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DOMINANT ANTHROPOCENTRISM IN THE REPRESENTATIONS OF NATURE IN *THE JAKARTA POST* "DESTINATIONS" TRAVEL ARTICLES

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Abstract: In the light of the critique of tourism for its potential harms to nature and communities, travel article might contribute to the harm in one way or another. This essay covers a study on thirty travel articles published in the "Destinations" section of *The Jakarta Post* from September to December 2017. The articles were analyzed for words, sentences, or passages that in one way or another represent nature. The purpose of this study was to explore and explain how travel articles represent nature and, by extension, to demonstrate how today's travel articles might contribute to the potentially damaging impact of tourism on nature. From this study, I discovered that there are seven ways in which writers represent nature in the studied texts. These ways include representations that focus on 1) spirituality, 2) visual beauty, 3) celebration of popular culture, 4) social media presence, 5) mental rejuvenation, 6) prudent treatment of nature, and 7) concern for preservation. These seven ways of representation fall into three tendencies in the representation of nature, i.e. 1) full anthropocentrism, 2) thoughtful anthropocentrism, and 3) relative ecocentrism. The high percentage of representations of nature in the first category arguably supports the criticism of tourism. In the final analysis, I argue that travel article contributes despite relatively small to the imminent threat of tourism industry.

Keywords: anthropocentrism, travel writing, travel article, representation

Abstrak: Mempertimbangkan kritik atas wisata yang dipandang berdampak negatif terhadap alam dan masyarakat, artikel perjalanan (sub-genre tulisan perjalan yang lazimnya dipublikasikan di media massa) mungkin turut menyumbang dampak negatif. Esai ini mengkaji artikel perjalanan yang diterbitkan di rubrik "Destinations" *The Jakarta Post* dari September hingga Desember 2017. Kajian difokuskan pada kata-kata, kalimat, atau wacananya yang menyangkut alam. Tujuannya adalah menelusuri dan menjelaskan bagaimana artikel perjalanan merepresentasikan alam dan juga untuk menunjukkan bagaimana artikel perjalanan pada zaman ini mungkin turut menyumbang dampak negatif wisata terhadap alam. Dari situ, saya mendapati tujuh cara penulis menghadirkan alam, yakni dengan memfokuskan kepada 1) spiritualitas, 2) kecantikan visual, 3) perayaan budaya pop, 4) kehadiran media sosial, 5) penyegaran mental, 6) pemanfaatan alam dengan bijak, dan 7) pelestarian alam. Ketujuh cara ini kemudian dimasukkan dalam tiga kategori kecenderungan, yaitu antroposentrisme penuh, antroposentrisme bijak, dan ekosentrisme relatif. Tingginya persentase representasi alam pada kategori pertama mendukung kritik terhadap pariwisata. Akhirnya, saya berargumen bahwa artikel perjalanan menyumbang dampak negatif wisata terhadap alam, meski relatif kecil, dan karenanya perlu kebijaksanaan dalam membaca atau menulisnya.

Kata Kunci: antroposentrisme, tulisan perjalanan, artikel perjalanan, representasi

INTRODUCTION

Travel narrative has a long history of contradictory roles since its first appearance, both as fiction and non-fiction. The oldest fictional form of travel narrative, *The Gilgamesh*, tells about the mythical creature Gilgamesh in his journey to search for eternal life, a journey that does not end with success but eventually changes him into a good ruler. The journey helps us today see a glimpse of the creation of Uruk, the oldest city on record. The non-fictional travel narrative, such as the one by the Greek Pausanias shows us the local histories and objects in Ancient Greek cities ((Sacks et al., 2014, p. 242). Much later, however, during the eighteenth century, when many world explorations were conducted, sponsored by the elite organizations with close ties to the British monarchy, travel narrative became a common genre with which explorers reported the results of their explorations. While the reports might have been presented for purely scientific reasons, they were also used by policy-makers in their projects, including the colonization of much of the world (Thompson, 2011), contributing to what Edward Said later identifies as orientalism (Edward Said). There was also a time when travel writing served to introduce the world to the nuances of social groups, making people see beyond stereotypes (Thompson, 2011). These frequently contradictory perceptions will eventually carry over with more complexity as travel writing tangles with other fields.

