of Sanata Dharma University Yogyakarta. The second study is *Pemertahanan Lingkungan dari Eksploitasi Kapitalis di Bukit Barisan dalam Novel Si Anak Pemberani Karya Tere Liye* (Environmental Protection from Capitalist Exploitation along the Barisan Mountains in Tere Liye's Novel *Si Anak Pemberani*) by Elen Inderasari (2022) in the journal *Kandai* of Balai Bahasa of South Sulawesi. Next, there is research entitled *An Ecofeminist Reading of*

*Tere Liye: Si Anak Pemberani* by Yulia Nelfita, Noni Andriyani, and Yenni Hayati (2021) in the journal *Poetika* of Gadjah Mada University Yogyakarta. Finally, there is also a study entitled *Penanaman Nilai Nasionalisme Melalui kepedulian Lingkungan Alam dalam Novel Si Anak Pemberani karya Tere Liye* (Raising the Value of Nationalism through Environmental Awareness in the Novel *Si Anak Pemberani* by Tere Liye) by Nur Endah Permatasari (2021) in the journal *Madah* of Balai Bahasa of Riau Province.

Although the previous researches all discuss the topic of environment in the novel *Si Anak Pemberani*, none of them focuses on the environmental awareness of the main character. Therefore, the researcher is trying to fill the gap by conducting this research. The discussion starts by identifying the following: the environmental issues occur, then the people influencing the main character's environmental awareness, next the main character's efforts in saving the environment, and finally the result of the main character's efforts.

## **METHOD**

This research is a qualitative one, which the researchers of this type is described by Norma K. Denzin and Yvonna S. Lincoln as the ones who “study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.” (2000: p. 3) This kind of research analyzes the data using a narration, showing the depth of the analysis by explaining through words without giving much consideration to quantity.

### **Data collection**

The primary data are collected from the novel itself, that is *Si Anak Pemberani* written by Tere Liye, in the form of the author's narration and the characters' dialogues. The secondary data are collected mainly from the previous researches conducted on environment in the novel *Si Anak Pemberani*, especially for comparing and contrasting the interpretation toward the novel between the researcher herself and other researchers.

### **Data analysis**

The analysis is conducted in several steps. First, the researcher collects the primary and secondary data. Then, she identifies the environmental issue occurred, the people influencing Eliana's environmental awareness, and Eliana's efforts to save the environment. The analysis is conducted using ecocriticism approach proposed by Cheryl Glotfelty. Finally, she draws a conclusion.

## **DISCUSSION**

The discussion is divided into four subtopics, in which each is identifying the following: First, the environmental issue occurred in the novel; second, the people influencing Eliana's environmental awareness; third, Eliana's efforts to save the environment; and fourth, the result of Eliana's efforts.

### Environmental Issue Occurred

Eliana lived in a village surrounded by woods. She was a twelve-year old-girl. She was the eldest daughter in the family, and she had one younger daughter and two younger brothers: Amelia, Pukat, and Burlian. Eliana was smart and she owned a leadership trait in her. Furthermore, she was well-known of her bravery, whether in the family, in school, in the village, or in her efforts to oppose the sandmining activity. That is why this novel is entitled *Si Anak Pemberani* (The Brave Girl).

One of the examples of her bravery was when she was announcing the Islamic prayer time. In Islamic tradition, the prayer time should only be announced by men. Yet, Eliana believed that both men and women have the same rights, so she insisted in announcing the prayer time. That resulted in she being scolded by the villagers.

