

# Artikel Kafaah

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**OBSESSIONS AND MANIFESTATIONS OF WOMEN'S IDEALISTIC ATTITUDE  
IN CHARACTERS NENEK TOWARD THE DECADENCE OF ENVIRONMENTAL  
EDUCATION VALUES: A Study of the Mimesis Paradigm in the Novel  
Nenek hebat dari Saga By Yoshici Shimada**

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**Abstract**

*The problem of natural disasters is a form of human inability to understand environmental ethics. The tendency of natural disasters that occur is caused by humans. Humans as creatures who are equipped with thoughts and are believed to be leaders still violate the provisions that apply in tradition. The purpose of this study is to reveal the obsession and idealistic manifestation of women in the 'Nenek' character in the novel Nenek Hebat dari Saga by Yoshici Shimada. In addition, this study also describes the values of environmental education contained in the novel Nenek Hebat dari Saga from Yoshici Shimada's as the foundation of environmental education. The data in this study are in the form of words, phrases, clauses, sentences, the interpretation of which is believed to contain the values of environmental education. The data source of this research is a children's novel with the title Nenek Hebat dari Saga by Yoshici Shimada. The results showed that there are five values of environmental education contained in the novel Nenek Hebat dari Saga by Yoshici Shimada, namely: the value of environmental education on responsibility, the value of environmental education of compassion and concern for nature, the value of not harming, the value of living simply and in harmony with nature, and the value of democratic environmental education. Therefore, it can be concluded that the obsession of the 'Nenek' figure in overcoming the decline in environmental education values can be used as the foundation of environmental education so that humans can live an easy and ethical life. Thus, this research can provide input to teachers and parents in providing reading material to children that can provide awareness for children about the importance of preserving the environment.*

**Keywords:** *obsession, manifestation, environmental education, mimesis*

**INTRODUCTION**

Humans as noble beings have a central role in and protect the environment. However, along with the development of the times, humans continue to develop science and technology as a means to achieve development at the expense of nature so that environmental degradation occurs. One of the causes of these problems is the neglect of ethical values by humans. Ethics is needed for the assessment of the value system that already exists in society regarding right or wrong. The occurrence of environmental degradation is closely related to the lack of human understanding of environmental ethics. The values of environmental education are the most important part of environmental ethics which aims to direct the implementation of the environment so that it is following the objectives to be achieved. In a wider space, it is hoped

that environmental ethics will be able to become the basis for planning sustainable development policies that will be implemented.

The problem of natural disasters is a form of human inability to understand environmental ethics. the possibility of natural disasters that occur caused by humans. Humans as creatures who have thoughts and are trusted as leaders if they violate the provisions that apply in tradition. The print and electronic media reported on the immediate disaster caused by forest fires in the areas of Riau, Palembang, Jambi, and Kalimantan. In fact, in Pekanbaru, many residents are affected by acute respiratory infections (ARI). This is following the results of research by Kartini Aboo Talib Khalid, et al., (2012) who concluded that when humans make and manufacture materials to make daily work materials, there are several compelling reasons to take important actions to ensure they live in a clean and safe environment. safe from hazardous waste. Our existence as a species on this earth lives in its environment. If the environment does not survive, the quality of life for the species will also deteriorate.

