

ECOLOGICAL AWARENESS RECONSTRUCTION IN KUNTOWIJOYO'S NOVEL *MANTRA PEJINAK ULAR*

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Abstract

Environmental issues have become a topic of discussion in the last few decades. Kuntowijoyo, a well-known novelist in Indonesia, also pays serious attention to the environmental issues through his literary works. This study uses a critical discourse analysis method with an ecocritical approach to reveal and explain the forms of ecological awareness reconstruction which are contained in Kuntowijoyo's novel *Mantra Pejina Ular*. The results are as follows. Reconstructions are carried out from a perspective, a way of behaving, a mode of transportation, a model of recreation, and an investment model towards the environment. (1) The reconstruction of the perspective is carried out by rebuilding human consciousness to build harmony with nature. (2) The reconstruction of how to behave is carried out by prioritizing actions to preserve nature. (3) The reconstruction of transportation mode is carried out by warding off the bad social stigma of natural transportation modes. (4) The reconstruction of the recreation model is carried out by enjoying the beauty of animals without cutting them off from their original habitat. (5) The reconstruction of the investment model is carried out by applying an investment model with an ecological perspective that prioritizes environmental sustainability as a legacy for future generations.

Keywords: reconstruction, ecological awareness, Kuntowijoyo, novel

Abstrak

Isu-isu tentang lingkungan menjadi topik yang banyak dibicarakan dalam beberapa dekade terakhir. Kuntowijoyo, seorang novelis ternama di Indonesia, juga memberikan perhatian yang serius terhadap isu-isu lingkungan melalui karya sastranya. Penelitian ini menggunakan metode analisis wacana kritis dengan pendekatan ekokritisisme untuk mengungkap dan menjelaskan bentuk-bentuk rekonstruksi kesadaran ekologis yang terdapat dalam novel Mantra Pejina Ular karya Kuntowijoyo. Hasilnya adalah rekonstruksi dilakukan terhadap cara pandang, cara berperilaku, moda transportasi, model rekreasi, dan model investasi terhadap lingkungan. (1) Rekonstruksi cara pandang dilakukan dengan membangun kembali kesadaran manusia untuk membangun harmoni dengan alam (2) Rekonstruksi cara berperilaku dilakukan dengan mengedepankan tindakan-tindakan yang menjaga kelestarian alam. (3) Rekonstruksi moda transportasi dilakukan dengan menepis stigma sosial yang buruk terhadap moda transportasi alamiah. (4) Rekonstruksi model rekreasi dilakukan dengan menikmati keindahan satwa tanpa memusnahkannya dari habitatnya yang asli. (5) Rekonstruksi model investasi dilakukan dengan menerapkan model investasi berperspektif ekologis yang mengedepankan kelestarian lingkungan sebagai warisan untuk generasi yang akan datang.

Kata kunci: rekonstruksi, kesadaran ekologis, Kuntowijoyo, novel

INTRODUCTION

Environmental issues have become a topic of discussion in the last few decades. Issues

such as rising earth temperatures, melting ice in the north pole, extinction of animals due to illegal hunting, and various actions that trigger

ecological imbalances, have turned into news that is never obsolete to be discussed in various forums. Now, attention to the environment is not limited to the discussions of environmentalists who do have a focus on environmental studies. However, the desire to improve attitudes and patterns of human relations to nature is also a concern for the majority of people in various parts of the world. Humans are considered as a part of nature who are still trapped in egocentrism when dealing with nature. Nature is treated exploitatively only to fulfill human desires. Management of nature also tends to be anthropocentric. Clark (2011: 3) defines anthropocentrism as a view that places human interests as the foremost, while ecological stability is a topic that is not really considered. As a result of this attitude, an idea emerged about an attempt to reconstruct a way of thinking related to the relationship between humans and nature.

