

## NATURAL DESTRUCTION FROM HEAVY METAL PERSPECTIVE: ECOCRITICAL READING OF BURGERKILL'S SELECTED SONG LYRICS

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### ABSTRACT

This study aims to analyze two song lyrics titled “*Hancur*” and “*Tinggalkan Aku Terdiam*” from the Indonesian heavy metal band Burgerkill in order to see how environmental destruction in Indonesia is represented through heavy metal song lyrics. The ecological damage caused by natural exploitation has reached its critical point. The damage is almost beyond repair. Thus, this study tries to scrutinize how musicians represent their concerns on ecological damage. In doing this, this research uses the theory of ecocriticism as the foundational theory in order to scrutinize the texts. Then, this study uses a qualitative-interpretative method which is commonly applied in the study of literary texts. The results show that, firstly, “*Hancur*” song lyric describes the current state of nature in Indonesia. It shows the neglected environment after its resources are dredged by some people. Meanwhile, “*Tinggalkan Aku Terdiam*” represent the disappointment and anger of nature towards irresponsible people, it utilizes the first-person point of view to represent as if the nature who leave without any restoring effort after exploiting the nature. Hence, it can be said that, this analysis of the depiction of the ecological destruction is one of the efforts to expedite the pro-environmental movement for natural preservation.

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## 1. INTRODUCTION

Nowadays, ecological issues are the most concerning and worrying issues in society. The issues are the results of natural exploitation and ecological damage caused by human activities. Climate change and the rise of sea level are some of the ecological damages which have been shown recently. When such issues first appeared, they did not seem like becoming threats. However, these have become worrying issues that are able to shift and threaten human and other living creatures' lives. The damage can take lives. Thousands of people have lost their houses. Animals are also losing their habitat.

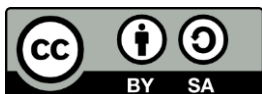


In Indonesia, ecological damage has also taken lives as the consequence. For example, heavy rainfall coupled with forest conversions to oil palm plantations cause floods that paralyze almost the entire province of South Kalimantan in 2021 (Haryanto, 2021; Idhom, 2021; Pratama, 2021). The Indonesian National Board for Disaster Management (BNPB) notes that there are 633.273 people affected, 135.656 people were evacuated, 46 people died, and 123.410 houses were flooded because of this flood. Floods happened repeatedly; even all of the provinces in Kalimantan were flooded. Moreover, in Kalimantan, hundreds of abandoned coal mines have become a place of death for dozens of people (Arief, 2021; Utama, 2019; Yovanda, 2021).

Meanwhile, the clearing of land for oil palm plantations by burning peat caused a smog disaster which also claimed lives, and thousands of people were affected by ARI (Galih, 2019). The impact of climate change has also caused drought in several areas in Indonesia. This of course worries people from many community elements. The complex issue of climate change requires multiple approaches to find possible more effective and ecological ways to interact with the earth and all its inhabitants. These approaches do not have to come from the natural sciences only, but the humanities discipline also has an important role, including literature and art (Fischer, 2021).

This concern is also expressed by writers through novels, short stories, and/or poems. Awareness about the importance of environmental care has long been echoed by these writers. Many novels, short stories, dramas, poetry, and other genres of work describe the importance of companionship with the natural environment and emphasize the need for humans to establish harmonious and ecological relationships. This is shown in Viddy Ad Daery's poems. In his poems, Daery pours out his concern and sorrow for the destruction of nature in Indonesia (Asri et al., 2019).

Likewise, fine art is also a great medium to deliver messages through its beauty and colors. One of them is I Gede Oka Astawa. Astawa, a painter from Bali, expresses his restlessness and concern on canvas (S. Maharani, 2015). One of his works is the one named *Yang di Bawah yang Terinjak*. Aside from writers and artists, musicians also love to pour out their restlessness and criticism into songs. In fact, music is an effective medium to convey messages to the world. One of the distinguished names in the Indonesian music industry who often raises



natural damage and disaster is Ebiet G. Ade (I. B. Maharani, 2009). His songs are often played on television news about the disaster. There are many more Indonesian musicians who are quite active in conveying criticism on environmental damage, including Navicula, Dialog Dini Hari, Sisir Tanah, and Superman is Dead. Besides them, heavy metal band Burgerkill also voices their opinion through their song lyrics.