Environmental ethics as a gateway to provide improvements to the current and future environmental management processes must be applied from an early age to the younger generation. This is intended so that environmental ethics can be understood and applied sustainably. On the other hand, environmental ethics cannot be separated from education because in environmental ethics there is also a learning process that teaches humans what is wrong and right. Formal education starting from kindergarten to university can be a medium to provide an understanding of environmental ethics and its principles as an effort to carry out environmental management. Environmental ethics can also be given through informal education such as at the home, office, or other public facilities. The house as the smallest part of the human environment can be the main source of education about environmental ethics. Research conducted by Kaur (2015) entitled "A Study of Environmental Ethics among Women." showed that the average score of urban women was higher than that of rural women on the environmental ethics scale. This is because urban women are more aware of environmental problems and have been given environmental education. On the other hand, rural women lack knowledge or awareness. This reason is given because rural areas do not have much access to media such as newspapers, radio, and television. In addition, research conducted by Rachmawati and Mappajaya (2012) regarding *Local Wisdom in Java's Architecture (Study in Nature, Technology and Humanity)* shows that humanitarian issues have become a concern in Javanese wisdom. Conservation of nature gets enough attention, but not with technology. The technology aims not to be involved in nature conservation, only in human interest, not humanity. So, the integration of nature conservation, ecological technology, and humanity is not following Javanese wisdom.

According to Keraf (2002), there are nine values of environmental education including the following: (1) respect for nature; (2) the value of responsibility; (3) cosmic solidarity; (4) compassion and concern for nature; (5) does not harm; (6) live simply and in harmony with nature; (7) justice; (8) democracy; (9) moral integrity. The nine values of environmental education are expected to be the basic guidelines for every human being to behave wisely and wisely in interacting with the environment. The application of these nine values can be a good start or basic foundation for the implementation of sustainable development. However, in this study only four indicators were used as the focus of research following the content contained in Indonesian children's literature, namely the range of behaviors related to the natural surroundings can be translated into sub-indicators, such as: thinking ahead, devotion, caring for nature, and respecting the environment. health (Samani and Hariyanto, 2011:47).

<sup>20</sup> The International Working Meeting on Environment Education Inschool Curriculum, in its recommendation<sup>10</sup> regarding the implementation of environmental education, stated that the learning process carried out should be a process of organizing values and clarifying concepts to foster the skills and attitudes needed <sup>9</sup> understand and appreciate human relationships, culture, and their physical environment. Environmental education must also be followed by the practice of making decisions and formulating their behavioral characteristics based on issues of environmental quality (Schmieder, 1977:25). Thus, the environmental education learning process carried out in addition to broadening cognitive insight should also touch the realm of scientific belief<sup>9</sup> attitudes, values, and behavior. Tillaar (2000:28) also emphasizes the same thing, namely the essence of education is the process of developing the existence of students who are entrenched in society, in a life order with local, national, and global dimensions.

The notion of education and the environment when combined into an understanding of environmental education, which is a conscious, planned, and lifelong form of business through educational institutions and other institutions to transform knowledge, values, and skills regarding living systems that affect the survival and well-being of humans and other living beings so that experiences are obtained that affect the growth or development of the soul (mind), character (character), or physical ability<sup>2</sup>. Several previous studies have examined environmental education. First, Faizah (2020) of <sup>2</sup> Environmental Ethics and Its Application in Education from an Axiological Perspective. The conclusion of this study is from an axiological perspective, the benefits of applying environmental ethics in education that are expected to emerge are the development of students' conceptual knowledge about environmental ethics, the development of procedural knowledge to develop the skills and capacities of students in applying the principles of environmental ethics, students are encouraged to develop personally become wise and moral human beings by caring for the environment, the realization of educational interventions for better environmental conditions, successfully developing attitudes and beliefs of students to try to become human beings with knowledge, skills, attitudes, and noble values.

Second, Said dan Nurhayati (2020) concerning the Philosophical Paradigm<sup>21</sup> of Environmental Ethics in Determining the Political Direction of Environmental Law. The results of this study indicate that the environment according to the ecocentrism flow when associated with the corrective justice theory by Aristotle, can be interpreted as the existence of a 'right' given to the environment. Meanwhile, to determine the direction of the *ius constituendum* of Indonesian environmental law, it is necessary to focus on improving the legal culture rather than merely increasing the substance. Third, research was conducted by Tyburski (2008) with the title "Origin and Development of Ecological Philosophy and Environmental Ethics and Their Impact on the Idea of Sustainable Development." Fourth, research was conducted by Nahdiyah (2015) with the title "The Values of Environmental Education in Al-Quran Surah Al-A'raf verse 56" (A study of the interpretation of Al-Misbah). Fifth, the last relevant research is a study conducted by Pasya (2005) entitled "The Baduy Community Life Strategy in Lebak Banten Regency." This study shows that social change in the life of the Baduy community, according to *pikukuh*, should not occur, but tolerance for external medicine and *albazia* cultivation will accelerate changes in their lives. Based on relevant studies and those that have been carried out by previous researchers, it can be stated that this research can be positioned as a novelty because there are no researchers who have explored environmental ethical values in literary works, especially novels.