The approach used by humans when in contact with nature is not to master, but a symbiotic mutualism to create harmony. Garrard (2004: 1) states that, in general, critical ideas that voice concern for the environment start from a work entitled *Silent Spring* written by Rachel Carson in 1962. Carson's narration about the impact of pesticide use has raised public awareness in America about the dangers of pesticide pollution. This effort makes a crucial contribution from a political and cultural perspective, as it can raise awareness to further tighten regulations on

pesticide use. Carson's work also implies that human culture is actually related to the physical world, in this case, is nature. Human behavior will influence and in the end will also be influenced by nature. This idea is the background of the emergence of ecocriticism. Ecocriticism, as stated by Nayar (2009: 329), appears during a period of unrestrained capitalism, excessive exploitation of nature, worrying definitions and shapes of 'development', and environmental hazards. Glotfelty & Fromm (1996: xix) stated that ecocriticism takes the relationship between nature and culture as the subject of discussion. The culture means a cultural artifact of language and literature which is the result of human thought and processing. In other words, as stated by Wiyatmi, et al. (2017: 8), the earth-saving movement is now not only carried out through real actions on the field as carried out by environmental activists but also through literary and artistic works. Writers, in this context, are literary writers, have the potential not only to publicize particular environmental predicaments and their possible solutions but to bridge the gap between the discourse of scientific experts and the perspectives of the broader public (Clarke & Rossini, 2010: 105).

The definition above is also not much different from the idea presented by Clark (2011: xiii), which states that ecocriticism is a study of the relationship between literature and the physical environment, which in this context is interpreted as an environmental crisis that occurs on a global scale. The environment, or it can also be referred to as nature, is defined by

Clark as the total number of all structures, substances, and forces that have a causal relationship which becomes one unit in the universe. In this sense, humans are actually a part of nature. Glotfelty & Fromm (1996: xix) also add that ecocriticism has different characteristics from other critical approaches. Literary theory, in general, seeks to examine the relationship between writers, readers, and the world. The world is often associated with society or the social sphere. Meanwhile, ecocriticism extends the idea of the world into the ecological field (ecosphere). Buell (2005: 7) states that this is an attempt to reconnect between literary studies and nature which has been considered weak, even disconnected. The main motivation of the idea of ecocriticism is that, now, humans have reached the limit of ecological tolerance, where human irresponsible behavior towards nature will directly lead to logical consequences in the form of damage to living systems that will threaten human existence itself on the earth. Uncontrolled modern industrial life, as stated by Habib (2005: 559), actually endangers the environment and harms many species.

To minimize destructive actions that lead to planetary destruction, (Garrard, 2016: 6) explains that ecocriticism also offers a concept of the need for an awareness which, by Ursula Heise, is divided into two, namely awareness of place and awareness of the planet. The awareness of place can be understood as the willingness and ability of an individual to feel and understand his position in

an ecological mechanism in the place where he lives. The awareness in a small scope will lead to the realization of a larger scope, namely awareness of the importance of maintaining the stability of the ecological mechanism of a planet. The concept of ecological mechanics actually has a close meaning to the idea conveyed by Morton (Garrard, 2016: 12), namely the nature's web. The nature's web is an idea that seeks to explain ecological interconnection and interdependence, in which an ecological condition such as climate, food, the presence of predators, are essential elements that enable the various species on this planet to continue to survive and create a balanced ecosystem.

Talking about ecological awareness is actually related to the concept of human morals or ethics in dealing with the environment (environmental ethics). Waldron & Friedman (2013: 6) write down Synder's ideas that building a relationship with nature needs to be done not only intellectually, emotionally, and creatively, but also ethically. This means that relations with nature must be carried out by considering a set of moral principles. Irresponsible exploitation of nature is a proof of blindness against ethics. Ecological awareness is also related to the concept of justice in the environment (environmental/ecological justice). Baxter (2005: 9) states the concept of the importance of being impartial or having unfair treatment when dealing with nature. Baxter also emphasized that living things, including animals, have a need for a sense of safety (welfare needs) and freedom. In fact, some ani-

mals, such as primates, also have an elementary social consciousness and can sense the presence of members in their group. Their safety is also influenced by the other non-living elements that made up the ecosystem. Bruckmeier (2016: 6) strengthens Baxter's argument that soil, water, mineral materials, plants, and animals are not only used for human consumption but also part of the ecosystem that needs to be maintained to keep the existence of all species on earth.

