

# THE HUMAN-NATURE RELATIONSHIP AS REPRESENTED IN AN ANTHOLOGY OF INDONESIAN-MALAYSIAN SHORT STORIES

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DOI: [10.5281/zenodo.12705589](https://doi.org/10.5281/zenodo.12705589)

## Abstract

The occurrence of environmental problems demonstrates that the community lacks knowledge of nature conservation. As a result, a moral perspective on the right behavior in dealing with nature is required through literature. The purpose of this study was to depict the interaction between humans and nature via the lens of Arne Naess' deep ecology environmental ethics theory in an anthology of Indonesian-Malaysian short stories. The findings confirmed the existence of environmental ethics, as defined by Arne Naess's five deep ecology principles, which define the good and bad links between humans and the environment. The anthology's description of the human-nature interaction is expected to serve as a guide for behaving toward nature and developing a positive relationship with it. In other words, restoring harmony between humans and nature is viewed as a necessary component in reversing environmental degradation.

**Keywords:** Short Story Anthology, Environmental Ethics, Deep Ecology, Environmental Care, Human-Nature Interaction.

## INTRODUCTION

Environmental issues have been a constant source of contention. Environmental issues are the central theme, as they are inextricably linked to people's dominance over nature, as all components of the environment play a critical part in constructing the ecosystem. The ecosystem's health is inextricably linked to human survival over the long term (Keong). Indeed, environmental issues exist in several countries, including Indonesia. Numerous environmental issues exist, including pollution, forest fires, resource exploitation, and an increasing amount of garbage. It is undeniable that most of the problems and ecological crises are the impacts of human behaviour. The environmental crisis results from human pride in nature and the continuous use of natural resources without replenishing them (Merchant and Francisco).

Another contributing factor to the ecological disaster is modern reasoning and the anthropocentric worldview accompanying industrialization and capitalism. This process results in human dominance over other humans and nature (Muthmainnah et al.). The modernism of the era necessitates rapid economic and social progress. Frequently, development is conducted without respect for ecological considerations (environmental sustainability). It is entirely economic (Baransano and Mangimbulude). Unfortunately, such a fact is hazardous to the ecosystem and exacerbates existing problems. Not only can unsafe environmental conditions destroy forests, but they also contribute to natural disasters such as floods, drought, soil erosion, and socioeconomic difficulties (Jumiyati et al.). As a result, humanity must commit to conserving the natural environment and resolving ecological catastrophe.

One of the government's efforts to address environmental issues has been to give socialization and counselling to increase community understanding of environmental issues. These attempts, however, are seen as less effective because they consist solely of orders and pleadings. Without appearing pompous or dictatorial, the moral

method can be utilized to broaden people's consciousness. In other words, environmental problems must be handled holistically, including applying a moral framework (Keraf). Eco-centrism environmental ethics should be considered while developing a principled approach to ecological challenges. Environmental ethics serves as a bridge to moral development (Cooper and Palmer). Humans must have a moral obligation to conserve and respect nature in this sense. Additionally, humans are crucial in preserving environmental equilibrium, including our interaction with nature. Because living things and inanimate objects are inextricably linked, moral obligations and responsibilities do not apply exclusively to living creatures.

The principle of eco-centrism works in representing the relationship between humans and non-humans and considers morals to non-human beings (Moore). One of the eco-centrism theories is Arne Naess's theory of environmental ethics called deep ecology (Naess). This ethic demonstrates the intrinsic worth of human and non-human life development. Except for fundamental necessities, humans have no right to limit riches and diversity (Naess). The use of such principles in Arne Naess' Deep Ecology can contribute to the protection and preservation of nature.

Additionally, literature can save nature, like literature and the environment are holistically intertwined. Reading, teaching, and writing literature contribute to the biosphere's purification, liberation from human interference, and health (Glotfelty and Fromm). Pieces of literature raise concern for nature conservation. Through literature, writers advocate for the existence of a clean, pollution-free environment (Endaswara). Also, literature can act as a catalyst for restoring natural circumstances. Thus, short stories as a component of literary works can help readers develop an awareness of environmental issues. One of them is regarding attitudes toward nature. An ethical approach based on environmental ethics can educate individuals about environmental stewardship without appearing arrogant or domineering. Based on the preceding, it is clear that people, as a part of nature, must be conscious of the importance of maintaining a positive relationship with nature in order to avoid environmental concerns. The Anthology of Indonesian-Malaysian Short Stories is a series of stories set in Indonesia and Malaysia. This type of anthology offers a collection of short stories that incorporate ecological themes such as biotic and abiotic components, environmental degradation, and natural events.

