

HUMAN EXISTENCE TOWARDS THE ENVIRONMENT IN THE DIGITAL CHILDREN'S STORY "HIKAAYAAT BIL-'ARABY" BASED ON GREG GARRARD

Amanah Ayu As'sa'idah[1], M. Faisol[2], Ma'rifatul Munjiah[3]

^[1]email_of_corresponding_assaidahamanah@gmail.com

^{[1], [2], [3]} Maulana Malik Ibrahim State Islamic University, Malang, Indonesia

Abstract : The purpose of this study is to find out how the relationship between humans and the environment in the digital children's story "Hikaayaat bil-Araby" and human existence in creating environmental wisdom in the digital children's story "Hikaayaat bil-Araby" based on Greg Garrard. The method in this study uses qualitative research with a literary approach. The data source for this research is the digital children's story "Hikaayaat bil-araby", a collection of children's stories published on the belaraby application page by Saudi Arabia. The theory used in this research is the theory of literary ecocritic put forward by Greg Garrard. The results of this study reveal that in a collection of children's stories "Hikayat bil-Araby" by Hadil Ghanim the researcher found: 1) the process of the relationship between humans and the natural environment which includes human dependence on the environment, human modification of the environment, and human adaptation to the environment; and (2) human existence in creating environmental wisdom which includes religious belief in the environment, environmental management to obtain natural resources, and care and affection for the environment. The view of environmental criticism based on Greg Garrard has been proven and implemented in Arabic literature, especially children's literature. Children are the future generation of humans who will become managers of the natural environment. Therefore, ecological criticism in children's learning is necessary to preserve the environment in the future.

Keywords : digital children's stories, human and environmental relations, human existence, environmental criticism.

INTRODUCTION

The existence of humans can affect their natural environment, because humans as leaders of the environment around them play an important role in the survival and circumstances around them. Humans as dynamic creatures have a desire to change and be responsible for their surroundings (Farida, 2017) . If associated with the existence and meaning of man himself. Humans are complex and always developing, human complexity and development are inseparable from human nature as dynamic, mysterious and paradoxical creatures (Sultoni, 2020) . Humans are called dynamic because they develop continuously with their freedom. Humans are individual beings who cannot be separated from the environment that supports them for a long time, humans are entities that really need the surrounding environment, humans are one with the environment, just as the brain is one with the body. In humans there is a change, which becomes a link of substances and events that mutate from the seed to the environment in which it is integrated (Heise, 2006) .

The relationship between humans and nature or human relations between each other is an aesthetic form in the relationship between humans and the environment which is one of the basic values of harmony, beauty, balance, and a form of compassion for the environment in environmental literary criticism (Kaswadi, 2015) . Garrard revealed that environmental criticism includes the study of human and environmental relations, human history, and culture related to critical analysis of humans and their environment. (Sinno, 2013) . The manifesto emphasizes that humans and their environment are closely related to each other. In addition, humans and the environment influence each other in maintaining life.

Humans have the same position in life in this universe. Human life depends on all life in the universe (Arbain, 2020). Humans are also required to have a moral responsibility towards all life in the universe. All life on Earth has the same morality, so their rights must be equally respected and protected. This statement reinforces the previous statement regarding the relationship between humans and their environment. Human attitudes in dealing with nature can affect natural conditions that are also felt by humans (Salama, 2013).

In addition, environmental literature in the Arab world is currently rarely researched. Although there is a lot of Arabic literature among adults and children who often associate their literary works with the environment, flora and fauna. However, often these links only serve to grab the reader's attention without directly addressing current environmental issues. Therefore, the researcher wants to study Arabic prose which intrudes about the environment in it (Abidi, 2020). The children's literature that will be studied in this research is the digital children's story "Hikaayaat bi-araby" which was released from 2019 until now which raises the issue of environmental care with an interesting story presentation. One of the stories is where a boy is told as someone who loves his small tree very much, his storytelling style focuses on a sapling as the main character. In this story, a tree is likened to a human who has feelings. So that we can contemplate how a tree feels when it is loved, cared for or mistreated in this story, children learn how we should protect the environment by showing that this small tree has feelings like humans who can feel emotions within themselves.