Historically, Buell (2005: 138) divides the development of ecocriticism into two waves, namely the first wave and the second wave. First wave ecocriticism concentrated on genres such as writing about nature, poetry about nature, and fiction that talked about wildlife. In the second wave, or Buell called it as a revisionist ecocriticism, the range of genres and landscapes of study expanded. Internal debates about ecological commitment are getting bigger. In Indonesia, environmental issues are also discussed in many literary works (Asyifa & Putri, 2018; Candra, 2017; Sufyanto, 2018). Kuntowijoyo is a well-known novelist in Indonesia. Although he is more commonly known for his cultural materials in his novels, actually Kuntowijoyo also has a concern for the environment. This concern is expressed in his novel entitled *Mantra Pejinak Ular* which was first published in 2000 and then republished by Kompas Media Nusantara in 2013. This novel tells the story of a character named Abu Kasan Sapari. He is a clerk in a small district. Apart from working

in the district, Abu is also good at arts, especially wayang. He is widely known by the public as a puppeteer. There was nothing strange about Abu's life until he met someone he didn't know. The man taught the mantra to Abu and asked Abu to read it every time he met a snake. Since then, Abu has become sensitive to everything related to snakes. He became very sensitive to the suffering of snakes and tried to defend snakes from being killed by those who saw snakes.

For Abu, snakes are part of an ecosystem whose existence affects other species. Snakes are also a symbol of the environment that must be maintained. The human approach to snakes and nature is not to dominate, but to work together to create harmony. Not only snakes, Abu was also involved in the tree-planting-movement carried out by the district government. When some residents refused to plant teak for political reasons, Abu exploited his ability to mobilize and socialize the importance of planting trees and why tree-planting-movement should not be politicized. Until the end of the story, Abu's attitude towards nature remains unchanged. The human approach to nature is not to dominate, but to be friendly in harmony. However, this fact is only realized by a few people. So, there have not been many studies on environmental issues in this novel. Based on the explanation above, this research attempts to reveal the reconstructions of ecological awareness in Kuntowijoyo's Novel *Mantra Pejinak Ular*.

This study uses a critical discourse analysis

method with an ecocritical approach. Critical discourse analysis is a method of analysis that not only seeks to understand and describe the existing reality, but also tries to evaluate it to the extent whether the reality is in accordance with the fundamental values that exist in society (Gee & Handford, 2012: 9). The ecocritical approach is a transformative effort that views the world with an ecological concept. This concept seeks to explain ecological interconnection and interdependence, in which an ecological condition such as climate, food, the presence of predators, are essential elements that enable the various species on this planet to continue to survive and create a balanced ecosystem (Garrard, 2016: 12). Critical discourse analysis is used to uncover and explain the forms of ecological awareness reconstruction presented in Kuntowijoyo's *Mantra Pejina Ular* novel.

These forms of reconstruction will show a level of ecological awareness that is manifested through the attitudes, actions, and models of relationships used by humans who have, so far, placed nature in subordinate terms and are considered only as objects of exploitation. The ecocritical approach is used to review in-depth the data obtained on the forms of ecological awareness reconstruction. This research was conducted in five steps. The first step is to read the novel carefully. The second step is recording forms of ecological awareness reconstruction. The forms of ecological awareness reconstruction can be words, phrases, or sentences. The

third step is categorization, which is the grouping of data into several categories or aspects to facilitate data analysis. The fourth step is data analysis, and the final step is inference.

FINDING AND DISCUSSION

A careful reading of the novel shows that it contains a reconstruction of ecological awareness. The reconstruction is carried out on five aspects of life that show the forms of human ecological awareness in building relationships with nature. Those aspects are the perspective, the way of behaving, the mode of transportation, the recreation model, and the investment model. Ecological awareness in the five aspects mentioned above is reconstructed by the author in order to create a new awareness of perspectives, way of behaving, mode of transportation, recreation model, and investment model with the ecological awareness. The reconstruction was carried out by placing nature in an egalitarian manner in the pattern of interactions between humans and nature. So far, the awareness that has been built into the interaction pattern between humans and nature tends to be anthropocentric. Nature is placed subordinatedly in front of humans, causing damage to ecological mechanisms that can endanger human existence on this planet. The following are descriptions and explanations about the reconstruction of ecological awareness from the five aspects which is mentioned above.

Reconstruction of Perspective

The perspective of nature that has previ-

ously been constructed is that nature is considered as an object that has abundant resources that have been provided by God for the benefit of humans. The existence of animals, plants, water, mineral materials buried in the earth, and other elements are for the benefit of humans. This point of view is not being treated fairly by humans themselves so that the awareness that is built up in the pattern of interaction between humans and nature only focuses on "human interests" and ignores "the interests of nature". This ego-centric perspective makes humans only concerned about themselves when interacting with nature, giving rise to exploitative attitudes. The awareness to give thanks and look at nature with respect does not arise because humans feel they have the right to dominate due to an unbalanced perspective. Baxter (2005: 9) emphasizes the importance of justice in building relationships with nature. Living things have a need for a sense of safety (welfare needs) and freedom, including animals and plants. In fact, some animals also have social awareness. Besides the interaction between humans and nature is reciprocal in nature. That is, nature is not a passive object because it can "act" and respond based on various actions it gets from humans. This fact is realized by Kuntowijoyo so that he tries to reconstruct awareness of the way humans perceive nature.

