



## RESEARCH ARTICLE

Section: *Literature, Linguistics & Criticism***Hadih Maja Aceh from the perspective of Cheryll Glotfelty's ecocriticism and its utilization in the development of Acehnese language and literature teaching materials in higher education**Nanda Saputra<sup>1,2\*</sup> , Sarwiji Suwandi<sup>1</sup> & Budhi Setiawan<sup>1</sup><sup>1</sup>Universitas Sebelas Maret, Indonesia<sup>2</sup>Sekolah Tinggi Ilmu Tarbiyah Al-Hilal Sigli Aceh, Indonesia\*Correspondence: [nanda.saputra2589@gmail.com](mailto:nanda.saputra2589@gmail.com)**ABSTRACT**

The objective of this study was to reintroduce the Acehnese oral poetry Hadih Maja to the younger generation, particularly university students, in a different format and as a subject in higher education. The compilation of this knowledge-enriching book can be used as an alternative means of learning regional literature related to Acehnese oral poetry, Hadih Maja, in greater depth. A descriptive qualitative approach was implemented in this study. The data sources for this research were informants and documents. The informants are the research data sources with the following criteria: (1) comprehensive mastery of Hadih Maja; (2) male and female; (3) mastery of the Acehnese language; (4) over 40 years of age, physically and mentally healthy; and (5) the community members requested for Hadih Maja data reside in Pidie Regency. After analyzing the data, the researchers found 34 Hadih Maja data containing the existence of literary ecology and values. The data were grouped based on their respective types consisting of (1) 25 natural ecology data (EA); including 17 data containing the relationship between literature and nature (SA) and 8 data containing the relationship between literature and humans (SM), (2) 7 cultural ecology data (EB); including 6 data containing the relationship between literature and customs (SAI) and 1 data containing the relationship between literature and beliefs/myths (SK) as well as 4 data containing moral, cultural, religious and social values.

**KEYWORDS:** Acehnese oral poetry, Cultural values, Hadih Maja, Literary ecology, regional literature

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## Introduction

Literature is an expression of human ideas and feelings expressed in beautiful forms. This beauty can be enjoyed in a literary work. Initially, literary works originated from depictions of community culture in oral form. However, when humans learned to write, literary works began to be written down or compiled into books. Finnegan in Jahrir et al (2025) states that literature is not limited to written language but also exists in spoken forms, both in traditional and modern societies. Aceh is a region with a diverse range of literary works.

In Aceh, literary works thrive and develop alongside the development of its culture. Tradition and culture are the transformations of literary works. Literary works are a form of creativity of the Acehnese people, used as a vehicle for preaching and spreading life values (Indaty et al., 2018; Purba et al., 2023). Literary works are more often composed in poetry than prose. The type of poetry that thrives in Aceh is oral poetry (Indaty et al., 2018). This means that the poetry in question is poetry born from conversations, advice, counsel, and other forms of speech. Oral poetry usually has no known author. In other words, oral poetry is anonymous. Over time, the genre of poetry in Aceh underwent reform. Poetry, originally oral, began to be written or published in books. However, this written poetry is not written literature, but rather oral literature (Indaty et al., 2018).

The oral poetry referred to in this study is *Hadih Maja*. *Hadih Maja* is one of the ancient literary works that falls within the oral poetry genre (Sundana et al., 2021). Oral tradition, as a form of traditional community discourse, encompasses customary practices, including rituals, ceremonies, folklore, dances, and games (Purba et al., 2024). The various expressions expressed in oral tradition encompass not only fairy tales, mythology, or legends, as commonly understood, but also concern the community's cognitive systems, sources of identity, means of expression, religious and belief systems, the formation and strengthening of customs, history, law, medicine, beauty, creativity, community origins, and local wisdom regarding ecology and the environment (Kurniawan, 2019). Oral tradition, specifically, can be defined as an activity passed down from generation to generation and preserved through storytelling in the form of poetry, stories, pantuns, or songs during traditional ceremonies in a traditional society, using the local language (Kurniawan, 2019).

Today, *Hadih Maja* is rarely spoken of in the community. One of the causes of the decline of Acehnese literature is the degraded use of the Acehnese language. When Acehnese is no longer the mother tongue, the essential values contained in Acehnese literature slowly disappear. Consequently, *Hadih Maja* is also being eroded along with the decline in the use of the Acehnese language. The existence of *Hadih Maja* as an identity of Acehnese culture must be revitalized to maintain its existence and popularity. This aims to preserve Acehnese cultural identity and honor the creators of Acehnese oral literature, who are the saviors of the literary ecology. Although ancient societies did not immortalize literary works in written form, they still preserved literary works by passing them down through word of mouth (Kurniawan & Yuwana, 2019). Therefore, researchers seek to revitalize oral literature through this study.

