

**THE MEANING OF PIGEONS IN JON DAY'S
HOMING: AN ECOCRITICAL ANALYSIS**

THESIS

By:

Firman Sholihuddin

NIM 200302110235



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2024**

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THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in partial Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S).

By:

Firman Sholihuddin

NIM 200302110235

Advisor:

Whida Rositama, M.Hum.

NIP 198804222019032010



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2024**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**The Meaning of Pigeons in Jon Day’s *Homing: An Ecocritical Analysis***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in references. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 11 June 2024

The Researcher



Firman Sholihuddin

NIM 200302110235

APPROVAL SHEET

This is to certify that Firman Sholihuddin's thesis entitled **The Meaning of Pigeons in Jon Day's *Homing*: An Ecocritical Analysis** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.).

Malang, 11 June 2024

Approved by

Advisor,



Whida Rositama, M.Hum.

NIP 198804222019032010

Head of Department of English Literature,



Ribut Wahyudi, M.Ed., Ph.D.

NIP 198112052011011007

Acknowledged by

Dean,



M. Falsol, M.Ag.
NIP 197411012003121003

LEGITIMATION SHEET

This is to certify that Firman Sholihuddin's thesis entitled **The Meaning of Pigeons in Jon Day's *Homing*: An Ecocritical Analysis** has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S). in Department of English Literature.

Malang, 11 June 2024

Board of Examiners

Signatures

1. Dr. Hj. Mundi Rahayu, M.Hum. (Chair)

NIP 196802262006042001



2. Whida Rositama, M.Hum. (First Examiner)

NIP 198804222019032010



3. Dr. Syamsudin, M.Hum. (Second Examiner)

NIP 196911222006041001



Approved by

Dean of Faculty of Humanities



Faisol, M.Ag.

NIP 197411012003121003

MOTTO

“You may be able to delay, but time will not wait. Time is money.”

(Benjamin Frankin)

DEDICATION

This thesis is specially dedicated to:

My lovely parents, *Bapak* Mizan Syaroni and *Ibuk* Sugiati,

My lovely sisters, Nurul Izzati Septiana, S.E.I., M.E.I and Nurotul Maulidia, S.A.P.

Thank you for your support and always praying for me every day.

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Bismillahirrahmanirrahim,

All praise be to Allah, the Most Merciful and Gracious God, the God who gives researchers the strength and confidence to be able to live life well, because of Him researchers can complete the final thesis entitled *The Meaning of Pigeons in Jon Day's Homing: An Ecocritical Analysis*, to fulfill the requirements for obtaining a Bachelor of Literature (S.S.) degree at UIN Maulana Malik Ibrahim Malang. *Shalawat* and *salam* may remain bestowed upon the Prophet Muhammad SAW, who has brought the religion of Islam by providing a good example, for all human beings in this world.

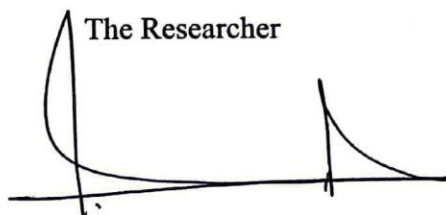
Then, I would like to express my greatest gratitude to:

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Finally, I hope that this thesis can be a reference for future readers regarding the development of literary ecocriticism theory in Jon Day's *Homing* and remind readers of the importance of caring for the rights of animals living in nature. However, the researcher realizes that this thesis is not perfect and has weaknesses. Therefore, criticism and suggestions are highly expected to improve this thesis and for the progress of future research.

Malang, 11 June 2024

The Researcher

A handwritten signature in black ink, consisting of a large, stylized 'F' followed by a horizontal line and a smaller, more complex flourish.

Firman Sholihuddin

NIM 200302110235

ABSTRACT

Sholihuddin, Firman (2024) *The Meaning of Pigeons in Jon Day's Homing: An Ecocritical Analysis*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Whida Rositama, M.Hum.

Keywords: Ecocriticism, Relationship of humans and animals

This study aims to determine the relationship between humans and pigeons and to determine the meaning of pigeons in Jon Day's *Homing*. Jon Day's *Homing* book has 345 pages. To analyze the data, this research uses Garrard's (2004) Ecocriticism theory which focuses on the animals aspect. The researcher used the theory because it is the object of research studied. The findings of this study, first the researcher answered that there are relationships between humans and pigeons, namely: Jon Day saved the pigeon, human give homes for pigeons, human care the pigeons, and human train the pigeons. Secondly, the researcher also answered that the meaning of pigeons in Jon Day's *Homing* book are pigeons as pets and pigeons as metaphor of homing. This research is expected to provide insight to readers about the importance of respecting the rights of animals living in nature. Therefore, the researcher suggests that future researchers can conduct similar research by considering what will happen if humans do not respect the rights of animals living in nature.

ABSTRAK

Sholihuddin, Firman (2024) *Makna Merpati dalam Homing karya Jon Day : Sebuah Analisis Ekokritik*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Whida Rositama, M.Hum.

Keywords: Ekokritik, Hubungan Manusia dan Hewan

Penelitian ini bertujuan untuk mengetahui hubungan antara manusia dan merpati, dan mengetahui arti merpati pada buku *Homing* karya Jon Day. Buku *Homing* karya Jon Day memiliki 345 halaman. Untuk menganalisis data, penelitian ini menggunakan teori Ekokritik dari Garrard (2004) yang berfokus pada aspek binatang. Peneliti menggunakan teori tersebut karena sesuai dengan objek penelitian yang diteliti. Hasil temuan dari penelitian ini, pertama peneliti menjawab bahwa ada hubungan antara manusia dan merpati, yaitu: Jon Day menolong merpati, manusia membuat rumah untuk merpati, manusia merawat merpati, dan manusia melatih merpati. Kedua, peneliti menjawab bahwa arti dari merpati pada buku *Homing* karya Jon Day, yaitu: merpati sebagai hewan peliharaan, dan merpati sebagai metafora dari rumah. Penelitian ini diharapkan dapat memberikan wawasan kepada pembaca mengenai pentingnya menghargai hak-hak hidup hewan lain di alam. Oleh karena itu, peneliti menyarankan agar peneliti selanjutnya dapat melakukan penelitian serupa dengan mempertimbangkan apa yang akan terjadi jika manusia tidak menghargai hak-hak hewan yang hidup di alam.

مستخلص البحث

صالح الدين، فرمان (2024) معنى الحمام وتحديد في يحتوي كتاب *Jon Day's Homing* على أساس نظرية نقدية بيئية. البحث الجامع. قسم الآداب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم مالانج. المستشار: ويدا روسي تاما، الماجستير

الكلمات المفتاحية: النقد البيئي، العلاقة بين الإنسان والحيوان

تهدف هذه الدراسة إلى تحديد العلاقة بين الإنسان معنى الحمام وتحديد في يحتوي كتاب *Jon Day's Homing* على أساس نظرية نقدية بيئية. ولتحليل البيانات، استخدم هذا البحث نظرية النقد البيئي لجارارد (2004) والتي تركز على الجانب الحيواني. استخدم الباحث النظرية لأنها موضوع البحث الذي يدرسه. ومن نتائج هذه الدراسة، أولاً أجابت الباحثة بأن هناك علاقات بين الإنسان والحمام، وهي: *Jon Day* إنقاذ الحمام، الإنسانية وإعطاء بيوت للحمام، الإنسانية ورعاية الحمام، الإنسانية وتدريب الحمام. ثانياً أجاب الباحث أيضاً بأن معنى الحمام في كتاب جون داي هومينج هو الحمام كحيوان أليف والحمام كناية عن الحمام الزاجل. ومن المتوقع أن يقدم هذا البحث نظرة ثاقبة للقراء حول أهمية احترام حقوق الحيوانات التي تعيش في الطبيعة. ولذلك يقترح الباحث أن يقوم الباحثون المستقبليون بإجراء أبحاث مماثلة من خلال النظر في ما سيحدث إذا لم يحترم الإنسان حقوق الحيوانات التي تعيش في الطبيعة.

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CHAPTER I

INTRODUCTION

This chapter focuses on a brief description of the study. It contains the research background, research problem, research significance, research scope and limitations, and definitions of key terms. These sections will be explained separately.

A. Background of the Study

One of the most common birds in urban areas are pigeons. According to the article titled "*Merpati, Si Burung Damai yang Mengharukan*", explains that pigeons are a symbol of peace, freedom, and loyalty that is closely related to human civilization. However, some humans consider pigeons to be a frivolous bird that falls victim to human arrogance (Mulyadin, 2024).

