



The Value of Ecological Wisdom in the Sang Nyai Novel Trilogy by Budi Sardjono and Its Relevance in Learning the Prose Appreciation Course

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Abstract. This study comprehensively explores the value of ecological wisdom in Budi Sardjono's Sang Nyai trilogy and its relevance to the Prose Appreciation course. The approach used is ecocriticism to examine environmental ethics, symbolism, and the dialectical relationship between humans and nature contained in the discourse. The object of this research is Budi Sardjono's Sang Nyai trilogy. This study uses a detailed analysis of narrative structure to explore the interaction between traditional communities and ecosystem dynamics in the form of local wisdom values. The findings of this study reveal several ecological values reflected in Javanese philosophy. These are: (1) *Memayu Hayuning Bawana* (2) *Memayu Hayuning Tirta*, (3) *Memayu Hayuning Wana*, (4) *Memayu Hayuning Samudra*, (5) *Memayu Hayuning Budaya*, dan (6) *Memayu Hayuning Bhumi*. These values have strong relevance in learning the Prose Appreciation Course.

Keywords: wisdom; ecology; prose appreciation



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1. Introduction

Indonesia is currently facing the challenge of environmental degradation, such as large-scale deforestation which is leading to increasing damage to the ecosystem and disrupt the biological balance. The phenomenon of air pollution, especially in the big cities (e.g., Jakarta and Surabaya) is a real indicator that the ecological crisis is not just a theoretical discourse, but a concrete threat to the people's health. Some of the causes of this imbalance include: (1) excessive exploitation of nature, and (2) low levels of environmental ethics awareness in national development policies. These two factors exacerbate the vulnerability of the national ecological system. Furthermore, these exploitative practices, which lead to capitalism, often ignore local wisdom that should protect nature. Data from the past five years shows an increase in the number of natural disasters in Indonesia.

Floods and landslides are the two most frequently reported types of natural disasters. This phenomenon demonstrates systematic vulnerability due to the widely degraded land. In general, the loss of forests as water absorbers is a contributing factor. Thus, it requires realistic forest management to reduce land degradation. Floods and landslides in Sumatra in late 2025 demonstrated the serious impact of extreme forest destruction. The floods affected more than 1,240 people, including those killed, missing, or injured. This doesn't even include the material damage. These figures should serve as indicators for Indonesian policymakers. Therefore, forestry governance absolutely requires a thorough and systematic evaluation across multiple dimensions to enable reform. The flash floods that occurred in Sumatra in late 2025 are an example of a disaster chain caused by extreme rainfall, exacerbated by watershed disruption and widespread deforestation in upstream areas of Sumatra.



(Data of Natural Disasters in Indonesia 2021-2025)

Satellite data analysis showed accumulated rainfall of nearly 950 mm over four days. This situation was exacerbated by the loss of forest in protected areas over the past three decades and the conversion of land into oil palm plantations which often do not comply with environmental protection regulations. The disasters experienced were not simply natural hydrometeorological processes, but rather indications of deficiencies in forest spatial governance, neglecting regulations such as those related to environmental protection and human rights. This analysis underscores the critical need for a holistic understanding of the link between environmental parameters and development policies, as well as the application of sustainable principles in natural resource management.

The ecological issues mentioned above emphasize that ecological education is not merely theoretical, but rather requires concrete action and adaptation to effectively address declining environmental concerns. Integrating the value of environmental responsibility into formal education is essential to recognize and instill ecological ethics. The pedagogical approach tested encourages students to recognize that hydrometeorological disasters are not simply normal occurrences. Rather, they are a growing consequence of prolonged ecological destruction due to deforestation in upstream areas and weakened compliance with environmental law enforcement. In addition to broader social changes, recent developments in higher education also recognize that environmental education is a crucial part of fostering human mindsets toward participatory, sustainable behavior.

This means that understanding and strengthening literacy regarding sustainable use of nature is essential. Nature is not only for the enjoyment of humans living today, but will also be passed on to future generations. This research supports that a socioscientific, controversial issue-based approach to higher education effectively enhances ecological literacy and sharpens students' argumentative skills in analyzing complex environmental issues. Literary works play a key role in education. This is because literary works can communicate discourse on environmental degradation to the younger generation, a critical approach that enables them to respond to ecological realities. Therefore, education not only creates students' academic understanding of nature but also fosters environmental character and social responsibility.

Greg Garraad developed an ecocritical methodology by prioritizing wilderness, disaster, and dwelling as vocabularies to analyze how novels' textual representations of nature formulate a dialectical relationship between human inhabitants and the physical environment. The authors successfully developed these categories so that researchers could investigate how the formation of pollution states and settlement patterns illustrate human anxiety towards a positionally more unbalanced environment. Furthermore, this framework facilitates the identification of representations of habitat destruction and pollution, while simultaneously establishing a concrete dialectic between human desires and ecological boundaries. Using this theoretical lens, research can map values in literary works that act as critical actors, express various forms of ecological symbolism, and reshape readers' awareness of the environmental crisis.

Research in ecocriticism suggests that literature is an essential medium for documenting the relationship between humans and nature and as a means to raise public awareness of the environmental crisis. This concept states that the function of literary works is as a medium that never runs out of value, so that it can foster a positive influence on education towards sustainability preservation. Moreover, literature is an efficient communication medium that can

change students' mindsets and attitudes toward the reality of environmental degradation. Ecocritical studies—Using environmental-themed folk tales or novels to develop an appreciation of the impact of human activities on ecosystems has also been used successfully as a means of developing ecosystem literacy.

Instilling these values into teaching materials is a procedure that serves as a strategy for students to develop competency in analyzing environmental crises through representations in literary texts. In this regard, internalizing local wisdom through analyzed texts is considered a tool for strengthening students' character. One way to do this is by connecting academic theory with practical activities in the application of environmental ethics in the curriculum. This study seeks to identify aspects of ecocriticism in Budi Sardjono's Sang Nyai novel trilogy.

This study will analyze the values of ecological wisdom and the relevance of learning the Prose Appreciation course. By appreciating these concepts, students are expected to understand that literary texts should not be viewed as mere aesthetic artifacts, but rather as living works that participate in the dialogue about the existential “connective tissue” that connects humans to their physical environment.

