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Human and nature relations in Hooykaas Christiaan's *Enige Sasakse Volksvertelsels* (Lombok): An ecocritical study

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Abstract

This study explores the intricate relationship between humans and nature, as depicted in the Sasak tribal folklore “Enige Sasakse Volksvertelsels (Lombok)” by Dr. C. Hooykaas employs Greg Garrard’s literary ecocriticism. The Sasak folklore delineates the human-nature relationship into two facets: humans as subjects and humans as objects in relation to nature. The former portrays humans viewing nature as the mother of Earth, guided by the ethics of care and a holistic understanding of nature. Conversely, the latter reveals instances of violence and exploitation of nature. By examining these dimensions, this research aims to foster discussions on environmental conservation and integrate awareness regarding its significance. Furthermore, this study contributes to the expansion of literary criticism, particularly within the realm of literary ecocriticism. It serves as a valuable initiative for preserving the local wisdom and folklore of the Sasak people on Lombok Island, Indonesia, emphasising the urgency of environmental consciousness.

Keyword: ecocriticism, environmental conservation, human-nature relationship, Local Wisdom Preservation Sasak folklore



Public Interest Statement

This study extends the implications for comprehending and addressing the intricate dynamics of human-nature relationships locally. By unravelling the intricate subject-object relationships in Sasak folklore, it underscores the importance of recognizing nature as the mother of Earth, advocating for an ethic of care, and embracing a holistic nature concept. Its primary benefits include contributions to ecocritical literature, enrichment of cultural and environmental insights into Sasak's local wisdom, and promotion of awareness and discourse on environmental conservation. The significance of this study is underscored by its impetus for ethical introspection and sustainable initiatives, fostering ecological sustainability and preserving local wisdom on Lombok Island, Indonesia.

Introduction

Representation of human-nature relations in the collection of folktales *Enige Sasakse Volksvertelsels (Lombok)* by Dr. Christiaan Hooykaas (C. Hooykaas) is the focus and main objective in this study. *Enige Sasakse Volksvertelsels (Lombok)* is analyzed in depth with the study of literary ecocriticism Greg Garrard (2004). *Enige Sasakse Volksvertelsels (Lombok)*, written in Sasak and Dutch. Dr. C. Hooykaas was a researcher born in Amersfoort, Utrecht, Netherlands on 26 December 1902. *Enige Sasakse Volksvertelsels (Lombok)* is one of his works published in 1948 by N.V. Uitgereverij W. Van Hoeve in s-Gravenhage (Bandung, West Java Indonesia) and consists of 17 folktales of the Sasak tribe. The Sasak tribe is an indigenous person who inhabits the island of Lombok, West Nusa Tenggara, Indonesia.

The message in the Sasak folklore text *Enige Sasakse Volksvertelsels (Lombok)* represents the knowledge of the traditional Sasak people. The knowledge or local wisdom of this community should be considered, particularly regarding the representation of the harmony of human relations with nature. The relationship between humans and nature has been very complex and tends to harm the natural environment, even though all human needs are provided and depend on nature, both primary and secondary. Humans continue to look for ways to exploit nature, causing harm to nature as well as to humans themselves (Weiss, 1990; Moran, 1993). Nature is only considered a mere object that should be consumed by humans without thinking about the sustainability of nature. This mindset is causing our earth to die today (Turner et al., 2000; Seymour, 2016). Awareness of the symbiotic relationship between humans and nature is thus very important for teaching, learning, and maintaining the welfare of humans and ecosystems (Löbler, 2017; Duraipah, 2022).

Folklore is a manifestation of the traditional process that explains how culture works and how people live their lives (Bronner 2017). Folklore born in certain societies is used as a source of traditional knowledge and cultural information and as a characteristic of a certain ethnicity (Tucker, 2008; Babič, 2020; Mamayev et al., 2021; Yunus Abidin et al., 2023). In general, folklore shows how traditional communities relate to their environment (Garaeva & Nurieva, 2020). Local community knowledge can be used as an important part of maintaining biodiversity and overall ecosystem sustainability (Porten et al., 2019; Abas et al., 2022). Local knowledge is usually spiritual/sacred, emotional, and related to the establishment of relationships between people, humans, and God, and humans and nature (Varghese & Crawford, 2021; Hembrom, 2022).

The representation of the relationship between humans and nature through the study of literary ecocriticism in this study is important as an effort to open a space for discussion and awareness of the importance of environmental conservation (Mishra, 2016). The study of literary ecocriticism in this study not only focuses on the relationship between literary works and images of human relations with their physical environment but is also used to trace ideas, reveal, explore, and determine ecological images in literary works, and to solve ecological problems in a broader sense (Buell, 1995; Kerridge & Sammells, 1998; Garrard, 2004; Clark, 2011). The study of folklore in this study is also an effort to preserve the local wisdom of the Sasak people, as mandated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 10 of 2014 concerning Guidelines for the Preservation of Tradition

Article 4 which states that one of the objects of tradition preservation is folklore. Therefore, this research is important and has implications not only in the realm of preserving the natural environment and expanding the treasures of literary criticism but also as an effort to preserve Indonesian folklore.