The relationship between nature and literature gives rise to a concept of ecological issues in literary works. In this case, humans, as living creatures, need nature for their growth and development. Furthermore, nature also needs humans to protect and preserve it. To preserve nature, humans do so through literary creation. Therefore, literature and nature have a mutually symbiotic relationship and are inseparable from human life. This stems from the basic assumption of literary ecology: literature is born from specific environmental conditions, literature cannot escape the environment surrounding the writer, and literature is created to understand and document environmental conditions (Endraswara, 2016).

In his book "The Closing Circle," ecologist Barry Commoner (1971:16) explains that the first principle of ecology is that "everything is connected to everything else." This principle provides an opportunity for thought that links ecological concepts to literature. According to this principle, the presence of environmentally oriented literary works connects with their readers. The connection between readers and literary works, through ecocritical studies, can influence human relationships with nature in real life. Cheryll Glotfelty's ecocritical approach to *Hadih Maja* is useful for increasing human awareness of the natural environment, particularly forests, through literary works. This ecological awareness is crucial for the sustainability of life on Earth. As a literary approach, ecocriticism provides a framework or mechanism for analyzing cultural and literary texts that directly or indirectly relate to ecological issues, thus gaining insight into the relationship between humans and their environment, as seen in *Hadih Maja*.

Unlike other literary approaches, which only examine the relationship between the author, text, and the

social world, ecocriticism views the “world” not merely as a social problem but as a universal problem. The forest environmental crisis leaves many questions for humanity to resolve. In the field of literature, ecocritical studies stem from statements about the representation of nature in literary works, the role of setting in a novel’s plot, the values embedded in novels that align with ecological concepts, and the ways in which literature transforms humanity’s relationship with nature (Kade & Yudari, 2020).

Khosravi et al. (2016) explain that ecocriticism investigates human conceptions of wilderness, how and why these have changed throughout history, and whether existing environmental themes are accurately expressed in popular culture and modern literature. In this regard, Oppermann (1999:5) states that ecocriticism should focus on the textual strategies of literary texts in constructing an ecologically informed discourse about how humans interact with other forms of life.

Garrard (2004:14) states that the importance of ecological knowledge is not only for observing environmental harmony and stability, but also for understanding human attitudes and behavior. Therefore, ecocritical analysis is interdisciplinary, encompassing other disciplines, namely literature, culture, philosophy, sociology, psychology, environmental history, politics, economics, and religious studies. In this regard, Buell (2005:53) states, “ecocriticism might succinctly be defined as the study of the relationship between literature and the environment conducted in a commitment to environmental praxis.”

As a science, ecocriticism is a logical consequence of the existence and state of the environment, which increasingly requires human attention. Environmental imbalances give rise to various problems in society, ranging from global warming and deforestation to the illegal trade in endangered species on the international market, floods, landslides, and even haze from forest fires. These issues raise concerns that ultimately lead to the goal of addressing these issues for the sustainability of life for all living things on earth (Satryani et al., 2019). Literary ecology is a science that analyzes literature with an environmental perspective. The basic principle of this theory is to discover the relationship between the environment, culture, and literature (Endraswara, 2016). These three elements always revolve around humans in a comprehensive manner. The emergence of literary ecology as a discipline is inseparable from the sensitivity of writers to their environment. This is evident in the many literary creators who act as ecological saviors by embracing nature as the main theme of their works. Although ecology and literature are two different things, they are interdependent. Literature needs nature as a bridge of inspiration in creating works, while nature needs literature as a savior against ecological disasters. Therefore, the study of literary ecology will help reveal the relationship between nature and literature.

Satryani’s (2019) findings identified various violations of environmental ethics. With regard to education, this research is relevant in efforts to build awareness of environmental sustainability through education. This means that environmental wisdom and environmental ethics can form the basis for efforts to reduce environmental damage through education. Although *Hadih Maja* is a legacy of our ancestors and contains noble values, it is unfortunate that critical and holistic studies on it remain scarce. However, its values embody the spirit of *Hadih Maja*, which gives it an important place in Acehnese culture. *Hadih Maja* contains four fundamental values: religious, philosophical, ethical, and aesthetic. These values reflect the Acehnese perspective on communicating with God, with others, and with the environment (Toni, 2018).

Based on the aforementioned issues, it is deemed necessary to reintroduce the Acehnese oral poetry *Hadih Maja* to the younger generation, particularly university students, in a different format and as a subject in higher education. The compilation of this knowledge-enriching book can be used as an alternative means of learning regional literature related to Acehnese oral poetry, *Hadih Maja*, in greater depth. By making *Hadih Maja* the object of research, we have indirectly revitalized *Hadih Maja* in research and publication.