2. Methodology

This study uses a qualitative descriptive method to examine the meaning and values of ecological wisdom through an in-depth analysis of the stories in Budi Sardjono's Sang Nyai trilogy. This method allows researchers to classify types of ecocriticism that represent environmental ethics into quantifiable indicators while providing narrative data that can be systematically mapped as strong evidence to support environmental conservation. The data analysis process followed the Miles and Huberman model. The data is organized to be grouped based on aspects of environmental morality such as respecting the rights of living beings and mechanisms for controlling behavior in society. The goal is to foster a sense of responsibility in humans, placing themselves within nature to maintain its balance.

This process is reinforced by a reduction stage that focuses analysis on elements that demonstrate environmental wisdom, thus ensuring accurate conclusions in assessing the values of ecological wisdom. The final stage involves drawing inductive conclusions about the meaning and value of ecological wisdom and its relevance to Prose Appreciation learning. This systematic process ensures that each collection of findings provides space for local wisdom based on ecological ethical standards that students can utilize to solve environmental problems.

The object of this research is the Sang Nyai novel trilogy by Budi Sardjono. The trilogy consists of Sang Nyai 1 (Mystical Nights and the Story of 7 Paintings), Sang Nyai 2 (Hidden Earth), and Sang Nyai 3 (The Mystery of the Four Disasters of Majapahit). The choice of objects is based on the assumption that these works are rich in ecological wisdom relevant for analysis. In addition, additional references from other scientific sources discussing ecocritical education and local wisdom are included.

3. Results and Discussions

This section explores the values of ecological wisdom reflected in the profound relationship between humans, culture, and nature depicted by Budi Sardjono in the Sang Nyai novel trilogy. This study utilizes an ecocritical approach to explore the ecological dimensions contained in the narrative. This analysis focuses primarily on how the characters in the novel interact with the physical landscape and cultural practices. This reflects how the author integrates existing ecological knowledge into tradition as a means of sustainable.

3.1 The Value of *Memayu Hayuning Bawana*

The concept of *Memayu Hayuning Bawana* holds deep philosophical value in Javanese cultural tradition. Terminologically, the word “*memayu*” is defined as a human effort to beautify or create something good. *Hayuning* is based on safety or goodness that brings peace. *Bawana* means the world or the universe itself. Thus, this understanding extends beyond the physical act of beautifying the environment and encompasses the moral and ethical dimensions of human

interaction with nature. Philosophically, *Memayu Hayuning Bawana* teaches humans the moral responsibility of acting as guardians and protectors of universal harmony. In this context, nature is not merely an object to be exploited, but rather a strategic partner requiring attention and care.

This concept emphasizes the importance of human responsibility as trustees in maintaining cosmic balance and sustainability, which aligns with the ecotheological paradigm that emerged in response to the increasingly pressing global environmental crisis. The principles contained in *Memayu Hayuning Bawana* reflects a holistic view of the universe as an interconnected system. Every human action toward the environment must be based on a deep understanding of the consequences of those actions, which will ultimately affect the balance of the world order. Therefore, this approach requires individuals to think critically and act wisely in every interaction with the environment. The function of *Memayu Hayuning Bawana* in ecological studies is oriented toward the internalization of environmental ethics, which positions humans as active subjects in preserving ecosystems.

This is achieved through concrete actions that reflect individual moral responsibility. For example, educational programs that prioritize environmental awareness among the younger generation can be a means to effectively instill these values. The implementation of this concept not only aims to preserve the environment but also to educate the public about the importance of sustainable behavior.

Data 1

You saw for yourself, Sam, they've been so pampered by nature. They've enjoyed its bounty for years. Are they willing to be told to just leave? Sugeng said when we were resting at a stall and enjoying young coconut ice (Sang Nyai 1, 158)

The above quote represents a profound sociocultural resistance to environmental change, rooted in humanity's historical dependence on local ecosystems. In this context, resistance is not simply a reaction to change, but rather a deeper adaptive mechanism that creates a balance between human needs and environmental sustainability. Thus, this narrative confirms the concept of sense of place, where a community's collective identity is inherently tied to the sustainability of the physical landscape. This demonstrates that an understanding of place—both physical and cultural—is a crucial element in building a harmonious relationship between humans and nature. Furthermore, any ecological understanding undertaken must consider local wisdom as a primary foundation.

Local wisdom here refers to traditional knowledge and practices that have proven effective in maintaining ecosystem balance. In this regard, local community participation in decision-making processes related to natural resource management is crucial. Human dependence on nature, as reflected in the quote above, confirms that the balance of the ecosystem is very dependent on an attitude of respect for nature and collective responsibility for the sustainability of local natural resources. This attitude should be the basis for every action related to the exploration and utilization of nature.

Data 2

Now I'm the one nodding along. Merapi has actually brought more prosperity than disaster. From kilometer nine, that prosperity is already apparent. Nearly all fruit trees thrive on the slopes of Merapi. Even orchid farmers claim to have made more profit after moving their gardens from the city to the slopes of Merapi... (Sang Nyai 1, 159)

The above quote demonstrates a deep understanding of the community's emotional and economic attachment to the landscape. This attachment can be understood as a manifestation of the ongoing symbiotic relationship between humans and the environment. According to [27], this close relationship reflects not only socio-cultural aspects but also economic dimensions that play a crucial role in maintaining community survival. Furthermore, the quote above confirms that society's perception of nature has undergone a significant shift. Rather than being antagonistic—

as often perceived in previous narratives—this bond reflects a mutualistic relationship based on the principle of sustainability.

This encompasses not only economic aspects but also ecological aspects, which mutually support each other in creating a more harmonious balance in life systems. This emotional and economic attachment eventually creates a collective consciousness among the community. People are beginning to realize that sustainability is not just an individual responsibility, but a shared responsibility that must be shared by all elements of society. By understanding that nature is not an object separate from their lives, it is hoped that people will take more proactive steps in environmental conservation.

Data 3

The people of Mataram are prosperous. They live in abundance. Their daily food is rice made from rojo lele-quality rice. The lowest is menthik wangi. Thus, what the shadow puppeteers often say comes true: a peaceful and tenacious land, a prosperous and prosperous land, and a tukul kang sarwo tinandur. Quoting a verse from the Koes Plus song, the land of Mataram is like a pool of milk. Sticks and stones, if planted, will bear the fruit of life. (Sang Nyai 1, 175)

The quote above clearly depicts a profound metaphor for agrarian prosperity. This reflects the Javanese society's view of the land that is not merely an economic resource, but a sacred entity that supports life. This aligns with the principle of cosmic solidarity reflected in environmental ethics, where every individual is required to contribute to maintaining the balance of the existing ecosystem. In this context, the concept of *ayem tentrem*, *gemah ripah loh jinawi* (a peaceful, prosperous, and prosperous nation) refers to an ideal socio-ecological state in which prosperity and harmony are the primary foundations of community life.

