

**HUMAN RELATIONSHIP WITH NATURE IN *MATA DAN RAHASIA PULAU GAPI* NOVEL BY OKKY MADASARI**  
**Hubungan Manusia dengan Alam dalam Novel *Mata dan Rahasia Pulau Gapi* Karya Okky Madasari**

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**Abstrak:** Alam dan manusia memiliki relasi dengan tokoh dan latar tempat. Tidak hanya sebagai latar, karya sastra mampu menghadirkan tokoh sebagai makhluk ekologis. Tujuan penelitian ini adalah mendeskripsikan interaksi tokoh dan alam dalam novel *Mata dan Rahasia Pulau Gapi* karya Okky Madasari. Penelitian ini memanfaatkan metode kualitatif dengan mekanisme kerja deskriptif analitik. Pendekatan yang diterapkan adalah pendekatan ekokritik sastra. Teknik pengumpulan data yang digunakan adalah dokumentasi. Kegiatan analisis data terdiri atas reduksi data, penyajian data, dan verifikasi. Hasil penelitian menunjukkan adanya paradigma antroposentrisme dan ekosentrisme yang mendeskripsikan bentuk interaksi antara tokoh dan alam. Terdapat tokoh manusia dan hewan yang merefleksikan kepedulian terhadap pusaka Pulau Gapi. Paradigma antroposentrisme tercermin dari tokoh para penjajah yang melakukan perusakan di tanah Ternate dan para pekerja proyek yang ingin merobohkan benteng peninggalan Portugis. Kekayaan alam Ternate menjadi salah satu pemicu ekspansi dan eksploitasi yang dilakukan oleh satu negara ke negara lain.

**Kata Kunci:** ekokritik, interaksi tokoh dan alam, novel

**Abstract:** Nature and humans have a relationship with characters and place settings. Not only as a background but literary works can also present characters as ecological creatures. This research aims to describe the interaction between characters and nature in *Mata dan Rahasia Pulau Gapi*'s novel by Okky Madasari. This study uses qualitative methods with a descriptive-analytic working mechanism. The approach applied is the literary ecocritical approach. The data collection technique used is documentation. Data analysis activities consist of data reduction, data presentation, and concluding/verification. The result shows that there are fulfillments and violations of the principles of the environmental movement, which describe the form of interaction between characters and nature. There are human and animal figures who reflect concern for the heritage of Gapi Island. The anthropocentrism paradigm is reflected in the colonizers' figures who carried out the destruction of the land of Ternate and the project workers who wanted to demolish the heritage fortress of the Portuguese. Ternate's natural wealth is one of the triggers for expansion and exploitation carried out by one country to another.

**Keywords:** ecocritic, interaction characters, and nature, novel

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## INTRODUCTION

Ecological damage is an issue that always develops from time to time. This damage over the last three decades has increased by 50%, namely tropical forest destruction; lack of drinking water sources in 40 countries; the increase in a dry area on the African continent each year by 2.3 million square meters; and the conversion of six million hectares of arable land into desert. Also, acid rain caused damage to lakes and forests in Europe and North America. Likewise, with global warming or the increase in the earth's surface temperature caused by increasing gas levels in the atmosphere, greenhouse gases absorb heat (Daeng, 2008: 7). Ecological problems also appear in Indonesia. Indonesia is a potential nation and is endowed with abundant natural resources. Geographical location, archipelago area, tectonic area, and large population with tropical climate also make Indonesia a country at risk of natural disasters, such as earthquakes, volcanic eruptions, landslides, and forest fires (Miyata, 2018: v).

The problems that occur have a relationship with humans. Passmore (Garrard, 2004: 56) explains that ecological problems are features of society, which arise from transactions with nature, from those who want to free themselves, and which are not considered as an inevitable consequence of good things in a particular society. The relationship between humans and nature is illustrated through the paradigm of anthropocentrism and ecocentrism. Naess views the shallow ecology movement as a commitment to fighting pollution and depletion of natural resources. The main goal is to maintain health and progress in developing countries, which simultaneously illustrates the paradigm of anthropocentrism. Deep ecology emphasises more basic problems (Desjardins, 2013: 207) Human activities that are not

based on ecological awareness have a significant impact on the environment.