Additionally, an ecological value is one of the character qualities reflected in the Anthology of Indonesian-Malaysian Short Stories (Rohmah et al.). An in-depth examination of environmental ethics in the Indonesian-Malaysian short story collection demonstrates the importance of ecological awareness to address emerging environmental issues. Therefore, this study examined environmental ethics in an anthology of Indonesian-Malaysian short stories to depict the interaction between humans and nature, particularly in the context of two countries, Indonesia and Malaysia. The study questions are as follows: (1) how are environmental ethics principles applied in the Anthology of Indonesian-Malaysian Short Stories?; (2) How does the collection of Indonesian-Malaysian short stories depict the relationship between humans and nature?

Numerous breakthroughs in ecological and literary studies have emerged. There was a possible link between first fiction reading and the development of pro-environmental attitudes and behaviours. The findings indicated that the participants' pro-environmental attitudes were influenced by various factors, including early exposure

to anthropomorphic stories, which encouraged them to empathize with other creatures (Freestone and O'Toole). That the purpose of an integrative framework for environmental education is to foster students' ability to investigate environmental issues and encourage healthy interaction between humans and nature (Chaichana et al.). Additionally, literary works contain numerous references to nature, such as species rivalry, the influence of technology, human attitudes toward nature, the consequences of land usage on the environment, and pollution that contributes to environmental degradation (Veeramuthu).

## THEORETICAL REVIEW

The environment of an organism includes both physical and chemical conditions, as well as biological or living components. Interactions with the physical world and members of the same and other species are considered relationships (Smith and Smith). Ethics are concerned with the principles that we should uphold in our daily lives (Fox). Environmental ethics is a distinct subfield of ethics. Environmental ethics can be defined historically in three ways: as public health, as conservation and preservation, or as care for non-humans (Pierce et al.). Environmental ethical theory's basic concepts are embedded in ethically proper activities and traits expressed through emotions and attitudes.

Additionally, such a degree is referred to as regard for nature (Taylor). Environmental ethics is a discipline concerned with the norms and moral principles that govern human behaviour about nature. It is regarded as a moral and value principle that guides human behaviour in interactions with nature (Keraf). Humans require a genuine environmental ethic to address nature's silence in the current thought regime, which has established an ethic of natural exploitation that has resulted in an ecological disaster (Glotfelty and Fromm).

Arne Naess's 'Deep Ecology' is the environmental ethics of eco-centrism theory. Deep ecology was developed as a counter-intuitive approach to achieving balance and harmony between individuals, communities, and all of nature (Devall and Sessions). Deep Ecology advocates for respect for all kinds of life and natural environments such as rivers and mountains (Nayar). Environmental ethics is a framework of moral concepts that serve as the foundation for human behaviour concerning nature. The platform's ideas demonstrate how deep ecology affects contemporary personal, economic, political, and philosophical challenges (Naess). The eight platforms are expanded to include the following: 1) the welfare of human life and other creatures on Earth is intrinsically valuable; 2) the wealth and diversity of life forms contribute to the development of humans and non-humans on Earth and the realization of values; 3) humans have no right to reduce this wealth and diversity except to meet vital needs; 4) human interference with the natural world is excessive and deteriorating, and 5) human life and culture are developing per the laws of nature. 6) Significant improvement in living conditions necessitates policy reform. It affects the economy's structure, technology, and ideological foundations; 7) ideological reforms should prioritize the quality of life over a high level of living, and 8) the recipient of the principles of thought is obligated to effect required adjustments. According to the principles, deep ecology touches on contemporary personal, economic, political, and philosophical challenges (Naess).