Based on the description of the problem, it is important to research A Review of the Values of Environmental Education in the Novel *Nenek Hebat dari Saga* from Yoshici Shimada's. By doing this research, it can provide input to teachers and parents in providing reading material to children that can provide awareness for children about the importance of



preserving the environment. This research focuses on the environmental education values contained in the novel *Nenek Hebat dari Saga*. The environmental education values referred to include: (1) respect for nature (2) responsibility, (3) compassion and concern for nature, (4) living simply and in harmony with nature. The four values of environmental education are expected to be the basic guidelines for every human being to behave wisely and wisely in interacting with the environment (Keraf, 2002).

## **METHOD RESEARCH**

The data in this study are in the form of words, phrases, clauses, sentences, the interpretation of which is believed to contain the values of environmental education (Erni dan Herwandi, 2018). The data source of this research is a children's novel with the title *Nenek Hebat dari Saga* by Yoshici Shimada. The data collection technique used in this study was applied through stages, such as: sorting and selecting, marking, identifying, and interpreting data related to the value of environmental education contained in children's novels. The steps taken in collecting data for this research are: (1) carefully reading all children's literary works that are used as data sources; (2) identify the parts in children's novels based on research variables; (3) record the parts that have been identified based on the research variables into a note-taking sheet; and (4) make an inventory of data into a data inventory format.

The data obtained were analyzed using three activity lines, namely: (1) data reduction, (2) data display, and (3) concluding (Miles and Huberman, 1992:18-19). The first stage is reduction. data. The activities carried out in this flow are to determine the validity of the data. At this stage, the data on environmental education values contained in the novel are marked, selected, and sorted according to the research focus. The second stage is the data presentation stage. Activities carried out in this flow are to interpret and present the data by displaying the results of the classification into a data inventory format. The third stage is concluding. The collected data is then interpreted in-depth. At this stage, it is carried out by discussing the results of research findings regarding the values of environmental education contained in the children's novels and draw a comprehensive conclusion.

## **RESULTS AND DISCUSSION**

The findings of the study indicate that there is a transfer of educational values related to the natural environment in the children's literature translated by *Nenek Hebat dari Saga*. Educational values related to the environment, values related to awareness in preserving the natural environment. The range of behaviors related to the natural surroundings can be broken down into sub-indicators, such as (1) Respect for Nature, (2) Values of Responsibility, (3) Cosmic Solidarity, (4) Values of Compassion and Concern for Nature, (5) Values Not Harmful, (6) The Value of Simple Life and in harmony with Nature, (7) The Value of Justice, (8) Democratic Value, (9) The Value of Moral Integrity. A complete explanation of the data analysis on the value of environmental education in the novel *Nenek Hebat dari Saga*, can be seen from the description below.

### **Value of Responsibility**

The value of responsibility must not only be owned individually but also in groups or collectively. Everyone is required to be responsible for maintaining the universe as common property by owning it high as if it was his personal property. The value of responsibility contained in the novel *Nenek Hebat dari Saga* can be seen in the following quote.

- <sup>8</sup> (1) Nenek bekerja di universitas Saga dan sekolah dasar juga sekolah menengah yang terafiliasi dengannya. Tugasnya membersihkan ruang kantor di sana. Tiap hari, dia memang harus berangkat pagi-pagi sekali, namun siangnya pada jam sebelas, dia sudah boleh pulang.

