

Environmental Wisdom: An Observation of Ecocriticism towards the Javanese Cyber Literature in 20th Century

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Abstract:

This research was an attempt to explore the Quadriology of Ki Padmasusastra's Novel (hereinafter referred to as QKPN) in the perspective of *ecocriticism*, especially the Javanese Pastoral image. This study used a qualitative research paradigm. The object of this study was called cyber literature, because the data was taken from an online site. The main data sources of the study included four novels by Ki Padmasusastra. The technical data analysis used content analysis technique that was based on cultural hermeneutic. The result showed that, QKPN was a reflection of the universality of Javanese literature wrapped in text symbolism of literature. Through the plot and character of figures, implicitly or explicitly showed an ethical sense of human towards nature. The description of community life was an ideal standard of living in accordance with the values developed in Javanese culture. There was an attempt to transfer the value of environmental wisdom by Ki Padmasusastra to readers regarding the noble values of Javanese culture. The main goal of environmental wisdom in the perspective of Javanese culture was to *memayuhayuningbawana* 'to maintain the balance of nature', so as to create a harmony of life among beings in the universe. An important implication of the finding was human awareness to respect each other existing entities, was a foundation of strength that could guide human to seek fellowship with nature. Through QKPN, Ki Padmasusastra also stressed about preservation, empathy, and respect for non-human beings. Thus, QKPN was involved in ecology in three ways, namely environmentalism ethic, scientific intellectual, and practical. Through its intrinsic reading, educational values on QKPN could be used as a platform for ethical environmental education.

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I. INTRODUCTION

Nature is often inferior and often regarded as *Liyan* (the other). The beauty of nature, on the one hand, inspires human fear of being able to struggle to survive (Bourdeau, 2004). Therefore, slowly, human begins to dominate nature. Human domination of nature reached its peak in the Enlightenment which was rooted in the view of Cartesian

dualism (Bourdeau, 2004), which regarded human and nature as separate entities (Paterson, 2006). Since Cartesian dualism, which positioned nature as an object, human began to distance themselves from nature. As a result, (Callicott, 2003), led to anthropocentric attitude that had an impact on exploitative attitude towards nature.

A sense of dominance over nature began with the birth of binary opposition between human/nature, technology/nature, urban/pastoral, etc. The result was utilitarianism, which considered nature only as a source of human needs. Simultaneously, industry began to dominate the earth, with a commercial orientation (Hooti & Ashrafian, 2014). That was, the role of nature was diminishing because it was controlled by human, which simultaneously, biodiversity continued to disappear (Nichols, 2011). Thus, Anthropocentrism openly encouraged human to dominate nature, which impacted on environmental crises (Callicott, 2003:33). Meanwhile, efforts to provide a rational practical basis have proven to be less effective, because Western views of thought have had a strong influence on a global scale.

Many perspectives emerged from various ideas to rethink the fate of nature, and its relationship with human. For this problem, creative stories, literary works, and traditional wisdom can be important sources for making environmental changes (Barau, et al, 2016). The significance of traditional knowledge and wisdom, in literature, function as a mixture of context and performance (Bourdeau, 2004). Although indeed, there is sufficient technical information on what must be done to overcome the global environmental crises (Willis, 2012). However, literary creative stories must be seen as one of social science innovations that can support and change the view of human towards environment.

Many explorations of literary analysis with conscious environment, for example (1) Garrard, (2004) who carried out literary studies about poetry of William Wordsworth, Sylvia Plath, narration of Chris Fitter, etc.; (2) Hooti & Ashrafian, (2014), with their research on Lawrence St. Mawr's novel; (3) Khosravi, Vengadasamy, & Raihanah (2017), who examined the ecoethical problem of wilderness in the chosen poem Pablo Neruda. In addition, many associations focus on environmental studies, for example ASLE (*Association for the Study of Literature and Environment*), EASLCE (*The European Association for the Study of Literature, Culture, and the Environment*),

Journal of Ecocriticism, Green Letters: Studies in Ecocriticism, Australasian Journal of Ecocriticism and Cultural Ecology, and many more.

From various literary studies conducted, there was no research that tried to explore Javanese¹ literary works, which were mostly oriented towards Eastern wisdom. As Callicott (2003:31) claimed that, it was also necessary to re-explore the various kinds of environmental ethics contained in Eastern wisdom. It dealt with local knowledge system that could build bridge across scientific disciplines, as well as about traditional ecological knowledge. Eastern wisdom was not based on the dichotomy of material thought (Paterson, 2006), but rather was based on the principle of harmonization and non-violent coexistence (Callicott, 2003). Of course, this would be a real paradox about Western thought (specifically Cartesian) which focused on conquering nature.