As a representation of people's lives, song lyrics can also be categorized as literary works. Through song lyrics in music, musicians express their feelings, criticism, and also messages. Music, like literature, is an expression of experience. Musicians often use a song as a means of social control as well as a medium for communication (Iswari, 2015). Like poetry that has transformative power (Budianta, 2020), music can help change the behavior or attitude of the listener to become wiser.

This study aims to see how the destruction of nature in Indonesia is represented in Burgerkill's song lyrics. Burgerkill is a band that was formed in Bandung by Aries Tanto or better known as Ebenz (1977 – 2021) in 1995. The Bandung-based band has been dominating the national scene and also has established its name in the international underground music scene. In their career, Burgerkill has released 5 studio albums, 2 DVDs, several singles, and even a photobook. Burgerkill has a strong fanbase because of their song lyrics with the theme of social criticism that is close to young people. In 2013, Burgerkill received the Metal As F\*ck award from the Metal Hammer Golden Gods Awards.

In literary studies, ecocritical studies are not new studies. However, most of the ecocritical studies use novels or short stories as their research objects. For instance, Wyatmi et al. (2016) conduct research on Ayu Utami's novels, describing the fight against the patriarchal control of the environment and women. Then, Sukmawan & Setyowati (2017) identify Indonesian folklores which convey environmental messages. They also look at how folklores are used as teaching materials. Another example is how Wiyatmi (2016) analyzes Laksmi Pamuntjak's *Amba* in how it conveys environmental preservation within the story and its characters. Meanwhile, ecocritical studies on poetry have also been done in some research. Setiaji (2020)



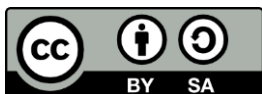
sees how Sapardi Djoko Damono's "Hujan Bulan Juni" represents nature and how the poem conveys value in relation to the environment.

This concern about ecological damage is resonant to the article written by Amanat (2019) titled *Cerita Rakyat Paser dan Berau dalam Tinjauan Ekologi Sastra* (The Paser's and Berau's Folklores in Ecocriticism Review). In his article, Amanat (2019) analyses the ecological element of folklores from Paser and Berau, the functions and roles of the elements, and then, the wisdom value of the elements. Amanat (2019) finds that the people of Paser and Berau are always connected to nature, particularly forests. This is shown in how they build distinctive words referring to plants, animals, and traditions. Then, Paser's and Berau's folklores convey wisdom values related to nature: rules when being in the forest and how to sustainable and non-exploitative use of natural and forest products.

Looking at the previous studies, this study wants to analyze song lyrics. The reason behind the choice of song lyrics instead of novels, short stories, or folklores is that song lyrics are still rarely discussed in the context of ecocritical analysis. In addition, this study uses songs from a heavy metal band as the object of research. Heavy metal songs are still rarely discussed in the academic realm. Thus, this study tries to fill the gap that has not been filled by other researchers. That being said, this study aims to analyze the environmental issues from a heavy metal band's point of view through Burgerkill's song lyrics. Burgerkill's song lyrics which will be analyzed are "Hancur" and "Tinggalkan Aku Terdiam." The two songs are chosen since they carry messages of ecological damage and they deliver the messages through metal way. That is to say, the song lyrics embody the anger and resentment toward the people who damage the nature.

## 2. LITERATURE REVIEW

As stated in the previous part, the ecological damage and its effects need to be solved through many different ways to find possible and more effective solutions in accordance to each area. Not only from sciences, the solutions can also come from the humanities discipline. According to Fischer (2021), it has an important role in solving ecological problems. These disciplines include literature and art.



