

# Ecocriticism in 20<sup>th</sup> Century Javanese Cyber Novel: A Review of Ontology, Ethics, and Educational Values

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**Abstract-** This research is an attempt to explain Quadriology Novel written by Ki Padmasusastra (hereinafter referred to as QNKKP) in the perspective of ecocriticism. This study uses a qualitative research paradigm. The primary data sources are four novels by Ki Padmasusastra. The data analysis technique uses a content analysis technique in the perspective of cultural hermeneutics. The results showed that QNKKP that is composed of four novels are bound to contain macro-microcosm symbols in the concept of Javanese metaphysics. The concept provides the basis of environmental ethics philosophy. Spirituality (religion) has the power to be able to guide humans to seek fellowship with nature. Through QNKKP, Ki Padmasusastra emphasizes harmonization, preservation, empathy, and respect for non-human beings. Thus, QNKKP is involved in ecology in four ways, namely spiritual, ethical environmentalism, scientific intellectual, and practical. Javanese metaphysics, as the "Javanese" ecocriticism, is an attempt to counteract Western discourses that harms nature. For this reason, "Javanese" ecocriticism offers a new definition, as the eco-metaphysical environment.

**Keywords-** Javanese Literature, Environmental Ethics, Environmental Education, Ecocriticism, Ki Padmasusastra,

## I. INTRODUCTION

Since the Enlightenment in Europe, progress in science and technology has been so amazing. Since that time also, the position of nature has been increasingly marginalized, and often regarded as *the other*. The Enlightenment era, which is rooted in the Cartesian view [1], gave rise to the industrial revolution while also creating a dualism between humans and nature [2]. Cartesian dualism puts humans as subjects and everything in nature as an object. The impact of the view is the anthropocentric attitude that tends to be exploitative towards nature [3]. In turn, anthropocentrism gives rise to utilitarianism, where nature is considered only as a resource for human needs [4]. And from this point forward, the industry began to dominate the earth, with commercial purposes.

Industry contaminates nature and becomes a disaster for nature. Industry and technological advances have produced material wealth, while biodiversity continues to disappear [5], [6]. That because anthropocentric openly encourages humans to master nature, which ultimately leads to environmental crises [3]. A critical point that causes ecological, economic and social disasters globally.

Natural damage is a shared problem that must be solved together by the world community [7]. Various environmental crises are essentially a crisis of culture [8]. Meanwhile, efforts to provide an ethical foundation is rationally proved to be less effective, because the view of Western thought has had a strong influence on a global scale. Therefore, it is important to seek innovative strategies considering the existence and the sustainability of nature.

Many perspectives arise to reconsider the relationship between nature and humans. For this problem, creative narratives, literary works, and traditional knowledge can be important sources for overcoming environmental problems [9]. The significance of traditional knowledge in literature serves as a mixture of context and performance [1]. Although indeed, there is sufficient technical information on what must be done to overcome the environmental crisis [10]. However, the narrative environment must be seen as one of the social science innovations that can change views over nature. Because of that narrative stories featuring the environment, needs to be analyzed in the perspective of ecological [11] to promote awareness of ecology and environmental ethics.

Thus, literature can guide human behavior in interacting with the environment.

By reflecting on the understanding that environmental crises occur on a local and global scale, J. Baird Callicott [3] states, and “it is also necessary to re-explore various kinds of environmental ethics found in Eastern wisdom “(p.31). This is related to traditional ecological knowledge systems that can build bridges in all disciplines. Eastern [philosophy] thinking is not based on material [2] but rather on the principle of spirituality to achieve harmony, without violent coexistence [3]. Therefore, the ways to preserve and cherish the environment need to be infused with the sacred vision [12]. Thus, there is an important role for spirituality and science.

For this reason, this study tries to take the object of research on Eastern literature, especially Javanese literature<sup>1</sup>. The seeds of environmental ethics are suspected so much in Javanese literature, which records the intellectual dynamics of Javanese people in an era. In many works of narrative, researchers are interested in exploring the values of environmental wisdom in QNKKP. As a consideration, QNKKP implies ideology of Javanese philosophy of environmental awareness. The author's dominant viewpoint (Ki Padmasusastra) is the Javanese metaphysical doctrine of the harmonization of nature, humans, and God. He gives the reader an understanding of ecological awareness in the reciprocal relationship between humans and non-humans. Through observations, Ki Padmasusastra seems to feel the natural world through the spiritual and ethical point of view. Therefore, QNKKP can be literary heritage, as well as a model for a solution for today's environmental problem. This is important, given that the orientation of Western ecological philosophy is often the basis of the formulation of literary theory, ecocentric and biocentric [8]. Therefore, an in-depth study of Javanese literature will be able to provide a new pattern in the conceptualization of the literary theory of environmental wisdom.