In many Javanese narrative works, we were interested in exploring cultural values (environmental wisdom) in QKPN. The consideration, Ki Padmasusastra (an author) was a great Javanese writer who dominated the entire transition to modern time. Therefore, Rass (2014) mentioned that Ki Padmasusastra was the father of 20th century Javanese language and literature. He was the one who started the formation of a modern Javanese novel Quinn (1982). He was not a palace poet, but he produced many great works such as the palace poets (Wibowo, 2015).

Through QKPN, Ki Padmasusastra could give the reader an ecological awareness in the reciprocal relationship between human and non-human. The dominant viewpoint of this research was the Pastoral image of ethical awareness and harmonization between nature and human to achieve an ideal life (Gifford, 2009). Through the construction of Arcadia, this study tried to trace Pastoral encouragement

¹ Javanese is one of the majority tribes in Indonesia. They inhabit especially in the provinces of Central Java, DIY, and East Java. Not only in Java, but Javanese people are also scattered in various islands in Indonesia and even abroad. However, (Magnis-Suseno, 1984, P.11) called Javanese are people whose native language is Javanese. In short, Javanese are the original Javanese inhabitants who live in the central and eastern parts of Java, who speak Javanese.

using a combination of reading texts of cultural studies. For this reason, the researcher tried to capture the existence of the physical and environmental imagination in literature in the perspective of Javanese culture.

This research was an interdisciplinary study of literature, ecology, philosophy, and culture, so the approach used *ecocriticism*. According to Garrard (2004) *ecocriticism* included studies of the relationship between human and non-human, relating to critical analysis of human and environment (Gifford, 2009). *Ecocriticism* could help exploring and solving ecological problems (Garrard, (2004, P.4). Literary studies of *ecocriticism* (Kerridge and Sammells, 1998: 5) provided interesting insights about the representation of nature in literary texts in a commitment to environmental practice (Buell, 2005). The aim was, to track environmental ideas wherever they arose, which were often partly hidden in a large cultural space (Glottfelty & Fromm, 1996). The assessment of *ecocriticism* would reflect human behavior towards nature that showed a romantic relationship or vice versa (Sukmawan, 2016). Most importantly, (Kerridge & Sammells, 1998: 5), *ecocriticism* sought to evaluate the text in response to environmental crises. The approach of *ecocriticism*, then was one that tried to transcend the duality of art/life, human/nature, which aimed to lead a sustainable life. There were two trends in *ecocriticism*: *first*, there was an influence between literature and the impact of the environmental crises; *second*, the trend of reading literary canons (including Pastoral) based on the principles of *ecocriticism*, as in this study.

For this problem, it was also believed that one of the uses of literary works was as a medium of education and character development for human (Caciuc, 2014; Pattaro, 2016). It was based on at least two important things. On the one hand, environmental damage still occurred on a global scale. Therefore, education could help find ways to foster positive attitudes towards the environment (Thathong, 2012; Gough & Robottom, 1993). On the other hand, according

to its nature, literary works did offer a number of educational values that were meaningful for character development (Suwondo, Waluyo, Sayuti, & Satoto, 2015). Thus, for this reason, education in the QKPN was directed at ethical education about the harmonization of relation between human and non-human.

II. RESEARCH METHOD

This research was an attempt to explore the Pastoral representation of the idealism of harmonizing human relation with non-human, along with the educational values in the QKPN. This research was an interdisciplinary study of literature, ecology, philosophy, and culture to explore environmental problems. Then, *ecocriticism* approach was appropriate to use (compare, Buell, 2005; Glottfelty & Fromm, 1996; Kerridge & Sammells, 1998). Because, *ecocriticism* sought to evaluate texts [literature] in response to environmental crises (Richard Kerridge & Neil Sammells, 1998: 5). *Ecocriticism* did not have a monolithic reading strategy. Because, each culture/region had different problems and ecological ways.

Because the finding in the study was in the form of phenomena that has not been revealed and not obtained through statistical procedures, the researcher chose to use a qualitative research paradigm (Charmaz, 2011; Strauss & Corbin, 2010; Vanderstoep & Johnston, 2008). Qualitative method was considered suitable for revealing various kinds of information in literary texts that prioritized the interpretation of the researcher (Ratna, 2010). Moreover, qualitative research (Charmaz, 2011) could also give greater emphasis to the view, assumption, value, belief, and ideology of individual.