The environment is a complex system outside the individual that can influence other organisms' growth and development. The environment is classified into biotic and abiotic environments. The biotic environment includes living things outside the abiotic environment. Antibiotics consist of temperature, air, light, atmosphere, nutrients, minerals, water, soil, and fire (Irwan, 2019: 108-109) By seeing humans as an integral component of a larger ecosystem, Merchants have tried to break the dualism between humans and nature and have challenged the idea of human superiority and independence from nature. According to him, the environmental crisis is the result of humans being arrogant towards nature and sustainable use, without replenishment, of its resources (Merchant, 1980: 95) Naess (1989: 88) emphasizes lifestyle changes as a solution because the current ecological crisis is rooted in human behaviour, namely production and consumption patterns that are not ecological. It also explains the patterns of interaction between humans and nature. Environmental problems are often associated with human activities with a level of ecological awareness.

The ecological movement is not a tiny reform in society but a substantial reorientation of all civilizations (Naess, 1989: 45) There are two deep ecological norms: self-realization and biocentric equality. Self-realization is the process of humans understanding themselves with nature. Biocentric equality norms emphasize the same right to live and develop (Desjardins, 2013: 216-218) The environmental movement consists of five principles. First, the biospheric egalitarianism-in principle, namely the recognition that all organisms have the same status as an interconnected whole, and

have the same dignity: the second principle, nonanthropocentrism, refers to the magical thinking of Baruch Spinoza. Humans are part of nature. Humans are not above or separate from nature. The third principle is the principle of self-realization. Humans develop into complete humans when they relate to all the facts in nature. The fourth principle is recognizing and appreciating diversity and ecological complexity in a symbiotic relationship. The fifth principle relates to ecopolitics. Naess said there is a need to leave the concept and paradigm of sustainable development replaced with a comprehensive environmental sustainability concept. This paradigm emphasizes respect for the wealth and diversity of life forms in the universe (Keraf, 2010: 109-115).

Related to ecocritical research, Zainab et al. (2019) explain Nolan's concept, which shows the relationship between humans, nature, and the environment that is not natural in poetic texts. The study focuses on eco-poetic reading by investigating literary texts and examining environmental elements and the situation around the poet. In this study, there is a process of revealing material and nonmaterial environmental elements. This study explores the relationship between humans and nature—no different. Oroskhan & Sohila (2015) also researched the relationship between humans and nature presented in literary texts. The research emphasizes exploring ecocritical perspectives on poetry and considering Marvell, an ecocritical poet.

Besides, Ciro, et al. (2011), in their research, describe education for environmental awareness, namely harmony between humans and nature. The research discusses human ecology from a moral perspective, a complete relationship between humans and nature. In addition, there is a discussion of ecological policies that should be implemented in

school education. The research focuses on education for environmental awareness. That is, it is not related to the study of fiction. Sugiarti (2017) also researched cultural facts and Javanese cultural values in the *Tirai Menurun* novel by Nh. Dini. The study utilizes the discipline of ecoculture by emphasizing the facts and values of Javanese culture. Therefore, studying the relationship between humans and nature from ecological norms and environmental movement principles is not the discussion's primary focus.

As for Juliet Pasi (2016) her research focuses on the relationship between black female characters and various types of plants and is said to be an eco-feminist study. The article focuses on the interconnectedness of black women in narratives, colonial racial backgrounds, and nature. The study utilizes ecofeminism studies. In this case, it does not focus on ecocritical studies but utilizes ecological norms and principles of the environmental movement in literary studies. Mohammed (2024) examined environmental crisis and narrative consciousness in Maja Lunde's *The History of Bees* through the lens of Cheryl Glofelty's conception of ecocriticism. In the study, there is a discussion on how literature portrays environmental issues and encourages ethical engagement with nature. Naess's (1989) deep ecology norms and principles of the environmental movement are not the basis of conception in the ecocritical study.

Setiawan et al. (2018) described ecological wisdom in Karo and Kasada as traditions of the Tengger people rooted in oral literature. The research utilizes the nature-nature-culture paradigm framework, which describes how ecological networks form interrelationships between nature, maintenance, and culture in an ecosphere.

Wiyatmi (2016) examined the novel *Ambaby* Laksmi Pamuntjak, focusing on the description of the character conquering and caring for nature/environmental preservation and the depiction of nature/environment in the whole narrative. In addition, Hidayati & Wiyatmi (2018) researched human relationships with the environment in the short story, *Senyum Karyamin*. The research utilized the concept of environmental ethics, namely, the nature of environmental damage is manifested by a) the attitude of disturbing the environment, b) not having an attitude of solidarity, c) not having moral responsibility, and e) not having an attitude of compassion and care for the environment. Wiyatmi et al. (2019) developed an ecofeminist literary criticism model to foster an ecologically conscious and feminist generation. The ecofeminist study was also conducted by Wiyatmi et al. (2023) on ecofeminist pedagogy in literature learning to foster awareness of environmental ethics. It shows much attention to the development of ecological and literary studies. In addition, Ramadhani et al. (2023) examined the folklore of Dwi Haryanto's *Kisah si Pego*. Environmental local wisdom principles are used, namely respect for nature, solidarity among others, and love for others.