<sup>7</sup> Quotation (1) shows that there is value in environmental education. The value of environmental education contained in the quote is the value of responsible environmental education. From the quote, it can be seen that a grandmother is a person who has a responsibility to clean the environment, especially the Saga University environment and the secondary schools affiliated with it. This is evidenced by the sentence "Every day, he has to leave early in the morning, but at eleven o'clock in the afternoon, he can go home". Another example that also includes the value of responsibility can be found in the following quote.

- <sup>14</sup> (2) Kalau dipikirkan sekarang, sejak empat puluh lima tahun lalu, Nenek sudah memerhatikan masalah lingkungan hidup. Selain itu, yang tersangkut di galah tersebut ternyata bukan hanya ranting pepohonan. Ada pasar di hulu sungai. Lobak berujung dua atau gimun yang bengkok atau sayuran lainnya yang tidak laku dijual biasanya dinuang ke sungai. Sayur-mayur itulah yang tersangkut di galah.

Quotation (2) above shows that grandmother has been thinking about environmental issues since forty years ago. Her tenacity and persistence in paying attention to environmental issues for forty years show the value of grandmother's high responsibility for the environment. In addition, grandmother's activities of cleaning the river every day have also helped grandmother's responsibility for the survival of her family by taking advantage of what nature has given her when she cleans the environment.

#### **Value of Love and Care for Nature**

The value of compassion and care is a one-way moral value, without expecting a reply that is not based on considerations of personal interests but solely for the benefit of nature. Nature does not only provide life in a physical sense but also in a mental and spiritual sense. The value of love and care for nature is shown by the grandmother figure in the following quote.

- <sup>4</sup> (3) Ternyata Nenek biasa mengumpulkan ranting atau batang pohon yang tersangkut di galah tersebut, mengeringkannya, kemudian menggunakannya sebagai kayu bakar. "Selain sungai jadi bersih, kita mendapatkan bahan bakar secara cuma-cuma. Sekali dayung dua-tiga pulau terlampaui," ucap Nenek sambil tertawa keras.

The grandmother figure in the quote (3) above describes the grandmother's love and concern for the environment. This is evidenced by the grandmother's habit of collecting twigs that drifted in the river so that the river becomes clean. This habit also brings blessings to the continuity of the life of grandmother and family. With her care, she collects driftwood branches, even her grandmother can use them as firewood at home. The value of love and care for nature is also found in the following quote.

- (4) "Nek, bukankah semua ini sebenarnya persembahan untuk Buddha atau dewa, ya?" "Memang." "Nenek yakin kita boleh mengambilnya?" "Kau ini bicara apa? Kalau kita biarkan buah-buah ini busuk dan mengalir pergi begitu saja, laut nanti akan kotor. Kasihan ikan-ikan di sana, bukan?"

The value of environmental education is also found in a quote (4) above. The value of environmental research contained in the quote is the value of compassion and concern for the environment. This can be seen from the story of the grandmother who feels sorry for the fish in the sea that will be polluted because of offerings to gods that are left to rot and flow into the sea. Grandma's wisdom in using offerings to gods has saved two lives at once, namely the life of fish in the sea which is protected from garbage pollution, and the life of a grandmother and her family.

### No Harmful Value

The value of not harming nature is a minimal action not to need to take actions that harm or threaten the existence of other living things in the universe. Humans are not allowed to act that harms fellow human beings. In the children's novel *Nenek Hebat dari Saga* there is the value of environmental education as an indicator of not harming others. The value of environmental education does not harm others can be seen in the following quote.

- 6
- (5) Sebenarnya ayah dan ibuku menggunakan bagian dari rumah kami itu untuk memulai toko. Tapi karena letaknya berdekatan dengan titik jatuh bom, ledakan telah menghancurkan daerah sekitarnya dan menjadikannya daerah kumuh. Semua orang seandainya berjualan secara kakilima, mendesak usaha banyak toko.

