

ENVIRONMENTAL WISDOM IN ORAL LITERATURE OF ARJUNA SLOPES PEOPLE

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ABSTRACT

This study sought to describe the orientation, representation, and the relationship of oral literary texts of the Slopes Arjuna towards its nature, poetical characteristics, and literary texts narrative by using ecocriticism theory. The interdisciplinary approach used to understand the data which were ecocritics, literary, ethical approach to the environment, cultural approach, and folkloristic approach. The instruments used were observation and in-depth- interview. The research was conducted on the slopes of Mount Arjuna, East Java from November 2012 to February 2014. The result shows that the range of oral literature texts of Arjuna Slopes communities explicitly and implicitly, intensively and extensively, show the orientation towards nature. It shows that the oral literature of Arjuna slope people obtains the pastoral narrative and apocalyptic narrative. The study also reveals the presence of biological nature and the psychological nature which are conveyed explicitly and demonstrated in its vitality. The texts orientation towards nature is more detailed presented in the various forms of nature. Nature orientation occurred in the text becomes an emphatic and important marker of environmental wisdom literature. Furthermore, the characteristics of environmental wisdom literature which are identified and constructed based on the review of the public oral literature of Slopes Arjuna have its distinctiveness. This peculiarity is seen in the breath of cosmocentric-spirituality born from harmony syncretization between spirituality Kejawan, Islami Sarengat, Hindu-Buddhist mysticism, as the source of wisdom of environmental values in the society of Arjuna Slopes oral literature.

Keywords: environmental wisdom, oral literature, ecocriticism, pastoral, Arjuna Slopes

INTRODUCTION

As an integrated part of nature, humans strive to maintain harmony, order, and balance with nature. In oriental tradition, Javanese in particular, people believe that humans are part of nature (Bourdeau, 2004). Therefore, in their interactions, the men are constantly observing, adapting, acquiring experiencing, and then having specific insights about the environment. Human insights to the environment are called the image of the environment that describes the human perception of the structure, mechanisms, and functions of the environment, as well as human interaction and adaptation, including human response and reaction to the environment. Patterns of thinking like this then form the environmental wisdom of human life. The wisdom of Javanese is formed through the struggle between man and nature. The source of Javanese environmental wisdom is explained by the philosophy of *Hayuning Hamemayu Bawana* (Anshoriy & Sudarsono, 2008). Hamengku Buwono X reveals that the Javanese philosophy of life contains teachings to create harmony between man and nature, both the obligation of *Hamangku Bumi* and the obligation of

Hamangku Buwana, namely *rahayuningbawana kapurba waskitaning manungsa* which mean that the welfare of the world depends on people who have a sense of sharpness.

The community understanding of natural systems described above is usually inherited and cannot be verbally explained in scientific terms (Mitchell, Setiawan & Rahmi, 2000). Oral literature is a result of the orally inherited culture in which some of its parts contain the reflection on the natural system. One of them can be found in Jansen's study (2009) which reveals the presence of mythology and folklore surrounding the nature (the forest of Anyksciai). As a community reflection media in relation to natural systems, oral literature is based on environmental wisdom. This reflects that between man, nature, local knowledge, and oral literature has a close connection (Butterfield, 1993; Teorey, 2010).

Until today, many research conducted on indigenous oral literature or oral tradition in Indonesia has shown that the study of oral literature and oral tradition in Indonesia is still an area of interest for many researchers. Some results of the studies show several things. First, in general, oral literature, not written literature nor documented oral

literature, as part of the oral tradition, it has not been the focus of study, except for a study conducted by Suyitno (2008) and Sriyono, Siswanto, & Lestari (2015). The presentation of oral traditions emphasizes the community beliefs, so they are more anthropological in nature. At this level, religious-cultural context takes precedence over textual and literal aspects of oral tradition (literary).

Secondly, some of the previously mentioned research also explore community knowledge (the wisdom of the environment or ecological) in the beliefs of communities. However, not a single study that specifically reveals the environmental wisdom in oral literature has been conducted. In other words, conventional wisdom has not been explored in an optimal environment focusing on oral literature.