## Research Method

### A. Type of Research

This type of research is qualitative. Creswell (2015:46) states that qualitative research is research in which the researcher relies heavily on information from the object/participant, including: a broad scope, general questions, data collection consisting primarily of the participant’s own words/texts, explanation and analysis of the words, and subjective research. The researcher used qualitative research because he wanted to describe the literary ecology found in Acehnese oral literature, namely *Hadih Maja* (Karya et al., 2019). Furthermore, this type of research is also used to describe data based on natural objects. This is because the data in this study are not in

the form of numbers, but rather descriptive data or concrete depictions of linguistic phenomena.

Thus, research using a phenomenological approach to everyday life eschews linear, causal hypotheses and emphasizes a cycle where data collection and analysis occur simultaneously (Hadi, 2020). This approach prioritizes depth over breadth of research scope, making observation and in-depth interview techniques crucial for data collection, with the researcher serving as the primary instrument. Therefore, using a phenomenological approach requires intensive interaction and communication with the subjects under study. This requires the researcher to understand and develop categories related to the issues under study. The patterns and analysis of social processes occurring within the subjects and the community under study are explored. The goal is for the researcher to understand the subjects from their perspectives without neglecting interpretation by creating conceptual schemes. Because this research specifically examines ecocritical perspectives on Acehnese *Hadih Maja*, phenomenology is applied by exploring the meaning and application of Acehnese *Hadih Maja* in everyday life.

According to Amirul (2019), phenomenological research will try to understand the informant's understanding of the phenomena that appear in his consciousness, as well as the phenomena experienced by the informant and considered as entities that exist in the world which are an analysis and introspection of all forms of consciousness and direct experience which include sensory, conceptual, moral, aesthetic and religious (Herman et al., 2025a).

Phenomenology uses a tool called the *verstehen* method to describe in detail how consciousness operates on its own. According to experts, in conducting *verstehen*, a researcher must enter the mind of the informant. Therefore, phenomenology must use qualitative methods using participant observation and intensive interviews to be able to observe the orientation of the subject or the world of their life. Even according to Mehan, research must be able to uncover the practices used by people in carrying out their daily lives (Amirul, 2019). This is important for understanding how routines occur.

This research focuses on natural ecology and cultural ecology, encompassing (1) the relationship between literature and nature; (2) the relationship between literature and humans; (3) the relationship between literature and culture/customs; and (4) the relationship between literature and beliefs/myths, using the ecocritical approach proposed by Glotfelty & Fromm (5) and utilizing ecocriticism contained in the Acehnese *Hadih Maja* as the development of teaching materials for Acehnese language and literature in higher education.

Literary ecocriticism is a theory or critique that examines the relationship between literary works and their physical environment (Glotfelty & Fromm, 1996). Glotfelty & Fromm also describe literary ecocriticism as an approach that focuses on the earth and its surrounding environment.

## B. Data and Data Sources

Essentially, research aims to find solutions to problems. Every problem can be solved if supported by accurate and relevant data. Without accurate and relevant data, the research objectives cannot be achieved. Data are information or tangible materials that serve as the basis for a study. Furthermore, data is also defined as the results of the researcher's records, whether in the form of facts or figures (Arikunto, 2010, p. 118). However, the data in this research consist of facts or tangible materials in the form of collections of words. In research, data is divided into two categories: primary data and secondary data (Tarsinih, 2018).

### 1. Primary Data

Primary data is original data collected by the researcher to answer their research problem (Tan, 2021). In other words, this primary data is obtained directly from primary sources, either through observation or interviews with informants. The primary data in this study is Acehnese oral literature, namely *Hadih Maja* in the Acehnese language.

### 2. Secondary Data

Secondary data is data found indirectly in the field, through library research, and from other sources already available before the researcher conducted the research (Sutrisno et al., 2023). In other words, this secondary data is obtained from secondary sources reported by people outside the researcher themselves as supplementary data that can be used to enrich the data so that the data provided truly aligns with the researcher's expectations.



The author obtained the secondary data in this study through a library study, namely, studying journals relevant to the research and collecting data from literature and other sources related to the research object being studied.

Data sources are references or sources from which the data is obtained (Juanda et al., 2025). The data sources for this research are informants and documents. The informants are the research data sources with the following criteria: (1) comprehensive mastery of *Hadih Maja*; (2) male and female; (3) mastery of the Acehnese language; (4) over 40 years of age, physically and mentally healthy; and (5) the community members requested for *Hadih Maja* data reside in Pidie Regency. The document data sources are secondary data sources in the form of documents containing research references and references, namely: (1) Aceh Regional Literature Book 1 (Mahmud, 2012); (2) Introduction to Acehnese Literature (Harun, 2012); and other journals related to *Hadih Maja*. After obtaining the research data, the researcher recorded and created a data corpus. Thus, the researcher will make literary ecology the subject of the research and *Hadih Maja* the object.