In relation to that, the researcher wants to analyze the environment from the point of view of humans as leaders of the earth in Arabic literary works. As Greg Garrard has explained in his book, environmental issues in literary works are a trending topic that is often loved today. Because this issue is very important to represent current environmental problems. The existence of environmental criticism in literary works provides counseling to readers to find out about the current state of the environment and how we deal with the environment. Therefore, this study deserves to be discussed by readers and researchers who will study this environmental study.

This research will discuss how human existence relates to the environment in the digital children's story "Hikaayaat bil-araby" based on Greg Garrard. This research will describe the relationship between humans and the environment which have bonds that cannot be separated from one another. In addition, researchers will also discuss the impact of human and environmental relations so that environmental wisdom is formed as a human habit in caring for their environment. With the existence of environmental theory in this study, readers will understand how bound the relationship between humans and the surrounding environment is.

Several previous studies have examined the environment based on the aspects of environmental phenomena and crises that can impact humans. This research has also researched environmental studies on environmental phenomena (Larasati & Manut, 2022); (Andriyani, 2020); (Zulfa, 2021) and environmental crisis management (Seymour, 2012); (El Kashlan, 2016); (Chandra, 2017). In this study, researchers want to explore the relationship between humans and the environment in the digital children's story "Hikaayaat bi-araby". So by knowing the relationship between humans and the environment, it will be seen that the existence of humans as leaders is towards the surrounding environment. This study aims to (1) determine the relationship between humans and the environment in the digital children's story "Hikaayaat bi-araby"; (2) knowing human existence in creating environmental wisdom in the digital children's story "Hikaayaat bil-araby" based on Greg Garrard's perspective.

METHODS

This research is a qualitative and library research by using the workings of ecocriticism theory in the literary works studied. This study uses an environmental theory approach by Greg Garrard. Based on the eco-critical approach, literary works will be studied in several steps, namely: (1) understanding science related to the environment as an analyzer of literary works which examines environmental criticism in it; (2) first understand and understand environmental awareness, then be able to analyze it in depth in this literary work; and (3) evaluating environmental ideas and their representations in response to current environmental issues. The eco-critical approach is carried out based on the stages of data analysis.

The main data source in this study is the digital children's story "Hikaayaat bil-araby" which includes " *Katakitu wa Shunbur Al-Miyah*", " *Az-Zuhur wa Al-Asl*", " *An-Ndzafatu min Al-Iman*", " *Asy-Syajarah At-Tufah*", " *Fusyrotu Mauz*", " *Hadiqatuna Al-Jamilah*", " *al-Ushfur wa Al-baqarah*", " *Tafadhal Ma'i*", " *asy-Syajarah Al-Maghurah*", and " *Ibta'id Anni Oh Firus*." This digital children's story has been published by www.belaraby since 2019 until now. The other data sources were journals and books involving the environment, especially Greg Garrard's environmental theory. Data collection uses reading and note techniques, and documentation techniques. Meanwhile, in analyzing the data, the researcher validated the data collected by filtering data about how humans and the environment relate in the digital children's story " Hikaayaat bil-araby ". Then the researcher conducted a discussion with the lecturer about the data obtained. After that, the researcher concluded the data by involving Greg Garrard's environmental theory.

FINDINGS AND DISCUSSION/ANALYSIS

After tracing and implementing the research methods mentioned earlier, the researcher found the data contained in the application of the children's stories "Hikaayaat bi-araby". Some of these stories are children's stories " *Hikayat bil-Arabi* ", with eleven stories namely " *Katakitu wa Shunbur Al-Miyah*", " *Az-Zuhur wa Al-Asl*", " *An-Ndzafatu min Al-Iman*", " *Asy-Syajarah At-Tufah*", " *fusyrotu Mauz*", " *Hadiqatuna Al-Jamilah*", " *al-Ushfur wa Al-baqarah*", " *Tafadhal Ma'i*", " *asy-Syajarah Al-Maghurah*", and " *Ibta'id Anni Ya Firus* ". The researcher explains this discussion with three discussions according to the research questions, namely (1) the relationship between humans and the environment that is represented; and (2) human existence in creating environmental wisdom in the digital children's story "Hikaayaat bil-araby" based on Greg Garrard's perspective. And the explanation is as follows.