Taking a specific look at literary works, novels, short stories, and/or poems are also able to express ecological concerns. Awareness about the importance of environmental care has long been echoed by these writers. Many novels, short stories, dramas, poetry, and other genres of work describe the importance of companionship with the natural environment and emphasize the need for humans to establish harmonious and ecological relationships. This is shown in Viddy Ad Daery's poems. In his poems, Daery pours out his concern and sorrow for the destruction of nature in Indonesia (Asri et al., 2019). Similar to Asri et al. (2019), Indriyanto (2018) also elaborates ecological concern through poems. He sees it in the works of Mongolian writer Ayurzana and Singapoeran writer Yong Shu Hoong. As seen in Indriyanto (2018), both Ayurzana and Shu Hoong show their concern on nature, influenced by the natural and cultural aspects of each writer. While Ayurzana showing the close connection between nature and Mongolian people, Shu Hoong represents the life in cities and their people who are slowly detached from the nature. It shows how ecological and natural concern differ in each area.

## 2.1 Ecocriticism

Ecocriticism is a study of literature and environment which analyzes the environment and brainstorm possible solutions for the correction of the contemporary environmental situation (Mambrol, 2018). The term ecocriticism was introduced by Willam Rueckert in his essay, "Literature and Ecology: An Experiment in Ecocriticism." It started to get popular as a literary theory in the mid-1990s with the publication of Glotfelty and Fromm's *The Ecocriticism Reader* (1996) and Buell's *The Environmental Imagination* (1995). Glotfelty and Fromm (1996, as cited in Pramundito, 2019) state that ecocriticism studies relations between literature and physical environment.

According to Dewi (2017), this theory criticizes nature as an inseparable part of human life, but it has been exploited by humans for economic and political interests. Besides, it also offers practical and theoretical efforts to remedy the crisis (Dewi, 2017). It also deals with the presentation and analysis of environmental issues, cultural issues regarding the environment, and attitudes towards nature within literary works. It can be done because ecological insights,



environmental ethics, awareness of nature conservation, and other virtues can be expressed through supported literary works and readings (Dewi, 2017).

These environmental and social issues are undoubtedly global problems. Industrialization is growing rapidly across the ocean, and it has caused social and environmental issues. Therefore, ecocriticism can be defined as the study of the relationship between literature and the physical environment arising from the global environmental crisis along with practical and theoretical efforts to remedy the crisis (Dewi, 2014).

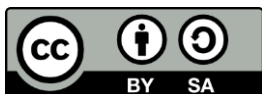
These global problems, however, need different responses in accordance with the local culture in each area. It is because each region has its own perception, customs, and tradition toward nature. John Charles Ryan, in *Southeast Asian Ecocriticism: Theories, Practices, Prospects* (2018), takes into account the problems occurring in Southeast Asia. The biodiversity in this area is in danger of vanishing due to the natural exploitation and land conversions, among other factors.

This horrifying danger needs to be prevented and avoided to save the remaining biodiverse nature. To save the environment and nature in Southeast Asia, Ryan (2018) argues that people need to recognize the huge cultural diversity in relation to nature. The environmental writing from each region needs to be taken into account in order to enhance awareness toward natural world. These writings are also important to raise the concern of natural sustainability (Ryan, 2018).

### 3. METHODOLOGY

This study utilized a qualitative-interpretative method which is commonly applied in the study of literary texts. In this case, the song lyrics are treated like poetry. The research data was taken through a library study, both in the form of primary data (selected song lyrics), as well as secondary data in the form of journal articles, newspapers, magazines, and books discussing related topics.

Firstly, a textual study was conducted, beginning with an extensive literature study to list song lyrics with the theme of destroying nature. The data in the form of song lyrics were taken from the Indonesian heavy metal band Burgerkill. There were 5 albums taken from





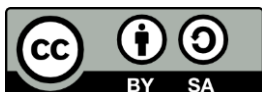
Burgerkill, namely *Dua Sisi* (2000), *Berkarat* (2003), *Beyond Coma and Despair* (2006), *Venomous* (2011), and *Adamantine* (2018).