### C. Data Collection Techniques

Creswell (2015:220-221) explains that qualitative data is grouped into four basic types of information: observations (ranging from non-participant to participant), interviews (from closed to open), documents (from private to public), and audiovisual materials (including photographs, CDs, and VCDs) (Butar-Butar et al., 2025). The data collection techniques in this study utilized documents, interviews, observation, note-taking, and entry into the Data Corpus.

The data collection technique in this study was carried out through the following stages:

#### 1. Observation

This study will utilize observation techniques, namely data collection techniques carried out through observation, accompanied by the recording of the condition or existence of *Hadih Maja* in society. According to Sudjana (2009), observation is the systematic observation and recording of the phenomena being studied (Rahmawati, 2012; Sutikno et al., 2025a). Observation techniques are the systematic observation and recording of the phenomena being investigated. The observation method can be intended to collect data through direct observation of events related to *Hadih Maja* in the field.

#### 2. Documentation

During the research process, the author also collected documents, including public documents (such as newspapers, papers, and office reports) and private documents (such as diaries, letters, and emails). The data in this documentation can include audio and visual materials such as photographs, art objects, videotapes, or any sound (Padusukma et al., 2021; Herman et al., 2025b).

This document technique was used to search for *Hadih Maja* from document sources. The data obtained through this technique included the results of previous studies related to the research subject, descriptions of literary ecology data, and other matters related to literary ecology and *Hadih Maja*'s research.

#### 3. Interviews

The interview technique used in this study was direct interviews, which involve direct communication between the interviewer and the interviewee. The interviews were conducted in person, allowing for the collection of information that is considered confidential from the interviewee's perspective. According to Stewart & Cash (2012:118), an interview is defined as an interaction involving the exchange/sharing of rules, responsibilities, feelings, beliefs, motives, and information. Meanwhile, Arikunto (2010:126) states that an interview is a dialogue conducted by an interviewer to obtain information from the interviewee (Sutikno et al., 2025b).

This interview technique was used to obtain data on *Hadih Maja* related to natural ecology and culture from the respondents. The interview guide was developed solely as an introduction to the interview discussion. This is because the purpose of the interviews in this study was not to obtain information or arguments from the interviewees, but rather to gather data on *Hadih Maja*'s existing in the community. The researcher explained the purpose of the study to the informants. The informants then provided data in the form of *Hadih Maja* in Acehnese, as they knew it.

#### 4. Listening Technique

The listening technique is a technique used in language research by listening to the language used by the object of study (Wijaya Kusuma Surabaya, 2018). This technique was used because the object of study was literary ecology in *Hadih Maja*. The researcher carefully listened to the *Hadih Maja* data spoken by the Pidie community in greetings to maintain politeness in speech. The listening was tailored to the research objectives, while anything unrelated to the study was ignored. The researcher listened carefully to the *Hadih Maja* used as research data, then marked sections containing literary ecology.

#### 5. Note-Taking Technique

After conducting interviews and listening to the research data, in the next stage, the researcher also used note-taking techniques. Note-taking techniques are used as a data collection technique. In this case, note-taking techniques are a data collection method by noting several forms relevant to the research object (Wijaya Kusuma Surabaya, 2018). Note-taking techniques are used to facilitate the researcher's input into the data corpus.

The researcher does not need to reread the interview results and mark *Hadih Maja* containing natural and cultural ecology. This is because the literary ecology data was already marked during the listening process. Using this technique, the researcher recorded the *Hadih Maja* data obtained from interviews and listening and categorized it into types of literary ecology. Next, the researcher entered the *Hadih Maja* into a data classification table.

#### 6. Entering the Data Corpus

Bennet (2010) explains that "a linguistic corpus is a large, principled collection of naturally occurring examples of language stored electronically." This means that a linguistic corpus can capture natural and extensive data, captured electronically.

After reading and marking the *Hadih Maja* sections related to literary ecology, the researcher entered the data into the data corpus. This was done to facilitate the researcher's progress to the next stage of the research. When entering the data corpus, the researcher only included data related to literary ecology, while ignoring data unrelated to the research subject. Next, the researcher coded each group of data. The coding technique was applied according to the respective data type.