The object of this research was called cyber literature, because the data was taken from literature published online on the website <https://www.sastra.org>, which is managed by the Sastra Lestari Foundation, Surakarta, Central Java, Indonesia. The data sources of the research were four novels by Ki Padmasusastra, detailed as follow.

No.	NovelsTitle	Publication Year	Catalogue Code
1.	<i>Pethikan Saking Kabar Angin</i>	1901	1901-315, #39
2.	<i>Serat Rangsang Tuban</i>	1912	1912, #516
3.	<i>Serat Prabangkara</i>	1921	1921, #43
4.	<i>Serat Kandha Bumi</i>	1924	1924, #112

Table 1. The data of four novels by Ki Padmasusastra

This research data in the form of words, phrases, and sentences that explicitly or implicitly contained aspects of there presentation of the Pastoral image of the ideal is motharmonizing human relation with non-human, along with the values of education in QKPN. Qualitative data was classified through content analysis technique based on words or main theme (Krippendorff, 1980). Data analysis technique used a cultural hermeneutic model, which was an analysis that aimed to find various lingual phenomena [texts] in human life through understanding and interpretation (Widodo, 2015). Therefore, content analysis was needed to find deeper information to get the best result.

The attempt to uncover the meaning in QKPN was done very carefully by paying attention to symbols, logos, and categories. The result of data processing was compared and tested with another data source(Sutopo, 2002). To sharpen the study, the analysis was also carried out by interpreting the mode of cultural symbols contained in the narrative text. Simultaneously, the researcher sought relevant academic literature on local knowledge to identify several relevant narratives

The analytical steps undertaken included: 1) collecting data [text] in accordance with the category of Pastoral imagery of the idealism of harmonizing human relation with non-human, along with educational values; 2) learning and analyzing data carefully in accordance with the research problem; 3) interpreting and verifying data; and 4) making conclusion.

III. RESULT AND DISCUSSION

This research was conducted carefully looking at the formsof pastoratecocriticism and the elements of environmental education value in the QKPN. Based on the analysis that has been done, there were a number of things that

could be captured. The result and research finding would be described in the form of deductive, which started from the explanation about representation of the Pastoral image. Then, followed by a description of the representation of environmental education values in theQKPN.

A. Representation of Pastoral Image

The experts agreed that *ecocriticism* is the study of the relationship of literature with the environment(Buell, 2005;Garrard, 2004; Glotfelty & Fromm, 1996;Gifford, 2009;Kerridge & Sammells, 1998). The text of environmentalism does not only begin with imagination about environmental crises, but can also be in the form of pastoral literature, which describes the place of human in nature(Gifford, 2009; Garrard, 2004). Pastoral concentrates on the description of natural beauty; description of life in the village, which is different from life in urban area. The emphasis is on the harmonization of human and natural relation(Gifford, 2009).

Pastoral literature, about rural life, aims to reveal the ideal standard of living to achieve cosmic harmony in accordance with the values that develop in certain cultures(Sukmawan, 2016). The values of local wisdom and the ideal life guidance are forms of teachings that play a role in maintaining the cosmic balance to *memayuhayuningbawana* 'beautifying the beauty of the world'. Such a way of life, according to(Endraswara, 2016),is a hallmark of peaceful society. The regulation system of pastoral life is found several times in the narrative flow in the QKPN.

Based on data analysis that has been done on QKPN, there were several forms of pastoral representation that could be captured, including: 1) *Bucolic* shepherd character, 2) Arcadia construction (*Idylls*, *Nostalgia*, and *Georgic*), and 3) *Retreat* and *Return* discourse. The

presentation of types, forms, code, sources, and manuscript pages in the form of a summary

table as follow.