Today, with the rise of environmental concerns, travel writing can be in a position where it can support or subvert the conservation of nature. For one, with its tendency of leaving the path commonly taken by tourists and portraying sites of importance that tourists do not find interesting, travel writing can help championing the causes of environmental conservation. By narrating and contemplating on the conservation of nature and criticizing the practice of tourists that often harm nature, travel writing can help show the problems associated with tourism. For another, however, it does not seem to be the case. This is what one can find the so-called “travel articles,” the sub-genre of travel writing commonly found in magazines and newspapers and focusing more on tourism. Many of these articles are commissioned. This type of travel writing, which presents to its readers general descriptions and generic experience that one can experience in a tourist destination, is often considered less important. However, it is worth acknowledging that travel article the most easily accessible travel writing, which can be found in the Sunday edition of daily newspapers, news magazines, flight magazines, and travel books. In fact, in the case of tourism and travel writing in the United States, Jeffrey Melton goes as far as saying that travel article “fueled [the rise of tourism] and followed it” (Melton, n.d.). Thus, the role of travel article is big in the rise of tourism. These two conditions give travel article a unique place in the discussion of tourism and its impacts.

Meanwhile, tourism itself has been widely studied in terms of its impact on both ends of the spectrum. On one end, various studies have shown how tourism can have negative impacts on the society and nature of the area. To take an example, a study conducted in Taiwan, focusing on the impact of tourism on the aboriginal tribe of Tao, reveals that tourism leaves severe negative cultural and ecological impacts (Liu & Lu, 2014). The exploitation or simply rise of extraction of natural resources to accommodate tourism is detrimental to the sustainability of nature. On the flipside, there are also cases where tourism, especially ecotourism, increases awareness of natural preservation. Van Oosterzee argues that while one makes profit in organizing ecotourism programs, the entire activity in the larger picture helps spread appreciation of nature and efforts to achieve the preservation of nature (Van Oosterzee, 2000). Here, ecotourism is the keyword that bridges between the profit-making nature of businesses and the ideals of natural conservation. In other words, tourism can be detrimental or beneficial to nature depending on its organization and the interests involved in conducting it. This appears to be where travel article plays a part.

Nevertheless, so far, there has not been any significant study on this niche of Indonesian travel writing. Research on Indonesian travel writing, which is reported in Indonesia-based academic journals, focus more on travel narratives in the forms of literary travel writings and novels. Literary scholars have done studies on the works of Andrea Hirata, Trinity, and Hanum Salsabila (Ekasiswanto, 2017; Mashlihatin, 2015), covering such issues as cultural contacts (Malichatin, 2014), education (Purnama Sari, 2015) and so on. Some studies even cover both fictional and non-fictional travel narratives in a single project. Conducting a study on travel articles published by an Indonesia-based daily newspaper will contribute to the studies of travel writing. It will be even more fruitful and productive if such study is conducted on particular aspects of travel article. Thus, this current

study focuses on how travel article stands in the context of representation of nature and environmental concerns.

Departing from such concern, this study started with a basic question, i.e. how does commercial travel writing in Indonesian media represent nature? In addition to that, it is also important to ask: how often does a travel writing that talks about nature appear over a period of time? How do writers frame depiction of nature in their travel writing?

METHODS

The research was conducted on the travel writing in *The Jakarta Post* that were featured from September to December 2017. This period of time was selected to represent what one can find at any given time from *the Jakarta Post*. The data gathering took place in two steps, the *first* step being identifying whether or not a travel article includes any discussion about nature and the *second* step being inferentially reading the discussion on nature and categorizing how the articles include a discussion on nature. The *fourth* and final step was interpreting the categories that had been made in order to make an assertion or argument about travel writing during the last three months of 2017.