The relationship between humans and the environment in digital children's stories "Hikaayaat bil-araby"

Humans can never be separated from the environment. Humans will always interact with animals, plants, and social culture with other humans. The relationship between humans and the environment works in two ways. Humans are influenced by the environment, but on the other hand humans have the ability to change the environment. So whatever humans do to the environment will have an impact on human life itself. The relationship between the environment and humans is like a house and its inhabitants. If the house is clean and well-maintained, then the occupants of the house will be comfortable and feel at home. But a good house has residents who always take good care of their house. Therefore, the relationship between humans and the environment is an ongoing relationship, so it is important to maintain a harmonious and balanced relationship. The relationship between humans and the environment is formed into three human interactions with the environment. The explanation is as follows.

Table 1. The relationship between humans and the environment in the digital children's story "Hikaayaat bil-Laraby"

	Process
The relationship between humans and the environment	Human dependence on the environment
	Human modification of the environment
	Human adaptation to the environment

Human dependence on the environment

Humans as biological beings must have involvement in their environment. As a much-needed resource, humans depend on the environment for survival. Humans need clean air, water, food and shelter. Humans cannot survive without some form of interaction with the environment. In the sub-chapter on involvement in the environment, the researcher presents data covering the human need for water, the human need for food. The description is as follows.

Human needs for water sources

Human life can never be separated from water. Likewise with other living things in dire need of water. Most of the area on earth consists of water. Even the air we breathe is the result of the decomposition of water by plants. The benefits of water are so many that, if humans don't find water anywhere, then that's a complicated time for them. Water can be used for cooking, drinking, washing, and cleaning dirt. In addition, water is also used for agricultural purposes, animal husbandry, and so forth. Animals and plants also use water for their living needs in food and others. So that humans, animals and plants on earth have an attachment to water. The researchers found data in the story "Katakito and the water tap" which represents human dependence on water.

The story "Katakito and the water faucet" tells of a chick named Katakito who lives with his mother. He has a curious nature that makes him think of certain things. One day, he was very curious about the dripping water from the water tap at his house. He looked at the water droplets, so he thought that the simple water droplets would not be a problem if he closed the water faucet properly now. His mother often advised him to always close the water tap properly. However, Katakito refuted his mother's words, as he thought that a simple drop wouldn't affect anything. The fragment of the story is as follows.

ذهب كاتاكيو؛ ليغسل يده لكنه لم يغلق الحنفية جيدا نظر كاتاكيو للماء وهو يتساقط قطرة قطرة... لن تفعل
القطرات البسيطة شيئا ولا يهم أن أغلق الحنفية جيدا الآن!! ("Kataakituu Wa Sunbuur Al-Miyaah,"
2019)

Based on the story quote above, Katakito ignores the water dripping from the faucet. According to him, the simple drop of water will not affect anything. Water will not run out just because of these water droplets. This can result in fatal errors if you keep doing it. Therefore, children as readers are presented with wrong thoughts so that they can think again that just a drop of water if it continues will become a big problem.

لكن كاتاكيو غلبه النوم فنام ونسي أن يغلق الصنبور. فغرق البيت كله بالمياه
("Kataakituu Wa Sunbuur Al-Miyaah," 2019)

From here, the story "Katakito and the water faucet" presents how the impact caused by things that are taken for granted. Things that are overlooked are actually things that are very important to pay attention to. In this story, Katakito plays with the water faucet until night. He opened and closed the water faucet while laughing at the puddle of water dripping from the tap. After finishing playing, he left the water tap slightly open, so that the water dripped out so much. He did not realize that his actions could be fatal. Morning came, but yesterday's water flooded the house. His mother knew, and immediately screamed waking up Katakito who was still sleeping. The house became dirty and waterlogged. Katakito and his mother cleaned their house of water and soil. His mother told Katakito to bring him clean water from the river, because the water tap was broken. He finally apologized to his mother not to repeat what he did again.