7

The quote (5) above shows that there is value in environmental education. The value of environmental education contained in quote (5) is the value of an education not harming others. The quote illustrates how the atomic bomb explosion destroyed the surrounding area and harmed many people. The area where the bomb was dropped has become a slum and disorganized place. People sell on street vendors and push the businesses of many shops. This action certainly harms the shop owners whose merchandise is blocked by the pressure of the street vendors. The bombing incident has harmed many parties and threatened the existence of other living beings in the universe. With this incident, it is hoped that humans must think about all actions that will be taken so as not to cause harm to other people and the survival of living things in the universe.

### The Value of Simple Living and in Harmony with Nature

This value emphasizes the value, quality, way of life that is most effective in using existing natural resources and energy. Humans should not be individuals who only accumulate wealth by exploiting nature. Through the value of simple life, humans are taught to have a non-materialistic lifestyle and leave consumptive habits that cannot distinguish between wants and needs. The children's novel *Nenek Hebat dari Saga* is full of environmental education values, especially the value of simple living and in harmony with nature. The value of living simply and in harmony with nature is illustrated in the following quote.

- 3
- (6) Lalu, karena permainan kami di Saga seperti itu, tidaklah dibutuhkan biaya untuk bermain. Di antara memanjat pohon atau berlari-larian di pinggir sungai, hari tiba-tiba sudah sore seolah waktu berjalan sangat cepat. Mainan pun dibuat dengan tangan sendiri. Kami membuat pondokan kecil yang dijadikan markas rahasia di atas pohon. Kami membuat rakit lalu bersama-sama memainkannya di sungai. Batang kayu atau ranting pohon yang dijadikan bahan baku tersebar bergeletakan di sekitar sana, mudah ditemukan. Dengan begitu, semua tanpa biaya.

Quote (6) above shows the simplicity and creativity of the characters in utilizing natural resources in the form of twigs and tree wood to be used as toys, rafts, and fuel at no cost. This shows that the novel *Nenek Hebat dari Saga* contains the value of environmental education related to the sub-indicator of the value of simple living and harmony with nature. With all the limitations of life in the countryside, children still feel happy by utilizing what is in the surrounding natural environment. Other quotes that show the value of environmental education as a sub-indicator of simple living and in harmony with nature can also be seen in the following quote.

- 6  
(7) Suatu hari, kotak apel datang bersama aliran air. Kotak itu dipenuhi sekam yang di atasnya terdapat apel- apel yang sudah busuk. “Kita buang sekamnya, lalu kita pakai kotak kayunya untuk kayu bakar,” kata Nenek kepadaku saat aku meraih kapak.

The grandmother figure in quote (7) above is seen as a simple character and lives in harmony with nature. Whatever is brought by the river which for others is considered trash, but for grandmother can still be used for the survival of her family. Likewise, the box of apples that come with the flow of water can be used by a grandmother for firewood. The value of environmental education with sub-indicators of simple living and in harmony with nature can also be seen in the following quote.

- (8) Ketika mendongak, kami pun melihat para paman petugas sedang bekerja pada tiang-tiang telegraf. Kemudian yang terjatuh ternyata adalah potongan-potongan kabel tembaga. “Paman, ini boleh kami ambil?” “Ya, ambil saja.”

7  
Quotation (8) shows that there is value in environmental education. The value of environmental education contained in the quote is the value of environmental education with a sun indicator of the value of simple life and being in harmony with nature. The quote is proof that the character made use of the scraps of copper wire that could be sold. The proceeds from selling the remaining pieces of copper cable can be used as money so that it can be used to buy something. Quotation (8) reflects the simplicity of the character's life because he can use unused objects into objects that have a selling value. Another example of the value of environmental education on the sub-indicator of the value of simple living and being in harmony with nature can be seen from the following example.