THE THREE TENDENCIES OF REPRESENTING NATURE

Unlike scientists who call the era during which humans live in the history of the world “Holocene,” historian Yuval Noah Harari prefers to call “the last 70,000 years the Anthropocene epoch” or “the epoch of mankind” (2016, p. 83). It is so because during this era, humans have been the single most impactful species in the world that has affected the world in major ways. To the extreme, human considers themselves the center of the world, which is more popularly known in philosophy as Anthropocentrism (Boslaugh, 2016). While many argue that there is an ethical basis for Anthropocentrism (Hayward, 1997), others argue in return that such defense and redefinition of Anthropocentrism among environmental ethicists is but a further demonstration of human’s interest in their benefits interest at the risk of the planet (Kopnina et al., 2018). This debate on Anthropocentrism, as I shall demonstrate soon, appears to be relevant in investigating the representation of nature in travel articles.

My observation on the thirty travel articles studied for this research revealed that there are 7 ways in which an author presents nature in their articles. It is important to note that not all travel articles here—which focus on various topics ranging from the Salt Cathedral in Columbia to the blue city in Morocco—mention anything about nature. Of the 30 articles, 20 articles include a noticeable discussion on nature. From these twenty articles, we can infer three general tendencies with which travel articles discuss nature. The three general tendencies are full anthropocentrism, thoughtful anthropocentrism, and relative ecocentrism.

Full Anthropocentrism

The first general attitude, seeing nature in a fully anthropocentric perspective, appears to be the most common tendency in the representation of nature in the studied travel articles. The first representation is focusing on referring to nature in relation to spirituality. We can find this tendency in at least two articles about places of worship that blend with natural objects, such as the Salt Cathedral and Woljoengsa Temple. In the article entitled “Salt Cathedral: Colombian tribute to the mother of miners” by Florence Nathania, nature is present as the Salt Cathedral, a cave that used to be a salt mine but is no longer actually and has been turned into a place of worship. However, the writer focuses more on the spiritual impact of the object on her. The writer doesn’t really detail it, but she emphasizes that “the unique and enriching spiritual and intellectual experience” (Nathania, 2017) that the place offers is worthy of the twenty dollars that she has to pay to enter what used to belong a prayer room for salt miners. Nature is there but it does not get into the discussion.

The other representation of nature in relation to spiritual experiences that can found in the article “Finding Happiness, Peace at Woljoengsa Temple” by Nurul Fitri Ramadhani. In this article, the site of the house of worship in side a “think forest” in a “valley” makes the praying experience feel deeper. In addition, nature, as represented by the river across which Haetalgyo bridge spans as a place that gives freedom of mind (Ramadhani, 2017). Here, nature contributes to human’s spiritual experience. As I shall demonstrate further, discussing nature in this manner is not unique to these first two travel articles. Many other texts will do the same.

The second representation that falls into this first tendency consist of representations of nature that focuses on visual beautify. We can find this in the articles about Japan, Semarang, and Busan. In "Japan: The Land of a Thousand Conveniences," Anne Beade tells of what it is like traveling on the bullet train in Japan. In this article, nature is mentioned briefly from the window of a train that we can enjoy on a seat that rotates "so you can watch the scenery at 300 kilometers an hour" (Beade, 2017). This article mentions nature, represented by the scenery, as something whose beauty one can enjoy while traveling. This is similar in spirit to the article titled "Must-see Attraction in Busan alongside Film Festival" by Joel Lee, we can also see appreciation of nature for its beauty. Expressions like "spectacular view," "marvelous panorama," and "seascape particular enjoyable at sunrise and sunset," can be found in the article to describe the nature in Busan. To complement this, the writer also portrays the charm of mostly-senior "female divers" who get the "fresh fruits of the sea," which implies appreciation of non-machinery or reasonable harvesting of natural potentials (Lee, 2017). This last point adds to the underlying appreciation for the preservation of nature, although the writer presents nature mostly for its visual beauty.