The story "Katakito and the water tap" is a children's story in the Fable genre in which animals and plants live like humans who can think and speak. But the appeal of this story is a story that is easily understood by children. This fable story encourages children to fantasize and is very relevant to the message in it. From this story, it can be learned that water is very important for living things. Even the act of trivializing water drops is very fatal if done continuously. Because water is the most valuable thing in the life of humans, animals and plants. Without it it is difficult to survive.

Human needs for natural resources.

Natural resources are anything that comes from nature that can meet human needs. Natural resources can be classified as biotic and abiotic, which include sources of food, animals, plants, petroleum, natural gas, and others. Humans really need natural resources. But humans who do not care about their environment, make natural resources decrease. With continuous exploitation, natural resources are reduced. With the nature of humans who don't care and easily underestimate, they take natural resources with ease. The exploitation of one natural resource will affect other natural resources. This is illustrated in the story "Flowers and honey" about the effect of actions on natural resources.

The children's story "Flowers and honey" tells about a forest where many animals live, such as lions, dogs, tigers, rabbits, bees, and others. They live in harmony like humans. The lion as the king of the forest, rules the forest residents fairly. As for in the forest there is a vast expanse of flowers. These flowers are often infested by bees to produce quality honey. Every month they gather to the beehive to feast on honey. All the animals attended the party without exception. But one day the party was canceled by the bees.

حضرت الحيوانات كعادتها لتأخذ العسل، ولكنها حزنت كثيرا؛ لأنها لم تجد عسلا. فتسألت: لماذا لا يوجد عسل؟! تقدمت نحلة نشيطة من الحيوانات، وأخبرتها أنّ اختفاء الأزهار من الغابة هو السبب في عدم وجود العسل ("Az-Zuhur Wa Al-'Asal," 2019)

Based on the quote from the story, the honey they usually get, they don't find it. This made them ask the bees. The bee said that the cause was the disappearance of the flowers from the forest. The expanse of flowers is very wide, why can't you find flowers. This illustrates that if natural resources disappear, then other natural resources will also disappear. With that, the animals agreed to find out why the flowers disappeared .

The cause of the flowers disappearing is the actions of the forest dwellers arbitrarily. They trivialize their act of picking the flowers. with the pretext "I only take a little interest, forest dwellers will not realize that it will affect other natural resources. It is this irresponsible thinking that causes disaster to strike. The lion, the king of the jungle finally forbade them to take flowers personally to preserve honey as their food source.

In this story, we can conclude that taking natural resources arbitrarily can affect the availability of other natural resources. This becomes connected to human needs which are very tied to natural resources. Natural resources are urgently needed. Therefore, humans as managers should think wisely in extracting and managing natural resources. Because humans and natural resources have an interdependence between the two.

Human modification of the environment

As previously explained, the relationship between humans and the environment is very close. So whatever humans do to the environment will impact on the environment and affect human life itself. As time progresses, humans modify the environment to meet their own goals and needs. Human activities can have an impact on the environment both positively and negatively. Humans have modified the physical environment by clearing land for farming or building and have continued to change the environment through building houses and civilizations. In this study, researchers have presented data on environmental modifications and their after effects.

Environmental modification with the aim of improving human future needs to be done to change environmental conditions in accordance with human conditions. Then modifying the environment can have a positive or negative impact on the ecosystem. The need to modify the current environment must be caused by the state of man and his environment. So that humans also need to think about the state of the environment around them. When humans modify the trees in the garden to grow bigger or grow with the same growth. The way of cultivation is different. If modifications are made in such a way that nature no longer maintains balance, unwanted things will occur. Therefore, modifying the environment must pay attention to the state of the environment. Researchers discover how humans modify their

environment which can change natural conditions. As for this case, it is found in the story "the arrogant tree", the description is as follows.

فأخذت تسرق جزءاً من الماء المخصص للأشجار الأخرى، كبرت أغصان شجرة الليمون وقوي خشبها، وأصبحت الأشجار الأخري ترى تضعف شيئاً فشيئاً (Asy-Syajah Al-Maghruurah," 2019).