Afterward, there were at least 2 works determined to be examined further and used as primary data. With the help of secondary data such as articles, scientific journals, synopsis, book reviews in newspapers or magazines, and others, the researchers then conducted a more intensive reading to classify the works using the close reading method as a prefix. The basic elements of each song lyric (narrator, point of view, themes, symbols, elements of musicality, etc.) are listened to and noted. In addition, this reading method is used by Fischer (2021) to reveal the ecocultural power of the music of Nick Cave's song lyrics.

Lastly, the researcher conducted a critical reading of all the song lyrics using the content analysis method with the perspective of Ecocritical Theory. Content analysis is a logical starting point for analyzing the text by considering the meaning of the text. The detailed critical reading includes the analysis on each stanza and diction of the song lyrics. It suits Huckin's statement which says "All texts talk about something (have content)" (Huckin, 2004). These texts will be examined through Ecocritical Theory, but other appropriate theoretical approaches may be used to interpret the texts studied. Translation of all song lyrics is the author's.

#### 4. RESULTS AND DISCUSSION

This part will discuss how Burgerkill conveys its concern on ecological issues. Through its song lyrics, Burgerkill always expresses their concern about the issues happening around them, including ecological issues. Burgerkill's late guitarist and founder, Ebenz (1977 - 2021) stated in many interviews, including in DVD *We Will Bleed* (2013) in which he states that Burgerkill raises issues around them, including ecological issues, in the song lyrics (2013). Its approach to writing lyrics, especially during Ivan Scumbag's era, is as direct and honest as possible (Megabenz, 2013). This era is the period when Ivan Scumbag (1978 – 2006) was the vocalist and main lyricist of the band (1995 – his death). Being direct and honest means that they are not afraid to use strong and offensive words to express themselves. Most of its song lyrics use the first-person point of view, utilizing "I" as the narrator of the lyrics. In some song lyrics, they



still use “I” when representing objects as if they are the object. It can be seen in the analyzed song lyrics “Hancur” and “Tinggalkan Aku Terdiam.” Burgerkill tries to represent how nature would feel if it could tell something. However, each song lyric conveys different concerns. Hence, this part will be divided into two parts explaining each song lyric chosen for discussion.

#### 4.1. Ecocritical Reading of “Hancur”

The first song analyzed in this study is “Hancur,” literally means destroyed. It is featured in Burgerkill’s first album, *Dua Sisi*. It was released in the year 2000 through Riotic Records. *Dua Sisi* is a hardcore album, taking its influence from European hardcore punk bands like Ryker’s and elements from black metal and industrial metal (Hellprint Official, 2021). The album shocked the underground scene at the time of release and the first two thousand copies were sold out within three months (Mudya, 2020). The hit songs from this album are “Revolt!,” “Sakit Jiwa” [Mentally Ill] “Homeless Crew,” and “Hancur” [Destroyed].

“Hancur” is a two-minute-length song. It has five stanzas which tell about a leaf. A leaf is something that many people do not pay much attention to. The use of a leaf in this song lyrics represents something neglected, whose presence and importance are not seen by people. Apart from the representation of something neglected, a leaf also describes the environment. This happens because the leaf is a part of a tree which often represents nature. Further, the stanza-by-stanza interpretation of the song lyrics will be elaborated on below.

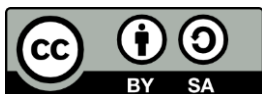
*Sehelai daun terhempas lepas (A leaf is blown away)*

*Rusak hancur terlindas (broken, destroyed, crushed)*

*Terlupakan tersapu angin (forgotten, swept away by the wind)*

*Bercampur debu dan sampah busuk (mixed with dust and rotting garbage)*

The first stanza of the song lyrics consists of four lines. The first line shows that the leaf falls and detaches from its tree. It implies the nature that becomes vulnerable over time. The word “terhempas” (blown away) indicates the leaf is forced to be detached from its tree. It is related to how the environment is forcedly damaged by nature exploitation. The results are climate change and global warming, among others. It is related to the second line which says “rusak hancur terlindas” (broken, destroyed, crushed). The second line emphasizes the argument that nature is broken and destroyed. The crushed leaf represents how nature is broken and





destroyed by human's exploitation of natural resources. Thus, the cause of natural damage is not caused by natural events like earthquakes, but by human activities.