Meanwhile, the article "Three Selfie-worthy Spots in Semarang" by *The Jakarta Post* News Desk more explicitly talks about nature as an object whose beauty we can celebrate the way people from the social media era enjoys is, namely, through taking selfies. It doesn't seem to bother the writer that the spot used to be a sandstone mining, i.e., a spot whose resources have been exploited (Desk, 2017c). What appears to be more important for the purpose of the article is the fact that it looks beautiful and can serve as a good spot for someone to take a selfie. This last article is different from the previous two in that while focusing the visual beauty, it also mentions the sandstone mining but ignores its potential harm to nature. The first two articles don't mention such potential. The article on Busan in fact shows an underlying appreciation for the preservation of nature.

The third representation of this sort is one that mentions nature in relation to popular culture. In this group, natural objects evoke the memory of images of popular culture, such as hit drama. We can find this in the article called "Finding the Goblin in Korea" by Indah Setiawati. In this article, the writer describes the beauty of several places that have been the filming sites for the mega-hit K-drama *Guardian: The Lonely and Great God* or also known as *Goblin*. Nature, as represented in fog, beautiful terrain, fields of grass, and so on are celebrated for its association with the drama series. Nothing is clearer to demonstrate this tendency than the line "The fog cleared up for precious seconds, allowing us to capture the desired frames and reminding us of a scene from *Goblin*" (Setiawati, 2017). In another passage, referring to another TV series, Setiawati says "Located near a river, Jeonggangwon itself offers breathtaking views at the street level that showcase traditional Korean architecture. It was the filming location for the 'Gourmet' (2008) TV series" (Setiawati, 2017). The last sentence implies the utmost importance of the beautiful scenery of architecture juxtaposed with a river. Nature, in this particular article, is enjoyed for its beauty in its own right but is appreciated in relation to popular culture.

The next representation of nature, which we will find very common, is one that relates nature to social media presence. Here, nature holds an equal footing with other objects and activities that are often deemed worthy of sharing over social media platforms. In the articles on Taiwan ecotourism, Indonesian mountain peaks, and destinations in Madura, this tendency becomes apparent. In "The Beauty of Taiwan Ecotourism" by Primastuti Handayani, a travel agent explicitly says "Indonesians want to visit places that are Instagrammable that they can show to their friends" (Handayani, 2017). The "Five Indonesian Mountain Peaks to Enjoy a Picturesque Sunrise," as we can infer from the title, social media presence is most prominent. The author says phrases and sentences like "a once-in-a-lifetime photo opportunity" or "The peak offers views that are sure to get hundreds, if not thousands, of likes on Instagram" (Desk, 2017a). Rather curiously, this article does not mention anything about the preservation of nature or natural beauty. The last article that has this tendency is another listicle called "Six Destinations to Check out in Sumenep" that lists highlighted destinations in Sumenep. In this article, one can find sentences like "Those looking for an Instagram-worthy spot may schedule a visit to Lombang Beach. The 12-kilometer stretch of beach is surrounded by pine trees, making it an 'Instagrammable' spot" (Desk, 2017d). Other than discussing how the beautiful nature has been created or maintained, the article focuses on describing its beauty and its significance to support social media presence. The three articles represent a tendency that has

become so common that many tourist objects, both natural and man-made, have been made to become “instagrammable.”

The next representation of nature that can fall into this group is one that appreciates nature for mental rejuvenation. This representation is closest to Indonesian use of the word “rekreasi,” a word commonly used to refer to leisurely trips to tourist objects for the purpose of refreshing. This notion of rejuvenating peace in relation to nature can be found quite many of the studied articles. “Is one day strolling in Seoul enough?” by Nurul Fitri Ramadhani talks about nature modified for recreation. The article lightly refers to the areas where trees that have been planted by visitors have made “the walk even more delightful.” (Ramadhani, 2017). The trees, to represent nature, contribute much to delight of the tourist destination. This article is somewhat similar to an article called “Great Escape to Old Korea” by Bill Saragih, which talks about a lush part of Korea people traditional buildings are still found. Here, mental rejuvenation can be seen when a visitor comments that the trees in that place “make me feel like I’ve travelled back in time” (Saragih, 2017). We can safely infer that “travelling back in time” here is synonymous to romanticizing olden time as “the good ole days.”