My philosophy lecturer said, "humans have civilization precisely because they struggle to conquer nature." I thought "to conquer" was the wrong move. It's a kind

of arrogance, human arrogance. The truth is humans must make peace with nature. Before there was a formal school, humans learn from nature. Listen to this aphorism, "Like the philosophy of rice, as it gets older, it will stoop even more." (Kuntowijoyo, 2013: 34)

The quote shows that Kuntowijoyo is trying to restore the ecological awareness that had previously been awakened when humans were still coexisting peacefully with nature. Humans see nature as a teacher who teaches many things through the phenomena revealed by nature. As a result, humans can understand and cooperate with nature so that an awareness is formed that humans must be grateful and give the highest respect to nature. However, as a result of arrogance which, without being planned, appears in the educational process (schooling), a perspective that attempts to put humans in a "higher" position is formed because they feel they have been able to solve various mysteries about nature. The fact that it is nature which gives signs to humans is masked by pride and arrogance. Therefore, Kuntowijoyo tries to rebuild the awareness of the human perspective on nature in order to make peace and build harmony, not to master it with full arrogance.

Awareness of a socio-cultural perspective on nature is also the focus of Kuntowijoyo's work. The elements in nature are often used as symbols depicting the meaning of inferiority in society, one of which is the way people perceive stones. When society views stone as one of the trivial matters of the entire cosmos, Kuntowijoyo explains how important stone functions

are for human life. However, the crucial function of stone, one of which is in the construction sector, is not fully realized by the community. People use stones as symbols to construct unethical tropes. In fact, based on the ideas that have been put forward by Synder which was recounted by Wadron & Friedman (2013: 6), building a relationship with nature needs to be done intellectually, emotionally, creatively, and ethically. Ecological awareness that is built in the socio-cultural domain has the potential to be passed on from one generation to the next. Kuntowijoyo shows an attempt to break the chain of inheritance, as quoted below.

Stone. People who live in the mountains like to make houses, fences, and tiles from stones. People pave the way with stones. Basically, sand is a small stone. Cement is also made of stone. In short, people are indebted to stone in enormous amounts. But people really are ungrateful. Bad things are attached to stones. Stones likes covered in hot ashes. If someone gets an obstacle, they are said to be "stumbling by a stone", an unfortunate person is said to be "hit by a stone", a stubborn person is called a "stone head". Imagine if stones suddenly disappeared! If only cement disappeared from the market, people would be confused. (Kuntowijoyo, 2013: 36)

Not only stones, Kutowijoyo also did the same thing by using mountain objects to build people's ecological awareness in seeing nature. In common with stones, mountains are also often used by people as a symbol that shows inferiority. Javanese people, as conveyed by Kuntowijoyo through this novel,

show an unfair attitude because they use mountains symbols to show the condition of people who are unable to speak properly. Not only stones, Kutowijoyo also did the same thing by using mountains objects to build people's ecological awareness in seeing nature. The same as stones, mountains, or hills are also often used by people as a symbol, whereas God has glorified hills. Kuntowijoyo tries to reconstruct this socio-cultural perspective on nature through the following narrative, "God glorifies hills. When God said that man was created in the best possible form, He preceded the statement with an oath to the figs, the olive tree, the hill of Tursina, and the region full of blessings. Prophet Musa was shown the power of God and received the 'Ten Commandment' on the hill (Kuntowijoyo, 2013: 35-36). The narrative below is also a form of reconstruction of Kuntowijoyo's consciousness so that people do not use elements from nature as symbols of inferiority. Javanese people, as conveyed by Kuntowijoyo through this novel, show an unfair attitude because they use hills symbols to show the condition of people who are unable to speak well.