There are two reasons why the researcher is interested in analyzing pigeons. First, the researcher want to know the relationship between humans and pigeons clearly and obviously. Secondly, the researcher want to know the meaning of pigeons for human life in nature. According to research by Allen (2009) in his book entitled "*Pigeon*", pigeons have been used by humans since ancient times as messengers, food sources, and cultural symbols. Therefore, pigeons are interesting birds to discuss in this research.

This research uses the object of non-fiction literary works, namely memoir. In the book "*Literary Terms and Criticism*" by Peck and Coyle (1993), it is explained that non fiction literary works present the facts and realities of everyday life in an interesting way. The memoir analyzed in this research is titled *Homing* by Jon Day (2019). This book tells

the true story of Jon Day's experiences as a child when he became interested in keeping pigeons in his home. The book *Homing* by Jon Day which has 345 pages. Jon Day is a British writer who also works as a lecturer in English Literature at King's College London. The book was first published in the UK on June 13, 2019, by John Murray (publisher) Hachette UK Company. Jon Day's *Homing* is a book that explains the reader to know the importance of home, as a place for humans and pigeons to live in nature. This book is highly recommended to be read by all ages because being easy to understand the language.

This research uses Garrard's (2004) theory of ecocriticism. He explains that ecocriticism can contribute in helping humans to define, investigate, or solve problems from ecology because ecocriticism is the study of humans with other living things in nature. In this case, history and culture that are still related to humans and other living things in this world are also very related to the concept of ecocriticism, because as humans we must also be able to appreciate local history and culture.

According to Garrard (2004), ecocritical studies can also extend to various other disciplines, so it is not limited to literature alone. It can be concluded that ecocriticism is a literary study that focuses on criticizing the environment that humans and other living things live in as a place to live in nature. The aspects of ecocriticism according to Garrard (2004) are divided into several parts, including pollution, positions, wilderness, pastoral, apocalypse, dwellings, animals, and the earth.

This research uses Garrard's (2004) ecocritical theory which focuses on the animal aspect. The animal aspect of Garrard (2004) explains that the relationship between humans and animals tends to consider the rights of animals to live in the natural

environment. This ecocritical theory is important to use in this study because it can provide experience for readers in analyzing the object of Jon Day's *Homing*. Furthermore, below is the previous studies described by the researcher in this research.

First, the research studied by Anshori (2020) in the novel *Underland: A Deep Time Journey* karya Robert Macfarlane which states that climate change also affects animal life, which is an animal natural resource derived from animals that live on land, water, and air. The second is thesis research written by Andhika (2023) with the title *Environmental Apocalypse in Imbolo Mbue's How Beautiful We Were: An Ecocritical Study* which states that as humans we must respect nature as a place to live together, including living with animals.

The next article by Ikhwan (2020) discusses (1) Human (child) relationships with humans in the novel *Anak Karya Anak* which includes three things, namely human (child) relationships with the characters Mbah Gondrong, Bi Inah, and Jam. (2) The relationship between humans (children) and the environment in the novel *Anak Karya Anak* according to Garrard's ecocritical concept is six, namely the relationship between humans (children) and the environment related to pollution, wilderness, apocalypse, shelter, animals, and the earth. Then, the article written by Syah (2020) analyzes the short story *The Time Traveling River* by Parinita Shetty. As a result, stories related to pollution, wilderness, apocalypse, shelter, animals, and the earth were found.

Furthermore, a thesis Tahier, A. P, (2017) was written with the title Ecocritical Analysis of Nature and Culture in *The Maze Runner Trilogy* Novel by James Dashner. One of the objectives of this thesis is to explain the depiction of nature in *The Maze Runner trilogy* novel by using Garrard's (2004) ecocritical approach, Tahier examines

five environmental issues in his book regarding the representation of nature, exploration, cultural relations, technology, and politics to achieve the research objectives.

The next research discusses the environmental crisis in the short stories of *Surat Kabar Harian Kedaulatan Rakyat* by Berliana & Trianton (2018). The main purpose of writing this article is to find out how the environmental crisis is represented in the short stories of *Surat Kabar Harian Kedaulatan Rakyat*. Then the research conducted by Sikanna & Inderasari (2022), examines The Protection of Turtles on Durai Island in Novel *Tentang Kita* by Wiwik Waluyo. In this case, sea turtles are one of the ancient animals that still exist today, so the Ministry of Maritime Affairs and Fisheries of the Republic of Indonesia has designated sea turtles as 20 protected species. The next article by Setiaji (2020) analyzes the poem *Hujan Bulan Juni* by Sapardi Djoko Damono. His findings show that there is a relationship between humans and other living things such as animals and plants, so that it can foster ecological values that become human concern to maintain and preserve the natural environment to maintain the survival of humans or animals in the future.

Research (Anggarista, R., & Nurhadi, 2020) which examines the novel *Berkelana dalam Rimba* by Mochtar Lubis also states the importance of protecting nature which is the place for all living things in nature, such as not destroying nature, living simply, being in harmony with nature, respecting nature and being responsible for animals and plants.

Furthermore, Putri's research, N.Q.H., Afifah, N.F., & Rahman, H., (2019) examined the novel *Api Awan Asap* by Korrie Layun Rampan which discusses the concern for caring for and harmonizing nature carried out by the Dayak people towards

the condition of the natural environment in their area, because nature is not only occupied by humans but animals also need attention.

The gap between previous research and now is that no one has analyzed Jon Day's *Homing* book. Therefore, it is interesting to discuss because previously this object of study has not been researched by others, and of course, it provides experience to readers to find out new things to read in this book. From the previous studies above, it is very appropriate to be used as a reference for this research as a reader's knowledge to respect the rights of animals that live in nature. This research is also expected to develop readers' knowledge in the development of ecocritical studies in the future.

B. Problem of The Study

After writing the background of the study, this research aims to answer the following two questions:

1. How is the relationship between Humans and Pigeons in Jon Day's *Homing*?
2. What is the meaning of Pigeons in Jon Day's *Homing*?

C. Significance of the Study

This research is expected to provide insight to readers about the importance of the relationship between humans and animals. This study also aims to provide knowledge to readers about the meaning of pigeons in Jon Day's *Homing*. The point of this research is also expected to contribute to further research and can be a reference for readers for further ecocritical research.

D. Scope and Limitation

This section contains information about certain aspects that are the focus of the research, namely the object analyzed in this study using Garrard's (2004) ecocritical theory which focuses on the animal aspect. Jon Day's *Homing* book was chosen because the data from the memoir story is by the theory used, and there has been no previous research using Jon Day's *Homing* memoir using Garrard's (2004) ecocritical theory.

E. Definition of Key Terms

1. Ecocriticism

Ecocriticism can be defined as “the study of human culture over time about non-human or animal objects of study, with an emphasis on the human condition” (Garrard, 2004).

2. Relationship between humans and animals

The study of the relationship of humans and animals in humanities has brought philosophers into a conversation on animal rights and the representation of animals from cultural perspectives (Garrard, 2004).

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains the research background used in this study. This chapter explains the ecocritical approach and theory. This chapter supports Garrard's (2004) concept of animals that will be used in this research.

A. The Literary Non Fiction

In the book "*Literary Terms and Criticism*" by Peck and Coyle (1993), it is explained that there are several genres in literary works, both fictional literary works and non-fictional literary works. The genres of fictional literary works include novels, prose, poetry, short stories, and drama. Non-fiction genres include biography/autobiography, essay, memoir, and journalism. Jon Day's book *Homing* is a non-fiction literary work written based on a true story of his own experience as the author of this book that happened at a certain time in the past and is categorized as a memoir. Although this book is non-fiction, it is also considered a novel because memoirs share some characteristics with novels, such as narrative structure or using literary techniques commonly found in novels. Therefore, Peck and Coyle (1993) state that memoirs can provide a rich and in-depth reading experience just like reading a novel, in this case, Peck and Coyle (1993) emphasize that both fictional literary works and non-fictional literary works can help readers understand and appreciate literary works from various points of view and also know the techniques and objectives used by the author in creating his work.

As for the development of non-fiction literary works according to Peck and Coyle (1993), it began with the authors Michel de Montaigne who wrote essays in the 16th century, and Samuel Johnson who wrote biographies in the 18th century. These are examples of their works, which are early examples of combining literary techniques with facts, which provide a view of human experiences and real events in non-fiction literary works. Later, non-fiction literary works in the form of autobiographies by Benjamin Franklin and non-fiction literary works in the form of essays and biographies by James Boswell appeared in the 18th century.