Research on novels by Okky Madasari has been conducted by Ahmad B. (2023). The study of three novels by Okky Madasari from the perspective of environmental criminology shows the existence of illegal hunting, poaching of rare animals, and exploitation of the oceans. The study emphasized the criminology aspect of crimes against the environment. That is, it only focuses on one aspect: the violation of the environmental movement. As for the research conducted by the author, the interaction between humans and nature is described

in two forms, namely, the fulfilment and violation of the concept of the principles of the environmental movement. In addition, the most essential difference is the foundation used in studying the object of research. Puspasari & Wiyatmi (2020) found a manifestation of environmental wisdom in the novel *Sebuah Wilayah yang Tidak Ada di Google Earth* by Pandu Hamzah. The concept used to research is environmental ethics, namely, respect for nature, responsibility for nature, cosmic solidarity, compassion and care for nature, not harm, living simply and in harmony with nature, justice, democracy, and moral integrity. The applied principles differ from the principles of this research, namely Naess' (1989) deep ecology norms and the principles of the environmental movement.

By understanding these studies, literary ecocritical research is essential in understanding the relationship between humans and nature. These studies differ from the author's research, namely the object of research and the focus of research in the form of eco-feminists in Juliet Pasi's research and ecoculture in Sugiarti's research. Many studies have shown the relationship between humans and nature using narrative as the object. However, ecological norms and the environmental movement still need to be used to examine children's literature texts. It is an effort in environmental education for children through the characters of each character and the various events described.

Literary work is a discourse that allows presenting environmental issues by presenting characters and characters. Love (2003: 32) explains that subjects related to the literature of interest are literary studies of animals and the deep relationship between humans and non-humans. An ecocritical approach to understanding the patterns of interaction

between character and nature is needed, and it must work by examining the relationship between literature and the physical environment (Glofelty, C. & Fromm, 1996: xix). Literary ecocriticism arises from a desire to understand better how literature contributes to nature problems and, if possible, to problem-solving (Lynch et al., 2012: 16). Literary ecocriticism plays a role in expressing the author's criticism of environmental issues. Studies focusing on the environment also explain the importance of fulfilling environmental ethics.

The *Mata dan Rahasia Pulau Gapi* (2019) novel presents the struggle to defend Pulau Gapi, the legacy of Portuguese forts, and Lake Tolire. The author's various natural problems are interrelated with the arrival of the colonizers to the land of Ternate, namely, to get as many spices as possible at the lowest possible price. Mount Gamalama is the local community's identity from the time of the arrival of the Portuguese, Dutch, and Japanese until independence. It is the case with the realization of history, namely heritage forts. The novel is part of a children's series that raises local wisdom and environmental issues in different settings. Okky Madasari has published many works on social issues. Okky Madasari raises environmental issues written for child readers in this children's novel series. The characters featured in the *Mata dan Rahasia Pulau Gapi* (2019) novel cannot be separated from the concept of ecology, the relationship between humans and nature.

Regarding children's literature, the values of concern and sensitivity to environmental problems can be explored using literary works with environmental themes. Kernohan (2012: 125) explains that environmental problems today become big problems for future life. This fact is a shared task for humans to have

ecological awareness from one generation to the next. It is consistent with Smith's (1984: 182) opinion that literature is used to arouse feelings and reveal life's truth. Dan Wylie (2014) shows that literary works can be used to educate children about wild animals through communication as a basis for affection. Cristos, et al. (2012) also wrote articles on ecology, literature, and the educational environment. Nikolajeva (Dena & Janet in Hewings, Ed., 2016: 189) states that cognitive science has assessed reading fiction's effect on adolescent development. Children's literature is assumed to contain pedagogic responsibility, distinguishing it from general literature (Dena & Janet in Hewings, Ed., 2016: 193). It becomes the basis for preparing relevant reading material for children. Thus, the literature study from an ecological perspective applies to internalizing loving the environment.