Several studies of QNKKP has been done by some scholars in a variety of perspectives, from psychotherapy, stylistic, psychoanalysis, and etcetera. For example (1) Quinn [13] conducted a research on the ‘asceticism/spiritualism’ problem in *Serat Rangsang Tuban*; Wibowo [14] observed the style of language in novels by Ki Padmasusastra, and (3) Pamungkas [15] analyzed psychological problems in *Serat Prabangkara*. In this case, the study of ecocriticism in QNKKP have never been conducted. However, ecocriticism research is carried out by a number of scholars, for example (1) Estok [16] concerning a report on ecocriticism; (2) Love [17] about ecocriticism practically; (3) Garrard [18] concerning types of ecocriticism; (4) Hooti & Ashrafian [4], conduct critical analysis of Lawrence St.'s Mawr novel; (5) Khosravi, Vengadasamy, & Raihanah [19], who examined the problem of eco-poetry in Pablo Neruda's poetry; and many more. However, there is no research conducted that has raised environmental ethics issue based on Eastern wisdom.

This research is an interdisciplinary study of literature, ecology, philosophy, and culture, so the approach used is ecocriticism (see [18]). Literary studies of ecocriticism provide interesting insights into the representation of nature in literary texts. Ecocriticism wants to trace ideas and representations of the environment and interconnectivity between works of literature, which appear in broad cultural spaces [20], [17]. Ecocriticism [21] is a study of the relationship between literature and environment conducted in the spirit of commitment to environmental practices [22]. Most importantly [21], ecocritics seek to evaluate the text and ideas of coherence, to help in solving ecological problems [18]. An ecocriticism approach, then become one of the approaches that try to surpass human/natural duality or the duality of art/life and develops into a tool for a sustainable life.

For this problem, it is also believed that the use of literature is one of the educational suggestions and character building for humans. That is at least based on two important things. On one hand, environmental damage still occurs in various parts of the world. Therefore, education can help find new ways to foster positive attitudes to overcome destructive behaviors [23]. The critical approach to environmental education also began to challenge positivism and post-positivism approaches in the relation of human-environment in the context of education [24]. While on the other hand, according to its nature, literary works offer a number of educational values that are meaningful to character development [25]. Therefore, reading literature is believed to provide moral education [26]. Therefore, for this reason, education during the QNKKP is directed to the education of ethical on the harmonization of the relationship between humans and non-humans.

## II. MATERIALS AND METHODS

This research is an attempt to analyze literary texts that have not been revealed. Therefore, researchers chose to

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<sup>1</sup>Java is the largest tribe in Indonesia. They are mostly living in the provinces of Central Java, East Java, and DIY . They also spread in several locations in Indonesia, even overseas. However, according to Suseno [38], specifically, the Javanese are those whose native language is Javanese.

use the qualitative research paradigm. Qualitative research Paradigm is more appropriate to be used in research in the form of phenomena that are not obtained through statistical procedures [27], [28]. Qualitative methods are considered suitable for revealing various kinds of information in literary texts that emphasize interpretation [29]. Qualitative research can provide greater emphasis on views, assumptions, values, beliefs, and individual ideologies [27].

The data sources of the research are four novels by Ki Padmasusastra, namely the *Serat Pethikan Saking Kabar Angin* [30] (hereinafter referred to as *SPSKA*); *Serat Rangsang Tuban* [31] (hereinafter referred to as *SRT*); *Serat Prabangkara* [32] (hereinafter referred to as *SP*); and *Serat Kandha Bumi* [33] (hereinafter referred to as *SKB*), a collection of the Surakarta Literature Foundation that has been published online. The research data is in the form of a text containing aspects of Javanese metaphysics, human ethics towards environment, and educational values. Qualitative data are classified through content analysis techniques [34]. The data analysis technique uses a cultural hermeneutics model [35], which is an analysis that aims to find various lingual phenomena [text] through understanding and interpretation.