Javanese people are not fair. Mountains are placed at the bottom of the hierarchy. A person who cannot speak the Javanese Kromo will be said by the urban people: "Your language is bad, as the language of the villagers." The villagers said: "Your language is ugly, as the language of the isolated villagers." The isolated villagers said: "Your language is messy, like the language of people who live in the mountains." If only they had seen Sumiati, they would have changed their mind about the mountains. Oh, girl. The beautiful girl! (Kuntowijoyo,

2013: 35)

Reconstruction of The Way of Behaving

Talking about how to behave towards nature is actually related to the perspective because behavior is the result of how humans perceive nature. When nature is seen not to be controlled, but like *mother nature*, a personification that views nature like a mother who is always giving and nurturing, then humans will try to build peace and behave with gratitude, respect, and responsibility. However, what happened was not the case. The low ecological awareness in viewing nature results in destructive behaviors that trigger damage to the ecological balance mechanism. Bruckmeier (2016: 6) states that soil, water, mineral materials, plants, and animals are not only used for human consumption, but also part of the ecosystem that needs to be maintained to keep the existence of all species on the earth. In this novel, Kuntowijoyo uses snakes to show the low awareness of humans in their behavior towards nature. When a snake appeared in the village, the behavior that almost always appeared was killing, burning, and other similar acts. However, this was not done by the character Abu Kasan Sapari every time he saw a snake. When people want to kill a snake in a crowd, what Abu does is always to approach, protect, and lead the snake back to his real habitat. Abu's action is an anomaly in the current mainstream society.

"Don't kill the snake!" Shouted Abu. The

words just came out of his mouth. Suddenly, so suddenly, he fell sorry for the snake. So, he entered between the seats that had been vacated.

"Do not come near, Abu!". It's not a rice field snake!"

"It's a poisonous snake!"

But Abu didn't care. Like he was in a trance, he parted the chairs, catching the snake with his hands, led him running out of the office yard under the eyes of the crowd. It's safe now. People throw-away stones, bricks, and woods. The show starts.. (Kuntowijoyo, 2013: 35)

As solitary animals, snakes do not like crowds of people. Of course, snakes do not mean to "attack" humans because what snakes do is an instinct to defend themselves. When snakes enter people's homes or places inhabited by humans, there is a possibility that the snake's habitat is experiencing some problems, whether it is a food source that is becoming scarce due to illegal hunting, or land-use changes that destroy snakes habitat. However, the majority of humans do not think about this. So, when they see snakes, what they do is kill, burn, or other similar actions. In fact, as long as the main source of the problem cannot be identified, the snake will try to find a place to live and get some food, one of which is in a place where humans live. Responding to this phenomenon, the character Abu Kasan Sapari took a constructive action by inviting snakes to dialogue like creatures with feelings. Nature has a language to communicate with humans through natural signs. He made this effort to build a peaceful relationship with the snake.

“Why did you come to watch, that show is for humans. Not for snakes, ”he said. He (Abu) was surprised. Evidently, he had spoken with the snake. Abu opened his hand, took off the snake. In a moment, the snake stopped. Abu understood that it meant “Thank you”, then the snake disappeared in the bush. He stood up and just fully realized what had happened. He smiled. He has mastered the mantra of snake tamer. Hooray! (Kuntowijoyo, 2013: 27-28)

What Abu did was a manifestation of his efforts to make peace with nature. He did not kill, stick, or burn snakes. Abu realized that these actions were unacceptable because humans and nature had to have a peaceful relationship in order to create harmony. If humans protect nature, then nature will also protect humans. In addition, Kuntowijoyo also attempted to reconstruct public awareness about the inappropriate behavior of buying and selling wildlife for commercial purposes through the following quote, “*Abu turns his head, seeing plastics in paper boxes, sellers, and crowds of people. Abu’s body turns cold, sweat profusely out. He sat there, helpless. ‘Masha Allah! Shredded snake!’ The world circled in his head, and suddenly went dark. Abu fell unconscious* (Kuntowijoyo, 2013: 55). Snakes are brought into the business realm to satisfy consumer tastes. The tastes and desires of consumers have no limits, while the wildlife population, in this context, is snakes, has a limited number and must be maintained for the balance of the ecosystem. Although at the international level there is a multilateral agreement that prohibits the sale

and purchase of wild animals (Convention on International Trade in Endangered Species of Wild Fauna and Flora), illegal wildlife cultivation is still frequently encountered. Kuntowijoyo is also aware that the problem of snakes is not a matter of power because, even though it is prohibited, there is still the practice of buying and selling wild animals. The problem of snakes is a matter of consciousness, as the novel excerpt below illustrates.