No.	Types	Pastoral Form	Data Code	Novel & Page
1.	<i>Bucolic</i>	Caring for livestock and farming	P.01	SKB/P.3
		Working as a farmer	P.02	SKB/P.4
		Abundance of livestock	P.03	SKB/P.6
		King's life on mountains and caves	P.04	SP/P.95
		A place to live on a mountain	P.05	SPSKA/P.8
		Human life in the countryside	P.06	SKB/P.40-41
		Forest as a place to live for traditional communities	P.07	SPSKA/P.71-72
				SPSKA/P.221
		Human life in the forest	P.08	SKB/P.35
		Location of the kingdom in the cave	P.09	SP/P.47-48
		Location of the kingdom in the cave	P.10	SKB /P.50
		Beauty of the forest environment	P.11	SP/P.21-22
2.	<i>Idylls</i>	Beauty of the forest environment	P.12	SKB/P.34-35
		Amazed at the beauty of nature	P.13	SPSKA/P.92-93
		Natural beauty of the village	P.14	SP/P.62
		Forest beauty	P.15	SPSKA/P.29-30
		River beauty	P.16	SP/P.32
		Beauty of nature and the joy of the human heart	P.17	SP/P.45-47
		Beauty of the rural natural environment	P.18	SPSKA/P.37-39
		Regional fertility	P.19	SPSKA/P.236-237
		Regional fertility	P.20	SPSKA/P.213
		Fertility of rice fields and fields	P.21	SP/P.31
		Plant fertility in nature	P.22	SPSKA/P.3
3.	<i>Nostalgia</i>	Role of the supernatural character of the past	P.23	SPSKA/P.85-89
		Harmonization among all life in nature	P.24	SPSKA/P.27-28
		Conservation (processing) mountain water to irrigate flower gardens and the necessities of human life	P.25	SPSKA/P.39-40
4.	<i>Georgic</i>	Conservation (processing) water from nature to irrigate plants	P.26	SPSKA/P.149-150
		Conservation (processing) dry land into fertile land	P.27	SPSKA /P.216-217
		Choosing the ideal new kingdom location	P.28	SPSKA/P.147-150
5.	<i>Retreat and return</i>	Human chose to live in beautiful mountains	P.29	SP/P.77
		Location of the kingdom in the middle of the forest cave	P.30	SKB/P.50

Table 2. Pastoral Representation in QKPN

Note: P (in data code) = Pastoral
P (in novel & page) = Page

The figures, events, and names of the places in the QKPN story represented the imagination and condition of the people of their time. The pastoral imagination displayed in the story referred to the author's sociohistorical experience. The contents of the QKPN story illustrated the situation of people who were still very close to traditional culture. This was evident in the setting, events, character behavior, and story line. This condition caused the pastoral image to look even stronger.

1) Bucolic

Bucolic was a shepherd character (Gifford, 2009). This was like the expression of Marx (Gifford, 2009, P.1) which stated that, there was no shepherd signifying a lack of pastoral care. However, the character was only used as an analogy. The most important, Bucolic was a representation of the character of the work of the villagers. In the QKPN, it was found that traditional communities still relied on economic resources from raising livestock and farming. The presence of Bucolic shepherd was represented by the appearance of Ki Umbul Jaga Mandhala who had an abundance of livestock and agricultural products.

Umbul Jaga Mandhala, was diligent in working, had many cows, like raising chickens, ducks, menthogs, bratis, geese, until countless, granaries filled with rice, people were pounding rice by bending, not stopping, menir, bekatul, bran, rice straw (rice husk) were given free of charge. (SKB/P.3)

The abundance of lives to and agricultural products were indicators of the wealth of traditional Javanese people in QKPN, as could be seen in P.02, SKB/P.4. likewise, in P.03, SKB/P.6, it was illustrated that traditional Javanese society still considered that an abundance of pets could lift one's dignity.

2) Idylls

The word *Idylls* is taken from the Greek "*eidyllion*" which means *smart picture* which contains a description of an idealized way of life (Gifford, 2009, P.16). *Idylls* was part of Arcadia which was an important marker of pastoral

ecocriticism (Sukmawan, 2016, P.30). The form of idealism was not only in the description but could also be in the form of ideas and behavior.

In the QKPN there were 19 data that contain elements of *Idylls*, in the form of housing choices in rural area, forest, mountain, and cave. As in data P.04, SP/P.95 for example, it was told that, after fighting broke out in the kingdom, Prabu Warihkusumachoseto head for the mountain to *mawiku* 'dohermitage'. Arriving in the forest, he found a cave, a former occupied by a hermit who did hermitage.