Efforts to uncover the meaning of QNKKP done very carefully by looking at the symbol, emblem, category. The researchers sought to exclude all "literary flavors" so that they became clearer data. Data processing results are compared and tested with other data sources [36]. Simultaneously, researchers sought relevant academic literature on local knowledge to identify several relevant narratives.

Steps of the analysis include: 1) collecting data [text] in accordance with the categories of Java metaphysics and ethics of the non-human; 2) studying and analyzing data carefully in accordance with research problems; 3) interpreting and verifying data, and 4) making conclusions.

### III. RESULTS AND DISCUSSION

Based on the analysis that has been done, there are several things that can be captured. The results and findings of the study will be described in a deductive form, which starts from the presentation of the author's thematic ideas about the concept of Javanese metaphysics. Then, the description of the implementation of forms of human ethics towards non-humans is continued.

#### 3.1. Javanese Metaphysics as an Environmental Ontology Concept

One of the important ideas about the nature of the QNKKP is the idea about Javanese metaphysic. QNKKP is a series of novels that can only be interpreted as a bundle. The four novels contain four elements of nature, which are built on the concept of Javanese metaphysics. That concept is found in at least part of words in the title of each novel: 1) *Serat Pethikan Saking Kabar Angin (SPSKA)*: word *angin* at the end of the title means **the wind**; 2) *Serat Rangsang Tuban (SRT)*, word *tuban* at the end of the word means **water**; 3) *Serat Prabangkara (SP)*: the word *prabangkara* at the end of the title means **fire**; and 4) *Serat Kandha Bumi (SKB)*: the word *Bumi* the word *earth* at the end of the title means **earth**.

The depiction of the four elements of nature is not only in the title of the novel, but also found through the setting in the story. Although not comprehensive, someplace name names, the meaning of the word contains four elements of nature. The description can be seen in the following table 1

Table-1 Location Settings That have Meaning in The Four Elements of Nature

Javanese Metaphysical Concept	Novel Title	Name of The Setting of Place/ Location
Wind	SPSKA	Tanah Ngatasangin, Wukir Saribit, Redi Tanggulangin, Nagari Marutamanda
Water	SRT	Nagari Tirtakandhas, Dukuh Mudal, Nagari Tuban, Nagari Banyubiru
Fire	SP	Dusun Gumantar
Earth	SKB	Negara Bantala Rengka, Lêbu Pasir, Kerajaan Bumi Dhasar, Padhukuhan Maetala



In the table above, the word that is italicized in the subtitle of the setting of the place is an indication of the four elements of nature, according to the order of the subtitles of the Javanese Metaphysical Concept and Novel Title. Indeed, not all locations have the element in question. In fact, in the *SP* there is only one meaningful data on fire, namely *Dhusun Gumantar*.

In the Javanese metaphysical concept, the four elements of nature are insights into the Javanese mysticism. The view of the concept is that nature is interpreted on two sides, namely the *jagad alit* (microcosm) and *jagad ageng* (macrocosm). *Jagad alit* is a symbol of the human self, while the *jagad ageng* is a picture of the symbol of the universe. Both universes are a form of unity as a form of manifestation of God [11]. It means that human, nature, and God have unity of elements. And, therefore, all elements must be maintained in harmony. The aim is to *memayu hayuning bawana* 'maintain the balance of nature' [11]. This is part of the *environmental philosophy*, which according to [37], raises the normative significance of human and non-human relations.

In turn, Javanese metaphysics is an *environmental philosophy* that can be the basis for environmental ethics, which leads humans to the practice of environmental wisdom. In addition, it must also be supported by social respect [38]–[40]. It is an attempt to reorganize our social structure over nature (see [41]). Thus, the message of value carried by Ki Padmasusastra based on the concept of Javanese metaphysics has ethical values as follows : (1) ethical-theological, creating a harmonious relationship with God; (2) ethical-ecology, creating harmonization of relations between humans and nature (non-humans); (3) and ethical-sociology, maintaining harmony with fellow human beings.

The researcher has a suspicion that the idea of the concept of QNKKP influenced by the views of moral and religious beliefs of the author. During the creation of QNKKP, the Javanese community (including the author) does still have a strong connection on the Pantheism, which has been the faith of Hinduism. Because, in the concept of Pantheism, the nature of the universe is always personified in God's theological principles. In turn, Pantheism is a religious movement which is important for the ecological critique. Pantheism [4] is also an ecocritics movement that tries to reunite between humans and their lost natural roots.