Based on the above background, literary ecocritical research emphasizes understanding the contribution of literature to natural problems. Natural damage that occurs occasionally leads to humans' role, both in conservation and environmental damage. The interaction between characters and nature is related to fulfilling or violating the principles of the environmental movement. Texts that present environmental issues have a special place for ecological critics. Likewise, children's literary texts affect the reader. Therefore, this study aims to explore the relationship between humans and nature in the novel *Mata dan Rahasia Pulau Gapi* by Okky Madasari (2019). The implication of this research is a contribution to the scientific repertoire to support ecocritical study and as a medium for ecological awareness campaigns.

## METHOD

This research used qualitative methods

with a descriptive-analytic working mechanism. As for the analysis, the review used is ecocritic. Ecocritic is a study of human and nonhuman relations (Garrard, 2004: 5). The data in this research is words, phrases, clauses, sentences, and paragraphs containing interactions between characters and nature in the data source, the *Mata dan Rahasia Pulau Gapi* (Madasari, 2019) novel by Okky Madasari.

The author used several data collection techniques, including documentation, listening, reading, and note-taking, and data analysis techniques from the Miles and Huberman model. Miles and Huberman (Sugiyono, 2016: 337) state that qualitative data analysis activities are carried out interactively and continue until completion or until the data is saturated. This interactive analysis includes four research components: data collection, data reduction, data presentation, and conclusion (Milles et al., 2014: 33).

## RESULT AND DISCUSSION

### Representation of Nonhuman Aspects

The presence of elements of Ternate Island's history depicts more broadly and deeply the natural wealth of North Maluku, which is an attraction for Europeans. They came to get the best spices to be shipped to their country. The author also displays the local community's wisdom, such as the legend of Lake Tolire and the historical event of the Portuguese beheading the Sultan. The author also explains the scientific process of the formation of Lake Tolire.

The nonhuman aspect described is the village destroyed when Mount Gamalama erupted. Other aspects include the formation of Tolire Lake, air pollution and hot temperatures, earthquakes, the eruption of Mount Gamalama, construction (malls, hotels, and golf courses) on historical buildings, hunting for rare birds, and colonization.

The author describes the nonhuman aspect in the cat character Molu and the dog Gama, who are reborn as spiders. These characters perform human-like actions and are portrayed as characters who protect Ternate's wealth by opposing the construction of the Portuguese fort. In many discussions, the novel's storyline displays the beauty and usefulness of nonhuman aspects, such as using various plants for medicine.

The interaction between humans and nature has always been associated with the paradigms of anthropocentrism and ecocentrism. The anthropocentrism paradigm assumes that humans are creatures that live outside nature. The ecocentrism paradigm emphasizes humans as social creatures who are also ecological. It affects the pattern of relationships between humans and nature. The view that leads to the essence of man as part of nature affects ecological awareness.

### Fulfillment of Environmental Movement Principles

Understanding the interaction of characters and nature is related to the relationship between humans and nature. It also leads to ecological awareness. The following is an analysis of the interaction of characters and nature based on the principles of the environmental movement.

Di Pulau Gapi, menghadap Pulau Maitara dan pulau Tidore, persis dalam selembang uang seribuan dan bisa diberikan pada Maitara setiap hari untuk jajan. (Madasari, 2019: 18).

In the section above, there is a description of the setting, namely Maitara Island. Papa's character tells Mata about Maitara Island, which he saw on a thousand banknotes. From where they are, Maitara and his family can witness the beauty of Maitara and Tidore. Such descriptions convey the awe of the

island's beauty and thus fulfil an ethical perspective of respect for nature. These figures fulfil the principle of the need for political change towards ecopolitics. Although it is not related to the development of the physical environment from an economic perspective, the appearance of money in Maitara Island's image is one of the policies with environmental nuances and raises moral and cultural awareness. This picture shows the transformation of ecological values into money as a transaction tool. There is an attitude of respect for the richness and diversity of Indonesia's natural forms.

The characters of Adao and Faida have a positive tendency. The following quotation illustrates this.

Seorang Portugis yang baru tiba di tanah ini memeliharanya. Memungutnya dari jalanan, memberinya makanan, memandikannya, memberinya tempat tidur di sudut ruangan, mengelus-elusnya sepanjang hari. (Madasari, 2019: 54).

In this section, the author presents the interactions between Matara and Molu. Molu says he is a special cat who can talk and live long. The author also presents a Portuguese character named Adao through the story of Molu—a Portuguese who loves him. Adao's character has a strong affection for animals. The relationship shows the awareness that there are humans, animals, and plants on earth. Adao's actions reflect ecological awareness and adherence to the biospheric egalitarianism-in principle. The following quote also illustrates Adao's character.