Prabu Warihkusuma's departure from the war, thinking that his country had been occupied by the enemy, Raden Udakawimbaorother, was not yet clear. His heart went limp, his desire to become a wiku only then went out of his way / ... / followed the edge of the abyss up to the body of the mountain. There was a beautiful little cave, like a former hermit who did hermitage, as evidenced by the worship temple. Around the cave there was a park, but it has been seen broken, many large trees, such as: yellow bang, nagasari, soka and others, sheltered the place of worship. The prabu was so surprised at his heart, wanted to establish a place to live there. (SP/P.95)

The mountain was one of the ideal places to conduct hermitage. Considering that, for Javanese people, the mountain was one of the most sacred places (Sunnyoto, 2012). This was inseparable from the strong influence of the Hindu faith and wayang stories that were deeply rooted in Javanese tradition during the creation of the QKPN.

Idylls was also illustrated through several story lines about characters who chose to reside on the mountain, for example data P.05, SPSKA/P.8, depicted when Dèwi Angin-Angin who lived in the mountain felt happiness when she could pick flowers around her house. Likewise in data P.06, SKB/P.40-41; P.08, SKB/P.35 when Rêtna Siti Pasir who lived in the countryside every morning always went to the spring/river to bath and she was very happy living in the forest, even though herself. Availability of life in nature seemed to defeat the needs of life itself with another human.

The attitude of idealizing a certain way of life was a picture of how traditional society

worked in harmony with nature. The place idealized in the concept of Javanese culture, what was often termed a place that is *gemah ripah loh jinawi* 'the realization of a fertile and beautiful natural state'. In QKPN, this was illustrated in P.11, SP/P.21-22, through the story line when Rara Apyu left the kingdom because she was hurt by the matchmaking of her boyfriend. When she arrived in the forest, she felt astonishment and peace when she saw the beautiful natural condition, natural water of river condition, with wild fish in it. The atmosphere made Rara Apyu feel at peace. She seemed to forget about the problems she was experiencing. This event was also similar to data P.12, SKB/P.34-35, about comfort in nature by Dèwi Siti Pasir.

An idealized environmental landscape, implicitly and explicitly also illustrated P.19, SPSKA/P.235-236, about the situation in Pulo Suwung which was very peaceful, with the availability of food that was very abundant. Similarly, in P.21 data, SP/P.31 also illustrated the fertile natural conditions. This was illustrated in the journey of Rara Apyu and Prince Prabangkara when passing through the rice fields. Rara Apyu was fascinated by the fertility of plants, so she wanted to buy it. Their positive response to natural condition indicated that they felt comfortable in nature.

In the description of the idealism of human life in QKPN, it appeared that, there was a human desire to choose to live in nature. Natural condition that was still beautiful, and has not been contaminated by the attitude of human anthropocentrism, always offered attraction to human. For that reason, it seemed, pastoral could indeed provide comfort for human to be able to stay long in nature (compare Hooti & Ashrafian, 2014).

3) Nostalgia

Nostalgia was an important element of the pastoral Arcadia, Nostalgia was a form of seeing the past (Gifford, 2009, P.36). The existence of an idealized attitude to a certain way of life was inseparable from past belief that underlay the emergence of idea and ideal behavior in society. This belief, for Javanese people, was often associated with mysticism.

Considering that, mysticism and other supernatural beliefs indeed had a good place in the majority of Javanese society.

In the QKPN, pastoral Nostalgia arose through the story of the abduction of Dèwi Sumilir by Prabu Bajrapati (astral creature), who was then taken to fly to the unseen palace, Gunung Saribit.

Replace the journey told by the Prabu Bajrapati through the skyflying like lightning swooped down, the disappearance on Mount Saribit, which was the kingdom of stealth Prabu Bajrapati. The princess was lowered from a sling, Ilegseen a kingdom of gold pearls mounted silks, on the floor was held a babut made in the land of Ngindi, a pole wrapped in flowers, in the sky was given a white maliho net, (SPSKA/P.84-85)

Inside the palace, Dèwi Sumilir was told by Prabu Brajapati that in fact it was actually Prabu Brajapati whose grandfather had died. The purpose of the abduction was, Prabu Brajapati wanted to explain that he did not want to see the condition of the Marutamandha Kingdom in chaos because there was no heir to the throne. So, it was explained by Prabu Brajapati, the kingdom would be saved if Dèwi Sumilir married Raden Timur.

This nostalgic narrative model was indeed more directed towards magical realism. This seemed to have been influenced by past Javanese tradition about irrational stories. Also considering that, for Javanese people, empirical nature was always associated with meta-empiricism (Magnis-Suseno, 1984, P.86). In a magical setting in the palace of Gunung Saribit, for example, the reader of QKPN would be led into the atmosphere of the past environment with all the ornaments inside. Likewise, while looking at Prabu Brajapati's position as an astral creature who wanted the safety of the Marutamandha Kingdom, it was interesting to note that, pastoral nostalgia in this type became a combination of characters in the Apocalyptic pastoral type, which was about the emergence of figures/heroes for world safety.