For this problem, the metaphysical concept of Ki Padmasusastra can be called eco-metaphysical environment. Ki Padmasusastra's idea in QNKKP shows how the principles and practices of religion can be creatively applied to help address environmental issues. Javanese metaphysics offers an additional approach, and may eventually help as an antidote to the problem that may arise because of anthropocentrism.

### 3.2. Ethics for The Environment

Environmental ethics is a critical reflection on the values of humanity, nature, and the relationship between man and nature [1], [42], which is used as the ideal standard of human behavior toward the life environment [9]. In other words, environmental ethics is a moral principle that guides humans to behave positively towards all-natural (non- human) elements.

Based on the analysis of data that has been done previously, there are some results that can be taken, they are: (1) there are four types of environments which based on specific characteristics of each part of the story in QNKKP. However, there is an important note to be taken, that in fact there are other types out of those four types of environments such, however, the researcher makes a conclusion based on the ability to analyze it. (2) Each type of environment is divided into 16 forms of ethics, most of which demand the sharpness and thoroughness of the researcher. To facilitate the discussion, the following describes the types, forms, sources of novels, and pages of novels in the short form of the table 3.

Table-2 Form of Environmental Ethics

No.	Type of Environment	Form of Ethics	Novel Title	Page
1	Natural environment	Maintain a harmonious relationship with nature	<i>S PS KA</i>	27
2	Water environment	Positive behavior towards river water	<i>S PS KA</i>	27-28
		Do not pollute river water	<i>SP</i>	21-22
3	Animal environment	Maintain the freedom of fish	<i>S PS KA</i>	27
		Maintain the fish right to live	<i>SP</i>	22
		Let small fish eat skin and toenails	<i>SKB</i>	34-35
		Maintain the right of life of <i>orong-orong</i> 'mole	<i>SKB</i>	110

		crickets'		
		Keeping the <i>kudhasih</i> bird right to life	SKA	284 -285
		Maintain the right to live of Ataga Grasshopper	SKA	84
		Empathy towards chicken	SP	21
4	Sky environment	Respect for the 'Moon' <i>hyang sitarêsmi</i>	SRT	78
		Respect for the 'sun' <i>Hyang aruna</i>	SRT	78
		Respect for the 'sun' <i>hyang Banu</i>	SRT	67
		Respect for the 'sun' <i>hyang rawi</i>	SP	59
		Respect for the 'sun' <i>hyang raditya</i>	SPSKA	38
		Respect for the 'sun' <i>hyang Bagaskara</i>	SPSKA	38

The character, ethics, and the events in the story of QNKKP represents imagination and condition of the people of that time. The events presented in the story refer to the norms mutually agreed upon in the imaginary community created by the author. The subjects in QNKKP describes the situation of people who are still very close to the traditional culture.

#### a. *Natural Environmental Ethics*

In QNKKP, views on the ethics of the environment that are used to build the harmonization of the relationship between humans and nature seems to be lived well by Ki Padmasusastra. This is seen in SPSKA, this happened when the Dewi Angin-angin left the kingdom because of the accusations of the murder of her husband—Prabu Sindhung Aliwawar. In his flight, the Dewi Angin-angin arrived at a place that was still very natural, and rarely touched by humans. There was amazement that she felt towards the beauty of nature. In the forest, she saw harmonization between ecosystems. Such an atmosphere makes Dewi Angin-angin wanted to harmonize themselves with nature even though there is a major problem being experienced. The following quote illustrates the situation.

*After the departure of Dewi Angin-Angin, (she) who did not know the direction on how to get in and out of the forest, stopped at the edge of the sloping mountain foot. There was a sloping tree wrapped around a banyan tree. The tendrils cover the leaking steep leaks out of the water from the foot of the mountain, the tendrils of the banyan tree are tied with ropes on the rock, the ends of which clump the drops of water falling on the stone with holes to mossy. Gathering of the water gurgling downward fell, falling down. The water source looks clear. Lots of small fish passing by. The princess was surprised to see, stopped sitting in towering rock, her feet were put into the water while massaging the calves that felt tired. The beautiful woman was staying silent there for quite some time... (SKA/ p.27-28).*

The values that exist in nature, on one hand, can inspire human consciousness to be able to live together with nature. On the other hand, humans also need nature to fulfill their physical and psychological needs.