Meanwhile, in the 19th century, non-fiction literary works were expanded with works such as Henry David Thoreau's "*Walden*", which combined nature observation with philosophical reflection. In the 20th century, George Orwell and Virginia Woolf wrote essays and memoirs that not only provided facts but also used literary techniques to explore deeper themes, for example, Orwell's "*Homage to Catalonia*" shows how personal experience and history can be presented in a narratively engaging way. Then around the 1950s-1960s, literary non-fiction began to gain popularity. A popular example at the time was Truman Capote's "*In Cold Blood*" (1996), which was called a non-fiction novel, in which novelistic techniques were used to tell a true story.

Later writers Joan Didion and Tom Wolfe were also famous for their writing style that combined journalistic facts with strong literary narratives, often referred to as "*New Journalism*". And in the late 20th century until now, non-fiction literature continues to grow. This is evidenced by the many writers who continue to emerge by creating non-fiction literary works such as memoirs, essays, and biographies, with

writers such as Mary Karr, David Sedaris, and a writer named Jon Day who made a memoir entitled *Homing* which is the object of this research.

According to Peck and Coyle (1993), the development of non-fiction literature shows that this genre has become part of an important literary tradition. Writers in non-fiction literature present the facts and realities of everyday life interestingly. Non-fiction literature has also evolved from traditional essay and biographical writing to more experimental and diverse forms and reflects cultural changes. Digital technology and the internet have also influenced the genre, for example, blogs and social media allow people to share personal stories and experiences in a literary way.

Furthermore, the book "*Creative Nonfiction: Researching and Crafting Stories of Real Life*" by Philip Gerard (1996) explains that honesty and integrity are important in presenting facts. The book also teaches writing techniques, such as character development, the use of setting, the creation of dialog, and the construction of a strong storyline. The book also provides guidance on how to conduct effective research to support non-fiction stories in literary works, including interviews, data collection methods, and how to verify information. The book also teaches how to develop a strong and compelling narrative, including the use of plot, story structure, and other narrative techniques. Philip Gerard (1996) also teaches about ethics in non-fiction writing, while respecting facts and truth in writing stories. Therefore, this book can be used as a theoretical and practical foundation in writing non-fiction literary works, and can also be used by readers to learn more about the knowledge of non-fiction literary works.

Furthermore, the book *"You Can't Make This Stuff Up: The Complete Guide to Writing Creative Nonfiction"* by Lee Gutkind (2012) explains that the book can be used by readers as a comprehensive guide to writing non-fiction genres. Lee Gutkind (2012) teaches how to write nonfiction genres such as memoirs, essays, literary journalism, and historical narrative writing. The main characteristics of creative nonfiction from the book are that it contains factual truth and creative nonfiction storytelling techniques use fictional storytelling techniques that can provide emotional and reflective dimensions in the story, and the characteristics of literary non-fiction literary works described in this book are Writers can explore various forms and structures to convey stories most effectively until finally Lee Gutkind (2012) as the author of the book *"You Can't Make This Stuff Up: The Complete Guide to Writing Creative Nonfiction"* is referred to as the *"Godfather"* because it can provide benefits to readers to learn to write real stories creatively and can respect facts and truth, so this book can strengthen the theory and practice in writing creative nonfiction literary works.

B. Ecocriticism

Ecocriticism can be categorized as multidisciplinary because it can unite literature and ecology. Critical theory, cultural theory, literary criticism, and environmental theory become part of literary and environmental studies that synergize with each other. Critical theory is a reflective assessment and critique of a culturally diverse society, by practicing knowledge from the social sciences and humanities. Garrard (2004) contributes in helping humans to define, investigate, or solve problems

from ecology because ecocriticism is the study of humans with other living things in nature. In this case, history and culture that are still related to humans and other living things in this world are also very much related to the concept of ecocriticism, because as humans we should also be able to appreciate local history and culture.

According to Garrard (2004), ecocritical studies can also extend to various other disciplines, so it is not limited to literature alone. It can be concluded that ecocriticism is a literary study that focuses on criticizing the environment that humans and other living things live in as a place to live in nature. The aspects of ecocriticism according to Garrard (2004) are divided into several parts, including pollution, positions, wilderness, pastoral, apocalypse, dwellings, animals, and the earth. These aspects can provide answers to environmental problems in nature, which in this study are taken from the animal aspect of Garrard's (2004) ecocritical concept.

Meanwhile, Glotfelty (1996) also provides his views on ecocriticism, according to which ecocriticism can be a bridge that connects nature, in which there are living things such as animals, with the culture of society that has been inherited by previous human ancestors, because ecocriticism focuses on literature and the earth being criticized, and ecocriticism is involved in the relationship between humans and other living things, such as animals. Glotfelty (1996) explains that a literary work can criticize the environment, where humans and animals have the right to live together in nature. This is by the statement of (Gifford, 1999), who has observed literary works, where there are natural and environmental values that must be maintained by humans living on earth for the convenience of animal life in the future, where the times and technological developments greatly affect animal life.

According to Glotfelty (1996), an ecocritical theory first emerged because there was concern about the change in population from a small number of people to a large number so that it could make the natural environment change drastically in the modern era. Meanwhile, Meggers, B.J (1971) explains that humans are animals, and similar to animals living in nature they establish adaptive relationships with the natural environment to survive. Literary criticism is an important aspect of the existence of literature, according to Wellek and Warren (1993), a person who creates a literary work needs readers so that his literary work can be recognized by many people, so it can be said that the assessment of the results of creating a work cannot be the creator of the work judging alone, but requires readers to be able to judge whether the literary work is relevant and good for the literary study discussed.

Cheryll Glotfelty, one of the pioneers in the field, has defined ecocriticism as “the study of the relationship between literature and the physical environment,” and Laurence Buell has said that this study should be “conducted in a spirit committed to environmental praxis.” David Mazel states it is the analysis of literature “as if nature matters.” This study, he argues, cannot be undertaken without a keen understanding of the environmental crisis of the modern age and as such must inform personal and political action; it is, in a sense, a form of activism. The term ecocriticism derives from the English ecocriticism which is a formation of the word ecology and the word criticism. Ecology can be defined as the scientific study of the patterns of relationships of plants, animals, and humans to each other and their environments. Criticism can be defined as the form and expression of judgment about the good or bad qualities of something. In simple terms, ecocriticism can be understood as environmental

criticism. In Western thought, there has been a shift in the orientation of thought. Ancient thought was nature-oriented (cosmocentric); medieval thought was divinity-oriented (theocentric); modern thought was human-oriented (anthropocentric); and 20th-century thought was symbol-oriented (logocentric) (Siswo Harsono, 2008).

Ecocriticism emerged in the late 1980s in the United States and early 1990s in the UK. One of the luminaries of ecocriticism in the UK is Greg Garrard. According to Garrard (2012:5) “Ecocriticism is the study of the relationship of the human and the non-human, throughout human cultural history and entailing critical analysis of the term ‘human’ itself” (ecocriticism includes the study of the relationship between humans and non-humans (animals and plants), human history and culture related to critical analysis of humans and the environment). Ecocriticism aims to show how literary works have a concern for the environment and play a role in solving ecological problems (Endraswara, 2016: 33). In literary works some raise the destruction of nature. From the works that have been written, they can be studied using ecocriticism. The goals that need to be revealed in the study of ecocriticism are (1) as a reflection that the difficult struggle in the field of cultural ecology needs the spirit of urgent action that is wise to the environment. In the 21st century, many humans still do not care about the health of the earth.

According to Richard Kerridge (1998), ecocriticism is the study of human, non-human, and cultural history that requires critical analysis of humans themselves as intelligent beings, and it is from the mind that humans can think which is good and bad for nature and living things that live in nature, so that literary works studied using ecocritical studies can contribute to responding to the environmental crisis, where there

are some humans who in quotes damage animal habitats, causing animal ecosystems to be damaged and eventually extinction of living things.

According to (Howarth, 1996) Ecocriticism is a term of literature and ecology. Eco and Critic come from the Greek Oikos and ir “critical” and both mean house judge, outdoor writing, and love of green. Literary ecocriticism is the study of the relationship between literature and the physical environment (Glotsfelty, 1996). (Kerridge, 1998) reveals that ecocriticism wants to know the idea of the environment and its representation. Ecocriticism's attention to the reciprocal relationship between literary works and the environment, including the relationship with social and physical reality, is usually a concern in ecology (Love, 2003). Furthermore (Tosic, 2006) in his writing *Ecocriticism-Interdisciplinary Study of Literature and Environment* outlines that ecocriticism is an interdisciplinary study that examines the relationship between the environment and literature and vice versa.