#### D. Data Validity/Triangulation

Data triangulation is a data examination technique that utilizes various sources and methods to compare the obtained data (Setiawati et al., 2025). This is because data is considered valid if there is no difference between the data obtained and the reality of the object being studied. In this regard, Munthe et al (2024) mention three types of data triangulation: source, technique, and time triangulation. This research uses source and technique triangulation. Source triangulation is used to test the validity of the data by checking data obtained from other sources in the form of research theories to ensure the validity and appropriateness of the research results. Technique triangulation is used to test the credibility of the data by checking data from the same source using different techniques. In addition, researchers use the perspective of more than one theory to discuss the object being studied.

#### E. Data Analysis Techniques

Data analysis techniques are activities that refer to systematic review or testing carried out on group data. Qualitative data analysis involves working with data, sorting it into manageable units, searching for and identifying patterns, discovering what is important and what can be learned, and deciding what can be shared with others.

This research employed descriptive qualitative data analysis techniques, describing each *Hadih Maja* (literary text) related to literary ecology. The data was analyzed and explained according to the aims and objectives, based on literary ecology theory. This was done to obtain results regarding the existence of literary ecology in Acehnese oral literature.

The stages of data analysis were as follows:

### 1. Data Clarification

In this stage, the researcher clarified the *Hadih Maja* (literary text) related to natural and cultural ecology. After clarifying the two types, the researcher further categorized them into natural ecology (the relationship between literature and nature, humans, and the surrounding environment) and cultural ecology (the relationship between literature and customs and myths within society through *Hadih Maja*).

### 2. Data Reduction

Data reduction means summarizing, selecting primary data, focusing on important data, searching for and determining themes and patterns, and discarding unnecessary data. The data reduction activity in this research aims to sharpen, classify, direct, discard unnecessary data, and organize data from written notes. At this stage, researchers classify data based on the literary ecology found and discard data unrelated to the research subject.

### 3. Data Presentation

Data presentation is done in the form of brief descriptions, charts, relationships between categories, flowcharts, and similar tools. Researchers analyze data using descriptive methods based on theory.

### 4. Drawing Conclusions/Verification

Concluding data analysis aims to answer the research problem formulation. The expected conclusion is to find new findings. Findings can be in the form of a clear description or depiction of an object. At this stage, researchers draw conclusions based on the research findings.

## Results and Discussion

### A. Results

This study uses a literary ecology approach based on Endraswara's theory, which aims to describe the concept of ecology in ancient literary works, namely *Hadih Maja*. According to Endraswara, the study of literary ecology explores the reciprocal relationship between literature, the natural and cultural environment, and the society that underlies it. Furthermore, Endraswara states that the scope of literary ecology studies consists of at least natural and cultural ecology, detailed as follows: (1) natural ecology (a) the relationship between literature and nature; (b) the relationship between literature and humans; and (2) cultural ecology (a) the relationship between literature and customs; and (2) the relationship between literature and beliefs/myths.

The analysis of the existence of literary ecology discussed in this study is natural ecology (EA) and cultural ecology (EB) in Acehese oral literature, namely *Hadih Maja*, which is rarely spoken in society. Based on the research findings, the speakers of *Hadih Maja* are elderly. Older adults rarely speak it to children and teenagers due to their indifference to oral literature. This is consistent with the reality observed around the researcher's residence. Therefore, during the data collection stage, the researcher selected informants aged 45-60 years in the Lhokseumawe City area.

Based on the research conducted, the researcher found 36 *Hadih Maja* data containing the existence of literary ecology. The data were grouped based on their respective types, consisting of (1) 25 natural ecology data (EA); including 17 *Hadih Maja* data containing the relationship between literature and nature (SA) and 8 *Hadih Maja* data containing the relationship between literature and humans (SM), (2) 7 cultural ecology data (EB); including 6 *Hadih Maja* data containing the relationship between literature and customs (SAI) and 1 *Hadih Maja* data containing the relationship between literature and beliefs/myths (SK) and 4 *Hadih Maja* containing moral, religious, cultural, and social values. From the 36 *Hadih Maja* data described, the researcher found a concept of creativity in the creation of *Hadih Maja*. This creativity is found in the use of metaphorical dictions such as (1) the use of diction of trees with hard trunks such as bak u and bak pineung as an analogy for the stubborn character of humans; (2) metaphorical dictions for four-legged animals are widely used, according to the nature that is intended to be analogized from the animal, including gecko, elephant, bue, kamèng, rimueng, buya, leumŕ, and daruet; and (3) the use of flower dictions as an analogy for something beautiful, fragrant, and good. Based on the diction used, it shows that *Hadih Maja*, as Acehese oral literature, has a close relationship

with natural ecology. Literary works (both old and new literature) always bring up the concept of ecology. The goal is for the reflection of the universe to be remembered from time to time. Past literature is a reflection of the past, while present literature is a reflection of the present. This is because literature is a reflection of the environment and contains various environmental events. In this case, the researcher found 25 natural ecological data containing literary relationships with nature and humans in the Maja Hadih.