The ethics of the natural environment are also evident in *SP* (pp. 21-22) when Rara Apyu fled the kingdom because she was disappointed by the matchmaking of her lover - Prince Prabangkara. When in the forest, Rara Apyu arrived at a very beautiful natural location. There, Rara Apyu felt happiness when she saw various inhabitants of nature (plants and animals) living side by side and needing each other. The harmony of creatures in the forest inspires the feelings of leaders to empathize and build good relations with nature.

The attitude of solidarity towards nature embodied in the recognition of equal position with nature and other living beings; attitude also feels what nature feels so that harmonization of human behavior with ecosystems is formed [8]. Awareness of figures is able to encourage humans to form an ecological system of thinking and acting. This awareness is related to the rediscovery of the value of the universe to be respected, guarded and cared for as living things that help and meet the needs of human life.

#### b. *Water Environmental Ethic*

Water is the most important element of life in people's lives [43]. Traditional Society in QNKKP has maintained a significant level of dynamic harmony with the environment of water. They are not wild ecologically. They have a relatively simple ecological footprint and contrast with industrial communities in urban areas. For example, the story of the departure of Dewi Siti Pasir to look for her brother who had left earlier. On the way to the forest, Dewi Siti Pasir was amazed at the natural beauty of the river which is still very natural. The atmosphere made Dewi Siti Pasir want to blend in with nature. She then entered the river and washed her feet. Dewi Siti's attitude to enjoying

the river is a way for her to respect and appreciate water values.

*Dewi Siti Pasir, her journey was without direction, to and fro, aimlessly, just following her footsteps, only to find a way to die. The journey of Dewi Siti Pasir stopped at a huge spring in the middle of the forest. There was a hollow tree object (a type of kluwih tree), wrapped around a banyan tree that grew on a large branch with branches. The root of an object tree, its surface wrapped around the roots of a banyan tree becomes a spring barrier, stretching around a hollow stone like it looks as if snared. The discharge of swirling water popped up over the lips which flowed down and fell on the hollow-sounding ground echoing from above. The spring water was very clear in abundance, many fish waders passed crowded together, all three lined up in the roots of the banyan tree that stuck out in the sparkling water exposed to the reflection of the light of water that cut between the leaves, looking so flickering like embers (means of catching fish) sinking in the water. The Goddess seemed to see, stopped at the edge of the pool, sat on a rock, put her feet in the water while rubbing, to be eaten by wader fish scrambling, some biting the nails to make them feel tingling. (SKB/ p.34-35)*

The data above means that, with a positive attitude from humans to water, all entities in the water will also be positively affected. This was illustrated when the fish also approached Dewi Siti Pasir. She even felt amused when her feet and nails were bitten and surrounded by small fish. However, Dewi Siti Pasir also enjoyed the moment. That shows human ethics towards water [river] can cause happiness for all beings. Nature, along with the habitat in it, actually has value in itself [9], [44], [18]. For that, it needs the humility of man to be able to establish a good connection with Nature. All forms of respect for all the elements of nature can increase love and respect for nature [41]. Such an attitude is based on the awareness that humans are ecological creatures. Therefore, it needs to be understood about the attachment, inseparability, and the integrity of relations with nature. Thus, humans have the will to protect and maintain nature-not to exploit it.

### c. *Human Ethics Towards Animals*

Peoples in QNKKP, which is still synonymous with traditional values still have good awareness and tolerance towards animal rights. For example, a story when Raden Timur was on the way looking for his love who was kidnapped by supernatural beings. He stopped in a cemetery during an evening. That added to his anxiety because it would further hamper his journey in the forest. The noise of the birds on the tree looking for a place to sleep further adds to the chaotic feeling of Raden Timur. After dark, noisy sound of the mole crickets increasingly add melancholy to his feelings. The following quote illustrates that.