These terms are not merely expressions, but rather articulations of local wisdom that positions humans as an integral part of the ecosystem. In this perspective, preserving nature is understood not only as a moral obligation but also as a guarantee for the survival of future generations. This ontological perspective aligns closely with the principles of agrarianism, where land is understood as a generational inheritance. Land is not used by just one generation; it is passed down from one generation to the next. Therefore, maintaining soil fertility is considered an ethical responsibility that must be upheld for future sustainability.

This is well expressed by, who emphasized the importance of an agrarian perspective in building collective awareness of environmental responsibility. This local wisdom in Javanese society is inseparable from the ethics of *memayu hayuning bawana*, which encourages people to maintain the balance of the world, both physically and spiritually, as a form of deep respect for nature.

3.2 The Value of *Memayu Hayuning Tirta*

The terminology of *Memayu Hayuning Tirta* comes from Javanese. Etymologically, it combines the words *memayu*, meaning to beautify or protect, *Hayuning*, referring to safety or peace, and *Tirta* means water. Philosophically, it reflects local wisdom that emphasizes the importance of integrating physical protection with spiritual respect for water as a vital element for life. In this context, *Memayu Hayuning Tirta* illustrates a conservation practice that views water as a sacred entity. This principle emphasizes that water resource conservation does not only involve physical protection, but also includes sustainable ecosystem management by involving the active participation of local communities as a form of collective awareness.

Philosophically, this view aligns with the concept of *memayu hayuning bawono*, where humans are positioned as guardians of the world's balance through deep respect for sustainable ecological principles. In this context, the *Memayu Hayuning Tirta* philosophy emphasizes that the sustainability of aquatic ecosystems is not merely a technical conservation effort, but also a spiritual manifestation of human awareness as an integral part of the universe. This shows that

water resource management needs to be understood as a moral responsibility that involves spiritual awareness of the environment.

Data 4

"For the people who live on the right and left of the Opak River, they are not afraid, sir. "Because we consider the Opak River our own brother. So, it's impossible for brothers to harm each other," the motorcycle taxi driver explained.

"Yes, yes, that's good," I replied.

"Our parents taught us. From generation to generation, we consider the Opak River our sibling. However, we are also self-aware and do not act recklessly and treat the Opak River arbitrarily." (Sang Nyai 3, 74)

The above quote clearly articulates a form of kinship -based environmental ethics. In this context, the river is personified as a family entity, demanding a reciprocal attitude of respect and care from humans. This concept marks a significant shift from the traditional anthropocentric paradigm, where humans are considered the center of all things, to a more holistic ecocentric awareness. This ecocentric awareness views nature not as an object to be exploited, but as a subject with the right to be treated with dignity. This aligns with the fundamental principle that humans are not permitted to act arbitrarily towards natural elements.

The concept of the reciprocal relationship between humans and nature outlined above reflects sustainability ethics. Within this framework, human actions are inextricably linked to an awareness of nature's essence as a living entity, not simply a commodity to be exploited for personal or economic gain. Emphasizes the importance of developing this awareness, as humans must recognize that preserving rivers and other natural resources is crucial for the sustainability of life. Such an approach serves not only as an ethical guide, but also as a basis for building future-oriented sustainability practices. Furthermore, an approach that reflects Javanese cosmology positions humans as an integral part of the ecosystem. Javanese tradition holds a deep understanding of the interconnection between humans and nature.

That is, every action toward the environment is considered a reflection of cultural and spiritual values. For example, when Javanese people want to cut down a tree that is quite old, various rituals will be performed. This is an effort to maintain harmony and harmony with nature. Furthermore, this principle builds a sense of collective responsibility among individuals and communities to maintain environmental sustainability. [37] explain that humans' inability to respect this relationship can lead to a serious ecological crisis, which will impact not only nature but also human social and cultural life itself.

Data 5

.....Kungkum or bathing in the river is part of the spiritual practice of the Javanese people. As a symbol of self-washing, cleansing from various kinds of impurities of the mind and will within a person. By practicing kungkum, it is hoped that (we can) obtain peace and clarity of heart, soul and mind at the same time..... (Sang Nyai 3, 128)

The *kungkum* tradition, which developed in the Javanese context, is a practice with not only cultural dimensions but also profound spiritual ones. In this context, water functions as a sacred medium that plays a crucial role in bridging the transcendental dimension of humans with the ecological reality around them. The self-purification process carried out through the *kungkum* practice implies that this spiritual act directly impacts respect for rivers, lakes, springs, or other water sources as living entities with integrity. As expressed by, this ritual symbolizes the harmonious relationship between humans and the environment and emphasizes the importance of maintaining the integrity of existing ecosystems.

The integration of the ritual practice of *kungkum* into ecotheological discourse demonstrates the need for a reorientation of the anthropocentric perspective that often dominates environmental studies. In this context, humans are positioned not only as those with rights to

natural resources, but rather as collaborators responsible for maintaining the purity of nature's elements. This serves as a manifestation of cosmic mysticism that emphasizes the importance of a spiritual bond that connects all entities—humans, animals, plants, and nature—in a complex network. As explained by, this spiritual bond goes beyond mere adherence to social norms and develops into an intersubjective awareness in which non-human entities are recognized as subjects possessing their own existence and value.

The *kungkum* tradition also demonstrates that water is not positioned merely as a utility commodity, but as a sacred entity that demands a spiritually based conservation ethic. It revealed that local ritual practices across various traditions create a collective awareness of the importance of preserving and respecting natural elements, such as water. Thus, this approach encourages individuals and communities to actively contribute to environmental preservation not merely as a moral obligation but as part of their spiritual identity.

3.3 The Value of *Memayu Hayuning Wana*

Terminologically, *Memayu Hayuning Wana* comes from the word *memayu*, meaning to beautify or care for. *Hayuning* means safety or preservation, and *wana* means forest. Philosophically, this terminology emphasizes humanity's moral responsibility to preserve the pristine forests, which act as the lungs of the world, maintaining the continuity of the hydrological cycle and biodiversity. By interpreting forests as living entities, this concept directly addresses environmental degradation by strengthening collective awareness of the importance of preserving terrestrial ecosystems. This local wisdom also reflects the principle of trust, which positions humans as guardians of the earth, where any exploitative action against forests is seen as a violation of the cosmic balance established by God.