Furthermore, the third and fourth lines indicate that currently the exploited nature has been forgotten. Nature is simply dumped by humans after its resources have been dredged and its surrounding environment has been destroyed. Nature that has been damaged is just left alone. It is shown in the third line which says "Terlupakan tersapu angin" (forgotten, swept away by the wind). The leaf which represents the environment is forgotten and then left behind after it is crushed. There is no effort to return it to its original condition, or at least to be better than when it was left. The fourth line which says "Bercampur debu dan sampah busuk" (mixed with dust and rotting garbage) represents how nature is abandoned and neglected. The rotting garbage in the lyrics depicts the untreated plant and mine waste, as well as broken or unused equipment which is left in the location. These substances are highly possible to be harmful and poisonous to other living creatures nearby the location.

The second stanza of "Hancur" is the chorus part of the song. There are four lines consisting of one word each. The stanza says:

*Hilang.. (Gone)*

*Rusak.. (Broken)*

*Hancur.. (Destroyed)*

*Mampus (Dead)*

Each word in each line of the stanza shows the current condition of nature. In the song, this stanza is sung repeatedly three times. This also indicates how Burgerkill wants to emphasize how bad the current natural condition is. The word "hilang" (gone) shows how the previously beautiful nature, with its rich vegetation and animals, has gone from the earth. The beautiful nature is lost. It is no longer in people's recent memory. Nature has been destroyed by people who exploit nature. The environments in the former factories, mines, and plantations have been destroyed and just abandoned. Now, concrete pillars and broken walls dug holes, and damaged soil occupies places where previously there were tens or even hundreds of plant and animal



species. In the end, the lands die because they had been damaged and destroyed to the point of being unrestorable.

*Sehelai daun terbakar kering (A dry burnt leaf)*

*Terpanggang bara mentari (Roasted in the sun)*

*Mengering dan semakin layu (Dry and wither)*

*Terlupakan terhampas lenyap (Forgotten blown away)*

Then, the third stanza also consists of four lines. Different from the second stanza, it consists of phrases like the first stanza. It mainly talks about dried and burnt leaves. the first line of the stanza which says “Sehelai daun terbakar kering” (A dry burnt leaf) talks about how the leaf is dried out and then burnt. It is followed by the second line which says “Terpanggang bara mentari” (Roasted in the sun). It talks about the leaf being burnt by the sun. These two lines depict the effects of natural exploitation namely the rise in global temperature and drought. The world gets droughty and gets hotter.

It would seem that Burgerkill depicts the reality of forest life in Indonesia: deforestation, forest clearing by burning peatlands, as well as the forest conversion into industrial and residential areas. The absence of concrete efforts to preserve nature has caused the calamity. As the result, the drought hit many areas in Indonesia, such as Sumatra and Sumba, East Nusa Tenggara. The increase in temperature also occurred in various regions. Another cause is the use of fossil fuels for industry and energy which eventually releases CO<sub>2</sub> gas which is harmful to the environment. It eventually rises the air temperature.

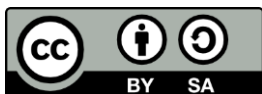
Drought and the increasing air temperature are also shown in the third line of the third stanza. The third line which says “Mengering dan semakin layu” (Dry and wither) reinforces the statement in the previous two lines. The land is experiencing drought due to extreme climate change. Thus, the plant withers and is difficult to survive. In the last line, it is emphasized that the preservation of nature is neglected and in the end, many floras and fauna are lost, and extinct.