### The Value of Environmental Education Sub-Indicators of Democracy

The value of democracy is closely related to the nature of nature. The universe is very diverse. Democracy gives place to the diversity that exists. Therefore, everyone who cares about the environment is a democratic person, on the other hand, a democratic person is very likely to become an environmental observer. This democratic attitude can be seen in the grandmother figure who cares about the environment. The following quote illustrates Grandma's concern for the surrounding environment.

- 4  
(9) Ternyata Nenek biasa mengumpulkan ranting atau batang pohon yang tersangkut di galah tersebut, mengeringkannya, kemudian menggunakannya sebagai kayu bakar. Selain sungai jadi bersih, kita mendapatkan bahan bakar secara cuma-cuma. Sekali dayung dua- tiga pulau terlampaui,” ucap Nenek sambil tertawa keras.



Quotation (9) shows that there is value in environmental education. <sup>7</sup> The value of environmental education contained in the quote is the value of environmental education as a democratic sub-indicator. The quote above shows that the character of Grandma has a high dedication to environmental cleanliness in the river. In addition, grandmother clears the sticks and sticks of tree trunks as firewood so that she gets two benefits from her service.

#### **The Value of Environmental Education Caring for Nature**

(10) Kalau dipikirkan sekarang, sejak empat puluh lima tahun lalu, Nenek sudah memerhatikan masalah lingkungan hidup. Selain itu, yang tersangkut di galah tersebut ternyata bukan hanya ranting pepohonan.

In quo<sup>7</sup> (10), there is the value of environmental education. The value of environmental education contained in the quote is the value of environmental education as a sub-indicator of service. The quote shows that the character of Grandma is someone who cares about the environment and h<sup>5</sup> dedicated herself to protecting the environment, especially the cleanliness of the river. Based on the quote above, it can be understood that the character of Grandma is a person who cares about the environment.

#### **The Value of Environmental Education Respects Health**

(11) Contoh pertama. Saat perlu camilan, aku tidak perlu ke toko permen karena buah-buahan dapat diambil langsung dari pohonnya, sepuasnya. Yang pertama kali aku makan di Saga adalah buah muku. Buah ini penampilannya memang tidak menarik karena kecil dan berwarna hitam kelam, tapi rasanya asam manis seperti apricot.

Quotati<sup>7</sup> (11) shows that there is value in environmental education. The value of environmental education contained in the quote is the value of environmental education as a sub-indicator of thinking far ahead. This quote is visible evidence that the character Aku is grateful for the special fruit in Saga known as the Muku fruit for consumption. My character has foresight because he doesn't have to spend money to buy candy. In addition, the quote has the meaning that the character I value health because the impact of sweets can make dental health bad, so he chooses Muku fruit as a natural source of vitamins without artificial sweeteners.

#### **The Values of Environmental Education in the *Nenek Hebat dari Saga* Novel from Yoshici Shimada's as the Foundation for Environmental Education**

Humans as the noblest creatures have a central role in preserving and protecting the environment. However, along with the development of the times, humans continue to develop science and technology as a means to achieve development at the expense of nature so that environmental degradation occurs. One of the causes of these problems is the neglect of ethical values by humans. Ethics is needed for the assessment of the value system that already exists in society regarding right or wrong. The occurrence of environmental degradation is closely related to <sup>1</sup> the lack of human understanding of environmental ethics.

Humans will always depend <sup>1</sup> the natural environment. The relationship between humans and their physical and natural environment is not only manifested as a relationship of human dependence on their environment but also manifests as a relationship in which humans

influence and change their environment. In other words, humans also contribute to creating the style and shape of their environment. Humans in one sense become part of the physical and natural environment in which they live, but on the other hand, the natural and physical environment in which he lives is a part of him.