C. The Relationship between Human and Pigeons in Jon Day's *Homing*

Garrard's (2004) ecocritical theory states that the relationship between humans and animals is an inseparable unity. Therefore, as humans who are given common sense, we need to love and protect animals from extinction and maintain animal rights, because humans and animals also need each other. To find out the importance of humans respecting the rights of pigeons in Jon Day's *Homing*, an ecocritical approach is suitable to be used in this research.

Garrard (2004) explains that ecocriticism comes from the words ecology and criticism, where ecocriticism discusses or studies the science that connects humans

with other living things, such as animals, such as respecting animal rights by not destroying the habitat where animals live and humans do not use technological developments to damage the lives of animals that live in nature.

Garrard (2004) in his book explains that the relationship between humans and animals tends to consider the rights of animals to live in the natural environment and is related to the cultural analysis of the local community. According to his view, several categories have been divided by him, namely pets, cyborg animals, wild animals, and biodiversity. Pets are the most favored animals by the public, due to their docile nature and also the emotional bond that has been formed between the owner and the animal he keeps. This relationship certainly has a positive impact on both, including animals can live comfortably and calmly because they are cared for and fed by their owners, and humans who own these animals can also be entertained by the animals they keep, and this is very much needed for humans to fulfill their needs so as not to stress living in this world. For example, humans keep cats in their homes well so that humans can also be comforted by seeing cute cats and this can also encourage humans to love animals and not neglect their lives, such as the story in Jon Day's memoir *Homing* which tells that humans love pigeons.

Cyborg animals are animals that have been designed by humans by adding technology to their bodies, to conduct experiments in research. For example, by installing a tracking device on a salmon, to know thousands of miles traveled until finally the salmon returns to the river to spawn. Wild animals are animals that cannot be kept by humans, such as tigers, lions, and tigers. Wild animals are accustomed to living in the wild, for example living in natural and preserved forests. In Indonesia

itself, there are still many wild animals that are hunted by irresponsible humans for their interests, causing these animals to become extinct. According to (Chen, 2012) humans and their pets, have 3 relationships, namely: attachment, interaction, and the role of pets as human substitutes.

Ecocriticism linked to literary works can provide attention and compassion for animals. According to (Garrard, 2004), ecocritical studies are also related to animal rights and conservation. According to Wahyudin, Agus, and DYP Sugiharto (2010), conservation means preserving the carrying capacity, quality, and function, and maintaining the environment in a balanced manner for the creation of a progressive human mindset that can prosper its own life without damaging or disturbing the lives of animals around the natural environment. Research conducted by (Siregar, 2009) explains that the destruction of the natural environment can cause problems for humans and animals, so the problems that arise because of this can harm both, because humans will live with problems such as health and lack of fulfillment of health and nutritious food caused by nature due to their actions that damage the natural living environment of animals, while animals will be harmed because they become victims of the lack of fulfillment of animal rights from irresponsible humans by destroying animal habitats without providing solutions after changing the natural environment. In this case, (Garrard, 2004) mentions some of the problems arising from the aspect of animals are the boundaries between human and animal life that are not considered, the development of technology in the modern era that disrupts animal life in nature, and the continuous extinction of animal habitats because the living environment of animals is changed by humans without thinking about the negative impact on animals.

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CHAPTER III

RESEARCH METHOD

This chapter describes the research method. The contents of this chapter are research design, data sources, data collection, and data analysis. The main focus that will be explained in this chapter is to explain the use of research methods and data processing in research.

A. Research Design

This research analyzes Jon Day's *Homing* book using Garrard's (2004) Ecocritical theory. The purpose of this research is to find out the relationship between humans and pigeons and to find out the meaning of pigeons in Jon Day's *Homing*. This research aims to analyze clearly and in detail the meaning of pigeons in Jon Day's *Homing* book using one of Garrard's concepts, namely animals. This research uses several reference sources on Garrard's (2004) ecocritical theory, to find out the problems of previous research and to find out the benefits of research.

B. Data Source

The data for this study comes from the book *Homing* by Jon Day which has 345 pages. Jon Day is a British writer who also works as a lecturer in English Literature at King's College London. The book was first published in the UK on June 13, 2019, by John Murray (publisher) Hachette UK Company and this research uses the online version of Jon Day's *Homing* obtained through Google Playbook.

C. Data Collection

This study collected data in several ways, namely: conducting in-depth reading of the memoir carefully and repeatedly, understanding the content of the memoir related to the relationship between humans and pigeons and understanding the content of the stories related to the meaning of pigeons in Jon Day's *Homing*, by highlighting and recording information related to these matters, and putting the data into appropriate categories based on the way they are classified.

D. Data Analysis

After the data is collected, it will be analyzed by the researcher as follows: Processing and categorizing the data based on research problems, describing the relationship between humans and animals, and explaining the meaning of pigeons in Jon Day's *Homing* by using the concept of animals from Garrard's (2004) ecocritical theory, and then making conclusions that answer of research problems.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter explains the research problem. This chapter also contains data on the relationship between humans and pigeons and data on the meaning of pigeons in Jon Day's *Homing*. This chapter uses ecocritical theory (Garrard, 2004) that focuses on the animal aspect to analyze the data.

A. The Relationship between Humans and Pigeons in Jon Day's *Homing*

To find out and answer the first research problem, the researcher uses one of the concepts (Garrard, 2004) which is animals. The reason for using the concept of animals is because the concept is suitable to be used in analyzing the first research problem in Jon Day's *Homing*. Animals concept is a literary ecocritical study that explains the mutually beneficial relationship between humans and animals, and the fulfillment of animal rights and cultural analysis of Animals (Garrard, 2004). Below are the results of the analysis from the first research problem.

1. Jon Day Saved the Pigeon

The following is the first form of data from the first problem of the study. The data will be analyzed using Garrard's (2004) concept of animals. The first form of relationship between humans and pigeons in Jon Day's *Homing* is shown as follow:

There was a period in my childhood when my friend Nick and I used to rescue feral pigeons from the streets of London. Most seemed to die fairly quickly, succumbing to one of the many medieval-sounding diseases – 'canker' or 'one-eye cold' or 'pox' – which we read about in the pigeon-keeping books we

discovered on an overlooked shelf in the local library. But one, a bird that for some reason we christened 'Psycho', thrived under our ham-fisted care. We had found him in the gutter at the end of our road, huddled over himself and nursing a broken wing, looking like a collapsed umbrella. He put up no fight when we went to pick him up. We took him back to my house in a cardboard box, rigged up a crude splint for his wing, and installed him in an old rabbit hutch in the garden. I remember Psycho as a handsome bird – his plumage oil-slick blue, deep and dark as a raincloud. But, looking back at photos of him, he was in fact distinctly scruffy: hobble-kneed and broken-toed, his ragged feathers framing a beady eye of flaming orange. A typical London pigeon. (p. 13)

In the data above, it is mentioned that Jon Day and Nick managed to save the pigeon that was lying sick on the streets of London. This was based on his personal experience as a child. The pigeon was brought to his house for care, and he named it Psycho. The data explained that the incident began Jon Day's interest in pigeons and was an early challenge in caring for wild birds, especially in urban areas. The meaning of the data shows that pigeons are tough birds and pigeons have a romantic side with Jon Day, because the pigeon was named Psycho by him, and of course, Jon Day was nostalgic for him to write this memoir. The data is in line with Garrard's (2004) concept of animals, which states that humans should also respect the rights of animals in nature. The story of the experience is an interesting story, where readers can benefit from the incident because humans and animals are living things in nature that of course also need each other.

2. Human Give Homes for Pigeons

Next, the following is the second form of data from the first problem of the study. The data will be analyzed using Garrard's (2004) concept of animals. The second form of relationship between humans and pigeons in Jon Day's *Homing* are shown as follows:

The loft was not the prettiest thing we'd ever built. The roofing felt was rumped in the middle, and one of the doors was slightly warped so that it didn't close easily. But I was proud of it, and the pigeons seemed to like it, and they quickly settled into their new home. On the first day they flew its length and explored the nest boxes. They stood on the perches and pecked gently at each other as they sat in the aviary enjoying the thrumming rain. They stayed close together, seeming to take comfort from their proximity. That night I locked and shuttered the door and windows and hoped the foxes' screams wouldn't unsettle them too much. Soon it would be time to let them fly free. (p. 75)

The data shows that the pigeons were given a place to live by Jon Day. This data highlights the beginning of Jon Day's simple pigeon coop. Even though the pigeon coop Jon Day made looks simple, it is meaningful and a source of pride because it is a safe place for the pigeons. It also means that pigeons are birds that adapt quickly to new environments. The data is in line with Garrard's (2004) concept of animals, which states that there is a relationship between humans and animals in nature. It is a positive action that we should be able to model in our daily lives to love animals in nature. And the next data will be mentioned and analyzed, below.