So he started stealing some of the water allocated to other trees, the branches of the lemon tree grew and the wood became strong, and the other trees became weaker little by little. The farmer noticed that the lemon tree began to grow and thrive at the expense of other trees, so he knew the secret. Thinking what he should do. The quote in this story shows that environmental modification needs to be done, but with the existing limitations in order to maintain the ecosystem. The story "the arrogant tree" tells about the trees in the plantation. Farmers take care of these trees to meet their needs. Due to the trees that live close together and different types of trees, one of the trees there dominates the food that is in the ground. The tree has tree roots that are longer than the roots of other trees. So that other trees grow and develop weakly because the food and water sources are stolen by that one tree.

لاحظ الفلاح أن شجرة الليمون أخذت تكبر وتنمو على حساب الأشجار الأخرى، ثم عرف السر في ذلك. فكرر قليلاً في ما يجب أن يعمل... وفجأة تذكر أن زوجته قد طلبت منه أن يصنع لها طاولة مصنوعة من الخشب حمل الفلاح فأسه، وقطع شجرة الليمون (Asy-Syajah Al-Maghruurah," 2019).

What farmers do in dealing with this problem is to reduce trees by cutting down one tree which is the cause of the uneven growth of trees. Even though cutting down trees is seen as negative, it can affect the surrounding environment and is beneficial in human adaptation. This story gives a message to children as readers to find the problems caused and solve these problems by eliminating these problems. Children are shown how to deal with environmental problems that affect humans. by modifying the environment, the trees in the forest become healthy evenly. This also applies to life in the forest.

Based on this statement, the researcher concludes that modifying a good environment is able to improve the future of humans, and can also improve the environment whose condition has changed due to disasters, place conditions, and so on. Modification of the environment does not only affect humans as modifiers, but also greatly influences the environment. Therefore, environmental modification must pay attention to environmental conditions, because humans and their environment cannot be separated from and influence one another.

Human adaptation to the environment

Adaptation to the environment is one of the human abilities to match the environment. Humans can change and adapt to various environmental conditions to survive and meet their needs. Humans have lived and adapted to the laws of nature on earth. If so, how do humans adapt to the environment? That is, humans create technology and modify the environment to help them survive and thrive. The pattern of human adaptation to the environment is strongly influenced by the science and technology used today. In prehistoric times, humans tended to use survival strategies by settling in environments close to rivers and springs. This is done to meet the needs of everyday life. They do not think of other ways because of the lack of science and technology. In this era, humans have known science and rapid technological progress. That's why humans use technology and knowledge more to adapt to the environment. In the data of this study, there is a connection with the previous sub-chapter. The description is as follows.

How do humans adapt to their environment? Researchers found data in the story "Get away from me, Virus" which describes how humans adapted to the environment during the Covid-19 pandemic. This story tells about a child who will not be separated by a virus. When children are playing, they hold something. that's when the virus moves into their hands. This is very dangerous if children eat with dirty hands. Therefore, the children's story "Get away from me, Virus" presents how to solve this problem.

لكننا نستطيع أن نمنع الفيروس من أن يدخل إلى أجسامنا إذا غسلنا أيدينا بالماء والصابون. غسل اليدين بالماء والصابون يقضي على هذا الفيروس الشرير فلا تنسوا أيديكم جيذاً؛ ليقضي عليه ونستطيع أن نطرد الفيروس من مدينتنا بتعاوننا معا (‘Ibta’id ’anniy Yaa Fiiruus,” 2019).

Based on this story quote, the way humans deal with a viral pandemic is by keeping the body clean to prevent the virus from moving into the body. By washing hands with soap, germs and viruses disappear and die. The human body will be protected from viruses. This is how humans adapt to their environment that is attacked by a virus outbreak. The way to deal with this cannot be separated from the knowledge that humans have today. To be free from the shackles of this pandemic, humans use existing technology in the form of antiseptic soap. In addition, this story also spreads knowledge about the dangers of viruses for children as readers. Children are presented about the dangers of viruses and germs that perch on the human body. the human body will suffer from fever, asthma, cough, flu, and other respiratory diseases. Eating food without washing hands can also potentially enter the virus into the human body. This is a general knowledge that must always be applied to children's lives to adapt to the environment.