The basic framework that creates and makes humans dependent on their environment is culture. Thus, humans, culture, and the environment are three factors that interweave integrally. This statement is rooted in Slotkin's view (quoted by Adimihardja, 1993) that "The organism and its environment must be suited to each other". This view implies the need for a harmonious and reciprocal relationship between humans and their environment. Thus, a type of living thing will be able to maintain the continuity of its existence as long as it feels like an integral part of its environment and can adapt to its environment.

The quotes contained in the novel *Grandma Hebat dari Saga* show readers how to take advantage of natural resources and preserve them so that they can be used for various daily needs. The quotes above emphasize that there is a character education value related to the natural surroundings in the children's novel translated by *Nenek Hebat dari Saga*. The novel *Grandma Great from Saga* also describes the atmosphere of Japan which is described by the state of the river which is planted with many trees. Grandma's character cleans branches or tree branches that drift in the river. This was done by grandmother so that the river would be clean and at the same time, it could be dried into firewood. This is following the opinion of Ulya (2018) which states that there is no reliable evidence that the quality of a character is present in the next generation through the heredity factor. A child is not born with a moral knowledge of what is good and bad and what is right and wrong. However, knowledge about it is shaped by the environment in which it lives.

When Grandma teaches her granddaughter not to litter wherever she is, her granddaughter's habit of not throwing trash in the right place will carry over until she grows up. Through ethical education from the mother, the child knows that throwing garbage is wrong. This habit will prevent the occurrence of more severe environmental damage. Through environmental ethics instilled in every human being, both through formal and non-formal education, it is hoped that it will give birth to humans who are aware of the sustainability of their environment. Humans who are aware and sensitive to environmental sustainability, not only for their generations but for generations to come, can be the driving force for environmental movements as a real step in environmental management. Humans who have an understanding of environmental ethics and their principles will help create sustainable development (Erni, 2018).

Furthermore, there are values such as responsibility, compassion, and concern for nature, not harming, living simply and in harmony with nature, democratic values, and moral integrity in the novel *Nenek Hebat dari Saga*. In the quote, it is found that the figure of Grandma has shown how important the environment is in facilitating and helping human life. This confirms that humans need the environment to be able to live life. The principles possessed by the grandmother figure are important as a guide so that we can give a better meaning to live an ethical life, especially ethics towards the environment. The natural environment can provide the carrying capacity of life in various forms of possibilities that humans can choose to determine their way of life. According to Ulya (2019) "The relationship between human activities and their natural environment is bridged by cultural patterns that humans have." The development of these choices is very dependent on the potential of human culture which according to historical facts can develop rapidly because of the ability of reason. Apart from being natural, the environment in which humans live also includes the socio-cultural environment. Therefore, the concept of man must be understood as a creature that is biosociocultural (Adimihardja, 1993).

In the biosociocultural concept, all human knowledge must be used to understand and interpret the environment and experiences, as well as become the basic framework for shaping their behavior in the society concerned (Suparlan, 1980). Following this definition, culture can be seen as a “control mechanism” for human behavior and actions, or as “patterns for human behavior” (Keesing & Keesing, 1971). In short, culture is a set of rules, instructions, and recipes consisting of a series of cognitive models that are used selectively by humans who have them according to the environment they face (Psarikidou, 2008).

## CONCLUSION

Based on the quote above, two things can be concluded. First, there are 4 values of environmental education contained in the novel *Nenek Hebat dari Saga* by Yoshici Shimida, namely: the value of environmental education for thinking ahead, dedication, caring for nature and respecting health. Second, the environmental education values found in the novel *Nenek Hebat dari Saga* by Yoshici Shimida can be used as a foundation for environmental education so that humans can live an easy and ethical life. Based on the results of research on the value of environmental education contained in the novel *Nenek Hebat dari Saga* by Yoshici Shimida, it is necessary to suggest two things. First, it is necessary to carry out a more serious exploration of educational values in literary works to produce and enrich theories on bis-culture, especially literature. Second, it is necessary to develop curriculum content based on environmental ethical values in the realm or world of education to produce students who have environmental insight.

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