Environmental ethics can be rooted in society through the use of literary works. Novels can be utilized as ecological literary projects (Garrard). This demonstrates that prose fiction can be used to promote environmental principles. The interaction between humans and the environment is particularly close in literary works, as seen by those that deal with the surrounding environment (Rahman et al.). Indirectly, literary works that depict human interactions with the environment can teach environmental values to readers.

## **METHODS**

The study was conducted using a qualitative technique combined with descriptive analysis in accordance with Arne Naess' theory of deep ecology and environmental ethics. The research used a case study to elicit information about the subjects discussed. Case studies are methodologies for elucidating "how" or "why" inquiries about contemporary phenomena through the use of real-world examples (Yin). Additionally, a qualitative study is a method for studying and comprehending the meanings attributed to human situations by individuals or groups (Creswell). The study's data were derived from the Anthology of Indonesian and Malay short stories. This study utilized content analysis to evaluate data gleaned from document reviews. The data for this research is in words and paragraphs describing the link between humans and nature using moral principles as a framework. Additional data was gathered through documentation, reading strategies, and note-taking procedures. The obtained data were analyzed using Miles and Huberman's Interactive model. The data analysis techniques are extended to include data reduction, data visualization, and conclusion drawing. The three types of analytical activities and data collection activities constitute a cyclical interacting process in this sense (Miles and Huberman).

### **Deep Ecology Environment Ethics**

The awareness of people's moral behaviour toward nature is depicted as a harmonious link between humans and nature. Such awareness will subsequently result in ecological harmony, which will indirectly aid in environmental degradation. The anthology of Indonesian and Malaysian short stories explores the interaction between humans and nature through the lens of Indonesia and Malaysia. In this sense, a literary work mimics people's lives. Hence, Indonesian-Malaysian short tales depict the link between people in the Indonesian and Malaysian sectors and their natural environment. In general, the anthology of Indonesian-Malaysian short tales is a collection of short stories written by authors from two nations that share a common language family but have quite distinct cultural roots, namely Indonesia and Malaysia. Local wisdom embedded in compelling tale materials is imbued with nationalism-supporting principles that bolster national insight. The Anthology of Indonesian-Malaysian Short Stories is the first joint anthology of short stories produced in 2013 by the Berhad Malaysian Institute of Translation and Books (ITBM) and the Indonesian Pustaka Obor Foundation (YPOI). This anthology reflects the importance of literature in both countries' human growth. The anthology presents the disparities between the two civilizations as a singular saturation that adds to their appeal. Furthermore, this anthology incorporates a variety of qualities, including ecological worth.

The anthology depicts the human-nature link through the alignment of quotes with environmental ethics, as represented in Arne Naess's eight platforms of deep ecology. The platform of the Indonesian-Malaysian Short Story Anthology contains various

moral ideals, namely: 1) the welfare of human life and other species on the planet has inherent value; 2) the abundance and diversity of life forms contribute to the development of humans and non-humans on the planet and the realization of values; (3) human interference with the environment beyond people is excessive and deteriorating; (4) ideological shifts should prioritize life quality over maintaining a high standard of living; 5) the bearer of the philosophical concepts is obligated to perform the necessary adjustments.

### The Welfare of Human Life and Other Creatures on Earth Has Intrinsic Values

This notion is based on biospheric egalitarianism, recognizing that all living things have the same status and dignity in a holistic relationship. Everything in the universe, both living and non-life, must be respected. Each of them is valuable in and of itself. Humans are tasked with the responsibility of preserving and caring for nature. The following diagram illustrates this principle.