One day, an outside party wanted to conduct a sandmining activity in the river crossing the village. Although they had a negotiation first with the villagers in which the villagers are opposing the mining, the party kept carrying out the plan. Because of the mining activity, the natural habitat was polluted. The number of species (animals and plants) used to be found around the river started to decrease, and the water of the river became dirty. The evidence of the polluted habitat could be seen in the quotation below:

*Sejak tambang pasir itu kembali beroperasi, ibu-ibu yang membawa anak-anak kecil mandi ke sungai mengomel, bilang bahwa pakaian yang mereka cuci bukannya jadi bersih malah tambah kotor. Merea meneriaki si buyung agar jangan berlama-lama berendam di air keruh. Bapak-bapak yang membawa jala dan jaring ikan ikut mengeluh. Tangkapan mereka berkurang. Entah pergi ke mana ikan, udang, kepiting, dan penghuni sungai lainnya. Aliran air sungai baru berubah kembali jadi bening saat truk-truk itu berhenti hlir mudik menjelang malam hari.*

(Since the sandmining was re-operated, the women of the village complaint that when they washed the clothes in the river, the clothes got dirtier instead of cleaner. The mothers yelled at their children, warning them not to soak themselves in the dirty water too long. The men who wanted to catch some fish complaint as well. They didn't know where all the fish, shrimps, crabs, and other creatures of the river go. The river only became clear again once all the mining trucks stopped their activities.)

(Liye, 2018: pp. 145)

Furthermore, in order to maintain the sandmining activity, the miners—led by their leader named Johan—did several crimes. They murdered one of Eliana's friends—Marhotap—who was trying to sabotage the activity, and imprisoned Eliana and her friends in a container because they were trespassing the mining area when they tried to find evidences of the murder.

## People Influencing Eliana's Environmental Awareness

Eliana's environmental awareness is not just built up in one day. There are a lot of people surrounding her who are influencing Eliana's attitude, especially her family and friends.

Syahdan—Eliana's father—is the person who is influencing Eliana the most. He was a labor worker and leader of the village. He was also the frontliner of the villagers in opposing the mining activity. Therefore, Eliana learned a lot from him and she was following his footsteps in her attitude. Bapak (Dad/Syahdan) always educates Eliana about the significant relation of nature and humans' lives, as seen in Bapak's utterance: "*Bapak sendiri yang mendidik kau agar menyayangi hutan, sungai, dan lembah. (I myself am the one who is teaching you the importance of preserving the woods, rivers, and valleys).*" (Liye, 2018: pp. 176)

Pak (Mr.) Bin—Eliana's teacher—is the second most influential figure in Eliana's life. In classes, he often taught the students about the importance of preserving the environment. At one time, he encouraged his students to make a herbarium (dried plants) project to be exhibited in the city to show to people the richness of nature. Once Pak Bin explained in class about how the ancestors always tried to preserve nature as seen in the quotation: "*Ratusan tahunl eluhur kita hidup di sini, di tengah hutan lebat yang indah. Ratusan tahun mereka berusaha menjaga keseimbangan, menjaga harmoni dengan alam, termasuk dengan siklus air hujan. (For hundreds of years our ancestors lived here, in the middle of the beautiful wood. For hundreds of years, they tried to maintain balance and harmony with nature, including with the rain water cycle.)*" (Liye, 2018: pp. 93-94)

Beside her father and teacher, Eliana also has some best friends who have the same attitude with her toward the environment. They are Marhotap, Damdas, Hima, and Anton. Together with them, Eliana established a club to oppose the mining which was previously called *Tiga Musang* (or Three Weasels when it still consisted only of three people) but then changed into *Empat Buntal* (The Four Puffer Fish) when Marhotap joined the club. In the novel, the establishment of the club is described as: "*Sudah empat hari aku merencanakan ini. Mengamati truk-truk dari kejauhanbersama Hima dan Damdas.Menghafal rutinitas mereka. Menghitung jumlah pekerja dan petugasnya. Mencatat semuanya. Aku bahkan menamai geng kami bertiga dengan nama Tiga Musang—meniru film aksi yang kutonton di televisi Bapak. (I've been planning this for four days: Observing the trucks from afar with Hima and Damdas, memorizing their routines, counting the number of workers and staff, taking note of everything. I even named our gang Tiga Musang—based on a series that I watched in Bapak's television).*" (Liye, 2018: pp. 149)

Nek (Grandma) Kiba and Unusaretwo are other influential figures in shaping Eliana's traits. Nek Kiba was her Al Qur'an reciting teacher, and Unus was her uncle who was also an environmental activist. While teaching Eliana how to recite Al Qur'an, Nek Kiba inserted her teaching on the

environmental awareness as well as could be seen when she compared the condition of the woods in the past and at present.