The home I'd built for my pigeons had not been homely enough. I would have to begin again, buy new birds, work out what had frightened them and how to avoid it in future. (p.87)

The data shows that the pigeons were given a place to live by Jon Day. The meaning of the data shows that there was a moment of disappointment when Jon Day gave the pigeons an uncomfortable place to live. Therefore, Jon Day realized and learned how to make the pigeons more comfortable by buying new pigeons and re-examining the factors that cause the pigeons to be uncomfortable in the cage, which can cause stress for the pigeons. It also implies the importance of taking care of birds so that they can live peacefully in nature. This is in line with Garrard's (2004) concept of animals, which states that there is a relationship between humans and animals in nature. And it is a positive

thing that we should be able to model in our daily lives to love animals in nature. Below is the data that will be analyzed next.

I am building a new house for my tumblers so as to fly them in summer. '(p.49)

The data shows that Jon Day builds cages for pigeons, especially tumbler pigeons, which are specifically good because they can somersault in the air. This makes Jon Day and pigeon fans happy because the attractions of tumbler pigeons can be enjoyed and admired by pigeon fans. The purpose of building a new home for the tumbler pigeons is so that the pigeons have room to fly freely and also to stay safe and secure during the summer. The meaning of this data also shows that Jon Day has provided a suitable habitat or place for his pigeons. The data is by Garrard's (2004) concept focusing on the concept of animals, which states that there is a mutually beneficial relationship between humans and animals. Further data will be mentioned and analyzed below.

3. Human Care the Pigeons

Next, the following is the third form of data from the first problem of the study. The data will be analyzed using Garrard's (2004) concept of animals. The third form of relationship between humans and pigeons in Jon Day's *Homing* are shown as follows:

Gradually, Psycho came to trust us. After a few days he would stand quite calmly on my wrist. Soon he would eat from my hand and perch on my shoulder. I liked to hold him and feel the softness of his feathers; his heartbeat fluttering against my fingers like a moth trapped in the hollow of my hands. (p.14)

The data explains that Jon Day's relationship with the pigeon is to feed it. The pigeon perches on his shoulder and eats comfortably from his hand. The pigeon was still sick because it had just been lying limp on the streets of London, so Jon Day without

thinking immediately took it to his house to be given first aid, one of which was by giving food to the pigeon so that the pigeon's body strength returned to normal, to avoid infectious diseases caused by dangerous viruses. The meaning of this data also shows that Psycho began to learn to trust Jon Day and his friend Nick, so the data shows the relationship between humans and pigeons, one of which is by providing food so that pigeons can live well. The data is by the concept of animals according to Garrard (2004) which states that humans must realize independently, without coercion from any party to love or love animals, because humans and animals both live in nature and need each other to survive. And further data will be mentioned and analyzed, below.

When we released him he would fly directly to the hutch without dawdling and go inside to feed.(p.15)

The data shows that Psycho is starting to feel comfortable living with Jon Day and his friend Nick. Psycho flew to the cage quickly, showing that the pigeon was already comfortable and had a clear goal when he arrived at the cage, which was to eat in the cage. This data also reflects the success of Jon Day and his friend Nick in taking care of Psycho, by feeding him so that he can live well. The pigeon gets food prepared by Jon Day in its cage. In this case, the data is in accordance with Garrard's (2004) concept of animals, which states that there is an interrelated relationship between humans and animals. From the data, readers can take lessons from the discipline exemplified by Jon Day in giving food every day to pigeons that are recovering to be healthy again. Below, is the data that will be analyzed next.

Dora was delighted by their presence. She liked to feed them, and stroke their heads as I held them for her (p.73)

The data states that Jon Day's daughter, Dora, is very happy with the pigeons around her. Dora likes to feed the pigeons and loves them with all her heart. The food that Dora gives to the pigeons is given every morning, in the form of corn that she brings a full can of. Before giving the corn, Dora rings the can. The aim is to get the pigeons used to the sound, making it easier for her to train them to enter the attic. The data means that pigeons are not just pets, but animals that can make people happy like Dora, Jon Day's daughter. This data is by Garrard's (2004) concept of animals which states that the relationship between humans and animals exists, and we as humans are also aware of this because we are smarter than animals. From this data, readers can benefit from the importance of fulfilling basic daily needs such as food and shelter, to be able to survive in nature and enjoy this life with a sense of happiness, by interacting with pigeons in nature. And the next data will be analyzed below.

I fed and watered him, isolating him in a nest box to allow him to recover, and within a few days he was flying well around the loft once again. (p.256)

The data shows that Jon Day fed and watered the pigeons and then isolated the pigeons in the nest to recover. After the pigeons recovered, Jon Day returned to train the pigeons for a few weeks to go for walks together away from home. The data shows that there is a relationship between humans and animals, by Garrard's (2004) concept of animals. From the data, we can learn that sometimes things cannot be obtained quickly. Sometimes some problems make us learn to be patient, like Jon Day who waited for the pigeon to be healthy again, before taking it out again. And the next data will be analyzed below.

Dora was delighted by their presence. She liked to feed them, and stroke their heads as I held them for her. In the mornings I'd go in with my corn tin and rattle it before feeding them, hoping they would come to associate the sound with food, which would make it easier to train them to come into the loft when I eventually let them free. (p.73)

The data shows that Dora likes to feed the pigeon, and this shows that Dora loves the pigeon. The pigeon grows quickly and Dora will also make a special house for the pigeon so that when the pigeon flies far into the sky, the pigeon still remembers its home. The meaning of this data also shows that there is a bond between Dora and the pigeon in terms of training the pigeon to eat and be able to return to its cage. The data is by Garrard's (2004) concept of animals, which states that there is a relationship between humans and animals in nature. Therefore, from the data we can learn about genuine love, which will bring true happiness. Jon Day has taught Dora to love the pigeons since she was a little girl, and it makes Jon Day happy with Dora's behavior. Below is the next data to be analyzed.

In the evenings I would go to the loft and feed them again, talking to them, picking them up and spreading their feathers, getting them used to being handled. I wouldn't call them tame, but within a week they'd grown to tolerate me, and would no longer fly off in panic when I got inside the loft with them. They were getting stronger on the wing by the day. It was time to let them out. (p.85).

The data shows that Jon Day does his daily routine by feeding for pigeons. Jon Day also tries to interact with the pigeons by talking to them, picking up and spreading their feathers, and getting the pigeons used to being held. The meaning of this data shows that there is an important moment to know the development of the pigeons after being trained by Jon Day. This data is in line with Garrard's (2004) concept of animals, which states that there is a reciprocal relationship between humans and animals in nature. An

example of this relationship is applied by Jon Day who always feeds the pigeons so that the pigeons can stay healthy and have the strength to fly further and so that the pigeons can avoid diseases that are usually often transmitted through the air which can cause death in pigeons. The following is the data that will be analyzed next.

At 7.00 a.m., the time I usually fed them, I went to the loft and opened the door.(p.87)

The data shows that Jon Day feeds the pigeons usually at 7:00 every day. The data shows that eating is a basic need for living things. If humans keep pets, they must take good care of them so that their needs can be met properly. The meaning of the data shows that it is the culmination of the training and handling process after being fed every day by Jon Day, and after that, the pigeons are ready to be flown to experience freedom outside the cage. The data is also in line with Garrard's (2004) concept of animals which states that the relationship between humans and animals is inseparable, humans need animals to survive and animals also need humans for their survival. From this data, we can learn many things, such as taking positive actions through organization and discipline. If we can do these things consistently, then our life in nature will also be organized and happiness will come quickly, without having to wait for something expensive. Pigeons teach us to live simply in nature, with simple food. This can be useful for humans when they want to live simply and not overdo it in this world, as pigeons have shown. Below is the data that will be analyzed next.

I would whistle and rattle a can of grain, sounds which they had come to associate with food. Next I'd go inside to change their water and feed them, scraping their shit from the floor with a palette knife. When I reached a hand out towards them they would begin to growl, flitting their wings out to hit my hand away.(p.85)

The data shows that Jon Day feeds the pigeons with grain in the can. Jon Day uses his whistle to attract the pigeons to eat and also uses the sound of the grain can to let the pigeons know that it is time to eat. The meaning of the data also shows that the pigeons also have a cautious nature, despite the interaction and attention from Jon Day. This is consistent with Garrard's (2004) concept of animals, which states that humans and animals interact with each other. This is a positive thing that we can emulate as humans who have a healthy mind so that they can love animals well.