Data 6

The Thousand Mountains used to be an unpleasant sight, almost barren and devoid of vegetation. But now, greenery is everywhere. This realization has come too late. If only the local people hadn't indiscriminately cleared the hills, the people of Gunung Kidul would never have experienced hongeroedim, aka hunger! (Sang Nyai 3, 7-8)

The above quote provides a profound insight into critical reflection on the destructive impacts of environmental degradation. This degradation has significant direct implications for community food insecurity, particularly in the context of the loss of the carrying capacity of mountain ecosystems that are the source of life for many communities. The narrative explicitly critiques exploitative anthropocentrism, which often ignores the values of local wisdom that have been preserved for centuries. This local wisdom, which encompasses sustainable traditional knowledge and practices, must be considered an integral part of environmental restoration efforts.

The process of vegetation restoration is emphasized as a crucial restorative measure to restore the balance of ecosystems that have previously been in a state of decline. This effort aims not only to restore ecological functions but also to improve the quality of life of communities dependent on these natural resources. Restoring vegetation not only improves soil and water quality but also recreates habitats for various species that support biodiversity. This demonstrates that environmental sustainability cannot rely solely on pragmatic technical policies but must also involve the instillation of eco-mystical values that underscore the importance of the spiritual connection between humans and nature.

The quote above implicitly demonstrates the awareness of the Gunung Kidul community regarding the impacts of deforestation. This awareness is evident in the transformation of community mindsets, shifting from an exploitative approach to a restorative one. This transformation demonstrates that local wisdom can serve as crucial social capital in managing disaster risks caused by environmental change. This local wisdom encompasses not only practical knowledge of sustainable farming methods but also ethical values that encourage communities to maintain their ecosystems.

Data 7

The afternoon wind blew against us. A dry mountain wind. Although it wasn't as dry as it had been twenty years ago, trees grew on almost every inch of land. Gnetum gnemon, acacia, sengon, mango, and most abundantly, teak! A very promising tree of hope. When the teak forests in the north coast of Java had been completely plundered, both officially and secretly, furniture entrepreneurs looked to the southern region as a source of raw materials. (Sang Nyai 3, 21-22)

The data cited above reflects a critical situation in which shifting forest commodities has become a new threat to the sustainability of ecosystems previously successfully restored through collective restoration efforts. This phenomenon emphasizes the dialectical tension between the success of local wisdom-based conservation and modern economic pressures that tend to exploit natural forests for commercial purposes. In this context, underscores the importance of understanding the complex relationship between conservation practices and ongoing economic dynamics. This tension reflects the dynamics of capitalist hegemony, where environmental desacralization often occurs in pursuit of short-term economic gain.

It illustrates this through land conversion patterns that ignore the ecological function of forests. In practice, furniture entrepreneurs who previously utilized teak forests in the northern coast of Java have now shifted to the southern region, illustrating a shift not only related to resources but also to the perceived value of the forest itself. Excessive exploitation of nature, such as deforestation for specific commodities, is a manifestation of pressing contemporary threats. This demands the active involvement of local communities as the vanguard in maintaining the integrity of forest ecological functions. Emphasize the crucial role of local communities in maintaining ecosystem sustainability, highlighting that local wisdom is not merely a cultural heritage but also a relevant adaptation strategy in addressing emerging environmental challenges.

Data 8

They are the ones who now guard Alas Ketonggo. If any visitors attempt to behave indecently or engage in impure thoughts, they will be the ones to punish them. There are pilgrims who are transported to another realm. People call it the Ghost Village. There, the man was left confused for days. He was only returned after the caretaker of Alas Ketonggo requested his return. (Sang Nyai 3, 69)

The above quote indicates that myths and supernatural powers play a crucial role as informal social control mechanisms that are highly effective in reducing destructive behavior that threatens the environment. In this context, myths function not only as narrative tools but also as an integral part of the social structure that regulates individual and community behavior toward natural resources. Emphasizes that this mystical narrative is not merely a cultural product but also a reflection of social sanctions that place forest areas in a sacred position. This suggests that forest areas are viewed as spaces that should not be touched by pragmatic economic interests that tend to be destructive.

As a concrete example, a myth circulating in Ponorogo concerns the figure of Baru Klinting, believed to guard Lake Ngebel. This mystical narrative effectively reinforces the argument that nature is not simply an object of production, but a sacred entity requiring ethical treatment. The ritual practices generated by this myth serve not only as a form of respect but also as a proven mechanism for maintaining ecosystem harmony across generations. The integration of myths into society serves as a social regulatory system that can motivate individuals to participate in mitigating the risk of environmental damage. Stated that collective action based on local wisdom is crucial in addressing increasingly complex environmental challenges. Indigenous communities, through a deep understanding of ecosystems and the values embedded in myths, can effectively organize themselves to implement sustainable and environmentally beneficial actions.

3.4 The Value of *Memayu Hayuning Samudra*

Terminologically, *Memayu Hayuning Samudra* comes from the word *memayu*, meaning to beautify. *Hayuning*, meaning safety, and *samudra* referring to the marine ecosystem and all its biota. This philosophy emphasizes the role of humans as guardians of the balance of coastal and marine ecosystems through respect for the integrity of biodiversity, which is essential for human survival. This understanding views the ocean as an entity that demands human moral responsibility in the form of preserving aquatic habitats from the threat of exploitation that damages the ecological order.

Through these local wisdom values, communities are encouraged to view the ocean not merely as a source of commodities, but as an ecosystem that demands protection to maintain sustainable environmental harmony. This philosophy positions the marine ecosystem as a sacred space that reflects the depth of spirituality and the vast continuity of life on Earth, emphasizing that protecting marine biodiversity is a concrete manifestation of human ethical responsibility.

Data 9

The coastal communities express their concern through celebrations, feasts, and small labuhan (small) ceremonies. These ceremonies do not involve the palace; they are solely the initiative of local residents. However, these ceremonies are not to be taken lightly. They are truly committed to their preparations. (Sang Nyai 1, 248)

The above quote deeply reflects the manifestation of local wisdom integrated into ritual practices as a mechanism for independent coastal ecosystem preservation. In this context, collective community participation serves as a manifestation of a profound moral responsibility toward maintaining the balance of nature. Research conducted by shows that through these rituals, communities not only hold ceremonies but also symbolically affirm that their forests and coastal areas are sacred spaces that require strict respect and protection, regulated by long-standing customary norms.