*Anak-anak, hampir delapan puluh tahun aku tinggal di kampung ini, menyaksikan rumah panggung berganti, pemandian sungai bergeser, pohon bertunas, orang-orang datang dan pergi. Ada banyak yang berubah di kampung kita. Hutan tidak selebat dulu. Orang kota berdatangan membawa senso, menebang pohon-pohon. Membawa senapan, memburu rusa-rusa. Menjulurkan alat sengat listrik atau racun ke dalam sungai untuk mendapatkan ikan sebanyak mungkin, tidak peduli sesungguhnya mereka juga membunuh ikan-ikan kecil. Mata air berkurang, sungai menyempit, semua jadi rusak. Dan mereka tidak pernah puas. Mereka terus mengeduk apa saja.*

(Kids, I've been living in this village for almost eighty years, watching the stilt houses changed, rivers moved, trees grow, people come and go. There are a lot of changes in our village. The wood is not as dense as before. People come from the city bringing chainsaw, cutting trees; bringing guns, hunting the deer; using electric tools and poison in the river to catch as many fish as possible without considering that they are actually killing the small fish as well. Springs are decreased in numbers, rivers become narrower, everything is destroyed. And they are never satisfied. They keep digging everything.)

(Liye, 2018: pp. 183-184)

The next person influencing Eliana's attitude is Paman (Uncle) Unus. He is a nature lover. He becomes the role model for Eliana. Although reluctant at first, Unus finally joined the villagers' movement to oppose the mining activity. Once Paman Unus asked Eliana and Amel to accompany him to the wood and showed them its wonders: *"Kalian benar-benar beruntung Amel, Eli. Inilah keajaiban hutan kita. Bukan di rimba Amazon sana. Bukan di hutan Afrika sana. Apalagi hutan-hutan Eropa. Melainkan di hutan kita, hutan Pulau Sumatra. Ayo, Paman perkenalkan kalian dengan bunga yang hebat. Inilah bunga bangkai.* (You are both very lucky, Amel and Eli. Our forest is full of wonders. The wonder could not be found in the Amazon, Africa, or Europe. It could only be found here, in the woods of the island of Sumatra. Come on, let me show you an awesome flower, the rafflesia). (Liye, 2018: pp. 247)

Beside those characters, other villagers also have roles in developing Eliana's character. They mostly were against the mining and were very active in opposing the mining; consequently, Eliana learned a lot from them as well. The attitude of the villagers could be seen in Bapak's statement when he was having discussion with Eliana: *"Walau seluruh penduduk kampung bilang 'tidak', bukan berarti urusan otomatis selesai.* (Although all the villagers said 'no', it doesn't mean that the problem would be automatically solved.)" (Liye, 2018: pp. 19)

## **Eliana's Efforts to Save the Environment**

There are some efforts done by Eliana in trying to oppose the mining activity occurred in her village. First, Eliana yelled at Johan during the negotiation between the villagers and the miners. Actually, Eliana was not supposed to be in the meeting room. Yet, when she was passing by, she overheard Johan insulting her father. Annoyed by it, Eliana broke into the room and yelled at Johan not to insult her father and that Johan was greedy because he destroyed the environment. In the novel, it is narrated that Eliana yelled these words at Johan: "*Kaulah yang hina! Kau merusak seluruh hutan, sungai, gunung! Rakus!* (You're the low one! You're destroying the whole forest, river, mountains! Greedy!)" (Liye, 2018: pp. 16) By yelling the utterance, Eliana is defending his father as well as hoping that Johan would realize that he was destroying nature and therefore stopped the mining.