Literature Review

Sasak Tribe and Sasak Tribe Folklore

The Sasak people are indigenous, with more than 90% of the population inhabiting Lombok Island, West Nusa Tenggara, Indonesia (Sumardi, 2019; Rahayu et al., 2021; van der Meij, 2022). The name of the Sasak tribe, as the name of the people who inhabit Lombok Island, is close to the social life, environment, and culture of the community. The word sasak comes from two Sanskrit words, *sah* and *saka*. *Sah* means 'leaving', while *saka* means, 'origin'. *Sahsaka* thus means leaving the original land and gathering on Lombok Island with a raft as a vehicle (Sumardi, 2019; Mahadika and Satria, 2021). Meanwhile, Andila (2021) and Subki (2022) say that the word *sasak* comes from the repetition of the use of the word *tembasaq* which refers to the condition of the island's natives wearing *tembasaq* cloth. The repetition then became *saqsaq* which gradually became *sasak*. Kain *tembasaq* is a white cloth woven from spun yarn using a *jentera* and is known to the people of Lombok Island before the *songket*-weaving technique was introduced by traders from Gujarat, India, and China in the 14th century (Subiyantoro et al., 2019; Sobry, 2021; Wahyudi et al., 2022).

The culture of the Sasak people, including their literature, is diverse, extensive, and close to Balinese and Javanese literature. This is because Lombok Island was once a Majapahit dependency, as recorded in the Negarakertagama book of 1365 AD (Marrison, 1999), and was an invasion area of the Balinese Karangasem kingdom in the 17th century (Yaqin & Shanmuganathan, 2018). Sasak folklore is often associated as a form of representation of Islamic religious teachings (Smith, 2021; van der Meij, 2022), the basic essence and outlook on life of the Sasak people (Saharudin, 2016; Nuryati, 2019), and as a representation of the noble values of the Sasak people in establishing relationships with their natural environment (Suyasa, 2020; Koopman, 2023).

Collection of folklore *Enige Sasakse Volksvertelsels (Lombok)* by Dr. C. Hooykaas, with its review of literary ecocriticism, has never been examined by academics. The majority of academics examine the folklore of the Sasak tribe of *Putri Mandalika*, such as research conducted by Lestari & Yusra (2022) which says that Sasak tribal folklore including the folklore of *Putri Mandalika* should be considered as a tourist attraction on Lombok Island from the ethno-cultural side, Wahidah (2019) also examines the folklore of *Putri Mandalika* from an ethnolinguistic perspective. Cultural values and morality in the folklore of *Putri Mandalika* have been examined by Ajiani & Hamidah (2020) and Al-Madia & Ichsan (2022), the value of character education in the folklore of *Putri Mandalika* has been studied by Karhi et al. (2021), and the sociological aspects in the folklore of *Putri Mandalika* have been examined by Basri & Ahmadi (2023).

Another Sasak folklore object that is dominant in academic research is the *Cilinaya* folklore. Sarwadi et al. (2019) examined the use of metaphors in the text of the *Cilinaya* folklore palm manuscript, the representation of Islamic values in the *Cilinaya* folklore manuscript has also been studied by Hidayat (2008), its local wisdom has been studied by Shubhi (2012) and Khaerianti (2009) Islamic also in *Cilinaya* folklore by utilising Vladimir Propp's theory to identify the character and function of *Cilinaya* folklore in Sasak society. In addition to the *Cilinaya* folktale, the Sasak *Doyan Nada* folktale has also been examined by Hendriana and Ariyana (2015) for its use as a raw material for adventure games by integrating the local culture of the Sasak tribe. Object of collection of folklore *Enige Sasakse Volksvertelsels (Lombok)* by Dr. C. Hooykaas has thus never been examined, so it is novelty as an object of research using the study of literary ecocriticism, especially in exploring the representation of the relationship between Sasak people and nature in Sasak folklore.

The Relationship between Man and Nature in Folklore

Dr. C. Hooykaas' *Enige Sasakse Volksvertelsels (Lombok)*, a literary work that represents the knowledge of local communities in establishing human relations with nature, can be examined through the study of literary ecocriticism. The term literary ecology was first used in William Rueckert's 1978 essay *Literature and Ecology: An Experiment in Ecocriticism*. He said that literary ecology is the application of ecological concepts to the study of literary works and includes all possible relationships between literature and the physical world (Glotfelty & Fromm, 1996; Egan, 2006).