4. Human Train the Pigeons

Furthermore, the following is the fourth form of data from the first problem of the study. The data will be analyzed using Garrard's (2004) concept of animals. The fourth of relationship between humans and pigeons in Jon Day's *Homing* are shown as follows:

I forced him to make a series of rehabilitation flights around the garden. We took him out of the hutch and carried him away before throwing him into the air, watching as he flapped awkwardly back. (p.14)

The data shows that Jon Day trained the pigeon to fly in the sky, to allow the pigeon to recover from its illness. Jon Day took the pigeon out of the cage and carried it away before throwing it into the air, and then watching it flap its wings awkwardly. Each time Jon Day takes the pigeon a little further before releasing it, and each time the pigeon seems to better understand what he wants. For the first few flights, the pigeon would flop to the ground and stare angrily, its feathers fluffed up in anger, or, if it managed to reach the cage, it would stand on the roof with its head tilted, and the result was that after a few weeks, the pigeon had mastered it and could fly freely. The meaning of data shows that the rehabilitation process is necessary for pigeons to help them gain strength and practice

their flying skills. This data is in line with Garrard's (2004) concept of animals, which states that humans can interact with animals in nature. Jon Day's interaction with the pigeon was to train the pigeon to fly after being sick. In this case, we can learn the importance of maintaining health for ourselves, to avoid illness. And if we are sick, we must treat it as soon as possible and have a good lifestyle to realize a good life in nature with other living things, such as animals. The following is further data, which will be analyzed below.

These flights went on for a month or two, until one day I let Psycho out to fly around the garden as usual. (p. 15)

Data shows that Jon Day trained a pigeon rescued on the streets of London and named Psycho, with flight training lasting one to two months. After that, the pigeon was able to fly freely in the park and recover from its illness. This data is consistent with Garrard's (2004) concept of animals, which states that humans have a bonded relationship with animals. This relationship is proven by data from Jon Day's book *Homing* on page 15, which shows that Jon Day, the author and main character in this study, trained the pigeon for approximately 2 months. What we can take from this data is that all efforts require a process, and if the process is carried out consistently every day, one day the process will quickly materialize, such as the example of the data in Jon Day's *Homing* book who managed to save a pigeon on the streets of London so that it could finally fly. The data below will be analyzed.

Should not be delayed too late. If it is left for longer than about a fortnight after weaning the fancier will find that as the birds become older, they are more eager to fly and have the necessary strength to fly short distances; they are too strong on the wing. When he opens his loft for the first time, these older birds will fly out with a joyous

flap of the wings and by the time they have begun to tire they will be outside the area they know and will not be able to return home. (p. 86)

The data shows that weaned pigeons should not be left for more than two weeks. Therefore, Jon Day was told by Osman not to do so, and to train the weaned pigeons to fly as soon as possible. Jon Day trained his pigeons to fly for the first time since weaning. The meaning of this data shows that it is important to time the process of training the pigeons to fly so that the pigeons can return safely. The above data shows the relationship between humans and animals, with Garrard's (2004) concept of animals. The way Jon Day trains his pigeons is through regular care and training. We can emulate Jon Day's behavior, such as patiently flying the pigeons, cleaning the pigeon coop, and providing vitamins and quality feed so that when doing flight training, the pigeons have enough strength to fly in the air. The following data will be analyzed below.

At the end of May I took the pigeons for one final training toss from the west, from Leyton Marshes, a mile or so away from my house, before heading north.(p.188)

The data shows that Jon Day continues to train pigeons to fly freely in the air. This shows his love for pigeons which he takes good care of. This training is part of the preparation process to ensure that pigeons are ready for longer flights and can navigate well. This data is consistent with Garrard's (2004) concept of animals, which states that humans and animals are living creatures in nature that interact with each other. For example, in this data, even though pigeons have flown a mile, the pigeons still remember Jon Day's house, which is also the pigeon's resting place and breeding ground so that it does not become extinct from nature.

When flying, they tuck their legs in behind their bodies, so as to achieve a more aerodynamic shape. (p. 92)

The data shows that pigeons are trained to fly. The data shows that pigeons have a natural adaptation that allows them to navigate and fly efficiently over long distances. By tucking their legs, pigeons reduce drag and streamline their bodies, which is crucial for their endurance and speed during flight. This physical adjustment is a small but significant detail that underscores the extraordinary capabilities of pigeons, which is at the heart of Jon Day's Homing book's exploration of homing pigeons and their remarkable navigation skills. The data is in line with Garrard's (2004) concept of Animals, which states that there is a connection between humans and animals in nature. Below is the data that will be analyzed next.

I would need to begin training them 'on the road' – taking them progressively further away from the loft to teach them to home from unfamiliar locations – at least six weeks before this. But before they'd be ready for their road training they would need to have been flying confidently on their own around the loft for a couple of months, building up their maps of what biologists call the 'familiar zone': the home territory immediately surrounding their loft. (P.97)

The data shows that pigeons are trained to fly so that they can participate in the race optimally. The training process is gradual and careful, starting with letting the pigeons familiarize themselves with their surroundings. This initial phase, where the pigeons fly around the loft, helps them build a mental map of the 'familiar zone', which is crucial for their navigation skills. Once the pigeons are confident in the familiar zone, they are taken on longer training flights, known as road training. This step-by-step approach ensures that the pigeons develop the ability to return home from increasingly distant and unfamiliar locations, honing their navigation skills and preparing them for the challenges of competitive racing. The data is in line with Garrard's Animals concept

(2004), which states that there is a relationship between humans and animals. Further data will be analyzed below.

Eggy and Orange were now flying well, but once their training began the possibility of losing them would be high. Losses – either while they are flying around the loft or during training and races – are common during the first year of a homing pigeon's life, and birds are more likely to be lost when flying in small groups or on their own than when flying as part of a larger flock. If I wanted to be sure of finishing the season with any pigeons left for the following year's old bird races, I would need to get hold of a few more. (P.98)

Eggy and Orange immediately took to the air, flying off over the trees. (P.99)

The data shows that the pigeons are trained to fly by the main character. This data shows the focus on training young pigeons that are searching for tracks in the first year. It is explained in this data that many young pigeons do not return after flying due to lack of experience. Jon Day explains that pigeons flying alone have a higher risk than pigeons flying in larger flocks. And the next data, on page 99, describes the early stages of pigeon training, where young pigeons are trained to fly freely and build their confidence. This marks the beginning of their journey to becoming skilled homing pigeons, despite the associated risks. This data is in accordance with Garrard's (2004) concept of animals, which states that there is a relationship between humans and animals. The following data will be analyzed in the next section.

For the next few weeks I flew the pigeons every morning and evening, and my life quickly fell into the rhythm provided by their comings and goings. When I got to the loft in the morning they would be waiting by the door of the trap, itching to be released. As soon as I opened it they would take off – laboriously at first, stirring the air beneath them with deep beats of their wings, then more easily, as they flew vertically up through the bare branches of the trees. When they got above the tree line the wind would hit and they would heel against it, like sailing boats catching a sudden gust, and arc off out of sight. (P.100)

The data shows that Jon Day constantly trains the pigeons to fly. It shows that Jon Day is committed to loving the pigeons well. The data explains that there is a graceful flapping of the pigeon's wings that clearly illustrates this flight training. The data also means that the pigeons also need an adaptation process in flight. The data is in line with Garrard's (2004) concept of animals, which states that there is a relationship between humans and animals in nature. Further data will be analyzed below.

It was a job that suited pigeon flying: after you were finished at 9.00 a.m. you could go home and spend all day with your birds. (P.124)

The data explains that Jon Day trains to fly pigeons in the morning, and finishes at a maximum of 9:00 a.m. Pigeon training is often done by Jon Day, because it is his hobby. Jon Day has developed a pigeon training schedule, so he pays a lot of attention to pigeons. The data is consistent with Garrard's (2004) concept of animals, which states that there is an interaction between humans and animals in nature.

B. The Meaning of Pigeons in Jon Day's *Homing*

To find out and answer the second research problem, the concept of animals (Garrard, 2004) was also used. The reason for using this concept is because the concept of animals is suitable to answer the second research problem in question, namely in the content of Jon Day's *Homing* book there is a meaning of pigeons that is interesting to discuss. Animals is a literary ecocritical study that explains the mutually beneficial relationship between humans and animals, and the fulfillment of animal rights and

cultural analysis of animals (Garrard, 2004). Below will be explained some data on the meaning of pigeons in Jon Day's *Homing*.