**Table 1: The Welfare of Human Life and Other Creatures on Earth Has Intrinsic Value**

Data	Quotation	Relationship form	Page
01	<p>Itu, memaksaku mengalihkan perhatian ke arah tebing penuh gerumbulan ilalang, tumpukan sampah, dan aliran limbah rumah tangga dari rumah-rumah di atas tebing itu di antara pohon loa, dadap, waru, bahkan alpukat.</p> <p><b>Quotations in English:</b>            That's it, leaving me no choice but to focus on the weed-covered cliff, garbage dumps, and stream of domestic waste coming from the homes dotted among the cluster fig, coral, hibiscus, and even avocado trees.</p>	Negative relationship	Lais (152)
02	<p>Dunia Alam Melayu yang kaya dengan unsur magis yang mengikat masyarakat kepada nilai dan norma kehidupan yang menghormati alam.</p> <p><b>Quotations in English:</b>            The mystical components of the Malay Natural World tie people to values and lifestyle customs that revere nature.</p>	Positive relationship	Dang Sari Padi Menguning (270)
03	<p>Ia memaparkan tarian yang lembut mengulit, akrab dengan penghormatan terhadap alam dan mengangkat hubungan manusia dengan sistem peredaran bintang.</p> <p><b>Quotations in English:</b>            She talks of a dance that is gentle on the skin, private, and respectful of nature, elevating the link between people and the star circulation system.</p>	Positive relationship	Dang Sari Padi Menguning (271)
04	<p>Setiap tahun <i>Ki dalang</i> rutin memimpin ritual <i>sedekah bumi</i> agar panen pangan melimpah, lima mata air di hutan terus mengalir, dan warga Desa Wirosari tetap Makmur.</p> <p><b>Quotations in English:</b>            Every year, <i>Ki Dalang</i> routinely leads the ritual of giving <i>alms to the earth</i> so that the food harvest is abundant, the five springs in the forest continue to flow, and the people of Wirosari Village continue to prosper.</p>	Positive relationship	Lampion Merah dan Oncor (6)

The quotations in data 01 and 02 illustrated the fundamental idea that the welfare of human beings and all organisms on the planet had inherent value. According to the quotation in data 01, community leaders contaminated the cliffs by disposing of

garbage and directing domestic waste there. In this regard, society demonstrated a lack of regard for nature and a disregard for the ideal. This demonstrates that humans and nature have a symbiotic relationship that is detrimental to both. In contrast, the quotations in data 02 and 03 suggested respect for nature since Malay society appreciates and adheres to Malay norms and values.

People have a strong belief in the magical component of the Malay Natural World, which motivates them to follow the natural-respecting standard. They felt that nature possessed an inherent quality. In short, this demonstrates that humans and nature have a beneficial relationship. This concept is manifested through dancing at the arrival of the crop.

A beneficial association is also demonstrated in data 04, which details the community's routine Sedekah Bumi rite, which a notable individual leads. The ritual is performed to ensure a plentiful harvest and the continued flow of springs in the forest. This demonstrates that humans and nature have a beneficial interaction.

**The wealth and diversity of living forms contribute to the development of humans and non-humans on the planet, as well as the fulfilment of values**

This principle accentuates the importance of complexity and symbiosis to maximize diversity. As a part of nature, humans are inextricably linked and mutually sustain one another. This theory argues that humans and nature must coexist in a mutually beneficial symbiotic connection. The ecological variety must be maintained to ensure the ecosystem's sustainability. The following is an example of this idea in action from the Indonesian-Malaysian Short Story Anthology.

**Table 2: The representation of wealth and diversity of life forms contributing to the development of humans and non-humans on Earth and the realization of values**

Data	Quotation	Relationship form	Page
05	Kemudian dia akan membangun batu-bata yang melindungi potongan epal itu. Lama kelamaan, padang luas itu dipenuhi pokok epal yang tumbuh subur, <b>Quotations in English:</b> Then he would build up the bricks that protected the piece of apple. Gradually, the vast meadow was covered with thriving apple trees.	Positive relationship	Epal Daripada Sepotong Fikiran (29)
06	Ya, dalam dan panjangnya sayatan luka itu bisa kubandingkan dengan parit berisi air limbah yang mematikan pohon-pohon yang semestinya tumbuh. <b>Quotations in English:</b> Indeed, I can compare the wound's length and depth to a ditch filled with sewage that destroys the trees that were supposed to flourish.	Negative relationship	Lais (154)

The figure in data 05 is a tree with a lifelike human attached. Even though the protagonist of this story is a tree, this story is about human life. The research suggested that the character and a plant were symbiotic. The character takes excellent care of the apple he planted, ensuring that it thrives and grows into a big apple field. The apple orchard aids the community. To summarize, the quotation says that humans appreciate other forms of diversity to thrive.

Moreover, diversity enriches humanity. This idea of wealth and diversity of living forms leads to the development of people and non-humans on the planet through mutually beneficial partnerships. Thus, humans and nature have a good interaction.