The study of ecocritical literature in folklore is generally used to reveal local knowledge of the community which is then used to instill values, conservation efforts, and protection of the natural environment through unwritten rules that are believed to be true by certain communities (Silva, 2008; Zekavat, 2014). Folklore is not just a story, but also contains ecological wisdom that local people use to protect the natural environment (Arianto, 2021; Ma et al., 2021). The representation of human and natural relations in folklore is an important step in environmental conservation efforts through norms that are collectively believed and created based on stories passed down from the past (Lingard et al., 2003; Gupta, 2007; & Riley, 2010). A community's local knowledge is implemented through an adaptive process and passed down from generation to generation through cultural transmission (Berkes et al., 2000).

The form of human–nature relations, as conveyed by Garrard (2004), is divided into two parts: the relationship between humans and nature as subjects and the relationship between humans and nature as objects. Nature as a subject places nature “equal” to humans which includes nature as the mother of Earth, ethics of care, and holistic nature. The relationship between humans and nature as objects is understood as an unbalanced relationship between humans and nature, which includes exploitation and violence against nature. Exploitation refers to the inability of humans to maintain the environment after being utilised, and violence is defined as a form of violence against nature (animals and plants).

Methods

This research is qualitative with a literary ecocritical approach. Qualitative research is used to study phenomena with the intention of gaining an understanding of the meaning of activities, situations, events, artefacts, and even the meaning of the dimensions of a society's social life and conveyed through descriptive data (Ritchie & Lewis, 2003; Creswell, 2009; Leavy, 2017). The qualitative research in this study is in accordance with the research objectives, namely, to explore and understand the representation of human and nature relations in Dr. C. Hooykaas' *Enige Sasakse Volksvertelsels (Lombok)*. The relationship between humans and nature in these literary works is analysed using the literary ecocritical approach of Garrard (2004).

Six of the 17 Sasak folktales in the collection of folktales *Enige Sasakse Volksvertelsels (Lombok)* by Dr. C. Hooykaas were used as the data sources in this study. Six Sasak folktales were determined using textual analysis. Hodder (Too et al., 2023) stated that textual analysis requires intensive reading to indicate the existence of meaningful parts in the text. The reading of the data source also refers to Garrard's theory of human–nature relations. After intensive reading and referring to the research objectives, six Sasak folktales were found, including *Danawa Kembar Datoen Raksasa (Danawa Kembar Koning der Raksasa's)*, *Ama' Waloe Kantja Anakna (Cader Pompoem En Zeijn Kinderen)*, *Datoe Atja Dait Datoen Begang (Datoe Atja En De Muizenkoningin)*, *Lo Aget Dait Lo' Latjoet (Jan Ongeluk)*, *Dengan Bebatoeran Dengan Doea (Twee Vrienden)*, and *Ana' Iwo' Pasang Semet (Het Wesskind Spant Een Strik)*. The data in this study were in the form of words and quotations related to the relationship between humans and nature used in the four Sasak folktales. In the data analysis stage, this study uses the interactive analysis technique of Miles and Huberman, (1994), with the first step of reducing data by selecting, sorting, and selecting data on the representation of human and natural relations in *Enige Sasakse Volksvertelsels (Lombok)* by Dr. C. Hooykaas, after which the data were presented by referring to the focus of the research, and the last step was to draw conclusions and verify the data.

Discussion

This study describes the complex dynamics of the relationship between humans and nature in Sasak folklore, which can be classified according to the theory of ecocriticism, especially the concept introduced by Garrard in 2004. The research findings indicate that this relationship is divided into two main dimensions. First, there is a view in which humans position nature as a subject, consider it as the mother of Earth that needs to be respected, apply an ethic of concern for sustainability, and adopt a view of nature as a holistic entity. Second, there is another dimension in which humans treat nature as mere objects, resulting in destructive behaviours, such as violence against animals and plants and unlimited exploitation of natural resources. Through an ecocritical approach, this research provides deep insights into how Sasak articulates and experiences their relationship with nature through their cultural heritage, contributing to further understanding of the complexity of interactions between humans and their natural environment. The findings support the relevance and applicability of ecocritical theory in addressing cultural and environmental dynamics and offer a foundation for further reflection on how humans can forge a more sustainable relationship with nature in the future.

Nature as Mother of Earth

Nature as a mother of Earth means that nature is the guardian and balancer of life (G. Garrard, 2004). Nature as a mother of Earth reflects a view that recognises her existence as a source of life that transcends mere functional aspects. From this perspective, nature is not only a provider of physical resources, but also a spiritual guardian and ecological balance (Hembrom, 2022). This concept illustrates that nature plays an active role in creating and maintaining harmony in an entire ecosystem.