We can see a stronger appreciation for nature for mental rejuvenation in “Exploring hip spots on Gold Coast” by Irawati Wardany. The article talks a lot about seeing nature for its beauty for the sake of mental peace and happiness. The writer says “To say that the Gold Coast is a surf heaven is not an exaggeration. There is no shortage of beaches and waves to catch in this city of almost 600,000 people” (Wardany, 2017). However, it does so without a pretention to control nature for the purpose of mankind. This can be inferred from the passage about a failed attempt to see migrating whales, which the writer concludes by saying that she and her teams “were not lucky” (Wardany, 2017). This last part implies that opportunity of seeing migrating whales is a luxury that nature bestows upon people instead of the right of those who have paid to go and see it.

Mental rejuvenation in relation to nature appears more explicitly in “Discovering the Other Side of Krabi in Koh Klang” by Jessicha Valentina. In this article, Valentina attempts to accept nature as it is and eventually finds value in nature while it’s different from her expectation. In a passage, the writer says “Imagine my surprise when the hua tong (traditional long-tail boat) I rode cruised down a brown-colored river and passed a mangrove forest. It was not the Krabi I expected” (Valentina, 2017). This place apparently doesn’t offer the stereotypical beauty of nature, i.e. “white sandy beaches and crystal clear water” (Valentina, 2017). However, she eventually finds its beauty when she feels that time slows down in this place and she concludes the account with the desire to return to this place “to escape the usual chaotic city life” (Valentina, 2017). This is quite similar in tone to what Aruna Harjani mentions in passing in “Wishing for More Time in Italy.” In this article, after listing a number of places to visit in Italy, Harjani reaches Lake Como, a lake town. In appreciation to the beauty of the town, Harjani says “One can just sit on the edge of the water sipping a hot Italian cappuccino only to be mesmerized for hours by a lake encircled by everything” (2017). Nature, standing preserved side by side with nature, provides a sight one can enjoy to create peace of mind. Here, nature is present and offers mental rejuvenation to its visitors, especially those who cherish the more simple life of the past.

The last representation of nature to provide mental rejuvenation can be found in another listicle called “Places to Visit in Surakarta after Attending First Daughter’s Wedding.” One of the places presented in this article is Balekambang Park, which provides various attractions, man-made but employing various natural elements, such as a pond and free-ranging deer. This particular park is presented for, among others, its “plenty of greenery [and] deer, which are left to roam freely” (Desk, 2017b). These elements of nature are presented as part of a park that offers “recreation” in the middle of the capital of the province of Central Java.

However, the most uncanny representation of nature in the travel articles analyzed in this study is one in which a massive intervention on nature is presented. In the article “Chinese Skiers Cool off at the World’s Largest Indoor Ski Park” by Yanan Wang, readers are presented with a report of a massive indoor ski park in Harbin, China. This indoors ski park makes it possible for Chinese skiers to ski and practice competitive skiing all-year long thanks to the massive cooling system at the facility. The article focuses on the amazement of the massive indoors ski slope instead of the fact that it’s an act of conditioning nature, which definitely entails a major consumption of energy. The indoors ski park is a recreation of nature for the sake of mankind.

Prudent Anthropocentrism

The second tendency that we can find in the studied articles is one that presents prudent treatment of nature. In this group, we can find articles in which the writer mentions nature and highlight how nature is treated responsibly. Uniquely enough, the sense of responsibility, as we shall see, is related to the sustainability of food. In the article entitled “What to discover in West Java cultural village Ciptagelar” by Ni Nyoman Wira, we find this in the form of the traditional agricultural practice at cultural village Ciptagelar in West Java. The writer mentions three important and unique facts about the villagers of Ciptagelar, i.e. that they only harvest their rice once a year, they plant different rice varieties in the same paddy field, and that they do not sell their rice (Wira, 2017). While modern technology in the field of agriculture has made it possible for rice harvest to happen three times in a year in Indonesia, the villagers of Ciptagelar prefer to preserve their tradition of planting and harvesting rice only once a year and making it an event for the entire village. In addition to that, their tradition of planting different varieties of rice also echoes the local wisdom of not turning a field into a fully monoculture field and preserving biodiversity. For the villagers of Ciptagelar, planting rice is mainly for sustenance and if what they do now is enough for them there is no need to use agricultural techniques that can increase the crop but potentially harm nature. In short, this particular article hints at an attitude of treating nature with prudence.