Eliana frequently had conversations with her father and Paman Unus about the mining activity. One of the examples is a discussion that she and Bapak had when they were on a train to town. On that occasion, Bapak told her about his prediction of the future: "*Hari ini kita hanya menghadapi tambang pasir milik Johan. Esok lusa, lebih besar lagi kekuatan para pendatang yang hendak mengambil hutan-hutan kita.* (Today, we are only facing Johan's sandmining. In the future, there would be bigger forces of those who want to take away our forest). (Liye, 2018: pp. 257) Eliana often protested them why her father let those miners destroy the environment and why Paman Unus didn't want to be involved in the villagers' struggle at the first place although he was an environmental activist. Later, Uncle Unus decided to be involved in the villager's movement. He even asked his activist-friend to help him.

When the mining activity started, Eliana and her two best friends (Damdas and Hima) were establishing a club called *Tiga Musang* (The Three Weasels). They were spying on the mining activity and deflating the tires of the dump trucks. This could be seen in Damdas's statement about Empat Buntal: "*Ya, seperti Empat Buntal. Kita bersama Marhotap selalu datang ke hutan ini untuk mengintai tambang pasir, bukan? Bedanya, sekarang ada Anton.* (Yes, just like *Empat Buntal*. We and Marhotap always came to this wood to spy on the mining, right? The difference is now we have Anton.)" (Liye, 2018: pp. 344) Then one night, they were almost caught red-handedly by the miners. Fortunately, Marhotap—one of Eliana's classmates—was there to help them. Marhotap used to be a competitor of Eliana in being the class captain; yet, it turned out that he had the same opinion about the mining with Eliana. Since then, *Tiga Musang* becomes *Empat Buntal* (The Four Puffer Fish) in which Marhotap was the fourth member. They continued to sabotage the mining activity by spreading nails in the mining area. After Marhotap was murdered, Anton was replacing his position.

One day, Pak Bin—Eliana's teacher—was asking his students to make a herbarium (preserved dried plants) project to be exhibited in town. Unfortunately, the roof of the classroom

collapsed and fell on top of the cabinet where the herbarium collection was kept. Later, Uncle Unus told Eliana and her friends that actually they could find naturally-preserved herbarium in the forest. They simply had to collect them. Because of Uncle Unus's idea, they were able to carry out the plan to bring the herbarium project to the town exhibition. Although the herbarium was Pak Bin's idea, it was Eliana and her friends who collected the dried plants. The exhibition of the herbarium in town opened up people's eyes about the riches of nature as could be seen in the following quotation: *"Dua turis itu mengajukan banyak pertanyaan yang tidak bisa kujawab. Mereka ternyata peneliti yang sedang berkunjung ke Indonesia. Mereka antusias memotret koleksi herbarium kami. Mereka bilang betapa menakjubkan hasil pekerjaan kami. Aku polos menjelaskan bahwa kami tidak membuatnya. Kami memungutnya di dasar hutan. Dua turis itu lebih takjub lagi. (Those two foreigners posed a lot of questions that I couldn't answer. They are actually researchers who are visiting Indonesia. They enthusiastically took picture of our herbarium. They were amazed by the way we made the project. Innocently, I explained that we didn't make it. We simply collected it from the wood. That made them even more amazed.)"* (Liye, 2018: pp. 350-351)

During the exhibition, Eliana had a chance to meet Om (Uncle) Sambas who was a journalist. Eliana told him about the mining activity in her village, and he promised that one day he would visit the village to see if there was something he could help about it. It could be seen from Eliana's statement when she told Bapak about her encounter with Om Sambas: *"Baik, Pak. Dia datang ke pameran, katanya tugas meliput. Eli sempat mengobrol dengannya. Eli cerita banyak hal tentang kampung kita. Dia bertanya tentang tambang pasir, sekolah, kampung, semuanya. Om Sambas bilang suatu saat ingin datang ke sini. (He's fine, Pak. He came to the exhibition to make a report of it. Eli had a chance to talk to him. Eli told him a lot of things about our village. He asked about the sand mining, school, the village, everything. Om Sambas said that he wanted to visit our village sometime.)"* (Liye, 2018: pp. 357) Later, Om Sambas kept his promise and he was involved in the second negotiation with the miners.