Furthermore, nature as a mother of Earth can be interpreted as an entity that has its own natural wisdom and wisdom. She is not just a passive backdrop for human life but also a figure that radiates beauty, wonder, and life that is constantly regenerating (Dumenil, 2022). In this context, humans are invited to contemplate and appreciate the uniqueness of each element of nature as an integral part of life, creating awareness of the deep connection between humans and nature. The importance of nature as a mother of earth also includes the ethical responsibility of humans towards the preservation and protection of nature. As a mother of Earth, nature requires respect and protection in return for the life it provides (Lliso et al., 2020; Poitras, 2022; Waldemer, 2003). Therefore, this concept encourages the adoption of an ethic of care for the environment, viewing nature not only as a resource that can be utilised but also as a living partner that needs to be safeguarded with a sense of responsibility and wisdom. By engaging the concept of nature as the mother of Earth in this broader understanding, we can more deeply understand and appreciate the complex role of nature in supporting life, both physically and spiritually (Poitras, 2022). The representation of nature as mother of earth is shown in the story of Danawa Kembar Datoen Raksasa (Danawa Kembar Koning der Raksasa's).

.... Oeah sino sebini' Datoe selapoe'na, pada tesiramang le' Tandjoeng Menangis, noenas ade'na pada bedoewe bidja. Oeah sino bandjoer selapoe' kaoela pada tarik beseraoep mandi' (Hooykaas, 1948, pp. 26-28).

'... After that, the king's wives were bathed in Tanjung Menangis, asking them to be blessed with offspring (children). After that, all the attendants also bathed and washed their faces.'

The representation of nature in the story "Danawa Kembar Datoen Raksasa" depicts more than just a background element; instead, nature is elevated as a living entity that gives deep meaning to life. The excerpt shows that Tandjoeng Menangis is the main stage in which the relationship between humans and nature is revealed in a meaningful bathing ritual. Tandjoeng Menangis is not only seen as a physical location, but more as a spiritual guardian and symbol of life. The choice of words such as *noenas* 'begging' (ritual) gives Tanjung Menangis a sense of majesty and specificity. In this context, nature is not just a passive

backdrop but an active partner in human life. The bathing ceremony described as part of the ritual at Tandjoeng Menangis highlights the representation of nature as the mother of the earth that provides life and fertility. The king's wives not only bathe as a physical obligation but also as a spiritual endeavour to invoke the blessing of offspring. In this act, nature is considered a source of fertility that must be respected and asked for blessings. The quote *bandjoer selapoe' kaoela pada tarik beseraoep mandi* 'all the attendants also took a bath and washed their faces,' showing that human interaction with nature is not limited to certain individuals but involves the whole community. This emphasises the concept of togetherness in establishing a relationship with nature, where each individual participates in efforts to maintain balance and harmony with the source of life (Patricia, 2023).

Thus, the story "Danawa Kembar Datoen Raksasa" provides a profound picture of how nature, especially represented by Tandjoeng Menangis, is not just a geographical backdrop, but a living partner that is respected, revered, and invited to interact in a spiritual and ecological unity with humans. Folklore represents a complex design of the local wisdom embedded in cultural heritage (Abas et al., 2022; Fakhriati et al., 2023). Folklore, as a form of artistic expression that has been passed on from generation to generation, is not just a collection of narratives, but also implies deep meanings about human relationships with nature. They contain traditional wisdom values that shape people's view of nature, making it more than just a backdrop but a living, meaningful entity full of moral messages (Clément, 2020; Fakhriati et al., 2023). Local knowledge, including folklore, deepens the understanding of how local people view nature as the mother of earth.

More than just a source of practical information, local knowledge encapsulates wisdom that has taken root in human experience and interaction with the environment. This includes a deep understanding of natural patterns, life cycles of plants and animals, and ethical principles underlying the harmonious relationship between humans and nature. By integrating folklore and local knowledge, we can understand that the two complement each other to form a narrative that is rich in knowledge and values. In this context, folklore is not just a form of entertainment or oral history but also a medium for transmitting environmental values that enrich people's understanding of their interconnectedness with nature (Baulo, 2017; Johannsen, 2023; Riadi, 2023). Therefore, reflecting on folklore and local knowledge opens the door to developing a deeper perspective on how people appreciate, embrace, and nurture nature as the mother of Earth.

Nature as an Ethic of Care

The Sasak folktale Ama' Waloe Kantja Anakna (Cader Pompoem En Zeijn Kinderen) in Enige Sasakse Volksvertelsels (Lombok) by Dr. C. Hooykaas displays the ethics of care through the behaviour of the character Ama' Waloe in the story. Garrard (2004) outlines the concept that nature as an ethics of care implies a deeper meaning in the representation of the relationship between humans and nature. This concept signifies that human interaction with nature not only involves physical actions or exploitation of resources but also requires a comprehensive ethical foundation. Nature is not just a passive object that can be utilised without moral consideration but rather an entity that requires attention and protection.