Also, the quotation in data 06 represented a filthy environment resulting from domestic human wastewater being spilt into the ditch. Pollution like this decimated the trees that were intended to thrive.

This condition demonstrated that humans and other varieties do not coexist in a symbiotic manner. While trees help human life, humans prevent trees from growing. Thus, the quotation exemplified a transgression of moral standards that results in a bad relationship between humans and nature.

### **Human interference with the world outside of people has been excessive and escalating in recent years**

This principle addressed how people have unduly intervened with nature. Additionally, it underscored the scope of the intervention. Humans are permitted to exploit nature in this aspect, but they must do so prudently to avoid wreaking havoc on the entire ecosystem and its diversity of life. The following is an example of this idea in action from the Indonesian-Malaysian Short Story Anthology.

**Table 3: Human interference with the world outside humans has been excessive and getting worse.**

Data	Quotation	Relationship form	Page
07	<p>Separuh Pasir Tanjung telah dirusak dan dihancurkan, termasuk salah satu gua yang ada dipuncaknya. Ini dilakukan olehku dan para penambang batu kapur lainnya. Secara sporadis bongkahan-bongkahan batu gamping di dalam gua itu kuhancurkan dengan dinamit, tanpa melihat adanya nilai sejarah dan budaya purba yang dikandungnya.</p> <p><b>Quotations in English:</b>            Half of Pasir Tanjung has been vandalized and destroyed, including one of the caves at the top. Other limestone miners and I do this. Sporadically I destroyed the chunks of limestone in the cave with dynamite, regardless of the historical and ancient cultural values they contained.</p>	Negative relationship	Ki Pawon (95)
08	<p>Itulah pekerjaan sebagian warga desaku, yang belum tahu-menahu itu, seperti keadaanku dulu. Ingat, janganlah kalian mencariku di sana, karena kini pekerjaan "merusak" itu telah benar-benar kutinggalkan.</p> <p><b>Quotations in English:</b>            Some of my people are in charge of doing that; they are similarly ignorant as I once was. Remember that I have left that "damaging" employment, so do not look for me there.</p>	Positive relationship	Ki Pawon (97)

The remark in data 07 stated that attempts were being made to destroy nature. According to data 07, the locals worked as conventional limestone miners to meet their necessities. However, humans mastered nature and subsisted by exploiting it. They demolished headlands, caves, and limestone slabs on a sporadic basis.

In this manner, the figures and locals interacted excessively with nature. As a result, the relationship between humans and nature deteriorated. This demonstrates that human influence in the world beyond humans has been excessive and escalating.

The data 08 indicated that the character felt regret and resolved to stop doing actions that could harm nature. This suggested that the character realized that human influence in the external environment has been excessive and deteriorating. The character's recognition of the idea demonstrates that efforts are being made to re-establish a positive relationship with nature.

**The ideological shift toward valuing life quality over maintaining a good standard of living**

This principle underlined the importance of a philosophical shift toward the notion that a high quality of life is more important than a high standard of living. In the future, these changes will affect the ecosystem. The following diagram illustrates this principle.

**Table 4: The representation of ideological changes in cultivating the life quality**

Data	Quotation	Relationship form	Page
09	<p>Kami cuma mahu sumber utama kami iaitu kelapa diperluaskan pasarannya. Kami mahu lebih banyak peluang pekerjaan dihasilkan menerusi sumber ekonomi yang selama beberapa dekad ini menyara kehidupan kami. Kami tidak ambil peduli soal sistem yang membuat tekanan darah orang atasan turun naik seperti saham.</p> <p><b>Quotations in English:</b>            We merely desire the market for our primary source, the coconut, to grow. We want the economic resources that have long sustained our way of life to provide more employment opportunities. We have no interest in a system that causes the pressure in the office to change like a stock.</p>	Negative relationship	Bendera Yang Kembali Berkibar (109)

This phrase signifies that the community desired to enhance the village economy through the primary source of revenue, coconut marketing. Rejection arose due to their representatives' plans to host cultural gatherings to increase public recognition of the Cepara Hill Area.

This approach is believed to have been influenced by a capitalist economic system that oppressed the working people. It placed them in a precarious position, as their economic source was no longer coconuts.