Furthermore, in her efforts to stop the mining, Eliana and her friends had the initiative to make a petition to protest the sandmining. They went from house to house in their village to collect signatures from the villagers for the petition. This action could be seen from Eliana's utterance when *Empat Buntal* was asking Bakwo Dar (one of the villagers)'s signature for the petition: *"Ini kertas penolakan. Bakwo tanda tangan di sini. Kami sedang mengumpulkan seluruh tanda tangan penduduk kampung. (This is a petition against the mining. Please, sign it here Bakwo. We are collecting signatures from all the villagers.)"* (Liye, 2018: pp. 376)

Finally, at the end of the story, Eliana and her friends were trespassing the sand mining areas to find evidence of Marhotap's murder. This could be seen in the following quotation taken from the discussion of *Empat Buntal*'s members when they were planning the action: *"Esok*

sorenya, sepulang sekolah, untuk terakhir kalinya kami mematangkan semua rencana. Empat Buntal bergerak menuju titik-titik yang telah ditentukan. Hanya tinggal hitungan jam kami akan menyelip ke pos jaga tambang pasir. (The next afternoon, we finalized our plan. Empat Buntal is moving to the specified points. In few hours, we would sneak up to the guardhouse of the sandmining)" (Liye, 2018: pp. 399) It resulted in their imprisonment in the container because they were caught by the miners. Suddenly there was a flood caused by the mining activity which swept the container. The children were finally rescued by the villagers.

### **The Results of Eliana's Efforts**

Eliana's efforts resulted in the discontinuation of the mining activity. With *Empat Buntal's* testimony as well as the help of Om Sambas's reportage, the mining activity was discontinued and the police imprisoned Johan—the leader of the miners—in jail. The flood caused by the mining also raised Marhotap's body that was buried by the miners to the surface. With that evidence and, This could be seen in the following quotation:

*Tambang pasir itu memang hancur lebur malam itu. Banjir bandang yang surut beberapa jam kemudian bahkan mengangkat jasad Marhotap yang dikuburkan penjaga hutan di tengah-tengah hutan lubuk larangan. Kalung manik-manik yang seharusnya dihadiahkan padaku masih tersangkut di leher Marhotap yang sudah menjadi kerangka berselimutkan lumpur.*

*Petugas dari kota kabupaten dibantu penduduk kampung menurunkan kontainer yang terjepit di pohon terap. Kami dibebaskan. Om Sambas memperoleh berita dramatis dan melankolis seperti yang dia inginkan. Lewat berita di halaman depan koran nasional, aku dengar Johan sempat dijebloskan ke dalam penjara karena tuduhan membunuh Marhotap serta menculik dan menyekap kami di kontainer tambang pasirnya. Dua tahun berlalu, kabar dan keberadaan Johan semakin kabur.*

(The sandmining was indeed destroyed by the flood that night. The flood even raised Marhotap's body to the surface. It turned out that the body was buried by the mining guard in the middle of the woods where the restricted pond was located. The bead necklace that was supposed to be my gift from Marhotap was still hanging around his neck, which was now becoming a skeleton covered in mud.

The officers from the regency office, who got helped from the villagers, untrapped the container from the artocarpus tree. We were freed. Uncle Sambas eventually got the dramatic and melancholic news that he always wanted. I read on the front page of the national newspaper that Johan spent his time in jail, with the charge of murdering Marhotap and kidnapped as well as imprisoned us in the container. Two years has passed, and the news about Johan didn't get any clearer.)

(Liye, 2018: pp. 419)

In her adulthood, Eliana became a lawyer for the environmental issues. Her choice of profession was somehow influenced by the environmental awareness developed in her during that event. Unfortunately, after being released from jail, Johan came back to the village and continues the mining activity. Yet, this time, Eliana and her friends (Hima is now a teacher, Damdas is a wealthy rubber farmer, and Anton is a businessman) are more than ready to save their beloved village with the abilities and capabilities they have now

## CONCLUSION

The novel contains sufficient data in the form of author's narrations as well as dialogues among the characters that are used as evidence to support the discussion about Eliana's efforts in protecting the environment. From the analysis, it could be concluded that there is an environmental awareness in Eliana—the main character of Tere Liye's novel *Si Anak Pemberani*. The awareness could be identified through the efforts done by Eliana to save the environment and the results of the efforts. However, it is also important to be noted that the efforts are not done only by Eliana but also by people around her.