Third, the study of folklore, oral traditions, and oral literature has a variety of emphasis on the study; namely an emphasis on textual and literal nature (Riyadi, 1990), an emphasis on aspects of anthropology and humanism (Zuhud, 2009; Mangunjaya, 2009; Suryadarma, 2009; Boedihartono, 2009; Kaber, Bawole, & Mentasan, 2009; Lubis, 2009), and an emphasis on both; emphasis on the aspect of textual and literal terminology as well as anthropological and humanism (Suyitno, 2008; Sriyono, Siswanto, & Lestari, 2015). All these three emphasize variations have not specifically touched upon the nature of ecological literature (oral).

All three of the above suggest that the representation of the values of environmental wisdom as the logical implication of the ecological nature of oral literature has not been touched adequately or in-depth in studies to date. Sriyono (2014), has shown a strong indication of ecocritics study although it is not clear whether his study used ecocriticism as theoretical orientation. The newer study is found investigating how environmental ethics are depicted in the Tengerese folklore (Sukmawan & Nurmansyah, 2012). The result of the study shows that Tengerese myths as verbal folklore obtain environmental ethics. The latter study, however, does not explain whether the verbal folklore under study is ecocritics texts.

The present study is focusing on the environmental wisdom in oral literature of Arjuna slope people. There are several reasons why the present study is worth doing. Firstly, the present study is able to identify the characteristics of pastoral and apocalyptic text as those are the main focus of ecocriticism. To date, oral literature has been seen as anthropocentric and becomes the cultural artifact-centered on the human. The logical consequence of this is that values and moral ideals as substances in (oral) literature tend to be seen, regarded, and treated as a standard reference of human behavior in life as individuals and social beings, not as biological beings or especially as ecological beings. Secondly, ecocriticism disclosures in this study are able to explain that oral literature along with its wealth of value is the creative product of nature where humans become an integral part of it. Thus, the messages of wisdom in oral literature reach the whole of life in the universe. Ecocriticism ethical perspectives in the study of ecocritics describe the values of wisdom to the environment. Ecocritics examines not only the literature and language but also constructs the wisdom found in the oral literature.

The result of this research is expected to have several benefits both theoretically and practically. Theoretically, it is expected that the research gives the contribution to multidisciplinary studies toward the preservation of oral literature in Indonesia. Through the ecocritics study focusing on oral literature of Arjuna slope community,

other people can make use of the environmental knowledge revealed, constructed, and identified in the text to improve the quality of living and relationship between human and nature. Practically, the result of this study is expected to have contributed toward education to include oral literature as the local content curriculum, especially in the Indonesian and Javanese literature subject. The use of oral literature as local content curriculum can cultivate the love feeling of one's own culture and nationality and trigger the sense of identity belonging to the younger generation of being Indonesian. Furthermore, the result of this research is expected to be useful for the public policy makers in Indonesia, relation to tourism and environmental protection.

To achieve the purposes, this study focuses on three dimensions, first is the dimension of environmental wisdom in the oral literature of Arjuna Slopes people. The first focus is broken down into two sub focuses; namely (1) pastoral narrative in oral literature of Arjuna Slopes people, (2) apocalyptic narrative in oral literature Arjuna Slopes people, and (3) how the biological nature and the psychological nature are described and presented in the oral literature of Arjuna Slope people.

There is three related literature in this study; they are Ecocriticism, Pastoral, and Apocalyptic Literature. Cohen (2004) defines ecocritics as a study that combines literature with physical surroundings (environment). The scholars who are interested in the ecocriticism analyze the literary texts that concern and illustrate how the environment is portrayed and treated in the text. Similarly, Garrard (2008) defines ecocritics as the study of literary text and other texts from the point of view of the natural environment. Ecocritics believe that there is a relationship between nature and culture, and they are influencing each other (Grew-Volpp, 2006). She further states that the ecocritics view that human cannot exist without the natural surroundings. She suggests that although nature literally is unable to speak, the human can give voice to nature's aesthetic possibilities through the human creation of literary texts.