Communities involved in these ritual practices collectively understand that any exploitative act, whether intentional or not, is considered a serious violation of the collectively maintained magical balance. As explained by, these rituals serve a dual function. In addition to upholding social norms, they also play a role in protecting coastal ecosystems from the threat of damage. These practices also serve as a means to strengthen social solidarity among community members and mitigate the risks associated with environmental degradation.

Labuhan, a practice of sending offerings to the inhabitants of the sea, is more than just a tradition, but is a symbol of gratitude and a form of collective moral responsibility in maintaining harmony between humans and nature. As argue, this practice strengthens the spiritual and emotional connection between individuals and their environment, encompassing both physical and metaphysical dimensions. This phenomenon aligns with other coastal communities, such as Watu Ulo Beach and Puger Kulon, where these rituals serve as instruments to strengthen community identity and balance socio-economic aspects with ecosystem sustainability.

From a broader perspective, it demonstrates that local wisdom, integrated into ritual practices, serves not only as a conservation tool but also as a link between humans and nature in social, cultural, and spiritual contexts. Through this approach, we can see that coastal ecosystem conservation must be carried out in a way that respects local values and traditions that are deeply woven into the fabric of community life.

3.5 The Value of *Memayu Hayuning Budaya*

Terminologically, *Memayu Hayuning Budaya* consists of the word *memayu*, meaning to beautify or glorify, *hayuning* means safety, and *budaya* refers to the results of human cultivation that are in harmony with the universal order. This philosophy emphasizes that noble culture must be based on the principle of harmony between human creative activity and ecosystem integrity, so that literary works are not merely aesthetic products but also manifestations of inclusive environmental ethics. This philosophy emphasizes that the preservation of nature cannot be

separated from the vitality of culture, where local traditions function as a moral defense system against environmental exploitation that damages the social order and ecosystem. Therefore, strengthening culture through appreciation of literary works is a strategic medium for instilling environmental ethics based on local wisdom as well as spiritual values.

Data 10

.....What Kang Petruk ordered has a common thread with the developing situation in the community. It's unknown who gave the order, but it was said to be from Ngarsa Dalem itself. They were asked to make a special vegetable to ward off disaster. Moreover, Merapi's status was raised from Alert to Caution. This means the Center for Volcanology and Geological Hazard Mitigation has seen danger signs from Merapi... (Sang Nyai 1, 149)

The data quoted above demonstrates a significant interaction between local wisdom and modern science in the context of disaster risk management. In this case, mythical narratives serve to reinforce community compliance with mitigation protocols established by relevant authorities, as noted by. This underscores the crucial role of local wisdom in building community awareness and collective action in responding to disasters. Local communities, possessing rich traditional knowledge, demonstrate a strong adaptive capacity in predicting and responding to disaster threats, based on empirical experience passed down through generations. This synergy between traditional knowledge and scientific warnings is crucial in the context of disaster mitigation.

Often, local knowledge is rooted not only in myths but also in direct observation of the environment and disasters. For example, the quote also demonstrates the correlation between the myth of Mbah Petruk as the guardian of Mount Merapi, which fosters trust and adherence to the existing early warning system. The tradition of making special vegetables ordered by Ngarsa Dalem or Hamengku Buwana X, as well as scientific studies conducted by the Central Agency for Volcanology and Geological Hazard Mitigation, creates an integrative framework between local culture and modern science. This multidimensional integration of spiritual narratives, edicts from traditional authorities, and empirical data reflects a community-based early warning system.

This system is designed to minimize risk through the harmonization of traditional wisdom and modern mitigation protocols, as explained by. In this context, collaborative strategies are crucial, demonstrating that traditional beliefs have a significant impact on community perceptions of disaster risk. These beliefs, in turn, guide community preventive behavior when facing disaster threats. Furthermore, the integration of traditional cosmological teachings and objective data demonstrates that local wisdom is not merely a cultural artifact but rather an adaptive strategic asset in managing contemporary environmental issues, as argued by.

Data 11

Therefore, Ngarsa Dalem assigned the palace servants to guard the South Sea and Merapi. Both were to be guarded, and offerings were made to prevent them from becoming angry. Therefore, Ngarsa Dalem held a labuhan ceremony, always held in several locations, including the South Sea and Mount Merapi. (Sang Nyai 1, 244)

Based on the above quotation, it can be observed that traditional institutions, particularly the *Keraton* (palace), play an indispensable role in environmental management and disaster mitigation. As seen in the quotation, the Ngayogyakarta Palace serves as a crucial catalyst in synergizing community ecological awareness with disaster mitigation practices rooted in local wisdom. In other words, the Palace is not only a cultural symbol, but also an active actor in strengthening the relationship between humans and their environment. One key aspect of the *Keraton*'s role is its ability to institutionalize myths and ritual practices that become integral parts of community life.

For example, the *Labuhan* practice is not merely a symbolic ritual, but also serves as an effective social mechanism in maintaining balance between the volcanic ecosystem and

residential areas. Explains that through these rituals, communities can maintain a harmonious relationship with nature, which in turn encourages sustainability practices and disaster mitigation. The active involvement of local leaders and traditional figures in transmitting these values through collective memory is crucial. Showed that strengthening disaster preparedness habits, which align with local wisdom, is more effective when led by culturally recognized individuals.

This suggests that local leaders not only function as a liaison between society and formal institutions, but also as guardians of traditional values who are able to bridge modern needs with existing cultural practices. Through the integration of cultural authority and traditional knowledge, a more inclusive disaster mitigation system can be created. Community belief in ancestral messages serves as a strong moral foundation for strengthening collective responses to disaster threats, as explained by [61]. In this case, the presence of traditional values provides legitimacy and motivation for the community to be actively involved in mitigation efforts, so that the results can be more effective than a completely formal or technical approach.

3.6 The Value of *Memayu Hayuning Bhumi*

Terminologically, *Memayu Hayuning Bhumi* consists of the words *memayu*, meaning to beautify, *hayuning* meaning safety, and *bhumi*, representing the element of earth as the foundation of life. This philosophy emphasizes the role of humans as wise stewards of the land, where the integrity of the earth is seen as a tangible manifestation of a divine mandate that demands ethical responsibility in maintaining the sustainability of life. This approach constructs a paradigm in which land management is not merely viewed as an agrarian or technical activity, but rather as a form of devotion that integrates the values of monotheism and ecological awareness into every aspect of life.