Humans as one of the smallest components in the ecosystem. That's why humans must submit and adapt to the extent of the environment they live in. With the increasing complexity of life where the earth's population increases, human needs will increase and vary. The natural environment also took shape along with the rapid development of civilization. This is what humans cannot be separated from their living environment, so humans are required to adapt to the environment.

Human existence in creating environmental wisdom in the digital children's story "Hikaayaat bil-araby"

Environmental wisdom is an activity of thinking, acting, and being wise in observing, utilizing, and treating nature as the living environment and human life in a reciprocal way. Environmental wisdom can become a community culture that is developed, understood and applied from generation to generation as a guide in managing the environment and natural resources (Nuraini, 2015). This ecological management can become the local wisdom of the earth's inhabitants by developing an appeal for the importance of the social function of the environment to ensure the survival of the community. In this study, researchers found data about the ecological wisdom of the earth community in children's stories . The description is the table as follows.

Tabel 2. Human existence in creating environmental wisdom in the digital children's story "Hikaayaat bil-araby"

	Process
Human existence in creating environmental wisdom	Human belief in religion affects the environment
	Human efforts in managing natural resources
	Human empathy affects the environment

Human belief in religion affects the environment

Most people definitely believe in God. They believe that God controls everything in the universe, including how humans manage the environment (Rini, 2018) . Every religion has its teachings that contain values that guide humans in behaving towards each other and towards their environment, towards animals, plants, and so on. The value of faith is one of the values that becomes the attitude of wisdom towards the environment. A wise attitude can affect the surrounding environment, if we apply it.

In Islamic teachings, humans are ordered to be fair leaders in managing the environment. Humans have an important role in preserving nature. Islam is a religion that views the environment as an integral part of one's faith in God. With faith, we can see human behavior as a leader towards the environment.

Islam has a very detailed concept regarding protecting and preserving nature. This unknowingly becomes a value of wisdom towards the environment. The value of ecological wisdom as a value of trust in the environment is contained in the children's story "Cleanliness is from faith".

This story is about three friends who are always together. They always go to school and play together. One day, the three friends planned to go to the city park to play. Each of them brought food from home to eat later after midday prayers. After the prayer, they headed to the lakeside in the city park. They had lunch while enjoying the beauty of the lake. After eating, they clean up leftover food to make it clean again. On the other hand, one of his sons, Fathi, left his food scattered. Two other friends warned Fathi not to clean up his leftovers, but Fathi insisted on leaving his leftovers there. He figured it didn't matter as long as he was the only one letting trash in.

Fathi's action of minimizing his actions by allowing food scraps to scatter was a big mistake that led to pollution and environmental disaster. Even though it is a trivial thing to do, it can influence people's thinking and involvement in doing the wrong thing. In the story "Cleanliness from Faith" is a description of air pollution caused by garbage. The snippet of the story is as follows.

وبعد أسبوع ذهب الثلاثة كالعادة للنزهة فنزلوا في نفس المكان ووضعوا أغراضهم تحت نفس الشجرة... قال فتحي:
هيا تذهب إلى مكان آخر فأبني أشم رائحة كريهة في هذا المكان " (An-Nadlafatu Minal Imaan, 2019)

Based on the story quoted above, the three of them return to the city park to play after a week. They went to the same place where they were before. Place it next to the lake under a big tree. But when they arrived, the smell was so strong that the originally beautiful place had become an uncomfortable place. So they asked each other about the origin of the stench.

ألا تشم هذه الرائحة الكريهة؟ أحمد: طبعاً أشتمها وهي فعلاً رائحة كريهة جداً لكنك لم تسأل نفسك عن سبب هذه الرائحة! (An-Nadlafatu Minal Imaan, 2019)

This quote from the story "An-Nadlafatu Minal Imaan" illustrates how the consequences of a thoughtless act can be fatal. This also applies to other reckless behavior like cleaning up after his visit. This behavior is reckless, but it can bring beauty and health to the person himself. After learning that the smell was coming from leftover food left by Fathi, the three friends cleaned up the leftovers that had started to rot. This is a lesson for his three best friends, especially Fathi who does it.