*Meung ka kupeugah bak u*  
*Hana le bak pineung (EA/SA/1)*  
(If I said coconut trunk,  
No areca nut trunk).

The data (EA/SA/I) above contains the relationship between literature, nature, and humans. The meaning of the *Hadih Maja* above is analogous to the attitude of humans as social beings with fixed opinions. This means that if someone has said A, that person will not turn to say B. In other words, as a human, he is not swayed in his attitude and actions like a large tree in the middle of a field that will not fall even though a strong wind hits it. This data is categorized as natural ecology because every literary work always involves nature as its inspiration. The relationship with natural ecology is found in two aspects. First, the diction chosen relates to plants, namely, trees. The diction of trees used is “bak u and bak pineung”. Second, the meaning conveyed through the *Hadih Maja* above relates to the principles and character of humans in living life as social beings in their environment. The data above is categorized as natural ecology through a review of the aspects of diction and meaning. Based on the review of the diction aspect, *Hadih Maja* in the data uses natural diction, namely, trees. From the aspect of meaning, the *Hadih Maja* above contains a relationship between literature and humans that describes human character and is poured into literature. Thus, the data (EA/SA/1) contains literary ecology because it has a reciprocal relationship between literature and nature. Researchers found seven cultural ecology data points that contain the relationship between literature and customs, beliefs/and myths.

*Tajak jareueng geubritika duek*  
*Tajak kayém geujôk situek (EB/SAI/6)*  
(If you come occasionally, you will be given a mat.  
If you come frequently, you will be given a reward of betel nuts).

The EB/SAI/6 data contains cultural ecology in the form of the relationship between literature and customs. The relationship between literature and customs is found in the matter of the custom of honoring guests of the Acehnese people. If someone often visits, the host's displeasure will be apparent towards the guest, so that displeasure is analogous to the provision of a “situek” as a seat. However, guests who come occasionally are highly respected and served to the maximum. In the past, “situek” was also used as a seat, but a very noble seat is “tika duek,” which is specifically made as a seat. This data is categorized as cultural ecology because the cultural environment of society is the inspiration for the birth of literary works, and literary works are the result of the cultural environment of the society that underlies it. Culture is a habit that arises through the creativity and will of society in its lives. One of these habits is believing in supernatural things (myths). Myths are one part of folklore that always appears in any society's culture. The background of myths still exists today because they have a wide place in the community. The following is data containing beliefs/myths.

*Bèk tamariet meukah kèe*  
*Timoh iku jeuèt keu asèe (EB/SK/1)*  
(Do not talk about me  
Grow a tail and become a dog).

If viewed from the aspect of direct meaning, the translation of *Hadih Maja* (EB/SK/1) is categorized as cultural ecology. Culture is a habit that arises through the creativity, feelings, and will of a society in its life. One of these habits is believing in supernatural things (myths). If understood from the explicit meaning, this belief



is classified as a myth because the speaker cannot grow a tail by saying “kah-kèe” and then become a dog. However, if viewed from the aspect of implicit meaning, *Hadih Maja*’s above contains noble values that are intended to convey a prohibition against speaking rudely. In Acehese, the greeting “kah-kèe” seems very rude. This is proven by the simile that uses animal diction, namely “dog”. The word “dog” symbolizes impoliteness, as even dogs are classified as animals that are forbidden in Islamic teachings. In this case, literature tries to remind humans not to place themselves in the animal class. Thus, *Hadih Maja* (EB/SK/1) above is categorized as cultural ecology in the form of a relationship between literature and beliefs/myths. Based on the data description discussed above, the use of nature and culture as part of the representation of many literary works shows that writers use nature to describe the setting or content in the literary work itself. Based on the analysis and data collection that have been carried out by researchers, several aspects are included in natural ecology, namely the relationship between literature and efforts to preserve nature and the relationship between literature and nature as a source of human life. However, *Hadih Majalahir* was around the 13th century (the animist era) in the first year of Hijriah when Aceh was still a kingdom. However, this old literature is not free from its connection to ecology. In fact, the existence of ecology in literary works has existed long before the interdisciplinary discussion of literary ecology. Therefore, the development of studies on literary works using a literary ecology approach is very necessary. A study on literary ecology has also been conducted by Widiанти (2017) entitled “Literary Ecology Study in the 2014 Kompas Selected Short Story Collection in Tarra’s Body in the Womb of a Tree”. The results of her research show that (1) there are three short stories included in natural ecology, where the author links literature in conservation efforts and nature as a source of life; (2) there are five short stories included in cultural ecology, where the author links literature with customs. The similarities between this research and Widiанти’s (2017) research are in the research subjects and theories used. However, the difference lies in the research object; Widiанти (2017) uses short stories as the research object, while the researcher uses *Hadih Maja* as the research object. As for the study of literary ecology in *Hadih Maja*, it has never been studied by any researcher.