This philosophy views land not merely as a material object to be exploited, but as a sacred entity that demands ethical treatment in line with the principle of *khalifah fil ardh* to maintain the integrity of the terrestrial ecosystem. Through understanding the terrestrial ecosystem as a manifestation of trustworthy responsibility, humans are guided to cultivate an awareness that preserving the earth is a concrete form of theological devotion. The synergy between this local wisdom and the *tawhid* framework emphasizes that each component of the ecosystem has an interconnected role, where human negligence in maintaining this order has direct implications for the global ecological crisis.

Data 12

Many people believe that there is a guardian of the Merapi crater. We call him Kyai Petruk. Others call him Eyang Petruk or Mbah Petruk. No one has ever seen him. The guardian of Merapi has never seen him either. But everyone believes he is the guardian of Merapi. (Sang Nyai 1, 86)

In the context of the community living on the slopes of Merapi, this quote describes a deep sociological construction regarding their belief in metaphysical entities, which symbolically function as guardians of nature. This entity is not merely a myth, but also substantially forms the basis of the environmental ethics held by the community. According to, this belief serves as an ethical basis that guides community behavior in preserving natural resources. Their belief in this mythological figure pragmatically forms a strong code of ethics within the community, which in turn serves to limit environmental exploitation that risks triggering natural disasters. Community belief in spiritual entities that protect nature, as expressed by Permana et al. (2022), provides the foundation for a proven, effective smart mitigation strategy.

This strategy is not only theoretical but also empirically tested in the context of community preparedness before, during, and after an eruption. This demonstrates that belief built on local wisdom is a crucial pillar in disaster mitigation, reflecting the collaboration between science and local traditions. Mbah Petruk, a wayang character, presents a unique aspect in this context. While there is no detailed reference to why Petruk became the symbol of the guardian of the Merapi

crater, this narrative construction demonstrates how this spiritual entity asserts its role as a symbol of protection. Mbah Petruk's role, deeply embedded in the collective memory of the community, creates a bridge between beliefs and daily practices that supports harmonious living in a disaster-prone area.

Data 13

I nodded. The people then talked about Merapi. It had been four years since Merapi had been resting. But it wasn't silent. It was resting to gather even more power. It could erupt, even more powerful than the eruption four years ago. Anything could happen. And if it did, it would certainly claim many victims, both in life and property. Because, around Merapi, the land is fertile. The farmers are quite prosperous. They can raise dairy cows, beef cattle, goats, and build ponds for breeding catfish, gourami, carp, tilapia, and other freshwater fish. All of this can provide abundant income (Sang Nyai 1,140-141).

The quote above explains that the community's emotional and economic attachment to fertile land on the mountain slopes is a key factor underlying resistance to relocation efforts, despite the area's high disaster risk. In this context, the ambivalence between the potential for abundant economic prosperity and the latent threat of eruption creates a complex dialectic of vulnerability, with communities preferring to rely on resilience based on local wisdom rather than abandoning their ancestral lands. This situation aligns with findings showing that residents often persist in staying because they feel they have independent mechanisms to deal with eruptions.

This often leads to government relocation policies encountering significant psychological and sociological obstacles. This phenomenon confirms that the legitimacy of residential space is not solely measured by technocratic security aspects, but rather by deep cultural ties that view one's homeland as an honored legacy that must be defended to the bitter end. The above quote also shows that the majority of residents on the slopes of Mount Merapi choose to remain because of the environmental comfort and economic stability resulting from the fertile soil and abundant natural resource potential.

The strong dependence on the agricultural and livestock sectors in volcanic areas demonstrates that the economic sustainability of the community is highly dependent on the fertility of the soil resulting from these endogenic activities. Socioculturally, attachment to inherited land is often seen as a manifestation of the principle of *sadumuk bathuk sanyari bumi*, where land is considered, a fundamental asset reflecting communal dignity and identity. Findings indicate that place attachment often triggers resistance to relocation because communities perceive relocation as a disruption to their established life histories and livelihood systems.

Data 14

..... For sand miners, Merapi is like a mother who vomits her milk to be drunk and sucked dry. Every day, hundreds of trucks dredge sand from the rivers and dams. The sand is then sold to various cities at high prices because the quality of Merapi sand is known everywhere. (Sang Nyai 1, 241-242)

The quote above reflects a significant transformation in how society views and utilizes natural resources. From an initial focus on ecological harmony, this has shifted toward intensive economic exploitation, particularly in the context of volcanic material utilization. This phenomenon not only represents a paradigm shift but also demonstrates that the commercial appeal of volcanic materials has transformed society's perception of the risks associated with natural disasters. In this regard, volcanic eruptions are often approached pragmatically and viewed as part of a natural resource renewal cycle, as outlined. This dependence on a mining-based economy has far deeper implications than simply being a livelihood option post-eruption.

The reliance on mining practices for community livelihoods creates a narrative that asserts their survival is the result of exploiting natural resources considered ancestral heritage. This is

expressed, who highlight how local communities construct their identities and economies around available resources. However, it is important to note that excessive sand mining has serious environmental consequences. This activity has the potential to disrupt ecosystem balance, lead to land degradation, and exacerbate environmental vulnerability in the future. In this context, integrating local wisdom is key to creating a balance between nature conservation and extractive economic practices.

Local wisdom, which emphasizes the importance of environmental sustainability, needs to be integrated with resource utilization strategies to prevent exceeding the carrying capacity of existing ecosystems. Furthermore, a wise approach to natural resource management must be the foundation for holistic mitigation efforts. Mining activities that do not follow standard procedures not only neglect the safety of miners but also put river ecosystems at risk of permanent damage. Therefore, strict procedures in natural resource management are necessary to prevent negative impacts on the environment. In a broader context, it is important to build awareness among the public about the long-term impacts of natural resource exploitation, while at the same time educating them about more sustainable approaches.

This includes implementing practices that not only consider economic aspects but also maintain ecosystem integrity. Thus, the hope of achieving a balance between economic needs and environmental preservation can be realized through collaboration between various parties, including the government, local communities, and academics.

Discussions

The findings of this study confirm that the novel trilogy *Sang Nyai* by Budi Sardjono is not just a fictional work with a Javanese cultural background, but also functions as an ecocritical text that systematically builds environmental ethics based on local wisdom. The six values of ecological wisdom identified—*Memayu Hayuning Bawana*, *Memayu Hayuning Tirta*, *Memayu Hayuning Wana*, *Memayu Hayuning Samudra*, *Memayu Hayuning Budaya*, and *Memayu Hayuning Bhumi*—create an interconnected and comprehensive moral order in the face of ecological crises. This section of the discussion aims to synthesize these findings holistically, dialogue them with the theoretical framework of ecocriticism, and affirm their relevance in the context of Prose Appreciation learning.