Somewhat similar in spirit with the previous article is a fact reported in the article on Busan. In the article “Must-see attractions in Busan alongside film fest” by Joel Lee, we can read about traditional food stalls that serve fish caught in their vicinity. The writer says “There, one can find female divers known here as “haenyeo,” who catch seafood by diving and are mostly in their senior years” (Lee, 2017). The fact that the “fruits of the sea” are picked by hand instead of with the help of fishing industries and by female divers “in their senior years” show imply the spirit of moderation in using natural resources. One can compare this to the use of natural resources for financial gains only, which always aim to increase production or collection. This moderate use of natural resources, as we can also find in the article on Ciptagelar cultural village, presents a prudent use of nature for the benefit of mankind.

While the article on Ciptagelar and Busan seaside focuses on traditional farming and fishing in rural communities, another article on urban farming shows a similar attitude. The article “An Intimate Paris Affair at Place Maurice Chevalier” by Donal Conlon portrays the fruit garden initiative in Paris. While it is commonly accepted that space is expensive in the city and the most financially productive use of space in the city is for economic activities, Paris seems to have taken a different move, by digging up concrete and open fruit gardens in the city. The writer applauds the mayor’s initiative and somewhat reminds the reader of the mayor being “ecologically minded” (Conlon, 2017) to allude to possible motif behind the policy. The writer also mentions about a unique invitation of participation in the fruit garden initiative when he says “Residents are invited to plant something and watch it grow” (Conlon, 2017). This particular sentence indicates the writer’s appreciation of the green initiative, which can be fun for those living in the city. Here, we see the city return the function of space into nature instead of developing it further into man-made structures. Therefore, it is safe to say that such representation of nature is a prudent anthropocentrism.

Relative Ecocentrism

The last tendency in the representation of nature identifiable in the travel articles is what I call relative ecocentrism. We can find this tendency in at three articles that also discuss about many other things than mere preservation of nature. In the article “Forget Machu Picchu: Seven newly accessible wonders of the world” by Nikki Ekstein. As the title indicates, the article calls for attention to other wonders of the world, not just Machu Picchu. There is no particular reason for that on the surface except that there are wonders of the world that are “newly accessible.” Promotion of tourism is an unmistakable factor in the title. However, as one reads further in the article, one can find one thing that arguably motivates the article, i.e. the fact about the harmful overvisitation of longstanding wonders of the world, such as Machu Picchu. Ekstein writes,

“Spreading visitation among more sites, she says, is an important key to tourism management everywhere—as proven by the fact that overvisitation to Machu Picchu continually

threatens to shut the site down for tourists for good. (It's not just Peru, either; the overtourism phenomenon is playing out across the globe.) (Ekstein, 2017)

This passage captures the entire irony that this article does not shy from. It is a travel article, which contributes to tourism, but it acknowledges the negative consequences of tourism. In addition, the passage might not have such words as “nature,” “mountain,” “forest,” and the like. However, when one talks about Machu Picchu, one can’t avoid the association with nature. In fact, the grandeur of Machu Picchu is for the most part the fact that it is situated in a breathtaking natural setting. Images of Machu Picchu are most the time filled with mountains and forest with a man-made complex of buildings at the center). A particular concern for the preservation of Machu Picchu is unmistakably a concern for the preservation of nature, which has served as the setting and had hidden for centuries before the entire world accessed it.