Sometimes Abu thought about going to the Camat or the Head of the Market to declare that hunting and trading snakes were forbidden. But, Abu threw away the thought, because it sounded absurd. Through regulations, people will not pay attention to. So, he decided that the snake's hunting was a matter of consciousness, not a matter of power. (Kuntowijoyo, 2013: 55-56)

Reconstruction of Transportation Mode

The development of technology is identical to the model of transportation that uses fossil fuels and electricity as a source of energy to drive engines. However, if it continues to be produced and used in the long term, the resulting pollutants will accumulate in large numbers which will cause climate change which has an impact on environmental damage. The effects of climate change are already being felt in some parts of the world. Nulman (2015: 1) stated that climate change is a product of increasing gas emissions as a result of industrialization. This is a global problem that is being resolved through a variety of strategies, such as environmental management policymaking, campaigns, and other strategies. In this novel, Kuntowijoyo

also seeks to rebuild an awareness through an idea that was originally formed, namely environmentally friendly transportation mode. Transportation using wind energy, animals, and water actually has great benefits in the long term because it does not emit harmful pollutants. Unfortunately, the mode of transportation that is environmentally friendly is marginalized by the big mainstream called industrialization. However, Kuntowijoyo tried to bring back this awareness through the character Abu Kasan Sapari. Despite his status as a clerk and working in the office, not in a garden or in a wet rice field, Abu chose to use a horse to get to the office instead of using a motorcycle.

One day, the Camat observed Abu's horse.

"A district employee riding a horse, what a shame!"

The rumor that there will be an official car distribution program for the Camat in Central Java has spread. So, his sense of justice also told him to buy an official motorcycle for Abu.

"I prefer to ride a horse, Sir. No need for a factory. More natural."

The Camat thought it was just Abu's way of being humble. On another day, some of the Village Competition prize money was used to buy a motorcycle.

"It is stronger than a horse," said the Camat.

But Abu asked him to keep his horse. He put the motorcycle in the office and used it during work in the office. (Kuntowijoyo, 2013: 31)

Kuntowijoyo tries to ward off the bad stigma from society regarding the use of animals as a means of transportation. From the words of the Camat, it appears that the

awareness in the mode of transportation in the community is awareness of social status, awareness of "prestige", not ecological awareness. The Camat, who is actually the holder of power and determinant of policies in the local district scope, considers natural and environmentally friendly transportation facilities such as horses to be a shame. From the conversation above, Kuntowijoyo realized that the low ecological awareness in the mode of transportation had also entered the level of government. Whereas, the actions of the government are an example for the people. Therefore, the character Abu remains adamant about maintaining and using horses as a means of transportation even though the office has provided an official motorcycle. Abu did not think much of the social stigma against natural modes of transportation. For Abu, the important point is that the environment is not polluted so that humans can live comfortably. Abu also said that horses do not need factories and are more natural. This means that natural transportation will minimize the existence of factories because the factory is one of the producers of industrial waste that can pollute the environment.

Reconstruction of Recreation Model

Not only in terms of perspective, way of behaving, and mode of transportation, Kuntowijoyo also attempted to reconstruct awareness of the recreation model. The recreation model that commonly occurs in the community is placing animals in a place that is a replica of the animal's habitat. This kind of recreation

model means cutting off the relationship between animals and their natural world. Referring to the idea of nature's web by Morton (Garrard, 2016: 12), ecological interconnection and interdependence are an important part of ecosystem balance. Climate conditions, the existence of water and food sources, including the presence of predators, are important elements that enable various species on this planet to survive and create a balance in the ecosystem. If wild animals, including snakes, are hunted for the sake of recreational motives which can also lead to commercial motives, the ecological interconnection, and interdependence that has been built naturally will be disrupted. Therefore, Kuntowijoyo seeks to reconstruct awareness about a recreation model that does not cut wildlife from its natural habitat as the following quote.

On the edge of a rice field, a little girl is playing hide and seek with her friend. Her mother, who is planting rice, watches over her child while working. "Alright, I lost." Her friend came out of the bush. And, her friend is a snake! The mother was screaming, but the daughter was laughing. (Kuntowijoyo, 2013: 60)

In the quote above, snakes are used in a creative way to entertain a little girl through a game. Snakes are not cut off from their natural habitat, namely in the bushes around the rice fields. Kuntowijoyo rebuilt an awareness that animals, in this context are snakes, are still able to carry out recreational functions while remaining in their natural habitat.