*Raden Timur's [...] towards the slopes of the foot of Mount Saribit. Along the way always stop while looking around, until he stopped at the tomb around early evening. The birds perched on the tree trunk of Kanigara so crowded fighting for a place to go to sleep. Chirping and make the heart Raden Timur feels unease. When the sun sets, the sound of the birds chirping is gone. Darkness comes as it will sink the resting place so that it saddened the heart of Raden Timur. The sound of the orong-orong (a kind of animal) reminded the increasing confusion of the heart because it was disturbed. As the night became more serene, the stars began to appear from the shadows in the sky, twinkling the light shining on the resting place (SKA/ p.110)*

In such a situation, Raden Timur remained patient. He did not acted arrogantly against animals which made him uncomfortable. This means that Raden Timur does understand animal freedom. Some animals have interests and must also be treated ethically. Because animals sometimes indeed become entertainers for humans. However, on the other time, animals can also be a nuisance to humans. So, at that moment, the necessary patience and maturity attitude of humans. Because the inherent value of beings requires respect and care [44].

A similar phenomenon can also be seen in SKA (pp. 284-285), when Kusuma Urur (pseudonym of Dewi Erawati) would like to invite to Raden Prakempa to dinner. In that situation, it turns out she was disturbed by the noisy sounds of the kudasih birds and the Tuu birds who were going to sleep. The presence of the sounds of the birds at night adds to the feeling of Kusuma Urur becoming increasingly restless. However, she remains self-conscious and allows bird behavior to go according to its nature. Respect for animals are indeed part of *ecocriticism* vision [18]. Although indeed, this attitude sometimes causes inner battles.

Here, there appears to be human maturity to maintain a dynamic relationship between humans and animals. Because indeed, animals have rights [44], and wild species have intrinsic values that deserve to be appreciated [2]. Therefore, there is no reason for humans to be arrogance towards animals. What is appreciated here is the simple possibility that the species exists and survives in parts of human life (see [17]). Thus, the attitude of the characters

in QNKKP is an effort to honor, respect, and protect the rights of animals in order to establish harmony with all non-human creatures.

#### d. *Human Ethics Towards Celestial Bodies*

In QNKKP, a tribute to the non-human elements are not only limited to the entity that is in the earth but including elements of the sky. Two elements of the sky that were usually honored are the sun and moon. For example: “*nuju wulan purnama hyang sitarêsmi katawêng ing imalaya nipis rumamyang katingal lumampah badhe oncat saking pêpêtêng*” (SRT/ p.78), which means "when the full moon ‘*Hyang sitaresmi*’ looks thin over the mountain and going away from darkness". In the data *hyang sitaresmi* said is a form of respect to name the moon. The word *Hyang* is another form of *Sang*. The word *Hyang*, in the ancient Javanese tradition, was originally used to name the Lord, especially in the 9th century until the 11th century [45]. The next thing is also seen in *hyang aruna* 'the sun' (SRT/ p.78); *hyang Banu* 'the sun' (SRT/ p.67) *hyang rawi* 'the sun' (SP/ p.59) *hyang raditya* 'the sun' (SPSKA: 38) *hyang bagaskara* 'the sun' (SPSKA/ p.38).

Although our ethical practices towards heavenly bodies will not have a direct impact on our lives, yet, [42] respecting heavenly bodies is an effort to maintain the integrity, stability, and beauty of the sun [and other celestial bodies]; even though there is nothing we can do to influence the sun in any way. Thus, respect for celestial objects is proof that the Javanese metaphysical concept really wants to maintain harmonization of all non-human elements. That element is not only on the earth but covers the entire cosmos—the earth and the sky.

### 3.3. *Knowledge Contribution of Rare Animal Diversity and Value on Education*

The narrative about ecology in literature can also provide a lot of knowledge. In QNKKP, the reader is given a lot of knowledge about the diversity of animal names that are now increasingly foreign in the public ear. In addition, animal species also offer clues to natural history. Because animals have historical value as a record of past processes.

Based on the data, 20 types based on terms in local Javanese species were obtained. Exposure based on animal species, local species, novel titles, and novel pages is described in the following table 4.