The park is the heart of the city, so it has become a habit of religious teachings. This storyboard also explains how the environment is after cleaning. The environment becomes cleaner and pleasing to the eye. The air becomes clean without any air pollution due to the accumulation of garbage. This environmental wisdom has succeeded in bringing good influence to humans and the natural environment. So the belief of the human heart is very important to inculcate ideas about environmental cleanliness. The cleanliness of the environment can have an impact on the future of humans and what the Earth will be like in the future. How to restore environmental cleanliness? Namely by cleaning and recycling organic waste to grow trees and green spaces.

Based on research data, researchers found that religious beliefs about the environment greatly influence human thinking and habits. Religious belief is one of the values of ecological wisdom, because a strong religious belief will make a person submit to certain beliefs, especially matters relating to the environment. This belief causes humans to unintentionally act environmentally wise.

Human efforts in protecting natural resources

Most of the land area consists of water. Even the air we breathe is the result of the decomposition of plants into water. The benefits of water are so many that if humans don't find water anywhere, it's a tricky time for them. Water can be used for cooking, drinking, washing and cleaning dirt. In addition, the water is also used for agriculture, animal husbandry, etc. Animals and plants also use water for food and

other subsistence needs. So that humans, animals and plants on earth associate with water. Researchers found data in the story "Katakito and the Water Faucet", which represents human dependence on water.

The story "Katakito and the Water Faucet" is about a chick named Katakito who lives with his mother. He has a curious nature that makes him think about certain things. One day, he was very curious about the water that fell from the faucet in his house. He saw a trickle of water, so he thought a small trickle of water wouldn't be a problem if he closed the water faucet properly now. His mother often advised him to always close the water tap properly. However, Katakito disputed his mother's words, as he believed that even a drop would not affect anything. Part of the story is as follows.

ذهب كاتاكيو؛ ليغسل يده لكنه لم يغلق الحنفية جيدا نظر كاتاكيو للماء وهو يتساقط قطرة قطرة... لن تفعل
القطرات البسيطة شيئا ولا يهم أن أغلق الحنفية جيدا الآن!! ("Kataakituu Wa Sunbuur Al-Miyaah,"
2019)

Based on the quoted story, Katakito ignored the water falling from the faucet. According to him, a drop of water will not affect anything. You won't run out of water just because of this drip. This can cause a fatal error if you keep doing this. Therefore, children are presented with wrong ideas as readers so they can rethink that even a drop of water if it continues will become a big problem.

لكن كاتاكيو غلبه النوم فنام ونسي أن يغلق الصنبور. فغرق البيت كله بالمياه ("Kataakituu Wa Sunbuur Al-Miyaah," 2019)

The children's story "Kataakituu wa Sunbuur Al-Miyaah" shows how the things you take for granted have an impact. The things that are missed are actually very important things to pay attention to. In this story, Katakito plays with the water faucet until late at night. He opened and closed the water faucet while laughing at the puddles that fell from the faucet. When finished playing, let the water tap open a little, so that the water flows a lot. He did not realize that his actions could be fatal. Morning came, but yesterday's water flooded the house. His mother found out, and immediately shouted to wake up Katakito who was still sleeping. The house became dirty and flooded. Katakito and his mother cleaned their house of water and soil. His mother asked Katakito to bring him clean water from the river, as the water tap was broken. Finally, he apologized to his mother for not doing it again.

The story "Kataakituu wa Sunbuur Al-Miyaah" is a fairy tale-type children's story, where animals and plants live like humans who can think and talk. However, the appeal of this story is that it is easy for children to understand. This fairy tale invites children to imagine and is closely related to the message in it. From this story, we can learn that water is very important for living things. Even the process of trivializing a drop of water is very deadly if done continuously. Because water is the most valuable thing in the life of humans, animals and plants. Without it, it's hard to survive.