1.Pigeons as Pets

The following is the first form of data from the second research problem. The data will be analyzed using Garrard's (2004) concept of animals. The first form of the meaning of pigeons in Jon Day's *Homing* are shown as follows:

My boyhood fascination with the birds had never left me, and it was then that I decided, almost on a whim, to buy some pigeons of my own. (p.38)

The data shows that Jon Day has liked pigeons since he was a child, and this certainly fosters a sense of comfort in his mind and heart, so pigeons as pets are beneficial to his life because they make Jon Day feel comfortable living at home. The data also mentions that Jon Day often buys pigeons out of the blue or without a prior plan, and of course, Jon Day is responsible for taking care of the pigeons. It also shows that pigeons make nature look more beautiful, which makes Jon Day entertained and happy to keep pigeons. The data is by Garrard's (2004) concept of animals, which states that there is a relationship between humans and animals in nature. Next, the data below will be analyzed.

I thought Dora might be interested in them, too, and that keeping pigeons might be a good way of teaching her about the stuff of life: about growing up, about sex and death. (p.38)

The data shows that Jon Day hopes that his daughter, Dora, will be interested in raising pigeons because it can be a good education for Dora. Jon Day also mentioned that pigeons can teach positive things about life in nature. Raising pigeons can also teach a sense of responsibility in fulfilling the pigeons' needs, so Jon Day would be happy if Dora

could raise pigeons. The data is by the concept of animals according to Garrard (2004).

The following is the next data to be analyzed.

Dora had become more and more interested in the birds, which she accepted, as children do, as an unremarkable part of family life. (p.225)

The data states that Dora considers pigeons not only as pets but also as her own family. Every day she enjoys watching the pigeons fly. Dora laughs at the way they disappear behind the roof of the house and then reappear on the other side, like a magic trick, to naming new pigeons, such as Milky, Crispy, and Spoony in other flocks, and Dora likes to help feed and water them every morning before we leave for the breeding ground. This data also means that pigeons make nature more beautiful. From this data, it is consistent with Garrard's (2004) concept of animals.

In Europe during the Middle Ages only aristocrats were allowed to keep pigeons, and most large houses would have had a coop in which they were farmed for food, their droppings providing valuable fertiliser. After the discovery of gunpowder in the West, pigeon shit became an important source of saltpetre. (P.131)

The data shows that pigeons at that time were kept as pets, and pigeon droppings are a valuable fertilizer for the soil in nature, as they contain nitrogen and other nutrients to improve soil fertility. Pigeons in medieval times were also pets for the nobility. Therefore, the data is in line with Garrard's (2004) concept of animals, which states that there is an interrelated relationship between humans and animals. Therefore, the data also shows that keeping pigeons can provide benefits to nature.

lacks space, earth, other animals, seasons, natural temperatures, and so on. The pet is either sterilized or sexually isolated, extremely limited in its exercise, deprived of almost all other animal contact, and fed with artificial foods. This is the material process which lies behind the truism that pets come to resemble their masters or mistresses. They are creatures of their owner's way of life. (p. 211)

This data shows the view that animals should be treated better and respected not only as pets but also as living beings with natural rights and needs. Pigeons are pets that follow their owner's way of life. Therefore, if humans want to have good pigeons that follow their owner's directions, then humans must also be able to live a healthy and disciplined life in carrying out daily activities. The data is in line with Garrard's (2004) concept of animals, which states that humans must respect the rights of animals living in nature. If humans respect animals, then animals will also respect humans. The data below will then be analyzed.

It felt unnecessarily cruel to manipulate what I took to be their homing feelings in this way: to separate them from their offspring, and from each other, only letting them run together when they'd done what I wanted of them. It felt as if the balance between us, the co-domestication of me and my birds, had been tipped too far in my favour. I thought of Darwin, and the question he asked of fanciers: do they control their pigeons, or do their pigeons control them? (p. 299)

The data shows that Jon Day kept a pigeon and then felt sorry for the pigeon because it was weaned from its mother. However, Jon Day tries to respect the rights of animals. This pity shows that Jon Day respects the right to life of animals in nature. Jon Day does this by separating the pigeon from the mother pigeon so that the pigeon's life will be better, and it can live independently and fly faster. From these data, the concept of animals from Garrard's (2004) ecocriticism is applied. The following data will then be analyzed.

Darwin was struck by the zeal with which the breeders he encountered protected the lineage of their birds: the way they seemed intent on keeping alive varieties of pigeon which would, he believed, otherwise quickly revert to their wild state. He came to think of the relationship between bird and breeder as mutually constitutive.(p.51)

The data shows that Darwin is impressed by the attitude of farmers who keep pigeons in large numbers, to maintain the pigeon's lineage so that it does not become extinct. Darwin also said that if there were no breeders, pigeons would potentially lose their characteristics and become wild birds. This positive attitude should be maintained by humans to maintain the natural ecosystem and protect the rights of animals in nature. This data is in line with Garrard's (2004) concept of animals, which states that humans and animals have a complementary relationship with each other.

2. Pigeons as Methapor of Homing

The following is the second form of data from the second research problem. The data will be analyzed using Garrard's (2004) concept of animals. The second form of the meaning of pigeons in Jon Day's *Homing* are shown as follows:

I had first become fascinated by pigeons after reading Arthur Ransome's Pigeon Post, the sixth volume of his Swallows and Amazons series to which, as a boy, I was addicted. (p.17)

The data explains that Darwin's knowledge increased after reading the novel Pigeon Post by Arthur Ransome published by Jonathan Cape in 1936. In this case, the pigeon is also a metaphor because it can trigger curiosity. The data also explains "Pigeon Post", which highlights how literature can serve as a gateway to discovering and appreciating nature and wild animals. The data is by the concept of animals according to Garrard (2004), which states that there is a relationship between humans and animals, where both provide benefits to each other. The following data will be analyzed next.

It was in Pigeon Post that I first learned of the difference between the common rock dove and the modern racing homer.(p.18)

The data shows that pigeons can be used as a metaphor and can be interpreted as an animal that has a long history of human life since ancient times. The data also explains that Darwin's knowledge of the difference between ordinary pigeons and modern racing pigeons increased. Darwin gained this knowledge after reading the novel *Pigeon Post* by Arthur Ransome published by Jonathan Cape in 1936. From the novel, Darwin realized that in the wild, rock pigeons nest in large colonies on cliff faces, but during the day they move inland in search of food, so their home range is larger than most birds, which means they are excellent navigators. Humans and pigeons began living nearby several thousand years ago, and over the millennia, rock pigeons have been bred to have an almost unparalleled ability to find their way home. Pigeons are unlike other migratory animals, as their navigational instincts are not linked to seasonal changes or environmental conditions. However, for pigeons, home is not only a generally suitable area but also a specific location. Therefore, the sense of home for pigeons is local and distinct; a home is a place and not an environment. In this respect, they are very similar to humans. From these data, Garrard's (2004) concept of animals explains that the relationship between humans and animals is inevitable, and of course, both benefit from each other. Below are the data that will be analyzed next.

From his life-long interest in the domestication of animals, and his observation of pigeons, he knew that ill health could be passed from parents to children, and that such heredity might have been the source of his own family's sadnesses: the illnesses and deaths that seemed to stalk them. 'My dread is hereditary ill-health,' he wrote in a letter to his second cousin, the clergyman William Darwin Fox, in 1852. 'Even death is better for them.' (p. 54)

The data shows that pigeons have similar metaphors to humans, for example in terms of health. The data explained that William Darwin explained the importance of

maintaining health for humans so that their descendants can also enjoy a healthy life without having to think about an illness, for example by maintaining health by exercising regularly and eating nutritious foods that can fulfill the body's nutritional needs. William Darwin told his family when he learned about the dangers of diseases inherited by pigeons that could cause death. Therefore, humans need to maintain their own health and love animals, where if humans have the desire to help animals to live healthy lives, of course, this sense of desire will increase knowledge that can have a positive impact on themselves and others. This is to the concept of animals according to Garrard (2004), which states that every living thing in nature has a relationship with each other, both between humans and animals.