From the analysis, it is found out that the environment issue occurred is the illegal sandmining activity that results in the pollution of the natural habitat around it, 9 nine people influence the environmental awareness of the main character, 7 (seven) efforts done by the main character, and 3 (three) results of the efforts. The people influencing Eliana's environmental awareness are Syahdan, Pak Bin, Marhotap, Damdas, Hima, Anton, Nek Kiba, Paman Unus, and other villagers. The efforts done by Eliana are yelling at the leader of the sandminers, having conversation with her father and Uncle Unus, establishing a club to oppose the mining, making herbarium, making a journalist involved in the negotiation with the miners, initiating a petition against the mining, and trespassing the mining area to find evidence of the crimes conducted by the miners. Then, the results of the efforts are the sandmining is discontinued, the miners are charged with crimes and the leader was put in jail, and later Eliana becomes a lawyer for environmental issues.

## REFERENCES

- Biskin, Donald and Kenneth Hoskisson. Glotfelty, Cheryl and Harold Fromm (eds.). (1996). *The Ecocriticism Reader: Landmarks in Literary Ecology*. Athens, Georgia: The University of Georgia Press.
- Denzin, Norman K. and Yvonna S. Lincoln (eds.) (2017). *The Sage Handbook of Qualitative Research*. 5<sup>th</sup> Edition. Newbury Park, California: Sage Publications, Inc.
- Inderasari, Elen. (2022). *Pemertahanan Lingkungan dari Eksploitasi Kapitalis di Bukit Barisan dalam Novel Si Anak Pemberani Karya Tere Liye*. *Kandai* 18(1), pp. 112-125. Retrieved 10 July 2023 from <https://ojs.badanbahasa.kemdikbud.go.id/jurnal/index.php/kandai/article/download/2560/1798>
- Liye, Tere. (2018). *Si Anak Pemberani*. Jakarta: Republika.
- Nelfita, Yulia, Noni Andriyani, and Yenni Hayati. (2021). *An Ecofeminist Reading of Tere Liye: Si Anak Pemberani*. *Poetika* 9(2), pp. 107-116. Retrieved 10 July 2023 from <https://journal.ugm.ac.id/poetika/article/view/64554>.

- Permatasari, Nur Endah. (2021). *Penanaman Nilai Nasionalisme Melalui kepedulian Lingkungan Alam dalam Novel Si Anak Pemberani karya Tere Liye*. *Madah* 12(1), pp. 14-24. Retrieved 10 July 2023 from <http://madah.kemdikbud.go.id/index.php/madah/article/view/299>.
- Putri, Stevanny Yosicha, Susilawati Endah Peni Adji, and Yoseph Yapi Taum. (2023). *Eksplorasi Alam dalam Novel Si Anak Pemberani karya Tere Liye: Kajian Ekokritik*. *Sintesis* 17(1), pp. 59-72. Retrieved 10 July 2023 from file:///C:/Users/06/Downloads/5158-20060-4-PB.pdf.
- Rahim, Husni and Maila Dinia Husni Rahiem. (2012). *The Use of Stories as Moral Education for Young Children*. *International Journal of Social Sciences and Humanity* 2(6). pp. 454-458. Retrieved 10 July 2023 from [https://www.researchgate.net/profile/Maila\\_Rahiem/publication/269939320\\_The\\_Use\\_of\\_Stories\\_as\\_Moral\\_Education\\_for\\_Young\\_Children/links/5f21572992851cd302c5bab3/The-Use-of-Stories-as-Moral-Education-for-Young-Children.pdf](https://www.researchgate.net/profile/Maila_Rahiem/publication/269939320_The_Use_of_Stories_as_Moral_Education_for_Young_Children/links/5f21572992851cd302c5bab3/The-Use-of-Stories-as-Moral-Education-for-Young-Children.pdf)