The ethics of care, as explained by Garrard, refers to the moral responsibility of humans towards nature. This includes recognising the intrinsic value of nature, nature's right to remain intact, and ecological sustainability as a form of respect for the balance of ecosystems. In this context, an ethics of care requires deep human awareness and reflection on the impact of every action on nature, as well as a willingness to contribute to the maintenance of nature's sustainability. Furthermore, this concept brings up the idea that humans and nature have a mutually needy relationship, where the sustainability of each depends on ethics and shared consciousness. Humans are invited to care for nature in a mutually supportive manner, creating a relationship that not only takes, but also gives. An ethic of care in the relationship between humans and nature does not limit itself to understanding nature as a mere economic resource but rather views it as a living partner worthy of respect and protection (Clara et al., 2023; Nuruddin, 2022). By expanding this understanding, the concept of nature as an ethics of care provides a foundation for the establishment of a

more sustainable and balanced relationship between humans and nature. It calls for constant reflection on our ethical responsibilities towards the environment, encouraging behavioural change towards practices that support long-term sustainability and harmony (Rozelle, 2002).

Sedatengna le' gawah, beteroesna mia' bebale' bandjoer nanggas, talet perenggi, sonda', djagoeng, amboen, antap pandjoeng, katjang aboet, komak, botor, timoen, endes, kelende, tegen, lainan si' sino loe' endah taletna (Hooykaas, 1948, p. 42).

'Arriving in the forest, he immediately built a hut and cleared the land (cutting down weeds and trees in the forest for farming, usually using sickles and machetes), planted pumpkins, corn, cassava, long beans, peanuts, kara, kecipir, cucumber, cucamelon, watermelon and many others were planted.'

The quote reflects human interaction with nature, which involves agricultural activities and direct utilisation of natural resources. In the context of Greg Garrard's concept of nature as an ethics of care, this excerpt can be assessed from the perspective of human impact and ethical relationships with the environment. First, in terms of impact, the land clearing and agricultural actions described in this paragraph reflect the direct influence of humans on the natural environment. The process of cutting weeds and trees for farming can cause changes in the local ecosystem and impact biodiversity. In terms of the ethics of care, it is important to consider how human activities can be sustained without compromising nature's preservation (Asteria et al. 2021).

Second, in terms of ethical relationships, this paragraph provides an overview of how humans utilise different types of plants to meet their needs. Although this is a form of exploitation of nature, the concept of care ethics teaches to carry out agricultural activities with responsibility for and awareness of the sustainability of natural resources. In this way, humans can maintain an ecological balance and ensure that the natural resources used are renewable (Fios et al., 2021; Kowszyk et al., 2023). In the context of the concept of nature as an ethic of care, the paragraph illustrates how important it is to live a human relationship with nature responsibly. The agricultural processes described here need to be balanced with practices that support ecological sustainability and sustainability. Awareness of this concept can help humans carry out agricultural activities in a way that not only meets their current needs, but also ensures that nature as a living partner is maintained and preserved for future generations. The quote shows the relationship between humans and nature as subjects; in this case, environmental ethics. The quote tells the main character in the story, Ama' Waloe, who clears land in moderation and in a traditional way that does not damage the natural environment around him. After clearing the forest with sickles and machetes, Ama' Waloe cultivated the land to allow it to be planted with other plants. Ama' Waloe replants and cares for plants according to their needs. In addition, the Ama' Waloe character builds a small hut to protect and care for planted plants.

Nature as an ethics of care is a philosophical view that emphasises the moral responsibility of humans towards the natural environment. From this perspective, nature is not just seen as a collection of resources that can be utilised but as an entity that has intrinsic value and existence that deserves respect (Abas et al., 2022). The ethics of care demand that human relationships with nature should be based on awareness, responsibility, and commitment to protect the sustainability of ecosystems (Zuluaga-Guerra et al., 2023). This concept teaches that humans cannot behave towards nature in a way that is harmful or destructive. The ethics of care demand a deep understanding of the complexity of ecosystems and the consequences of human actions on the environment. This involves constant reflection on the impact of human activities on ecosystems and the willingness to take actions that support sustainability. The ethics of care are not limited to avoiding damage but also include active efforts to restore and maintain ecological balance. This includes practices such as habitat restoration, replanting, and participation in sustainability initiatives. The ethics of care stimulates the formation of policies and social practices that support sustainability. Conceptualising nature as an ethics of care requires a transformation in the way humans perceive and interact with nature (Cheira, 2020). It is not only a philosophical approach but also a foundation for concrete actions that lead

to sustainability and harmony between humans and their natural environment.