*Mentari jangan bakar aku (Oh sun don't burn me)*

*Cukup sudah bagiku untuk tersiksa (It's enough for me to be tortured)*

*Biarkanlah aku terhempas lenyap (Let me be blown away, gone)*

*Terlupakan tersapu angin malam (Forgotten, swept away by the night wind)*



In the fourth stanza, Burgerkill changes the point of view of the lyrics from the third-person point of view to the first-person point of view. In this stanza, Burgerkill tries to portray themselves as if they are nature. It shows how nature has been so damaged that it has been "tortured" and it can no longer bear another exploitation. The first line which says "Mentari jangan bakar aku" (Oh sun don't burn me) shows how the rise of global temperature is so harmful that it can burn the land and other living creatures. It is followed by the second line which says "Cukup sudah bagiku untuk tersiksa" (It's enough for me to be tortured). This line shows how badly nature has been damaged. It cannot bear any more damage. The situation got worse in the third and fourth lines in which nature is rather being forgotten than being exploited and damaged any further. In addition, this stanza shows that there is no effort to conserve the environment or at least to mend the environmental damage. The situation is very depressive because of the lack of nature conservation.

To sum up the first part, "Hancur" talks about the exploitation of nature. The exploitation has damaged the environment and also affected living creatures within the respective area. The use of a leaf in this song lyrics shows something neglected, whose presence and importance are not seen by people. A leaf also describes the neglected environment after its resources are dredged and damaged by some irresponsible people.

### 3.2. Ecocritical Reading of "Tinggalkan Aku Terdiam"

The second song in this analysis is "Tinggalkan Aku Terdiam." It is featured in Burgerkill's second album titled *Berkarat*. *Berkarat* was released in 2003 through Sony Music. It consists of ten songs. The music and lyrics are different, or rather evolve, from *Dua Sisi*. The vibe of the album is much darker and more depressive than the previous one, mainly talking about Ivan Scumbag's own experience. Still taking hardcore as the major direction, the music in *Berkarat* is more progressive and dynamic. Burgerkill collaborated in a song with Fadly from Padi, one of the biggest Indonesian pop bands during the 2000s, entitled "Tiga Titik Hitam." The album was a hit at that time, shocking the underground scene and breaking the boundary between major and independent music (Megabenz, 2013). It is so good that the album won the 2004's AMI Awards for Best Metal Production category.



*Kau campakkan aku terbuang (You dump and throw me away)*

*Tanpa penggalan kata tercipta (Without any words)*

“Tinggalkan Aku Terdiam” is a five-minute-long song. It consists of four stanzas. It is listed as the fifth track in *Berkarat*. The song lyrics use the first-person point of view “Aku” (I) to narrate the story. The song lyrics talks about the disappointment of “Aku” after being abandoned without any words. It is shown in the first line of the first stanza which says “Kau campakkan aku terbuang” (You dump and throw me away). The line shows how “Aku” is dumped and thrown away. The use of the word “campakkan” implies how it is abandoned carelessly. The second line which says “Tanpa penggalan kata tercipta” (Without any words) shows that “aku” is abandoned without any word.

If viewed from the ecocriticism perspective, “aku” in “Tinggalkan Aku Terdiam” represents the nature that has been abandoned by humans who had exploited its resources. This can be seen as dozens of ex-mining lands in Kalimantan. After dredging natural resources to exhaustion, these humans leave these lands without any effort to restore environmental conditions or at least make them safer for other living creatures. This is symbolized by the word “penggalan kata” (words) in the second line of the first stanza. the phrase symbolizes the efforts that should be made to restore natural conditions.

*Kau pergi.. Setan! (You're gone... Satan!)*

*Hilang.. Lenyap! (Gone.. Disappear!)*

*Pergi.. Jauh! (Go.. Far away!)*

The disappointment of “aku” turns into anger. It is shown in the second stanza. The three-line stanza shows the anger and disappointment of “aku.” It is seen in the first line in the second stanza that “aku” cursed “satan” after mentioning that “kau” (you) left “aku”. The second and third lines show that “kau” (you) disappears. This is the anger which represents nature. Nature is angry after being let down by humans who exploit its resources. Like in former mines with holes, the land around the area has been damaged to the point that it cannot be reused before any recovery efforts such as reclamation of mining pits are made.