4) Georgic

Georgic was a description of how villagers worked in harmony with nature (Gifford, 2009). (Sukmawan, 2016, P.36) stated that Georgic presented the comfort process of working with nature that made a difference with the atmosphere of the city. Specifically, *Georgic* also stressed the comfort of working in harmony with nature.

In the QKPN, Georgic was stated in P.24, SPSKA/P.27-28, which was about the harmonization of nature. In the plot, it was told when DèwiAngin-Angin left the kingdom because the accusation of her husband's murder. She walked through the forest. During the trip, she found a river atmosphere that was still beautiful, along with fish that lived freely in it. DèwiAngin-Angin felt happy to be there. Soon she enjoyed the beautiful natural atmosphere by wetting herself into the river. She let her legs surrounded by small fish.

As the departure of DewiAngin-Angin, not knowing the direction in and out of the forest, stopping at the edge of the foot of a mountain that was prone to landslides. There was an aslant tree wrapped around by a banyan tree. Its tendrils covered the steep padas that leaked out the water of the slope of the mountain, the tendrils of the banyan tree tied with ropes on the stone, the edge clumped drops of water falling on the hollow stone until mossy. Gathering of water flowed downward falling, falling down. On the water the source looked clear. Many small fish passed by. The princess was surprised to see, stopped sitting on her towering padas, put her feet in the water while massaging her tired calves. So long the retina paused there (SKA/27-28)

In that situation, a harmonious relationship between human and the environment appeared. Amazement and awareness of the natural beauty in axiology would give birth to a narrative about the values of environmental wisdom. As ecological creatures, human had the same position in the universe. Human survival was closely related to all life in the universe. Consequently, human had absolute moral responsibility (Thathong, 2012), for all life in the universe. Therefore, human had to maintain harmony with the entire contents of the universe (Endraswara, 2016).

Such idealism of life was the principle of Javanese (including KiPadmasusastra) to achieve a state of *tata tentremkarta raharja*.

In addition, there were efforts to maintain harmonious relation between human and the living creatures, including animals. Animals were not merely as inferior entities, but animals had to be positioned as creatures that should be respected, understood and even tolerated. Having an emotional connection to animals meant that our lives were really well connected to non-human beings. Maintaining harmony with animals could build human sensitivity to the environment (Gifford, 2009, P.164). Georgic's role in maintaining harmony between the entities would also build awareness that, our existence is part of a wider world. Therefore, awareness to maintain harmony will be able to maintain the survival of human itself.

In QKPN, Georgic also appeared in the form of Javanese way to conserve the environment. The forms of conservation that existed in QKPN included three types, those are:

- a. Conservation in the form of mountain water treatment for irrigation of flower gardens and the necessities of human life, P.25, SPSKA/P.39-40
- b. Conservation in the form of water treatment from nature for watering plants, P.26, SPSKA/P.149-150
- c. Conservation in the form of processing dry land into fertile land, P.27, SPSKA/P.216-217

The water element could be found in almost all settings in the novel's text. From the form of conservation in the QKPN, it could be understood that water was one of the most important elements of life in the lives of Javanese people and people everywhere (compare, Widodo, 2013). The representation of the position of water that was so important guided various human ways to continue to care for and processed it in a certain way and culture at a certain time. Likewise, with the method of managing dry land in P.27, SPSKA/P.216-217, which still emphasized traditional methods. Thus, we could see how the efforts of traditional communities to care for nature for the sake of the continuity of life together. Considering that,

environmental conservation did require personal initiative by individual (Li, 2019). In this study, we could see how traditional communities in the QKPN carried out environmental conservation in harmony with traditional norms.

5) *Retreat and return*

Pastoral *Retreat* and *Return* were combination of reading cultural studies and ecocriticism (Gifford, 2009). As the claim (Sukmawan, 2016) that, pastoral contained discourse of *retreat* and *return* as an escape from the city, its inhabitant, its present, its behavior, and everything related to the city. This was a theory about the escape from the tension of the urban atmosphere.

In QKPN, the form of Pastoral *Retreat* and *Return* could be stated through P.28, SP/P.77, about the path when Radèn Udakawimba chose to go to the mountain. He searched for cave in the mountain area to get peace.