In the pejorative sense, pastoral means the idealization of life (Gifford, 2001) or the nostalgia (Garrard, 2004). However, in the content of pastoral term, Gifford (2001) suggests that the term pastoral is used to describe any literature that explicitly compares and contrast the country and the urban life either implicitly or explicitly. Gifford (2001) divides pastoral into three categories. The first is pastoral in the historical form which is begun from poetry, then developed into drama, and finally recognized in novels. One of the stands out characteristics of early pastoral is the existence of shepherd through the construction of Arcadia. Arcadia is a term used to describe an idealized place with the ideal way of life. In the early pastoral, arcadia is often described with the existence of shepherds with their calm life in the village. Garrard (2004) calls this as classic pastoral. In classic pastoral, there are some genres associated with this, namely *Idylls*, *bucolic*, and *Virgil (Eclogues and Georgics)* (Gifford, 2001, 2013).

The second category of pastoral is the retreat. The term retreat in pastoral means escape from the busy and complex life of the city to the countryside so that one can explore the present and do some reflection for the better life in the future (Gifford, 2001). And finally, he categorizes the third pastoral as the return based on its cultural context. This means that, as he suggests, the works tell about the return not to the physical form of the place, for example, the towns or the cities, but to the cultural context from which the values or the cultural context are originated.

Within ecocriticism, there is one term used to describe literature with apocalyptic narrative or the end of the world (Garrard, 2004). The apocalyptic narrative talks about how nature destroys human being because of human deeds (war and nature destruction) because it is prophesied in the scripture, or because of human overpopulation. The apocalyptic narrative usually tells about the catastrophic results as prophecies and prediction inevitably fulfill them. Carter (2010) suggests five methods of interpretation, namely preterits method, futurist method, historicist method, idealist method, and genre apocalypse. Most of these method sources from the biblical teachings and interpretation.

METHODS

Ecocriticism theoretical orientation with an ethnographic approach is used in this study. Ecocritics offers a renouncement of anthropocentrism view through the revaluation of the natural environment (Grewe-Volpp, 2006). The data of this study uses an interdisciplinary approach that is the ecocriticism ethics and oral literature. The ecocriticism approach is used because oral literature in Arjuna Slopes has dimensions of literary and ecologically orientation. The cultural approach is used because oral literature in Arjuna Slopes has the dimension of cultural values. Meanwhile, the theory of environmental ethics is utilized because oral literature in Arjuna Slopes has ecological/environmental dimension. And the literary theory is used since the oral literature of Arjuna Slopes has oral dimension. More specifically, the ecocritics study uses pastoral literature offered by Gifford (2001; 2013), apocalyptic literature offered by Garrard (2004), and Carter (2010).

As the key instrument, researcher focuses on the understanding and appreciation of the natural meaning (*verstehen*) of oral literature, whether it refers to the presence of nature, nature-human system relationship, conceptions, values and abstraction of nature. The research is conducted in several places in the Mount Arjuna Slopes covering several villages scattered on the slopes of Mount Arjuna and one (series) area with sacred sites scattered along the northern path reaching the mountaintop of Mount Arjuna. The villages in which the research is conducted are Tambaksari Village, Purwodadi district; Jatiarjo village, Sukorejo district; Pasuruan and Toyomarto village, Singosari district; Malang. A series of sacred sites Slopes Arjuna used as the study site are Betara Guru Hermitage, Goa Antaboga, Patuk Watu Kursi, Complex Tampuono, Spring Goddess Kunti, Eyang Semar, Makutarama Temple, and the Sepilar Temple.

Prior to the data collection, the researcher plans the data collection and records the setting artificially. The planning of artificial setting is done by determining the time of observation or recording needed. Furthermore, once it is time for the implementation of observation and recording. The data are collected using unstructured interview techniques and observation. The use of unstructured interview is considered necessary and appropriate for qualitative study as its main purpose is to discover the data needed (Wilson, 2014) and to have a better understanding of the subjects of social reality from their perspectives (Zhang & Wildemuth, 2006).