Adao nama laki-laki Portugis itu. Dia masih sangat muda. Baru 17 tahun usianya saat itu. Adao seorang anak dari keluarga pedagang di Portugis. Di usia yang masih sangat muda, karena ingin berpetualang melihat dunia sekaligus

ingin membesarkan bisnis keluarganya, ia bergabung dalam pelayaran ke negeri-negeri di timur jauh, sangat jauh dari negerinya. Ia mewakili keluarganya untuk bisa mendapatkan rempah terbaik dan termurah dari sumbernya, mengirimnya ke negerinya, dan akan diual kembali oleh keluarganya di sana. (Madasari, 2019: 58).

The novel narrative above contains information about Adao, a 17-year-old Portuguese man. He was the son of a merchant family who came to Gapi Island to get the best and cheapest spices. From these data, it is clear that humans and nature are always related. Humans, as living things, need to sustain life. These needs can be obtained from nature. It can be understood that the above quote shows that the environment is not only a frame but human history is also implicated in natural history. The wealth of Ternate Island is the reason for the arrival of the Europeans. Adao's arrival is a form of recognition and appreciation of a symbiotic relationship's diversity and ecological complexity.

The interaction between humans and nature is illustrated through animal characters, namely the Molu cat, two white crocodiles incarnated by Adao and Faida, and the dog Gama, who turns into a spider. The following illustrates the relationship between humans and nature through the perspective of animal figures.

The *Mata dan Rahasia Pulau Gapi* novel depicts the existence of supernatural, sacred, or mythical values believed by the local community. This value becomes the control in acting. The following are quotes that reflect the beliefs of the local community.

Sebelum keluar dari rumah, dokter itu berkata, "Hati-hati, Pak. Semua orang di pulau ini dari dulu tahu benteng-benteng itu keramat. Sudah banyak yang jadi korban." (Madasari, 2019: 190).

The doctor in the above quotation believes that the Portuguese heritage forts have sacred value because of their many victims. This also shows the spider's success in guarding the heritage fortress. He has frightened people from harm. Doctors, who can be said to be human beings who think scientifically, believe that destructive actions and building on heirloom ruins can have a devastating effect.

There is a fulfilment of the principle of self-realization related to sacred values or something considered taboo to protect Portuguese fortresses. The doctor advised Papa Matara to be careful because the heirloom fort was considered holy. It makes many humans controlled not to do damage. The people of Gapi Island understand that everything is interrelated and dependent on one another. Humans are seen as part of the universe, the whole ecosystem, which Keraf (2010) says is similar to the concept of microcosm and macrocosm in Javanese society.

As for Matara, the Molu cat and the spider still did not allow the heirloom fort to be destroyed for construction. The following snippets illustrate the struggles of these figures.

“Laba-laba, kita harus menjaga benteng ini.” Si Laba-laba mengangguk. Itu sudah pasti, katanya dalam hati. Ia siap menyerang dan menyengat siapa pun yang mengganggu benteng-benteng yang dijaganya. (Madasari, 2019: 200).

The novel fragment above depicts the spider's responsible attitude towards nature, his house, and a Portuguese heritage fortress. He is ready to fight against humans who want to turn his home into a hotel and mall. Spiders can attack anyone who intends to disturb the heirloom of Mount Gapi. He has high loyalty to nature, to the orders of his master, and to the next generation. The heirloom fort he guarded became a

legacy humans could learn in a new life. The character of the spider follows the principle of the environmental movement in the form of nonanthropocentrism. These animal figures break the attitudes of humans only concerned with personal interests, dominating other species' lives.

The struggle to defend the heritage fort was also pursued by awakening the ruler, namely the sultan. Matara, Molu, and the spider go to the palace to restore the sultan's memory of his ancestors' history and awareness of his duty to protect the local wealth of the Gapi island. The following data illustrate this effort.

“Saya bersalah. Saya memohon maaf kepada seluruh rakyat, kepada leluhur kita semua, kepada penguasa alam pelindung bumi kita, kepada semesta, kepada Tuhan Yang Mahakuasa.” “Saya akan menebus semua kesalahan saya. Saya akan memperbaiki semuanya. Untuk itu hari ini saya putuskan, saya batalkan semua pembangunan hotel dan mal di tanah-tanah benteng.” (Madasari, 2019: 245).

In the novel excerpt above, there is data in the form of the sultan's awareness, the ruler of Gapi Island, of the ancestral will he must guard. The sultan realized his mistake and forgot the heirlooms of Gapi Island that had to be guarded. This mistake has created a lot of chaos, namely the number of humans who have to fight for their lives because of bad intentions. Not a few project people who wanted to build a mall and hotel felt the spider's poison. The sultan's consciousness was not only in words. He also cancelled the construction of hotels and malls on the fortress lands left by the Portuguese.