This circumstance confirmed that there had been no ideological shift toward a higher standard of living. The party's policy of familiarization with Cepara Hill affected the environmental circumstances. As a result, it established a skewed interaction between humans and nature.

**The recipients of these essential concepts are obligated to implement necessary adjustments**

This principle underlines the importance of individuals who accept these moral values committed to enacting reforms necessary to resolving environmental challenges. The following illustrates this principle.



**Table 5: The representation that the recipients of these essential concepts are obligated to implement necessary adjustments.**

Data	Quotation	Relationship form	Page
10	<p>“Charles Vyner Brooke tidak patut menjual bumi kita dengan harga satu juta paun, tindakan ini satu penghinaan. Kita perlu bertindak. Biar kita tunjuk kemarahan kita akan penipuan ini walaupun dengan membunuh dan terbunuh.”</p> <p><b>Quotations in English:</b>            “Charles Vyner Brooke should not sell our planet for a million pounds; doing so would be disrespectful. We must take action. Let us kill and be killed to express our fury at this deception.”</p>	Positive relationship	Periaku untuk Ibu Pertiwi (77)
11	<p>Semangat padi adalah sebuah hubungan alam kosmogikal alam Melayu</p> <p><b>Quotations in English:</b>            The Spirit of Rice is related to the Malay world's cosmological nature.</p>	Positive relationship	Dang Sari Padi Menguning (272)

The remark in data 10 expands on a character passionate about not ceding his territory to colonizers. This demonstrates that an effort is being made to apply the idea that the recipient of deep ecology principles is required to accomplish necessary adjustments by safeguarding the Earth's wealth and diversity of life forms. Thus, humans and nature have a good interaction. This notion is also reflected in the quotation from data 11, which states that the community performs a rice spirit rite prior to the rice harvest season. The rice spirit is a traditional Malay ceremonial used to promote communal ties. They felt that anyone who violated the idea of group relations would face severe repercussions. The tribe believed that the spirit of rice was a connection between the cosmic and Malay natures. Thus, it demonstrates that society embodied this principle through the performance of a rice ghost ritual. Finally, it contributes to positive interaction between the Malay population and nature.

### Human-Nature Relationship

Humans and nature are inextricably linked, even during their distinct life cycles. Both have the equal rank as God's creation, which means they are inextricably linked in the living ecosystem. Nature and the environment provide the basis for human life, while humans also serve as the natural world's protectors. The Indonesian-Malaysian short story anthology depicts the relationship between humans and nature by applying environmental, ethical principles embodied in Arne Naess's deep ecology platform. There is a coherence between the anthology's contents and the platform's moral values. The harmony is demonstrated via respect for nature and the symbiotic relationship between humans, demonstrating how the diversity of living forms and humans benefit one another.

Additionally, the Indonesian-Malaysian short story anthology emphasizes human interaction with nature, which is deteriorating. Efforts to reverse environmental degradation are demonstrated by applying moral concepts to the adjustments required of recipients of deep ecology ideas. Nature conservation is accomplished through the efforts and wisdom of the community's cultural practices. It is critical to increasing awareness of traditional wisdom's value in maintaining biodiversity (Adam et al.). Given the critical role of orthodox communities as forest guardians, it is critical to maximize community engagement in forest management systems (Safa'at). The

anthology's application of the five principles of environmental ethics demonstrates how the anthology symbolizes the interaction between humans and nature. Humans and nature interact positively and negatively when these ideas are applied.

A close correlation is demonstrated by applying the notion that the welfare of human existence and other animals on the planet has intrinsic value when nature is respected. The principle's application implies that the abundance and diversity of life forms contribute to the growth of humans and non-humans on Earth and the realization of ideals. Additionally, the breach of the concept revealed that human meddling with the world beyond people has been excessive and growing worse, as well as the application of the principle that recipients of these central ideas are obligated to effect essential changes.