Birds fascinate because they appear to be fundamentally alien forms of life – removed from our environment and from our concerns, free to float above us and forever out of reach. They leave no tracks, and their journeys are for the most part invisible. But what I loved about the pigeons Nick and I tried to rescue from the streets of London was that they lived in an almost-human world, and they lived in that world in almost-human ways. (p. 16)

The data shows that pigeons are a metaphor because they have a good relationship with humans. Jon Day said that the life of pigeons is almost similar to humans. This data is by Garrard's (2004) concept of animals, which states that animal rights must be considered by humans so that animals in nature do not become extinct. As humans, we should not be arbitrary towards animals, because this will harm the lives of animals. Therefore, this research is expected to remind readers to respect the rights of animals living in nature. The following is the next data that will be analyzed below.

One of the reasons pigeons are so hated by city dwellers is that it is difficult to know quite where they belong. They are unclassifiable, culturally homeless, the animal equivalents of the anthropologist Mary Douglas's definition of dirt as 'matter out of place'. (P. 234)

The data shows that pigeons are used as a metaphor by some urban communities as a nuisance pest. Therefore, this chapter explains that as humans, we must be able to respect the rights of pigeons in nature, by changing the idea that pigeons can actually have a positive impact on nature, one of which is that pigeon droppings are beneficial for human life and nature, such as fertilizing the soil. Therefore, the data is in line with Garrard's (2004) concept of animals, which states that there is an interrelated relationship between humans and animals. Below is the data that will be analyzed next.

I wondered if they could teach me something about home. They would at least, I thought, be a distraction.(p.38)

This data shows that pigeons are not only referred to as animals but pigeons are defined as a home to return to. This is what attracted Jon Day to pigeons, as pigeons can return to their coop after flying, and are good navigators. Pigeons can teach the concept of home, which means home is an important place for the survival of humans and animals in nature. Therefore, we as humans must protect the rights of animals. It also shows that pigeons make nature more beautiful when they fly in nature, which makes Jon Day entertained and happy to keep pigeons. This data is by Garrard's (2004) concept of animals, which states that humans and animals can both interact with each other and can provide benefits that have a good impact on life together. And below is the next data to be analyzed.

Darwin loved his birds for their curious behaviour and endless variety, but he also loved them for the unfamiliar world they gave him access to.(p.49)

The data explains that pigeons, according to Darwin, have an interesting metaphor, namely as animals that can contribute to Darwin's theory of natural selection

and the origin of species. Darwin also mentioned that he was interested in pigeons because of their good behavior towards nature. That is the reason why Darwin liked pigeons as pets. Darwin was a famous scientist who created the theory of evolution through natural selection. Darwin was also an important figure who influenced the way we understand the relationship between living things and the environment. This data is by the concept of animals according to Garrard (2004) which states that there is a relationship between humans and animals. The following is the next data to be analyzed.

Darwin loved pigeons not just because of what they taught him but perhaps because, after years of wandering, they provided him with a sense of home (p.54)

The data shows that pigeons are a metaphor for home, which can provide emotional comfort to Darwin. Pigeons give him a sense of comfort just like the house he lives in every day. Darwin believes that keeping pigeons had many positive impacts on his life. Darwin calls the pigeon a friend who can comfort him. The data is by the concept of animals according to Garrard (2004). The following data will be analyzed next.

Throughout her career, the biologist and philosopher Donna Haraway has been interested in what it means to live in close proximity with animals. None of us, Haraway has said, should think of ourselves as individuals, isolated and alone. Whether we like it or not, our lives are inextricably entwined with the lives of others – both human and animal – and recognition of this entwining can teach us much about what it means to be rooted in the world. (p. 137).

The data shows the implied meaning of pigeons to deepen human understanding of shelter, community, and ecological interconnectedness. The relationship between humans and animals forms a sense of belonging, as pigeons can make humans feel comfortable living at home. Therefore, it is important to recognize and appreciate the

interconnected relationship between humans and animals. Donna Haraway explains the relationship between humans and animals as components that support each other to survive in nature. The data is in line with Garrard's (2004) concept of animals, as it relates to the right to life between humans and animals. And the relationship between humans and animals is mutually beneficial. Therefore, as humans, we should be able to respect the rights of animals so that there is a balance in the ecosystem in nature. Below is the data that will be analyzed next.

Is another of our fundamental mental resources, like making analogies and parallelisms. The traveller sets out with a destination in mind, reaches it, turns around, and travels back the same route to the beginning. We know what homing means; we do it all the time, we can recognize a return to the beginning when we see it, and we can transpose it to a literary form. (p. 316)

This data shows that pigeons are used as a metaphor for home by Jon Day. He explains that pigeons are interesting animals because they have strong navigation skills to return to their coop after flying. Jon Day explains that the pigeon's actions also show something that humans experience regularly in life in nature. Humans need a place to live to survive. The data is in line with Garrard's (2004) concept of animals, which states that humans must be able to respect the rights of animals in nature, so that humans and animals can contribute to maintaining the natural ecosystem.

As I watched I sometimes felt as though I was flying with them, learning this new territory alongside the birds. (p. 107)

The data explains that Jon Day misses with pigeons, and interprets pigeons as a home to return to. The data explains that Jon Day imagines flying with pigeons in the sky when Jon Day sees pigeons returning to their coop. This shows a strong empathy when Jon Day imagines flying with the pigeons. Therefore, Jon Day's knowledge about pigeons increases because he often thinks about the pigeons that live with him. The data

is consistent with Garrard's *Animals* concept (2004), which states that there is a relationship between humans and animals in nature. Below is the data that will be analyzed next.

Steve flew them for two hours every day, morning and afternoon, unless the wind was blowing too hard or it was foggy. In the run-up to the racing season he would train them on the road every other day, taking them up to fifty miles away, along the race line, before releasing them to fly home. They always beat him back. When they were young he trained them even harder. He never needed to flag them – scaring his pigeons with a flag to keep them on the wing around the house – for his birds were healthy and fit, and, he said, they enjoyed flying for him. (P. 126)

The data explained that Steve spends two hours every day, both in the morning and afternoon, to train his pigeons. This well-organized schedule was made by Steve to be consistent in training his pigeons every day. The pigeons that Steve trains are racing pigeons. Steve is also careful in training the pigeons, he always makes sure the weather conditions are good so that the pigeon flight training can run safely. This data is consistent with Garrard's (2004) concept of animals, which states that there is an interaction between humans and animals in nature.

CHAPTER V

CONCLUSION AND SUGGESTION

After reading and analyzing the object of research study through Jon Day's book *Homing* using Garrard's (2004) ecocritical approach. The researcher can finally answer the research problem discussed in this study, by providing a conclusion. In this chapter, suggestions are also written for future research related to the relationship between humans and animals.

A. Conclusion

The first section discusses the relationship between humans and pigeons in Jon Day's *Homing*. To analyze it, the researcher used the concept of animals Garrard (2004). As a result of the findings, the researcher answered that the relationship between humans and pigeons, namely: Jon Day saved the pigeon, human give homes for pigeons, human care the pigeons, and human train the pigeons. And the findings of the second research problem, the researcher answered that the meaning of pigeons in Jon Day's *Homing* book, namely: pigeons as pets, and pigeons as metaphor of homing. To analyze it, the researcher also used the concept of animals Garrard (2004). The results found two meanings of pigeons in Jon Day's *Homing*, namely Pigeons as Pets, and Pigeons as methapor of homing.

B. Suggestion

To expand the research by using the object of Jon Day's *Homing* book, the researcher suggests that future researchers analyze this literary work from various other

thoughts. It should be noted that Jon Day created the memoir *Homing* to teach people to respect the rights of animals and to know the meaning of pigeons. Therefore, respecting animals' rights in nature with sincere love without expecting anything in return is a positive thing, and will benefit each other. Therefore, readers who want to know the story of Jon Day's *Homing* book can buy it online at Google Playbook.

Finally, the researcher realizes that this ecocritical research still has many shortcomings. Therefore, suggestions and criticisms are highly expected to conduct better literary criticism research. The researcher hopes that readers can utilize this research for the provision of living a better life in nature.

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CURRICULUM VITAE



Firman Sholihuddin was born in Kidangbang Village, Wajak District, Malang Regency on March 29, 2000. After graduating from MA Al Hidayah Wajak in 2019. He continued his studies at the Basic English Course (BEC) in Kampung Inggris Pare, Kediri for 6 months. After graduating from the Basic English Course (BEC), he enrolled to continue his studies in the English Literature Study Program at the Faculty of Humanities UIN Maulana Malik Ibrahim Malang in 2020 and completed his studies in 2024. During his studies, he became a member of KBMB UIN Malang 2022, and became a member of the Research & Information Department of DEMA Faculty of Humanities 2023, and became a member of Pesona Humaniora 2023. He is also a YouTube content creator with the channel name “*Salam Motivasi*”, presenting podcast content that discusses interesting and educational topics.