In addition to the actions of the character Ama' Waloe, the character Lo' Aget also represents concrete actions of human and natural relations as an ethic of care in the Sasak folklore Lo' Aget Dait Lo' Latjoet (Jan Ongeluk) contained in the following Enige Sasakse Volksvertelsels (Lombok) by Dr. C. Hooykaas.

Kotjap Lo' Aget ara' bebilinan ina' ama'na meong nina sopo' boeloe teloe, djari penoenggoen balena. Maling meong sino ende'na oeah ngelamang aning balen dengan, sino ampo'na djangka langsot lalo' toenah meongna sino. Sangka' apa roean kakenan si sekedikedi', ende'na le' meongna (Hooykaas, 1948: 80).

'It is said that Lo' Aget has a female cat with three colours inherited from her mother and father as the guardian of her house. In addition, the cat never went to another person's house. This was what made him love his cat. Therefore, when he gets a little food, he never forgets his cat.'

The concept of the ethics of care is represented through the relationship between humans (Lo' Aget) and animals (his cat). The cat is considered a householder with sentimental value because it inherits beautiful colour patterns. From an ethics of care perspective, this signifies respect for the intrinsic value of animals (Cheira, 2020). The story emphasises human responsibility and awareness of pets. The cat is not just regarded as an ordinary pet but as part of Lo' Aget's household that must be cared for and given attention. This reflects a relationship between humans and animals that is not only instrumental, but also considers the needs and welfare of the animal (Hall, 2021; Sutherland, 2021). Furthermore, the story describes how the cat never went to anyone else's house, highlighting the aspect of loyalty and trust in the relationship between humans and animals. In the context of the ethics of care, this attitude reflects the sense of responsibility that humans have towards their pets to ensure their safety and well-being. The sentence *sangka' apa roean kakenan si sekedikedi', ende'na le' meongna* 'therefore, when he gets a little food, he never forgets his cat', shows that the ethic of care requires sensitivity to the needs of pets, even in situations of inadequacy. The act of giving food to cats in difficult circumstances emphasises the importance of human responsibility and care for living beings that depend on them. The representation of the concept of nature as an ethics of care in the context of human relationships with pets in these folktales is in the form of respect for the diversity of nature, responsibility, loyalty, and attention to the needs of living things and mutual respect.

Holistic Nature

The concept of holistic nature, as described by Garrard (2004), encompasses more than just an understanding of nature as a whole, but also knowledge and attitudes that lead to holistic actions to address the various environmental issues faced by our planet. In this understanding, the holistic nature is considered a complex and integrated entity, where all components are interrelated and influence each other. In line with this view, holistic action is required to respond to environmental challenges in a way that simultaneously encompasses ecological, social, and economic aspects (Ali et al., 2021; Phillips, 2023).

The knowledge underlying the concept of a holistic nature includes a deep understanding of the interconnections between different elements in an ecosystem and their impact on sustainability. This involves recognising that seemingly local or isolated actions can have domino effects that propagate throughout the environment (Hjalte et al. 2023; Tohri et al. 2022). Therefore, this knowledge provides a basis for designing action strategies that consider the long-term consequences and overarching impacts of environmental decisions. The attitudes embodied in the concept of holistic nature reflect the need to treat nature with respect and wisdom. It recognises that humans are an integral part of the ecosystem, and that human well-being is closely linked to the balance and sustainability of nature. The holistic actions that result from this attitude include efforts to nurture biodiversity, maintain water and air quality, and manage natural resources

wisely.

The holistic actions that result from the concept of holistic nature can include various aspects such as conservation practices, healing of disturbed ecosystems, and development of policies that support sustainability (Ali et al., 2021; Lemon & Boman, 2022). It involves active participation in the preservation and restoration of the environment with the understanding that every action has an impact that transcends the boundaries of a particular geographical area. As such, the concept of holistic nature is not only the basis for deeper knowledge of the complexity of ecosystems but also the impetus for changing our attitudes and actions towards nature. Viewing nature as an integrated whole triggers critical thinking and holistic action, opening the door to innovative and sustainable solutions to increasingly complex environmental challenges (Du, 2022; Tolppanen et al., 2022). The concept of holistic nature is carried out by the character Daote Atja in the Sasak folklore Datoe Atja Dait Datoen Begang (Datoe Atja En De Muizenkoningin) which is packed with rituals that refer to actions and efforts to preserve the natural environment.

Djari si neka le' goemi Sasak, pada nena' le' hal Daote Atja sino. Lamoenna njenjeda' begang le' bangket, ngaken lowong atawa pade. Epen lowong atawa pade sino lalo ngoenjoengin le' koeboer begang dait makam Datoe Atja, le' djoerang Toendoeng djaoe' boeboer lima warna, kanjta empok-empok, meni' siong, goela kelapa, topat lepar, bait ai' le' koeboer begang, kadoena boeboes lowong padena, si' tekaken isi' begang. Isja' Allah djera' tekaken isi' begang (Hooykaas, 1948).