Included in this tendency is the only article that explicitly introduces an entire city striving to be environmental-friendly. The article “In Morocco, a blue tourist town is turning green” by Hamza Mekouar focuses on the town of Chefchaouen and its many initiatives to make itself a green it. Among the efforts of the city mentioned in the article are the energy saving initiative and the additional effort of raising awareness about energy conservation. The article showcases Aziz, an employee who “whizzes silently around town on an electric bicycle doing his job as an inspector of building sites [and says that electronic bicycle] practical and eco-friendly way of getting around” (Mekouar, 2017). This example from a single individual is clarified further in somewhere into the article when the article reports the town’s effort to invite a France-based organization to help organize the environmental-friendly initiative. In addition to that, the article also discusses the town’s plan to start “an ‘info-energy’ centre to raise awareness about energy savings, photovoltaic panels at several sites, such as the municipal library, that contribute to electricity production, and an environmentally oriented museum [that] is also nearly complete” (Mekouar, 2017). This special highlight on the educational attempt shows an effort of reaching far into the future as education ensures the sustainability of the effort. While they are set for an urban context, all of the initiatives taken by the town of Chefchaouen are manifestations of concern for the sustainability of the world. Mekouar’s travel article is in fact the only article in the series that explicitly talks and focuses on such concern.

In the light of the triadic relation of travel writing-tourism-nature, we can see that the last tendency is the one with the biggest concern for nature. This last tendency puts the conservation of nature at the forefront. Therefore, instead of being a form of writing that only promotes tourism, this group of travel writing also indicates how there are initiatives and efforts taken to preserve natural resources.

CONCLUSION

Based on the observation of the thirty travel articles found under a section called “Destinations” on *The Jakarta Post*, the most noticeable conclusion that one can take is that most travel articles or the kind of travel writings published in newspapers are focused more on the strengths of the tourism object. Understandably, that is the function that a tourism writing is supposed to serve. However, if we see tourism writing in the light of how tourism has arguably been affecting nature, it becomes interesting to see just how much tourism writing contributes to that harmful potential. The observation in this study, aimed at identifying the way with which the articles refer to nature, is but an attempt to look at one particular nook in travel writing. As I have demonstrated above, an alarming knowledge can be identified, that of the relatively small attention to the preservation of nature.

As demonstrated above, out of the thirty articles studied, words, sentences, or passages related to nature in one way or another are mentioned only in twenty articles. The remaining ten articles do not mention nature. Among the twenty, there are seven ways in which nature appears in the articles, i.e. spirituality, visual beauty, celebration of popular culture, social media presence, mental rejuvenation, prudent treatment of nature, and concern for preservation. If we categorize the ways further, we can get only three tendencies in the representation of nature in the twenty articles, i.e. full anthropocentrism, prudent anthropocentrism, and relative ecocentrism. The first five ways of representation of nature belong to the first group.

The unbalanced presentation of representations of nature in the first category appears to support the critical opinion of tourism. As critics highlight the harmful impact of tourism on nature, the tourism writings observed here show relatively minimum concern for the preservation of nature. Considering the imminent threat of environmental destruction that the earth is currently facing, such little concern for the preservation of nature is indeed a topic of question. Therefore, tourism writing, at least in terms of its presentation of nature, contributes to the danger unless it consciously presents concerns for the presentation.

RECOMMENDATION

Considering the minute scope of this study, which focuses on the representation of nature, there are still various facets and areas of tourism writing that can be explored further. Future studies on tourism writing can explore the representation of communities living in tourism destinations and how visitors see those communities. Such exploration can widen the scope of studies on tourism writing beyond its relation to nature. A focus on the community will further lead to understanding of tourism writing (and travel writing) in the wider context of the Sustainable Development Growths. Beyond tourism writing, one can also study representation of nature in other areas of travel writing, such as in literary travel writing. I also hope that from the argument I made, anyone interested in travel writing can consider our latent anthropocentrism in developing the curriculum of teaching, particularly, travel article. At the end of the day, realizing Anthropocentrism is not supposed to make us hate our own species, but to minimize harmful impacts that our species can potentially have on this planet.

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