The interviews are conducted freely and in a friendly manner. In this case, the researcher performs regular conversations with some ethnographic inquiries

into the conversation that are included and putting himself as a student (Spradley & McCurdy, 2012). Observation techniques are used for data collection to record meaningful actions, activities, and habits of the community self-living around Arjuna Slopes. Data analysis of this study uses ethnographic analysis. In this study, data analysis begins with the taxonomists' analysis phase, componential analysis, analysis of cultural themes, and ethnographic writing stage. Through this technique, the researcher could observe the unspoken understanding (tacit understanding) regarding; (1) environmental knowledge systems and the system of beliefs that underlie the environmental knowledge systems, as well as the informants, (2) point of view that could not be disclosed through interviews (Alwasilah, 2002).

RESULTS AND DISCUSSIONS

The text of oral literature of the Arjuna Slopes people collected in this study is the literary text of ecological wisdom or ecological literature which implicitly has brought about the theme of environment and made it the ethical orientation of the text. In it, humans are seen as part of a living universe by recognizing the wonders of nature and resisting to impose their will on nature. For some communities, their oral literature often reflects the local wisdom they believe in. For example, the local wisdom as found in the oral literature of Moy Tribe Papua (Sriyono, 2014) believes that they need to build harmony with nature, human, and God. They also believe the concept of the mountain as the source of water.

In this present study, the oral literature found in Arjuna slopes, people can be seen in rituals of *slametan*, the narrative journey of puppets characters, *cikal bakal* or the naming of places, mythological figures, and mantra (Pastoral Narrative). More specifically, based on ecocritics study focusing on pastoral literature (Gifford, 2001; 2013) and apocalyptic literature (Carter, 2010), there are 13 characteristics of oral literature that match their criteria. Those are (1) description of Arcadia inspired by mythology which is based on nature. (2) Descriptions and expositions which position and treat nature and man as equal. (3) Description of bucolic as a conscientious shepherd, caring, sensitive, and responsible for domesticated animals and all things associated with its pastoral aspects. (4) A description of the implementation of the conception of Idylls village customs, heritage and the ancestors, which are specifically manifested in ritual *slametan*. (5) Description of mystic closeness and togetherness between nature and man. (6) Georgic element is displayed in the form of the process of work in harmony with nature as something comfortable after rituals developing relationships with the ancestral spirits. The example of data belongs to Georgic can be seen in the plowing of paddy field mantra.

Kaki bumi, Nini bumi
Bumi tak bublak
dino...
 (Data 2A. 6 in Javanese language)

The mantra means that the comfort of working in the paddy field is obtained after the farmer has permission from the *danyang* of soil. Kaki Bumi and Nenek Bumi are the names of the guardians or *baureksa* of soil. These spirits are believed to be the ones who would help the farmers to work in the paddy fields smoothly This means that all the animals used for plowing would not get sick and possessed by other

spirits. The finding also reveals that (7) retreat is realized in the narrative journey (ritual) puppet characters and *cikal bakal*. (8) Narrative 'physical escape' to 'self-discovery psychic' is realized through parable journeys of characters of the occurrence of the puppet. (9) The occurrence of the heroism of mythological figures (*Semar* and *Dewi Sri*) and figure of *cikal bakal, babad alas*. The following is the example of data from Retreat category.

*Raden Arjuna akhire tekan puncak gunung.
Deweke lekas nglakokne tapa brata.
Sadoronge tapabrata, raden Arjuna nyuwun
nang Eyang Semar supoyo nungguke deweke
anggene tapa.*

(Data 1A.4.3 in Javanese Language)

The data is told by one of the elders of the village around the Arjuna slope. It tells about Arjuna (one of the puppets' character), the prince of Hastinapura, who went to the top of the mountain to do some meditation. Before he meditated, he asked one of his loyal servants, Eyang Semar to accompany him. According to Gifford (2001; 2013), retreat means going away physically from the complex life of the city to the country side. The data shows how retreat is manifested in the story. Arjuna left the busy life of the kingdom of Hastinapura and did some self-discovery in the cave of Indrakila located on the mountain.