The sultan realized that any building could not damage or replace the heirloom fort. This awareness is compatible with respect for nature. The sultan's ecological

awareness can be manifested by taking part in making decisions and giving orders to the local community to protect the heritage and ancestral heritage. The sultan's policies reflected the fulfilment of the principles of political change towards ecopolitics. The heirloom fort is one of the ancestral heritage, historical evidence of the past, and the insight and identity of the people on Gapi Island.

### **Violation of the Principles of the Environmental Movement**

Humans and nature's relationship is often associated with sacred values or fantastical elements that develop in society. The following quotation describes humans' and nature's interaction, which is reflected through natural phenomena.

Dua desa dilumut habis. Manusianya, rumah-rumahnya, semua hangus tak bersisa. Konon itu hukuman karena orang-orang di desa itu tak lagi peduli pada ibu bumi dan isyarat alam. (Madasari, 2019: 27).

The section above describes the relationship between humans and nature. The natural disasters were caused by the lack of care for nature, reflected in the people in the two villages who were scorched. The author shows that nature and humans have a pattern of relationships that influence each other. It is related to the legend of Lake Tolire, which was hit by lava until it disappeared due to the eruption of Mount Gamalama. It is illustrated that there is a violation of the principle of recognition and respect for diversity and ecological complexity in a symbiotic relationship, namely the community leaders who live in the two villages.

The author presents a legend and scientific data about the disappearance of the village that later formed Lake Tolire. The local people believe that the incident is related to human actions that do not

have respect or responsibility for nature. That is when it relates to the legend that develops in the surrounding community. The author also presents two white crocodile figures as the incarnation of a Portuguese named Adao and his wife Faida — a woman from the Island of Gapi. They lived and married in the sultanate earth. When the Portuguese were expelled for killing the sultan, they asked for forgiveness and hoped to remain in the land rich in cloves, Ternate. The request was accepted, and Adao and his wife were assigned to guard Lake Tolire.

Lake Tolire is believed to be the place to store the sultan's wealth or wealth. The legend about Lake Tolire states that the lake cannot be thrown by anything, as if there is a force that makes the lake water does not ripple. Those who can throw stones into the lake water are considered lucky people. The legend is the local wealth of the local community. Local people's belief in sacred values or something considered taboo limits them in exploiting nature and acting arbitrarily towards nature. The local community considers nature and humans to be two things that are interconnected and have an impact on each other. The destruction of two villages due to the lava was linked to human actions against nature. The author discusses the form of ecological awareness of the local community, namely the belief that there is a punishment for crimes against nature following self-realization.

“Dulu benteng ini besaaar sekali. Tinggiiii sekali. Seperti yang aku bilang, ratusan orang bisa berkumpul di dalamnya. Pintunya besar, dijaga puluhan orang. Berbagai senjata tak akan bisa menembus temboknya. Dari atap benteng, bisa terlihat seluruh penjuru lautan. Setiap kapal yang datang tak akan bisa lolos dari pengamatan. Jika ada sedikit yang mencurigakan, BOOOM...! Dari jarak jauh akan langsung

ditembak dan diledakkan.”(Madasari, 2019: 76-77).

The novel excerpt above contains information about the Portuguese heritage fort that Molu and Matara visited. Molu sees the fortress in a different form from the previous one. The Portuguese fort known to Molu was a vast and very tall fortress that could fit hundreds of people. The door to the fort was large and guarded by dozens of people. From the roof of the fort, humans could see the entire ocean. Supervision of ships can also be done from the fort. From the fortress, actions can also be taken against ships that are considered suspicious.

The Portuguese fort is a standing building and historical evidence in the past. However, the fort condition's description shows a lack of attention to the fort, making it look unkempt. It reflects the interaction between humans and nature in disobedience to biospheric egalitarianism in principles, both the authorities and the surrounding community. Based on this principle, every object in the universe has a value.

The description of violations of the environmental movement principles impacts biotic and abiotic life. The following quotes describe the misery and damage to nature caused by human behaviour.

Orang-orang yang asli tanah ini pun harus menanggung kesengsaraan. Hasil panen dirampas, tangkapan ikan dirampas, hasil buruan hutan juga dirampas. Kalau melawan, langsung ditembak seketika. Semua orang kelaparan. Semua orang mulai makan apa saja. Kucing dan anjing jalanan terus diburu. Saat anjing dan kucing tak tampak lagi, tikus-tikus pun jadi buruan. Tikus bakar jadi santapan setiap hari. (Madasari, 2019: 148-150).