'Now, in Sasak gumi, everyone knows about Datoe Atja. If rats damage crops in rice fields, they eat the seeds or rice. The owner of the seeds or rice is required to visit the grave of the rat and Datoe Atja in Jurang Tundung by bringing five-coloured porridge, empok-empok snacks, coffee, coconut sugar, ketupat, and water from the rat's grave as medicines for the rice seeds eaten by rats. Insha'Allah, the rice seeds will stop being eaten by rats.'

This quote reflects the concept of holistic nature in the context of the Sasak people's beliefs and practices regarding their ecosystem. From Greg Garrard's holistic nature perspective, we can see that the community's views and actions towards phenomena such as rats damaging crops in rice fields are recognised as an inseparable part of the wider natural ecosystem. First, this paragraph characterizes how Sasak people engage in spiritual and natural elements in response to environmental issues, particularly crop damage by rats. The process of visiting the graves of rats and Datoe Atja at Jurang Tundung is not only a practical act but also reflects a belief in the interconnectedness between the spiritual and physical realms. The concept of holistic nature here highlights that solving environmental problems can not only be achieved through practical action, but also through spiritual understanding and balance (Poitras, 2022; Tolppanen et al., 2022).

Second, the provision of five-coloured porridge, empok-empok snacks, coffee, coconut sugar, and ketupat as "treatment" for rice seeds eaten by rats confirms the concept of holistic nature. This action reflects an awareness of the relationship between humans, plants, and other organisms in the ecosystem. Sasak communities seek to address the direct impact of rat infestation on crops and to restore balance and harmony in the ecosystem as a whole. Furthermore, the collection of water from rat graves as a medicine for rice seeds emphasises a deep understanding of the cycle of life and death in nature. The concept of holistic nature teaches that actions taken to address environmental issues must consider interrelated spiritual and ecological elements (De-Abreu et al., 2022). Overall, this paragraph provides an overview of how Sasak people, through their practices, create harmony among humans, nature, and spirituality. This view is in line with a holistic concept that emphasises the need to understand and address environmental challenges by considering the complex interactions between humans and their natural ecosystems.

Exploitation and Violence of Nature

The inability of humans to maintain their environment after utilisation is a serious challenge to the relationship between humans and nature. This concept, as explained by Garrard (2004), highlights human behaviour that often exploits natural resources without considering the long-term consequences of ecosystem sustainability. Exploitation includes overuse, habitat degradation, and exploitation of natural resources without serious efforts to restore and maintain the balance of nature.

Furthermore, exploitation is not just an economic act to fulfil human needs but also reflects indifference to its negative impacts on nature (Duchesne et al., 2023; Zheng et al., 2022). From the perspective of nature as an ethics of care, exploitation becomes a violation of humanity's moral responsibility towards the environment, where human welfare and nature are considered inseparable entities (Thurner et al., 2021; Zeng et al., 2023). On the other hand, violence against nature is defined as a form of violence against the components of nature, including animals and plants. Violence against nature includes behaviours that harm and damage ecosystems, such as uncontrolled deforestation, illegal hunting, excessive pesticide use, and environmental pollution. This concept emphasises that nature is not a passive object that can be exploited and abused without serious consequences (Heikkinen et al., 2023; Navas et al., 2022; Oliveira, 2019). To understand this concept, it is important to explore the root causes of exploitation and violence. This involves a deep understanding of the impact of human actions on ecosystems and the role of humans in maintaining nature's sustainability. This concept also emphasises the need to replace exploitative mindsets with a wiser and more sustainable approach. Exploitation and violence against nature are not only practical problems of resource utilisation but also ethical issues that require paradigm shifts and sustainable actions. The application of an ethics of care for nature can form the basis for supporting the balance between human needs and the welfare of nature, thus realising a more harmonious relationship between humans and their environment (Amon et al., 2023; Elton, 2023). Exploitation of the natural environment is represented in the Sasak folktale *Ana' Iwo' Pasang Semet (Het Wesskind Spant Een Strik)* in *Enige Sasakse Volksvertelsels (Lombok)* by Dr. C. Hooykaas.

Datoe malik bemanik, ade'na majoeang malik, bandjoer beteroes pajoe, lawan manoek Datoe, idjo-gading, dimpil teloe, sandah. Djari taro'ne limang dasa ioe. Sino sekenoan djoea', beroe'na mangkeb, beteroes tesamber belong manoek doewan datoe, baeteroes mate (Hooykaas, 1948)

'The king then ordered another fight to be held, which was immediately held again against the king's green, three-billed cock. Using a bet of fifty thousand. The same street happened, just released, the king's cock was immediately struck by the neck and died.'