Another finding also reveals the apocalyptic data which can be seen in; (10) apocalyptic ideas are stored behind the naming of the village, background naming of the archaeological sites and natural sacred sites, as well as the naming of the *baureksa* in the dimension. It is lifted or inspired by a fragment, quote, or some part of puppet stories, mysticism, and scripture. (11) Apocalypse is also expressed as nature stability restoration through persuasive precautions action. (12) An apocalyptic symptom is *sasmita* of natural irregularities. And (13) vision of the text is conveyed through village elders who have previously been running a special ritual behavior. The example of the apocalyptic data that is found in the oral literature of Arjuna Slope people can be seen from the legend of the origin of Tambak Watu, the name of the villages in Arjuna Slope.

*Biyen ono sumber, banyu ing Tambak Watu.
Krana banyune sing metu tambah suwe
tambah gedhe, wong-wong deso kene terus
nggae Tambak. Sawise tambak dadi, durung
sempat dimanfaatno, digae wong-wong
wadon sing menstruasi adus neng Tambak
kuwi. Akibate, sumber banyune terus mati lan
ora mili. Banyune tambah suwe tambah entek,
lan kari watune ing dasar tambak. Ngonono iku
asal usule jeneng desa Tambak Watu.*

(Data 1A..2.2, in Javanese Language)

Physically, apocalyptic literature is marked by a crisis, the worsening state of nature, or environment that cannot be recovered (Garrad, 2004). In the legend of Tambak Watu that has described, the apocalypse happens to the people who are living in the village because the pond (*tambak*) is built by the villagers and intended for drinking, but it is used by the women who are having their period to take a bath. Because of this, the pond dries up, and no water comes out any more from the spring. Water is a very important component of a source of life. Without it, no living beings are able to survive.

In the oral literature of the Arjuna Slopes people,

nature does not only present in natural existence, physical or biological, but also presents in an unusual habitat, such as language text, discourse, thought, and psychology. The natural environment of the Arjuna slopes feeds its people not only in the physical-biological sense but also in the mental-spiritual sense. In its natural form as a source of income, needs, food, and medicine, nature is able to fulfill the everyday needs of people living on the slopes of Arjuna. The presence of the psychic (spirit) always inspires obedience, prudence, austerity, and spiritual control in the attitude and behavior of the people to refrain from actions that could potentially destroy, exploit, or downgrade the environment.

Whether it is expected or not, the presence of the psychic nature remains a vital position in the society living on the Slopes of Arjuna. Animal pests, such as *mbok sri susupan*, *mbok sri dhodotan*, and *dhadung awuk*, for example, are considered as *liyan* (the other), so their presence is actually dreaded and not expected by the community. However, psychologically, these animals always present through the instrument of conceptual language (mantra, *ujub*). Traditionally this type of animal has always been embraced, cajoled, and asked to compromise and to make peace. In the perspective of Eastern mysticism (Java), 'otherness' is more accurately described as different manifestations of the same ultimate reality, as an organic reality, not separate, constantly moving spiritually and materially. The example of mantra which talks about making peace with *liyan* can be seen in the cure mantra of sick cows and goats used by the people living in Arjuna Slope.

*Semilahirohmanirohim
Surdut surti gajah galak Guntur geni Kaki
Dhadung Awuk Nini Dhadung Awuk Aja siro
ganggu gawe raja kayaku Ketiban iduku
putih ketiban iduku abang
Ajur angsep srep sirep saking kersaning
Allah*

(Data 2E.6, in Javanese Language)

In the mantra, the person (the elder of the village) is trying to make peace with *liyan* (*Dadhung Awuk*) so that they would not disturb their animals and leave them alone. The presence of a psychic nature makes people strive to achieve harmonious relationship in life. As stated by Bourdeau (2004), the oriental believe that humans and nature are living in mutual relationship. In this case, harmony or (natural) harmony as well as conceptual entities in the form of verbal expression are used by the community on the slopes of Arjuna through the use of standard phrases, phrases with a repetitive, rhythmically thick and fixed pattern, nicknames euphemistic metonymy, metaphor-euphemistic, and redundant expressions. The presence of impressive nature as 'conceptual creatures' is continued until the realm of discourse.