The *Sang Nyai* Trilogy as an Ecocriticism Text Based on Javanese Cosmology

The results of the analysis show that the values of ecological wisdom in the novel trilogy of *Sang Nyai* by Budi Sardjono are rooted in the single and integrated framework of Javanese cosmology. These six values are not independent, but are derivatives of the main principle of *Memayu Hayuning Bawana*—a moral mandate to maintain the safety and harmony of nature as a whole. This hierarchical structure illustrates the author's awareness in placing Javanese philosophy as a complete and applicable ecological ethical system. This finding is in line with Garrard's (2004) argument that ecocriticism not only analyzes the literal representation of nature, but also explores how literary texts shape, negotiate, and pass on environmental ideologies to their readers.

In the context of the novel trilogy *Sang Nyai* by Budi Sardjono, the narrative about Merapi, the Opak River, the Ketonggo forest, and the ritual of the labuhan on the south coast serves as a medium to communicate ecological responsibility derived from local cultural roots. This approach strengthens the position of ecocriticism based on local wisdom as a relevant variant in the study of global environmental literature. Furthermore, this trilogy reflects literary efforts to restore the spiritual and relational dimensions of man to nature, which have been marginalized by modernization and anthropocentrism.

Through the depiction of figures who have a kinship relationship with the river (Data 4), view mountains as sacred entities (Data 12), and undergo ritual practices as a form of ecological responsibility (Data 9, 11), Budi Sardjono implicitly challenges the paradigm of exploitation that considers nature as a mere commodity.

The Dialectic of Conservation and Exploitation: Ideological Tensions in Narratives

One of the significant findings in this study is that the Sang Nyai trilogy does not present the human-nature relationship ideally, but rather shows a sharp dialectical tension between the spirit of conservation based on local wisdom and the pressure of exploitation driven by economic interests. This can be seen in the contrast between the success of the rehabilitation of the Thousand Mountain Forests (Data 6) and the threat of teak wood looting for the furniture industry (Data 7), as well as the picture of Merapi slope communities that depend on volcanic fertility but face the risk of massive sand exploitation (Data 14).

This tension reflects what Harvey (1996) identified as the inherent contradiction between capital and ecology, where the logic of capital accumulation conflicts with the principle of ecosystem sustainability. By representing this contradiction narratively, Budi Sardjono puts his work in a critical position—not only celebrating local wisdom, but also warning readers of the real threat to culture-based conservation practices.

Integration of Myths, Rituals, and Science: A Holistic Disaster Mitigation Model

The dimension that consistently appears in the values of the last ecological wisdom is the role of myths and rituals as instruments of effective environmental management. The findings in Data 8, 10, 11, and 12 show that in Javanese cosmology contained in the Sang Nyai novel trilogy by Budi Sardjono, environmental management is not secular, but is always related to the spiritual dimension that provides moral legitimacy and the power of social sanctions. This phenomenon is relevant to the concept of "sacred ecology" which states that many local resource management systems around the world derive their effectiveness from the sacred dimension inherent in their practices.

In the context of the novel trilogy Sang Nyai by Budi Sardjono, the belief in Mbah Petruk as the guardian of Merapi, the ritual of the labuhan as a symbolic mechanism for protecting the marine ecosystem, and the tradition of "*kungkum*" as a tribute to water sources, function as an informal social regulatory system that has proven to be effective in limiting exploitative behavior. More interestingly, Budi Sardjono represents the synergy between traditional knowledge systems and modern scientific protocols.

Data 10, for example, shows the convergence between the myth of Mbah Petruk, the decree of the Sultan of the Ngayogyakarta Palace, and the warning from the Center of Volcanology as the three pillars of the early warning system that reinforce each other. This representation confirms that the dichotomy between local wisdom and modern science is an unproductive construct; Both systems can operate in a complementary manner in the face of disaster risk. These findings are in line with the "two-eyed seeing" paradigm in transdisciplinary studies, which advocates for equal integration between indigenous knowledge and Western science.

Relevance in Learning Prose Appreciation Courses

The pedagogical implications of these findings are an important dimension to discuss. As a literary work that explicitly contains ecological values based on local wisdom, the novel trilogy Sang Nyai by Budi Sardjono has great potential as an object of study in the Prose Appreciation course, especially in an effort to develop students' ecological literacy.

Appreciation of Prose as a Humanities-Based Ecology Education Space

Prose Appreciation courses generally aim to develop students' ability to understand, enjoy, and assess literary works aesthetically and analytically. However, the contemporary higher education paradigm calls for the expansion of this orientation in a more transformative direction. In the context of the global ecological crisis, literary works rich in environmental content such as the novel trilogy Sang Nyai by Budi Sardjono can be used as a means to build "ecological literacy"—integrative competencies that include an understanding of ecological systems, awareness of human dependence on nature, and the ability to think about sustainability systemically.

The use of the novel trilogy *Sang Nyai* by Budi Sardjono in learning Prose Appreciation allows for a multi-layered learning process. In the first layer, students develop aesthetic appreciation skills for narrative techniques, characterization, and the use of symbols in prose. In the second layer, students are invited to identify the ecological ideological content in the text. In the third, most transformative layer, students are encouraged to reflect on the relevance of these ecological wisdom values in the context of their own lives and environments.

Ecocritical Approach as a Pedagogical Strategy

Using an ecocriticism approach in learning Prose Appreciation opens up opportunities to integrate literary studies with contextual environmental issues. Students are not only taught to read texts textually, but also to place them in a network of relationships between literature, culture, and the environment. This approach is in line with the trans-disciplinary spirit that characterizes 21st century higher education.

Practically, the six values of *Memayu Hayuning* identified in this study can be used as an analysis indicator in the prose appreciation task. Students may be asked to identify the representation of one or more of these values in the texts they read, analyze the way the authors construct values through narrative and stylistic choices, and discuss their relevance in the context of the environmental issues they face on a daily basis. This learning model integrates analytical-textual competencies with critical-ecological competencies in one harmonious process.