The author presents a historical story of the Portuguese and Dutch arrival

in Ternate to the Japanese. The arrival of the Japanese brought about damage, with the sound of rifles being fired everywhere. They do this not only to humans but also to animals. Through the Molu story, the Japanese shot people sitting, fishers working, the Dutch who were examining cloves, dogs, cats, and rats. These actions do not match the criteria for a positive attitude towards nature. There is no description of respect, responsibility, solidarity, compassion, and care for nature. They did the damage, causing a lot of losses.

The author also describes the Japanese people's arbitrary actions against the natives concerning natural products. They steal crops, seize fish caught by fishermen, and seize hunting products. This act was very detrimental to the natives; the native people of Ternate felt misery. Such actions are also done to animals; they hunt cats, dogs, and mice. They make these animals as food. Molu says he is the last cat still alive on Gapi Island. The Japanese actions do not reflect an awareness of ecological values. Thus, there is a violation of the principle of non-anthropocentrism, which is marked by a dominating attitude towards natives and other natural components.

The spider character, the dog Gama incarnated, and the dog belonging to the former sultan illustrate the interaction between humans and nature. The following demonstrates the character of the spider guarding the heirloom fort.

Tapi kemudian si Laba-laba meloncat ke panggung. Ia gigit Sang Sultan tepat di dadanya. Bukan untuk mem-bunuh Sultan, tapi untuk memberi Sultan pelajaran. Sultan yang seka-rang berkuasa inilah yang sedang berniat menghancurkan banyak pusaka warisan dari leluhurnya sendiri. (Madasari, 2019: 166-167).

The spider was annoyed with the sultan. He saw the sultan in power at that time as a ruler who intended to destroy the inheritance of his ancestors. The spider bit the sultan until he fell. This action indicates a negative interaction due to tensions between the spider and the sultan. Despite this, the spider had no intention of killing the sultan. He only reminded the sultan to return to guard the Gapi heritage, the Portuguese heritage's fortresses. What the spider does is a form of loyalty to the previous sultan.

The spider's attack on the sultan is related to violating the principle of the need to change from politics to ecopolitics. The sultan allowed business people to build malls, hotels, and golf courses on the fortress fort. He forgot his duty to protect the heritage fort as a local treasure of the Ternate people. The development carried out does not assume an ecological sustainability paradigm that emphasizes respect and protection for the wealth of life forms in Ternate.

“Dia bukan sembarang laba-laba,” kata laki-laki itu. “Aku sudah dengar cerita dari banyak orang. Ini bukan soal laba-laba. Ini soal benteng itu yang memang keramat. Tak bisa diganggu-ganggu.”  
 “Ah, kamu juga percaya? Itu Cuma akhayul! Cuma dongeng!” (Madasari, 2019: 191).

In addition to the spider's struggle to stop construction on the heirloom fort's ruins, there has been a growing belief in the local community that heritage forts are of sacred value. The evil that is done in it has an impact on humans. It also makes people not dare to do damage. However, Papa Matara thought that this belief was wrong. Papa Matara still wanted to carry out his plan. He doesn't care about the number of victims who have fallen. This attitude is very contrary

to the aspect of ecological awareness. It appears that Papa Matara thinks that development interests are above other interests. This attitude reflects a violation of the principle of the environmental movement in the form of self-realization. Papa Matara wanted to develop his potential regardless of the ecological value of the heritage fort.

Based on the research results above, it is illustrated that there are fulfillments and violations of the principles of the environmental movement. The figures who struggle to defend the heritage of the Island of Gapi are Adao and Faida, the Molu cat, Gama's spider or dog, Matara, and several community leaders. During his development, the sultan recalled the identity of the sultanate's land and the previous sultan's decree, so he cancelled his permission to build a mall, hotel, and golf course on the land of the heritage fort. Violation of the principles of environmental movement leads to problems that humans share. For example, when the colonizers came to control the sultanate's land and project, people did not have ecological awareness.

Regarding literary ecocriticism, Sungkowati (2016) researched environmental problems in the novel *Lemah Tanjung*. The study revealed a reduced firefly population related to the difficulty of finding clean water sources. This incident is related to human attitudes toward changing the function of urban forests into luxury housing. The novel *Lemah Tanjung* presents a setting in Malang City with characters who do not side with nature, namely entrepreneurs and rulers. Also, Suliantoro (2011) pointed out that there are natural problems related to forests. Forests can be sustainable if they pertain to humans who can apply ethical principles, namely being responsible for the biosphere's integrity, cosmic solidarity, maintaining harmony with nature, establishing equal

relations, caring, and simplicity. It is studied in the critique of eco-feminism, which develops the ethical concept of caring holistically, integrating, non-reductionist, and participatory.