Furthermore, in the day to day living, people cannot ignore the nature and environment in which they live in and the culture, and how they live their life. There should be a balanced interaction among human, nature, environment, and culture to form a harmonious relationship and living (Dahlioni, 2015). This harmonious relationship is usually manifested in the local wisdom of the people how they treat nature. In this case, the wisdom of the people living on the Slopes of Arjuna to their environment is manifested through their respect for nature, the attitude of responsibility towards nature, cosmic solidarity, compassionate and caring attitude towards nature, the attitude not to harm nature, and

the principles of living simply and in harmony with nature. Those wise attitudes imply that the people living on Arjuna slopes have realized, owned, and actualized; (1) duty and moral responsibility which is limited not only to fellow people, but also covers all the life of the universe, awareness of the intrinsic value of nature so that nature is respected, (2) The realization that nature has integrity, and (3) respect for nature to exist, live, grow, and develop naturally according to the purpose of its creation. The people's consciousness underlying their ecological wisdom regarding the environment has become the axis of ethics (environmental) for the community living on the Slopes of Arjuna.

The result of this research is similar to Mithen et al. (2015) who conducted research in South Sulawesi and West Sulawesi. They find out that the indigenous group living in the particular area of the South and West Sulawesi preserve their environment which is reflected from how they treat the forests and springs. Similar to the indigenous group who are living in South and West Sulawesi, the Arjuna Slope people could not cut down trees and take the forest advantages as they wish because they have the moral responsibility to respect, value, and protect nature as they realize that they could not live without one.

In essence, the people living on the Slopes of Arjuna, as the Javanese do generally, view social interactions as an attitude toward nature, the same way as attitudes toward nature have social relevance. Social reality is an integral part of ecological reality, so the attitude and behavior of the community living on the Slopes of Arjuna towards the social environment also apply to the ecological environment. Thus, the principle of harmony forms not only a basic rule of social life of this community but also attitude towards ecological life of Arjuna Slopes people. Furthermore, within the framework of a cosmo- spiritual Eastern view, man and nature are united in harmony.

CONCLUSIONS

The oral literary texts of Arjuna Slopes community contain Pastoral Aesthetic rules. Pastoral aesthetic principles include; (1) ecocentricism, (2) the narrative of life, livelihood, and (codes) ways to live in harmony with nature, a place to live comfortably and ideally, (3) the idea of unity to live in harmony with the environment, both physically and metaphysically, (4) idealization of the village and romanticism of the past, and (5) reflective-introspectiveness. These Pastoral aesthetic rules become the basic values of beauty, harmony, balance, and love (for the environment) as found in the oral literature in Arjuna Slopes people. In other words, Pastoral aesthetics underlies the moral values in the oral literature of people living on the Slopes of Mount Arjuna.

The oral literature of Arjuna Slopes people can also be regarded as ecological discourse. This is because Arjuna Slopes oral literature; (1) expresses events in intimate and personal dialogues between Arjuna Slopes people and nature, (2) reveals a picture that the people living in the slopes of Arjuna are good communicators with the environment as they listen to nature with all their heart, and (3) discusses the presence of ecological dialogues event. Events and realities experienced include fixation, stabilization, and institutionalization in oral literature of Arjuna Slopes people.

This process is controlled by the system of thought of the people living on the slopes of Arjuna including

the thinking, reflection, and appreciation that; (1) reality is organic, consisting of aspects which are interrelated, interconnected, or merely different manifestations of the same underlying reality. (2) Any part of reality is determined by the properties of all the other parts; it can be said that each piece contains a whole section to another. (3) All of the reality is seen as transient patterns or transitions of the same ultimate reality. And (4) structured reality is composed of hierarchical realms which are extraordinarily rich, delicately intertwined, intricately complicated and start from all nature of matter from the body, mind, and soul to the spirit.

The nature of the Arjuna slopes has important meanings both culturally and environmentally. As a cultural landscape that informs identity and place, the nature of the Arjuna slopes has a mythological relationship with the community. This relationship is represented in the oral literature of Arjuna slopes people. Arjuna Slopes oral literature is closely related to cosmological insights of *Kiblat Papat Kalima Pancar* which have become the symbol of balance. This balance can be achieved through fostering a harmonious relationship with *sedulur papat*. Various types of oral literature in the Arjuna slopes community are not only addressed as a reflection of cosmic consciousness but also as a symbol of spiritual consciousness which is the main essence of Javanese mysticism, namely *memayu hayuning bawana* with respect to *sedulur papat* to achieve *sangkan paraning dumadi*. Involving *sedulur papat* in *pancar* (ego, man) is an effort to strengthen the behavior of *hayuning bawana memayu* until it eventually leads to *paraning sangkan dumadi* (God).