Simultaneous Development of Three Domains of Competence

From the perspective of educational taxonomy, the use of the novel trilogy *Sang Nyai* by Budi Sardjono in learning Prose Appreciation has the potential to develop three domains of student competence simultaneously. First, in the cognitive domain, students develop the ability to analyze, synthesize, and evaluate ecological representations in literary texts, which are high-level competencies in the revised Bloom taxonomy. Second, in the affective domain, through empathic involvement with figures who have a deep connection with nature—such as the people of Kali Opak who consider the river as a brother, or the residents of the slopes of Merapi who respect Mbah Petruk—students are expected to experience affective resonance that fosters authentic ecological concern.

Third, in the psychomotor domain, values that are internalized through literary appreciation are expected to encourage the formation of pro-environmental active behaviors and attitudes in students' daily lives. The integration of these three domains in a single literary learning experience is a unique contribution of the ecocritical-pedagogical approach offered by this research. In contrast to conventional environmental education that tends to be informative and instructive, the literary appreciation-based approach works more subtly through imagination, empathy, and aesthetic experience—which can ultimately result in more lasting and profound changes in values and behaviors.

Local Wisdom as Contextual Curriculum Content

Another important aspect of the pedagogical relevance of this research is the urgency of utilizing local wisdom as contextual and meaningful curriculum content. In the midst of the current of globalization that often erodes local cultural identity, the use of literary works that are rich in archipelago wisdom in formal learning is a pedagogical action that is at the same time cultural. Students not only learn about literature, but also renew their relationship with the epistemological heritage of their ancestors.

In this context, the values of *Memayu Hayuning* contained in the novel trilogy *Sang Nyai* by Budi Sardjono can serve as a bridge between tradition and modernity, as well as between local wisdom and global ecological literacy. These concepts have a parallel philosophical depth—even in some ways more culturally applicable—than ecological concepts derived from the Western intellectual tradition. By introducing these concepts in the context of learning literary appreciation, universities contribute to efforts to preserve and revitalize the heritage of local wisdom of the archipelago as an actual and relevant intellectual resource.

Research Contributions and Limitations

Academically, this research makes two main contributions. First, in the study of Indonesian literary ecocriticism, this study offers a new analytical framework that combines the ecocritical approach with the Javanese ecological wisdom value system as an interpretive tool. This framework is not only applicable to Budi Sardjono's work, but also has the potential to be used as an analytical instrument for other Indonesian literary works set in local culture. Second, in the realm of literary pedagogy, this research provides a strong theoretical and practical argument for the integration of ecologically charged literary works in the Prose Appreciation curriculum, an approach that is still relatively rarely explored in the context of Indonesian higher education.

The limitation of this study lies in its nature which is still purely textual analysis, without involving empirical data on students' responses to the use of the novel trilogy *Sang Nyai* by Budi Sardjono as teaching material. To measure the effectiveness of the proposed pedagogical approach more comprehensively, follow-up research that is quasi-experimental or classroom action research that directly pilots the learning model in the Prose Appreciation classroom. In addition, it should be recognized that the six ecological wisdom values identified are the result of the researcher's analytical construction based on the reading of the text, so that it is open to the possibility of alternative interpretations that can enrich the understanding of the ecological dimension in Budi Sardjono's work.

Overall, this discussion confirms that Budi Sardjono's *Sang Nyai* novel trilogy is a rich and complex ecocritical text, which offers an epistemological alternative based on Javanese local wisdom in responding to contemporary ecological crises. The values of *Memayu Hayuning* contained in it are not just cultural ornaments, but a cohesive, applicative, and relevant system of environmental ethics—both as an object of literary study and as a pedagogical instrument in humanities-based ecology education. This research contributes to the effort to position Indonesian literature as an active participant in the global ecocritical discourse, while affirming the great potential of local wisdom in the archipelago as an epistemological resource that has not been fully optimized in contemporary Indonesian academic and social life.

4. Conclusions

Based on the analysis in the discussion section, this study concludes that the novel trilogy *Sang Nyai* by Budi Sardjono contains a representation of ecological wisdom values that are systematically structured within the framework of Javanese cosmology. These values do not only function as narrative ornaments, but also become ideological substances that reflect the author's ecological awareness of the relationship between humans and the universe.

The six values of ecological wisdom identified in the novel trilogy are: (1) *Memayu Hayuning Bawana*, which is a value that represents human responsibility in maintaining the safety and beauty of the universe as a whole; (2) *Memayu Hayuning Tirta*, which reflects the collective awareness of the conservation of water resources as a vital element of the ecosystem; (3) *Memayu Hayuning Wana*, which describes forest conservation ethics as a buffer for biodiversity and environmental balance; (4) *Memayu Hayuning Samudra*, which manifests the value of protecting marine ecosystems and the sustainability of coastal resources; (5) *Memayu Hayuning Budaya*, which underlines the importance of harmony between local cultural traditions and sustainable ecological practices; and (6) *Memayu Hayuning Bhumi*, which affirms the moral obligation of humans in caring for the earth as a sacred living entity.

These six values are epistemologically rooted in Javanese philosophy which places humans not as subjects who dominate nature (anthropocentrism), but as an integral part of an interdependent network of life (ecocentrism). This is in line with the perspective of ecocriticism that has developed in contemporary literary studies, where literary texts are seen as a medium of representation and negotiation of environmental ideology. Thus, *Sang Nyai* can be positioned as a literary work that actively participates in the discourse of cultural ecology, as well as inheriting and passing on local Javanese wisdom in the context of contemporary environmental crises.

Furthermore, the findings of this research have significant pedagogical relevance, especially in the context of developing teaching materials in the Prose Appreciation course in higher education. The integration of the values of ecological wisdom contained in literary works into the literary learning process has the potential to become an instrument of humanities-based environmental education. This approach is relevant to the higher education paradigm which increasingly emphasizes the need for ecological literacy as a basic competency of students in the era of the global climate crisis.

Through critical reading of literary texts that are full of ecological content, students are not only invited to develop aesthetic appreciation skills for prose works, but are also stimulated to develop critical consciousness towards environmental issues faced by society today. In the context of education, it is hoped that the use of the Sang Nyai novel trilogy as teaching material can encourage three domains of student competence simultaneously: first, the cognitive domain, namely the ability to understand and analyze ecological representations in literary texts; second, the affective domain, namely the growth of awareness and concern for environmental sustainability; and third, the psychomotor domain, which is the formation of active attitudes and behaviors in efforts to preserve nature.

These three domains are in line with the taxonomy of the purpose of Education, in addition to strengthening the argument that literature is not just an aesthetic artifact, but a vehicle for value transformation and character formation that has a real impact on the social and ecological life of society.

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