Human empathy affects the environment

Environmental empathy is an attitude that represents environmental wisdom. Compassion for the environment should be directed at everyone. This must be done to maintain the survival of humans, animals and plants. If humans do not care for and manage their environment properly, then natural damage will occur and can threaten every living thing (Widodo, 2005). Environmental problems in humans, animals and plants are basically everyone's responsibility. Love for the environment is an attitude that must be manifested in everyday life. Empathic attitude towards the environment by participating in the social environment, maintaining harmony, planting trees, protecting natural animals, and others. In this study, researchers found the value of empathy for the environment contained in the children's story "Tafadhal ma'iy". Description as follows.

"Tafadhal ma'iy" is a story about a boy who has a great curiosity about forest animals. In this story, animals are represented as people who can talk. Animals can interact like humans. One day the boy went to the forest with a basket of food. After a while, the animal came and asked what the animal was eating, then the child gave the animal its food. An excerpt from the story is as follows.

بعد قليل .. مَرَّ أسد .. فقدم له إِيَاد خشا وجز را، وقال : " تفضّل معي قال الأسد: " أنا حيوان لاحم .. أَكُلُ اللحم فقط". فقدّم له لحما، وأكل هو خشا وجزراً أكل ال أسد مع إِيَاد ثم قال : " شكراً لك " وسار في طريقه. بعد قليل .. مَرَّ عليه سيد قشدة (أي فرس النهر) .. فقدم له إِيَاد لحما وقال : " تفضّل معي ". فقدم له خطأ وجزرا، وأكل هو لحما. أكل سيد قشدة مع إِيَاد ثم قال له: شكراً لك " (Tafadh>ol Ma'iy," 2019) .

The adaptation of the story shows that love and concern for the environment has become environmental wisdom which has become a culture instilled in children's minds. This story describes the current reality that parents instill and advise their children to do good and love the environment. Love for the Environment can be done by being kind to animals. Doing good to animals in "Be Kind" is an environmental wisdom value that is always the credo of parents towards their children. So this is the routine of most of the people in the world. It also advises children as readers to do good and love their pets. One way is to provide nutritious feed for the growth and health of livestock.

Researchers concluded that the value of empathy for the environment is an environmental wisdom that has become a habit for most people in the world. Caring for the environment is a credo instilled by parents from an early age to always do good to others, to animals and plants. In addition, the effect of this environmental wisdom is to preserve the environment and avoid damage. This is normal and becomes a habit in society. Love for the environment is an attitude that must be manifested in everyday life. Empathic attitude towards the environment by participating in the social environment, maintaining harmony, planting trees, protecting natural animals, and others.

CONCLUSION

The relationship between humans and the environment in the children's story "Hikaayaat bil-araby" is based on Greg Gerard's three-process theory of how the relationship between humans and the environment is formed. And three of them are (1) the community's dependence on the environment means the community's need for water and the community's need for natural resources; (2) modification of people in the environment; (3) The adaptation of society to the environment is found in the children's story "Hikaayaat bil-araby". Environmental wisdom in the children's story "Hikaayaat bil-Araby" is based on Greg Gerard's theory of the three values of environmental wisdom that have become the habit of society in managing the environment. Three environmental wisdoms were found which included (1) religious beliefs towards the environment; (2) environmental management to protect natural resources; (3) empathy. Based on applied research methodology, the researcher found relevant data in the children's story "Hikaayaat bi-araby" which has four story titles, namely "Cleanliness from Faith"; and "Get away from me virus"; and "Arrogant Tree"; and "Sparrows and Cows". The researcher concluded from the data found that the relationship between humans and the environment has a close and inseparable relationship, and besides that it was discovered how to form a close relationship between humans and the environment in three interrelated processes.

Studying humans and the environment as a relationship can be an interesting subject to study. In addition, studies of green literature on children's stories need to be studied optimally. Because children are the future of humans as managers of the natural environment, they have a great need to know and master everything about the realities of this era. It is hoped that academics will be more open in developing human insights, especially for children. Children will grow better if they are directed to the right learning. Literary works can be a medium in conveying the vision of humanity to children. Intergenerational learning is made possible by reading literary works between parents and children. Therefore it is suggested that writers and readers are optimally involved in saving nature and the environment through the topics of ecology and ecological criticism.

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