In the oral literature of the Arjuna slopes, the macro universe is treated as a reflection of the human microcosm. Therefore, the Javanese are trying to unite the universe (macrocosm) and themselves (microcosm). They believe that the universe is in them and they are the picture of the universe. This means that a human being is a miniature of the universe.

In addition to describing the myths, oral literature in Arjuna Slopes people also explains the controlled behavior of its people to always be careful and be able to behave themselves properly in their neighborhood. Within certain limits, the oral literature of the Arjuna people contains ecological knowledge that can be used as a basis for ecological behavior and wise behavior towards the environment. This wisdom can save the environment from the destructive behavior of human nature and the kind of behavior that can upset the balance of the ecosystem. A strong tradition of nature spirituality (animism and dynamism) that blends with Islamic religious nuances Sarengat, the spirituality of Javanese, Hindu mysticism, and puppet morality teachings have become the root of the moral values of the Arjuna slopes people (in addition to Pastoral aesthetics).

Natural spirituality implies in the text of the oral literature of Arjuna slopes people is a typical farmer monism. It could be argued that the oral literature of Arjuna slopes represents the typical farmer monism rooted from the natural people understanding of the nature of spirituality of Javanese agriculture. This is because the oral literature texts of the Arjuna Slopes people expose human dependence on nature. In addition, the social and cultural background narrative of oral literature is the life and livelihood of traditional farmers who have a large dependence on nature and animals. In the meantime, the philosophy of modern environmental ethics is actually a revitalized outlook which still holds customary in interactions with nature, including monistic worldviews and behaviors. Thus, the ethics of West

ecocentrism and biocentrism could be seen as renewals and revitalizations of Eastern spirituality.

Nature, culturally, has a connection with nature-based religion (animism) in which plants and animals are considered to have spirits. In the context of eco-poetics (environmental literature), the nature and culture of the Arjuna Slopes people are in a position of the reciprocal relationship in which human and natural history meet. As noted earlier, in the oral literature of the Arjuna Slopes people stores knowledge of the connections between humans and nature. Oral literature leads men towards the “gates of knowledge and understanding of cosmic importance”. In it, the audience’s relationship is emphasized with the living landscape, including the introduction of the values that protect the health of the landscape and that would affect human survival and future. Therefore, the oral literary texts of the Arjuna Slopes people offer a huge repository of environmental knowledge.

These suggestions are addressed to the field of advanced research, the field of humanities education (especially oral literature) and policy areas. In the future research, it is suggested to direct the conceptualization of the wisdom of literature in; (1) the study of the oral literature of other mountain slope people, (2) the use of data to study another variant of oral literature, and (3) the study of literary writing. In the field of Humanities Education (especially the oral literature of Indonesia), the environmental literary theory conceptualization is suggested to refer the knowledge of traditional communities. These results can be used as oral literature research lectures to improve oral literary understanding and appreciation of Indonesian oral literature materials.

Furthermore, in the policy field, the study of the literature of traditional oral texts will contribute to increasing public awareness of the environment. This awareness will ultimately give meanings to the attitudes and government policies aimed at addressing the challenges for facing efforts towards environmental development. At this point, the role of oral literature as an institutional carrier of values can be optimized. To that end, it is suggested that the government (in this case the Directorate General of Culture) gives the great attention to the more concrete aspects related to preservation, protection, and inheritance exhibited in the oral literature. Furthermore, the Directorate General of Culture through the Technical Implementation Unit (UPT), The Preservation of Cultural Values (BPNB), Heritage Preservation (BPCB), and Archeology (BALAR) are recommended to utilize the results of this study to support the implementation of tasks and functions of the coaching and development of the Indonesian national culture.

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