Snakes are not confined in a place that is a replica of their habitat and then exploited for recreational and commercial motives. In addition, Kuntowijoyo also directed attention to trends prevailing in the community regarding the maintenance of wild animals, one of which is snakes. Some people may feel a certain sensation of satisfaction or emotional outburst when they have snakes. However, Kuntowijoyo reconstructed this awareness that keeping wild animals was an inappropriate act. Referring to the concept of ecological interconnection and interdependence, keeping wild animals will destroy the balance of the ecosystem. The following is a narrative written by Kuntowijoyo in his novel to address this trend.

One day on Market Day, a traditional medicine seller used a loudspeaker to gather people. He also deliberately carried someone with a snake wrapped around his neck, but there was no crowd around the traditional herbal medicine seller. He was surprised usually, people would come even without snakes. When he realized that the snake was one of the protected animals in Kemuning, he immediately left the place. People no longer admire snake keepers, but on the contrary, hate them. (Kuntowijoyo, 2013: 61)

Reconstruction of Investment Model

Investment is an allocation of money or capital in some place with the aim of making a profit in the future. The forms of investment commonly carried out by modern society are gold investment, property investment, stock investment, and others. It appears that mainstream investment models are only oriented towards material benefits in the form of money

and tend to ignore other aspects, one of which is the ecological aspect. News about the impact of ecological damage due to gold mining has been circulating in the mass media, as well as news about reduced green space due to the expansion of the property business. Kuntowijoyo seeks to reconstruct the awareness of the mainstream investment model so that it is not only oriented towards money, but also environmental sustainability. The benefits that will be obtained later are not only in the form of material wealth, but also safety for the future generations as the following novel quotes.

He (The Camat) continued, "As leaders, we must be able to look far ahead. This time, I would like to suggest that every yard should be planted with teak trees. Teak trees will make money, not now, not next year, but someday, for the next generation, our children and grandchildren. We must leave something behind for our future generations. But now, people do the opposite, mines are excavated, hills are dismantled, and forests are cut at their own will, they don't even think about leaving it for the next generation. We must have the courage to change our mentality, even though other people will think we are stupid. By simply planting on the yard, each house can plant 5 to 25 stems. (Kuntowijoyo, 2013: 86)

The reconstruction of awareness of the investment model appears in the quote above when the Camat discusses investment. When some regional leaders opened up their territory to exploit their natural resources, the local-district-head offered another investment model that not only made money but also preserved the environment. The discus-

sion on investment conducted by the Camat did not stop with money and people's welfare. Camat also spoke about environmental sustainability and legacy for future generations. The use of a Camat as a figure who voices awareness of the investment model with an ecological perspective implies that the officer, in this case, the government officer, has a big role in protecting the environment. The local-district-head has the power to regulate and make policies in the area where he leads. Development policies that are oriented not only towards money but also towards growing ecological awareness, can increase economic growth while preserving the environment.

CONCLUSION

A careful reading of the novel *Matra Penjajak Ular* by Kuntowijoyo yields findings in the form of reconstructions of ecological awareness. The reconstruction was carried out from a perspective, a way of behaving, a mode of transportation, a model of recreation, and an investment model. The reconstruction of the perspective is carried out by rebuilding human awareness of nature in order to make peace and build harmony, not to master it with full arrogance. The reconstruction of how to behave is carried out by prioritizing actions to maintain sustainability and having a dialogue with nature because nature has a language to communicate with humans through natural signs. The reconstruction of transportation mode is carried out by rebuilding environmentally friendly modes of transportation by re-

moving the bad social stigma against natural modes of transportation.

The reconstruction of the recreation model is carried out by enjoying the beauty of animals without cutting them off from their original habitat. The reconstruction of the investment model is carried out by applying an investment model with an ecological perspective so that the investment generated is not only a matter of money but also prioritizes environmental sustainability as a legacy for future generations. These reconstructions of ecological awareness are a transformative movement towards an environmentally friendly civilization. This kind of transformative movement needs to be carried out massively by everyone in the world to reduce actions that damage the environment. Everyone needs to realize that they are part of nature who have a responsibility to maintain the balance of the ecosystem. The destructive behavior of humans towards nature will only return to themselves. Nature must be preserved by current generations with great respect and passed on to future generations with gratitude.

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