Fulfilling the principles of environmental ethics influences the minimization of environmental damage. Uniawati (2014), in her research on Pierre Loti's novel *Nelayan di Laut Utara*, she shows the importance of human awareness in caring for and loving the environment. Humans and the environment have a symbiotic and interdependent relationship. An illustration of a symbiotic relationship occurs between fishers and sea figures who need each other to maintain sustainability and life balance. Meanwhile, in his research, Timura (2001) shows that perceptions of resource scarcity are closely related to social, political, and environmental factors. There is a pattern of relationship between humans and nature that cannot be separated. Rosyidah (2013), in his research, found ecological problems, namely the development in Jakarta with various urban architectural projects that ignore environmental sustainability. In this case, it is illustrated that the form of human interaction with nature influences, so it is essential to understand the concepts or principles of the environmental movement. Positive interactions between humans and the environment influence the harmonization of biotic and abiotic ecological components.

Characters who move against destroying nature obey the environmental movement principles, namely biospheric egalitarianism-in principle, nonanthropocentrism, self-realization, recognition, and respect for ecological diversity complexity symbiotic relationship ecopolitics. Meanwhile, the figures who are involved in the destruction of nature are those who contradict the principles of the environmental movement. Satmaidi

(2015), in his research on the concept of deep ecology, Arne Naess explained that the idea of deep ecology, which is applied in the regulation of environmental law, contributes to changing the way humans perceive nature. In the research, Puji Lestari (2018) revealed the role of nature, namely supernatural and natural. The occult's role leads to the concept of sacred nature as a form of the eco-centrism paradigm. The fundamental role of seeing nature can be controlled or opposed, which reflects the anthropocentrism paradigm. The unseen and fundamental world's role is depicted in the *Mata dan Rahasia Pulau Gapi* novel. The people of Gapi Island are aware of the supernatural role of Lake Tolire and the Portuguese buildings associated with spirits.

The *Mata dan Rahasia Pulau Gapi* novel presents problems related to the heirlooms of Mount Gapi, such as the Portuguese forts and Lake Tolire. The construction project of malls, hotels, and golf courses on the ruins of Portuguese forts is an action that provokes the problem of losing historical evidence and heritage entrusted by the previous sultan. This novel depicts historical events from the Portuguese, Dutch, and Japanese occupations in Ternate related to abundant natural resources. By understanding the author's relationships, literature is a medium for campaigning ecological awareness to readers, including child readers.

The *Mata dan Rahasia Pulau Gapi* novel by Okky Madasari is a children's novel that contains models of character behaviour related to nature. The content of fulfilling the environmental movement principles impacts humans and other ecological elements positively. The relationship that leads to a violation of the environmental movement principles leads the reader to realize the damage to nature affects humans. An understanding

of the importance of positive interaction with nature needs to be instilled in children. Imaginative literary works can be important for children's future, namely with didactic messages as a foundation for children (Grenby, 2008: 4). Okky Madasari's children's novels contain didactic messages related to caring attitudes towards the environment. These messages are consistent with elaborating core competencies in the attitude dimension, namely attitudes towards the natural environment (Permendikbud, Number 20 of 2016). Suwandi (2019), in his research, suggests that Indonesian language subject teachers have the same responsibility to instill an attitude of environmental preservation by utilizing reading activities with environmental themes. Thus, literary works can be used to instill ecological awareness in children.

## CONCLUSION

The interaction between character and nature is related to depicting the paradigm of anthropocentrism and ecocentrism, which describes the interaction between character and nature. There is a fulfilment of the environmental movement principles on human and animal figures, such as cats, spiders, and crocodiles, as figures that reflect concern for the heritage of Gapi Island, namely Lake Tolire and the Portuguese heritage fort. The anthropocentrism paradigm is reflected in the colonizers' figures who carried out the destruction of the land of Ternate and the project workers who wanted to tear down the fortress of the Portuguese heritage. Obedience and violations are found in all the environmental movement principles, namely the biospheric egalitarianism-in principle, non-anthropocentrism, self-realization, recognition, and respect for diversity and ecological complexity symbiotic and ecopolitical relationships. The children's

novel *Mata dan Rahasia Pulau Gapi* can instil environmental awareness in children.

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