This excerpt illustrates the exploitation of the natural environment, especially in the context of a cockfight organised by the king. Using Garrard's theoretical framework of literary ecocriticism, we investigate the aspects that reveal the exploitative dimension of nature in this narrative. The cockfight held in the king's orders reflects the exploitation of nature through the use of animals as a form of entertainment or sport. The chicken used in this fight is used as an object for human satisfaction without considering the animal's right to life or welfare. This highlights the human view of nature as something that can be utilised solely for entertainment purposes. Second, the betting involved in cockfighting reflects the dimensions of economic exploitation. Humans utilise chickens as gambling objects, sacrificing the lives of animals for human gain. This aspect reflects the way the natural environment is used as an economic resource, without considering its negative impact on sustainability and ecological justice.

The folklore excerpt not only reflects the exploitation of animals as part of nature but also reflects human behaviour that does not appreciate the intrinsic value of life (Aitbayeva et al., 2023; Lorenz & Cervantes, 2023; Rodillo & Fritz, 2023). Chicken fights and bets involving animal lives illustrate how humans often take from nature, without considering the ethical or ecological impacts that may arise. Exploitation of nature through the practice of cockfighting from an ecocritical perspective is considered a reflection of human behaviour that is not in line with the principles of sustainability and ecological balance and reflects a view of nature as a resource that is used without considering the needs and rights of other

living things.

In addition to exploitation, the relationship between humans and nature as objects in Dr. C. Hooykaas' Sasak Enige Sasakse Volksvertelsels' (Lombok) folktales reflect nature as an object of violence. This is represented in one of the stories, the folktale Dengan Bebatoeran Dengan Doea (Twee Vrienden). Consider the following excerpt.

Lo' Lombo' beteroesna njerek boeka' lawangna, ling pikiranna: nengka dja' sabol (peno') balengkoe isi' doewe banda. Le' oeahna boeka' lawangna, seloeng gita'na dalem balena peno' isi' tain basong, tain bawi, tain sampi kao'. Djari Lo' Lombo' loba gedekna, badjoerna semate' kolo sino, beteroesna teteh bangkena le' moedin balena (Hooykaas, 1948, p. 12)

'Lo' Lombo' immediately opened the door, in his mind, now my house must be full of possessions. After he opened the door, he suddenly saw that his house was full of dog, pig, cow, and buffalo faeces. Seeing this, the Lombo' was furious and killed the parrot and dumped its carcass behind his house.'

In this excerpt, violence against nature appears through the action of Lo' Lombo', who kills the parrot as a response to his anger and disappointment after finding animal faeces polluting his house. The action of killing the parrot by the Lombo reflects a violent attitude towards living creatures perceived as a threat or cause of discomfort. In the context of ecocriticism, violence against nature often occurs because of human disregard for the right to life of other living beings and a lack of empathy for their existence in the ecosystem (Clément 2020).

This quote also illustrates the discrepancy between human expectations of nature and the reality they face. Lo' Lombo' expectation of a house full of possessions was disappointed when he found animal feces inside. The extreme response of killing the parrot and disposing its carcass reflects the failure of humans to accept and adapt to the dynamics of nature, which often do not match human expectations or desires. From an ecocritical perspective, this incident reflects the conflict between humans and nature, where humans tend to use violence as a response to incongruity with their expectations or desires of nature. The act of killing parrots can be considered an expression of humans' understanding of nature as something that can be controlled or manipulated according to their wishes, without considering the integrity of the ecosystem and the right to life of other living things. Through the act of killing a parrot, we can see how human attitudes towards nature often reflect a limited understanding and lack of awareness of the dependency and balance that must be maintained in natural ecosystems.

Conclusion

Local knowledge, especially folklore and traditional practices, illustrates humanity's relationship with nature, and highlights the importance of understanding and being aware of the complexity of this interaction. The concept of nature as a mother earth and the ethics of care demonstrate the spiritual and ecological value of nature, enriching human perceptions of their interconnectedness. The folklore of the Sasak Enige Sasakse Volksvertelsels (Lombok), as seen in the character Ama' Waloe, reflects agricultural practices that not only reflect ecological impacts, but also the ethical relationship between humans and nature. The concept of an ethics of care is reflected in the story of Lo' Aget and his cat, showing the need to take into account the needs and welfare of pets. A holistic view of nature, in line with Greg Garrard's theory, emphasises the need for holistic action to respond to environmental issues and creates the basis for sustainable strategies. Serious challenges in the relationship between humans and nature, such as exploitation and violence, reflect the indifference to long-term impacts and ethical violations. A paradigm shift towards an ethics of care for nature is needed to achieve balance and harmony, with ethical reflection on the impact of human activities as a first step. This view, also reflected in Sasak folklore, calls for critical thinking, holistic actions, and sustainable solutions to environmental challenges.

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