After the evening prayer he left his father, went into seclusion to the mountain as usual, / ... / Raden Udakawim baarrived at the foot of Mount Kenaka, there was his hermitage cave, between the gaps surrounding the mountain. Mount Kenaka was not that big but rather arose, roughly turning only one pal. The body of the mountain to the south came out of the water and then flowed to the west to irrigate the ricefields in Sumbareja. In the north there was dryland on the edge of a cliff. Raden slept in the cave on a dried plaque leaf, used a headress from a broken wood (SP/P.77)

In this case, the election of Radèn Udakawimba to retreat to the mountain to do samadi was indeed influenced by Javanese history of Javanese people's habit of choosing mountains as the ideal place to choose. This was inseparable from the influence of Hinduism which regarded the mountain as a sacred place (Sunyoto, 2012; Endraswara, 2016).

Then, in *Sêrat Kandha Bumi* for example, the attempt to return aimed to choose a location to establish a new country / kingdom,

which had also to consider various aspects in order to achieve an ideal state.

The young merchant then bought land near the estuary. There, a house was built. The land was located between the mountain and the sea, to the left of the large river that falls into the estuary, next to the rice fields flowing from the mountain, could be likened to be easily found, because of the breadth of the place so it was appropriate to be a palace of King Ngindhu (SPSKA/P.148)

From the description above, it can be understood that the establishment of an ideal state must indeed be supported by strategic natural factors. These include, for example mountain as supporting the adequacy of water resources reserves, and fertile location; availability of sufficient rice field; the river as a source of irrigation and water transportation media; and the sea as part of the source of food. The goal is to create a country that is *isgemah ripah loh jinawi*. Because, such a situation will have an impact on prosperity and peace, which impacts on the authority of a country. Such a picture of life is an ideal standard of living in accordance with the values that developed in Javanese culture at the time the QKPN was created (compare Gifford, 2009).

B. Representation of Environmental Education Values

The narrative about ecology in literature can also provide a lot of knowledge. In QKPN, the reader is given a lot of knowledge about the various diversity of animal names, which are now increasingly foreign in modern society. In addition, pastorally, animal species also offer clues to natural history. Because animals have historical value as records of past processes.

Based on the data, obtained 11 species of animals that are categorized into 25 species based on the term in the local species of Java. Exposure by types of animals, types of local species, novel title, and novel page are described in the following table.

No .	Types of Animals	Types of Local Species (Java)	Data Code	Novel Title & Page
1.	Bird	<i>Pêksi</i>	A.01	<i>SKB/P.37, SPSKA/P.39, 110; SP/P.20</i>
		<i>PaksiKudhasih</i>	A.02	<i>SPSKA/P.284</i>
		<i>PaksiLaut</i>	A.03	<i>SPSKA/P.238</i>
		<i>Srigunting</i>	A.04	<i>SPSKA/P.38</i>
		<i>Kacêr</i>	A.05	<i>SPSKA/P.38</i>
		<i>Mêrak</i>	A.06	<i>SP/P.20</i>
		<i>Cangak</i>	A.07	<i>SP/P.24, 31</i>
		<i>Êmprit</i>	A.08	<i>SP/P.24</i>
		<i>PêksiBêrkutut</i>	A.09	<i>SP/P.24</i>
2.	Fish	<i>Mina</i>	A.10	<i>SKB/P.37; SPSKA/P.20, 22, 28, 148</i>
		<i>Mina Wadêr</i>	A.11	<i>SKB/P.34, 35</i>
		<i>UlamLèpèn</i>	A.12	<i>SKB/P.37</i>
3.	Duck	<i>Kambangan</i>	A.13	<i>SKB/P.3</i>
		<i>Menthog</i>	A.14	<i>SKB/P.3</i>
		<i>Brati</i>	A.15	<i>SKB/P.3</i>
4.	Deer	<i>KidangManjangan</i>	A.16	<i>SKB/P.37; SP/P.20, 49</i>
		<i>Kancil</i>	A.17	<i>SP/P.20</i>
5.	Chicken	<i>PitikIwènAyam</i>	A.18	<i>SKB/P.3</i>
		<i>AyamWana</i>	A.19	<i>SPSKA/P.3</i>
6.	Fish Egg	<i>Tiganipun[ulam]rintip</i>	A.20	<i>SPSKA/P.34</i>
7.	Flea	<i>Kutu-kutuWalangAtaga</i>	A.21	<i>SPSKA/P.4</i>
8.	Cricket	<i>JangkrikUpa</i>	A.22	<i>SPSKA/P.31</i>
9.	Ground Dog	<i>Orong-orong</i>	A.23	<i>SPSKA/P.110</i>
10.	Cow	<i>MaesaLêmbu</i>	A.24	<i>SKB/P.3</i>
11.	Goose	<i>Banyak</i>	A.25	<i>SKB/P.3</i>