## Discussion

### 1. Utilization of Ecocriticism Contained in *Hadih Maja* Aceh as a Development of Acehese Language and Literature Teaching Materials in Higher Education.

In Acehese tradition, *Hadih Maja* serves as a means of social control and as a means of conveying moral messages as teaching materials for Acehese language and literature in education, particularly in higher education. In addition to its use as teaching material for Acehese language and literature in higher education, *Hadih Maja* also contains Islamic educational values. This is evident in the following *Hadih Maja*: “hana patot aneuk murid lawan gure/ nyo kon seude teunte gila.” A loose translation would be: “It is not proper for a student to oppose his teacher; otherwise, he would be insane.” Thus, Acehese proverbs are imbued with educational values. To further clarify the values contained in *Hadih Maja*, the author provides an example of trade in *Hadih Maja*. For example, the following *Hadih Maja*:

“Tulak tong tinggai tem.” A loose translation would be: “push the barrel, and then leave the can.” This proverb implies that in a trading business—buying and selling—after estimating the profit and loss, no one benefits, but only covers the capital.

It is taboo for young women to visit or attend funeral feasts (seuneujoh) in other villages. They are only allowed to attend funeral feasts in their village to help. All women attending Seuneujoh are married. This is illustrated in the *Hadih Maja* (traditional saying):

kéurija hudèp, kéroja matè, han géukhéun lè aneuék dara (a woman who has attended a funeral feast). This means that if a woman has attended a funeral feast, she is no longer a virgin.

Crime impacts the lives of many people. Acehese people often say the *Hadih Maja*:

Gop pajoh boh panah/ tanyo yang meugeutah (a woman who eats jackfruit, we are the ones who get the sap). If others make mistakes, we are the ones who suffer the consequences of the crime. In this brief article, I will not detail each of these *Hadih Maja*; that is your responsibility at home.

## 2. Public Reception of the Aceh Maja Gift

Aceh, as a cultured society, has its unique ways of expressing ideas that develop within its society. These ideas are expressed subtly, so that when an expression, whether advice or reprimand, is directed at someone, the recipient usually does not feel offended. In Acehnese literature, such expressions are called *Hadih Maja*.

The content of *Hadih Maja* relates, among other things, to the cultural values of the Acehnese people in thinking, reasoning, acting, and communicating, both vertically and horizontally. Among the *Hadih Maja* expressions is the phrase, “Lagee keuleude gulam kitab (Like a donkey carrying a book).” This is a metaphor for someone who possesses knowledge, knows, and conveys the truth, but does not benefit from the knowledge and truth they know. This *Hadih Maja* is an expression of our ancestors from a long time ago, but its meaning remains relevant today. This is because the behavior of the Acehnese people can be observed to be not far from the metaphor of keuleude gulam kitab.

The Acehnese people are adherents of Islam. Islam teaches its followers to do good through learning, doing good deeds, and advising others. Therefore, it is generally understood that the Acehnese people are generally religiously educated, thus they are knowledgeable about the truth. However, the knowledge they acquire is not meant to be put into practice, but merely used for study, dialogue, lectures, seminars, comparisons, and debates.

The *Hadih Maja* reflects the Acehnese view of existence. It is used to remind one that everything comes from God and will return to Him. Therefore, one should not be too arrogant when one gains something, nor should one grieve when one loses it. In the beginning, we have nothing, and in the end, we will return to nothing.

This concept is further expressed in the *Hadih Maja*: “Ujôb teumeu’a ria teukabô, di sinan nyang le ureueng berasa” (glory, pride, showing off, arrogance, there are many people who perish).

This *Hadih Maja* implicitly conveys that another power governs human life, namely Allah SWT. Therefore, we should not be arrogant, let alone proud. Arrogance and arrogance will lead to misery, disrespect, and various sanctions, both from members of the surrounding community and from God, the sovereign whose power is limitless.

The concept of God’s infinite power versus the relativity/limitation of humankind also influences perspectives on matters related to life’s rituals. This, for example, is expressed in the *Hadih Maja*, “Langkah raseuki peuteumuen mawot, h’ana kuasa geutanyo hamba” (steps, sustenance, encounters, death, are beyond our (God’s servants’) control).