As in the news article written by Umah (2021), thousands of ex-mining pits were abandoned by miners and/or mining companies without any effort related to the condition of



the land. There is no attempt to reclaim the pit to make it safe for humans and animals that live around the land. Moreover, some equipment is left behind. Obviously, this is dangerous for the environment. This problem is certainly disappointing, especially nature itself. This disappointment is described by Burgerkill through the lyrics of the song "Tinggalkan Aku Terdiam."

*Lingkaran sesak rasa (The circle of stifling)*

*Terhimpit rasa kecewa (Stuck in disappointment)*

*Berpaling sisakan harap (Turn away, leave hope)*

*Terlepas aku terjatuh (Detached, I'm falling down)*

The disappointment is shown again in the third stanza. The four-line stanza is the representation of the disappointment and hurt of "aku." The badly damaged environmental conditions left a suffocating feeling of disappointment. Land after the land was dug up, dredged, looted, and finally abandoned. The disappointment that keeps repeating itself is like a vicious circle that continues to haunt Indonesia. Indonesia's nature, which was once beautiful, diverse, and once said to be the lungs of the world has now fallen and become barren lands and deep holes that take hundreds of lives.

*Kau tinggalkan aku terdiam (You left me in silent)*

*Sudah cukup derita terasa (I've had enough pain)*

*Biar kupendam segala benci dan dendam (Let me bury all the hate and revenge)*

Furthermore, the fourth stanza expresses the disappointment of "aku" as the representation of nature because of having been abandoned without any effort to recover. However, the atmosphere becomes dark and depressive when entering the second line. The second line which reads *Sudah cukup derita terasa* (I've had enough pain) indicates the disgust felt by "aku" for what happened. This line also shows despair over all the suffering experienced by the "aku." Then, the last line really shows the desperation of the "aku." The desperation that spreads causes "aku" to accept all the bad things that happen to it. Then, "aku" just buries his anger without being able to do anything. This feeling is so deep that it is expressed over and over again in the song.



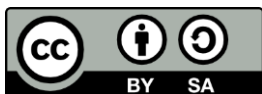
The fourth stanza summarizes the entire journey of the story in the lyrics of the song "Tinggalkan Aku Terdiam" about nature's disappointment with human behavior that brutally exploits nature without any effort to protect or reserve it. There is no effort to repair the damage which has been done. Like the ex-mining land that was left abandoned by mining companies on the island of Kalimantan. There are so many ex-mining pits that are just left without any reclamation efforts or even closure of the area.

The criticism of ecological damage in Burgerkill's song lyrics represents the ways heavy metal musicians in expressing their feeling and conveying their criticism. "Hancur" talks about natural exploitation. It has destroyed the environment and also affected living creatures within the area. Meanwhile, "Tinggalkan Aku Terdiam" talks about nature's disappointment with human behavior that brutally exploits nature without any effort to protect or reserve it. Burgerkill incorporates the first-person point of view to emphasize more what and how the environmental would feel and express.

## 5. CONCLUSION

This article has shown that the natural damage that occurs on Indonesian land is a very worrying thing and this concern is imagined and represented by artists and musicians. Not only disasters that occur, but also lives that are taken because of irresponsible human hands. Burgerkill is one of many musicians who express their concern for the destruction of nature in their own way. Their songs represent how heavy metal musicians express their feeling. Musicians love to be free in expressing themselves. "Hancur" and "Tinggalkan Aku Terdiam" represent their position in the current ecological crisis. "Hancur" is a description of the current state of nature which is increasingly damaged and worrying. Meanwhile, their disappointment and anger towards irresponsible parties are contained in the song "Tinggalkan Aku Terdiam."

## ABOUT THE AUTHOR(S)





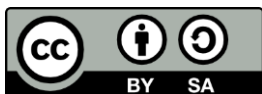
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