Table-3 Types of Animals and Local Species

No.	Local Species (Java)	Novel title	Page
1.	<i>Paksi Kudhasih</i>	SPSKA	284
2.	<i>Paksi Laut</i>	SPSKA	238
3.	<i>Srigunting</i>	SPSKA	38
4.	<i>Kacêr</i>	SPSKA	38
5.	<i>Mêrak</i>	SP	20
6.	<i>Cangak</i>	SP	24, 31
7.	<i>Êmprit</i>	SP	24
8.	<i>Pêksi Bêrkutut</i>	SP	24
9.	<i>Mina Wadêr</i>	SKB	34, 35
10.	<i>Kambangan</i>	SKB	3
11.	<i>Menthog</i>	SKB	3
12.	<i>Brati</i>	SKB	3
13.	<i>Kidang</i>	SKB	37
	<i>Manjangan</i>		
14.	<i>Kancil</i>	SP	20
15.	<i>Pitik Iwèn Ayam</i>	SKB	3
16.	<i>Ayam Wana</i>	SPSKA	3
17.	<i>Kutu-kutu</i>	SPSKA	4
	<i>Walang Ataga</i>		
18.	<i>Jangkrik Upa</i>	SPSKA	31
19.	<i>Orong-orong</i>	SPSKA	110
20.	<i>Banyak</i>	SKB	3

Through literature, readers can get new insights about animal species that they may never have known. Or even, some information is also about animal species that are now almost extinct. For example in *SKB; Brati* (the cross-breeding of male goose and female duck); *Kidang Manjangan* (jungle deer). Then in *SPSKA*, for *Ayam wana* (partridge), *Jangkrik Upa* (the smallest type of cricket); *orong-orong* (Mole crickets); *paksi kudhasih*, *Srigunting*, *kacêr*. Then, the *SP* also, for example, peacock, *Cangak*, *Êmprit* are types of birds that are rarely seen nowadays. In fact, it might also be extinct. Therefore, through the reading of QNKKP, a wide variety of animal species that can be used to help sensitize people about endangered species and missing. That way, people are expected to be more able to protect and respect the animals that are currently there to be extinct.

The real world is a shared property. There must be no superior-inferior. Human is not the master of beings [46]. Every creature, including animals, has its own capacity to function for humans. Therefore, character education about environmental ethics must be instilled early. For this reason, QNKKP can be one of the important media to embed educational values (compare [25]) through moral messages in intrinsic reading (compare, [26]) Readers and educators have the opportunity to explore the potential values in the QNKKP to encourage ecological awareness. Thus, the narrative can be used to be involved in educating readers and the younger generation to support the normative dimension of ecosystem sustainability.

#### IV. CONCLUSION

Conclusions from this research are QNKKP is a reflection of the universality of Javanese literature which has a philosophical spirit, which is encased in a system of language symbols. There is an effort to transfer spiritual values by Ki Padmasusastra to readers regarding the noble values of Javanese culture. The four elements of nature (wind, water, fire, and earth) are symbols of the *small universe/jagad cilik* (microcosms) and *big universe/jagad gedhe* (macrocosms) in the Javanese metaphysical concept, which seems to be related to Pantheism thinking. It is a symbol of a bonded relationship between humans, nature, and God, whose harmony must be maintained holistically. The aim is to *memayu hayuning bawana* 'maintain the balance of nature'. This Javanese metaphysical concept provides the basis for an environmental ethics philosophy that can lead humans to live harmoniously with all non-human elements. Thus, human consciousness will be built about the interdependence between humans and non-humans to achieve a better future for all.

An important implication of the findings is the role of spiritual (religion) as a force that can guide humans to seek fellowship with nature. Characteristics of QNKKP is about Javanese metaphysics, ethical ecological, moral responsibility towards non- humans, both on earth and the sky. Through QNKKP, Ki Padmasusastra emphasizing harmonization, preservation, and empathy, and respect towards being non- human. Thus, QNKKP involved in ecology through four ways, namely the spiritual, ethical environmentalism, intellectual scientific, and practical.

The concept of Javanese metaphysics and awareness of the environment is a component of the underlying practice of rhetorical ecocriticism. The concept of Javanese metaphysics, as the ecocriticism of "Java", is an attempt to counteract Western discourse that is detrimental to nature. For this reason, the concept of the metaphysics of Ki Padmasusastra can be called eco-metaphysical environment. The vision of Ki Padmasusastra is in line with the vision of ecocriticism that, ecocriticism is the study of the relationship between humans and non-human, in the broad cultural space [18], [47], which involves a critical analysis of humans [18].

This study also considers that literary text is one of the media that can encourage social, moral, ethical, and educational values. Through the intrinsic reading, the value of education in QNKKP can be used as a platform on ethical education environment to maintain the harmony of nature. For this reason, readers, educators, and policymakers can consider exploring literary texts as a medium for planting values that can encourage ecological awareness and environmental ethics. Thus, literature can be used to be involved in supporting the normative dimensions of ecosystem sustainability.

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