This *Hadih Maja* serves as a reminder that each person has their destiny, predestined from before birth. This embodies the meaning contained in one of the pillars of faith: belief in destiny (qada) and destiny (qadar). Therefore, as humans, we should ideally not feel arrogant or boastful when God gives us the opportunity to live in this transitory world. Arrogance and pride will make people forget themselves. They will make them feel as if they have eternal life and power in this world. And this is alluded to in the *Hadih Maja* (the proverbial saying): “Kullu nafsin geubeuet bak ulèe, nyan barô tathèe tatinggai dônya” (The proverbial saying “Kullu nafsin is recited in our heads, only then do we realize we must leave this world.”)

Historically, *Hadih Maja* has long been used by the Acehnese as a guide for living their lives. Therefore, it is not surprising that the Acehnese highly value their ancestors.

There are many *Hadih Maja* that can serve as guidelines for living life. From personal guidance, social behavior, and respect for traditions, there are many *Hadih Maja* that can be used as a reference.

*Awai buet dudue pike, teulah oh akhe kepue lom guna.*

(If you act first and then think, regretting it later is not very sensible.)

This *Hadih Maja* teaches us not to act rashly; we should consider everything carefully, both the good and the bad. Like the saying “rice has become porridge,” everything will be useless if it becomes like this. So, this is one example of *Hadih Maja* as advice and a warning. I often heard this *Hadih Maja* when I was gathering with village elders in meetings.

## Conclusion

Based on the results of the research and discussion, the conclusions obtained indicate that there is a literary ecology in *Hadih Maja* as an oral poetry of the Aceh region. The researcher found 34 *Hadih Maja* data containing the existence of literary ecology and values. The data were grouped based on their respective types consisting of

(1) 25 natural ecology data (EA); including 17 data containing the relationship between literature and nature (SA) and 8 data containing the relationship between literature and humans (SM), (2) 7 cultural ecology data (EB); including 6 data containing the relationship between literature and customs (SAI) and 1 data containing the relationship between literature and beliefs/myths (SK) as well as 4 data containing moral, cultural, religious and social values. The research was conducted using Endraswara's (2016) theory on literary ecology, which includes natural and cultural ecology. The following are the conclusions obtained from this research.

1. The form of ecocriticism in *Hadih Maja* is in the form of a relationship between literature and nature, humans, culture, customs and beliefs, namely (a) the diction aspect shows the use of natural diction, namely (1) trees: bak u and bak pineung; (2) food and plants: kuwah and u; (3) grains: kacang; (4) plants: campli Cina; (5) trees: pineung; (6) trees: trieng; (7) animals (creeping animals): geckos; (8) land animals: elephants and tulô; (9) animals and plants: kamèng blang, kamèng gampông, and jagông; (10) land animals: buya and rimueng; (11) sea and land animals: eungkôt and daruet; (12) food: ie and minyeuk; (13) geography: gunong; (14) plants: campli; (15) animals: leumô; and (16) plants: bungong. The meaning aspect shows that literature related to nature often discusses nature, humans, and the environment. Cultural ecology in the form of the relationship between literature and customs includes (1) the diction aspect, which shows the use of diction about culture, both connotative and denotative diction. However, in finding the concept of the relationship between literature and customs, it is more appropriate to review it from the meaning aspect. (2) The meaning aspect shows that the cultural ecology data regarding customs illustrates the existence of customary concepts behind the *Hadih Maja*, including (a) the difference between customs and law; (b) the difference between customs and dignity (customs only apply for life, while dignity is remembered even after death); (c) the difference in spiritual ties between children and parents and teachers according to custom; (d) relationships with other people are closer than relatives; (e) the importance of customs in society; and (f) customs in honoring guests. Only one piece of evidence was found in the cultural ecology of the relationship between literature and beliefs/myths. This piece of evidence is categorized as a myth because, from the perspective of diction and direct meaning, it states that by speaking kah-kee, we will grow a tail and become a dog.
2. In education, particularly higher education, *Hadih Maja* serves as a means of teaching moral literature and language, as well as a means of social control. *Hadih Maja* contains the values of language education and Islamic education, in addition to being used as teaching materials for Acehnese literature and language in universities. As stated in the *Hadith Maja*, it reads: "hana patot aneuk murid lawan gure/ nyo kon seude teunte gila." A loose translation is: "It is not proper for a student to oppose his teacher; otherwise, he would be crazy." Thus, this Acehnese proverb is imbued with educational values.
3. Public views of *Hadih Maja* are divided. Among young people, *Hadih Maja* is not very popular, and only a few have heard of her. Among older people, *Hadih Maja* still exists and is used as a moral message to others.

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