Table 3. Types of Local Animals and Species in QKPN

Note: A (in data code) = Animal
P (in novel & page) = Page

Through literature, readers can gain new insights about animal species that they may not have known before. Or even, some information also about animal species that are currently almost extinct. For example in A.15, SKB/P.3, for example *Brati* (crossing male duck and female entok); *Kidang Mendah* (forestdeer) in A.16, SKB/P.37; SP/P.20, 49. Then *Ayam Wana* (partridge), A.19, SPSKA/P.3; *JangkrikUpa* (the smallest type of cricket), A.22, SPSKA/P.31; *Orong-Orong* (ground dog), A.23, SPSKA/P.31; *Paksi Kudhasih*, A.02, SPSKA/P.284; *Srigunting*, A.04, SPSKA/P.38; *Kacêr*, A.05, SPSKA/P.38. Then, in SP also for example, *Peacock*, A.06, SP/P.20; *Cangak*, A.07, SP/P.24, 31; *Êmprit*, A.08, SP/P.24 is a bird species that is now rarely seen anymore. In fact,

it may also begin to become extinct. Therefore, through this reading of the QKPN, the various animal species can be used to help raise awareness about endangered and lost species. Thus, people are expected to become more able to care for and respect animals that exist today, so they will not become extinct.

The world really belongs together. There must be no superior-inferior. Human is not the master of beings (Claborn, 2012). Every creature, including animal, has its own capacity to function for human. Therefore, character education about ethics towards animal must be instilled early on. To that end, QKPN can be one of the important media for instilling educational values (compare, Suwondo et al., 2015) through moral messages in their intrins

icreading (compare, Pattaro, 2016) Readers and teachers have the opportunity to explore potential values in QKPN to encourage ecological awareness. Thus, the narrative can be utilized to engage in educating readers and young people to support the normative dimension of life sustainability.

IV. CONCLUSION

QKPN is a reflection of the universality of Javanese literature wrapped in a language symbol system. Through the plot and character of characters, implicitly or explicitly shows an ethical sense of all elements of nature, which is oriented towards harmonizing relation between human and non-human. The description of community life is an ideal standard of living in accordance with the values that developed in Javanese culture at the time the QKPN was created.

Pastorally, the Javanese people in the QKPN had tendencies that, the indicators of wealth and high human dignity were the evidence of ownership of livestock and agricultural products. In terms of the idealism of human life, it could be seen that, Javanese people, in general, still had the desire to choose to live in the wild, with natural condition that was still beautiful, and has not been contaminated by human anthropocentrism. Traditionally, Javanese people still had influence from past Javanese traditions about irrational stories and some Hindu belief. Javanese people still had strong effort to care for and conserved nature in harmony with traditional norms, for the sake of the sustainability of life together.

There was an attempt to transfer the value of environmental wisdom by KiPadmasusastra to readers regarding the noble values of Javanese culture. The main goal of environmental wisdom in the perspective of Javanese culture was to *memayuhayuningbawana* 'to maintain the balance of nature', that was to create a harmonious life between creatures in the universe. Thus, human awareness would be built about the inter dependent relationship between human and non-human to achieve a better future for all.

An important implication of the finding was that human awareness to respect each other's existing entities would be able to build strength that could guide human to seek fellowship with nature. Through QKPN, KiPadmasusastra emphasized harmonization, preservation, and empathy, and respect for non-human beings. Thus, QKPN is involved in ecology in three ways, namely environmentalism, scientific intellectual, and practical.

This research also viewed that literary texts are one of the media that can encourage ethical values and education. Through its intrinsic reading, educational values in QKPN can be used as a platform for ethical environmental education to maintain the harmonization of nature. Therefore, readers, teachers, and policy makers can consider exploring literary texts as a medium for instilling values that can encourage ethical awareness of the environment. Thus, literature can be used to engage and support resistance to anthropocentrism, for the achievement of the sustainability of life together.

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