Firstly, the notion that the welfare of human beings and other organisms on Earth has intrinsic value must be implemented through respect for nature. A rice harvest dance symbolizes it as a manifestation of the Malay community's conviction that the environment has intrinsic value that humans must respect. Internal motivation is the primary driving force behind pro-environmental behaviour and activities (Utari et al.). The existence of the Sedekah Bumi Ritual demonstrates a positive relationship in Indonesian society. Under this, cultural ecology is viewed as a humble act of giving respect. This regard is represented in the sea alms ceremony, the earth alms ritual, and the numerous architectural strokes (mountains) on residential structures (Tiani).

Secondly, the realization of values embodied in a symbiotic mutualism between humans and nature through the application of the principle that the wealth and diversity of life forms contribute to the development of humans and non-humans on Earth, as well as the realization of values embodied in a symbiotic mutualism between humans and nature. It is demonstrated by the character's treatment of plants through their care. The character's treatment improves the environment, others, and himself. As a result, humans and the environment coexist in a symbiotic connection.

Thirdly, the anthology establishes a positive link by violating the notion that human interference with the environment outside people has been excessive and growing worse. The character's regret evidences it after causing chaos in the ecosystem. The sense of regret persists in the awareness of the need to conserve and maintain nature and to avoid destroying it in the future. This mindfulness results in a more harmonious relationship between humans and nature. Internal motivation is the primary driving force behind pro-environmental behavior and activities (Utari et al.).

At last, the premise that receivers of these central ideas are obligated to effect required changes as manifested in political activities and cultural rituals. Efforts to conserve and safeguard biological resources must consider the significance of indigenous knowledge and the government's role, particularly the village government (Afriyansyah et al.). Efforts to safeguard nature through politics are critical, as are policies aimed at improving nature and ensuring ecological sustainability. Ecosystem management and restoration involve political intervention, not just technical, managerial intervention (Sani et al.).

Additionally, the existence of the Semangat Padi rite as a type of cosmetic contact with the Malay culture demonstrates a favorable connection. The Malay community maintains and routinely performs the ritual. The Semangat Padi Ritual symbolizes the community's commitment and behaviour toward environmental protection. Protecting nature through the efforts and local expertise of the community's cultural norms is

deemed critical. Cultural traditions that manifest as indigenous wisdom have demonstrated their ability to serve as a guide for establishing a harmonious interaction between humans and the environment (Martoredjo et al.).

Likewise, it pertains to the bad relationship between humans and nature. The antagonistic relationship between humans and the environment in the Indonesia-Malaysia Short Story Anthology results from a violation of deep ecology's ethical standards. The negative association is evidenced by a violation of the premise that human life and other organisms' welfare have inherent value. In addition, a violation of the premise that the riches and diversity of living forms contribute to the development of people and non-humans on the planet and the realization of ideals. The principle that human intervention with the environment beyond people has been excessive and growing worse, and a violation of the principle is the ideological shift away from a high standard of living toward a higher quality of life.

To begin, the anthology's disregard for nature demonstrates that humans breach the fundamental concept that human life and all other animals on Earth have intrinsic value. The infringement of the short story is environmental contamination, specifically soil and water pollution. This demonstrates that the characters in the short story lack respect for the environment and an appreciation for its intrinsic value. As a result, the character's interaction with the environment is antagonistic.

Second, there is a contradiction of the principle that the riches and diversity of life forms contribute to the development of humans and non-humans on the Earth and the realization of values because there is no symbiotic mutualism. Humans cause damage to nature, preventing other living things from growing. The prevalence of wastewater pollution in plants demonstrates that humans do not benefit mutually. Living plants likewise support human existence, but the trees in the short narrative perish because humans are incapable of caring for them.

Third, the negative association is developed due to the anthology's excessive application of the notion of humans meddling with the world outside humans. The existence of conduct consistent with the anthropocentrism paradigm can be found in the efforts to damage and exploit nature excessively to benefit the community's survival. This behaviour demonstrates that the character's contact with the environment is discordant, resulting in a negative relationship.

Fourth, the violation of the principle is demonstrated by the existence of a cultural party policy that has a detrimental influence on the community's economy. While the cultural party strategy will undoubtedly increase eco-tourism, the people's quality of life will not improve because the economy will not originate from the primary source of society. This means that in 100 years, humans will have encountered eco-tourism, and a greater number of people will congregate. This situation will also affect the ecosystem. If eco-tourism is to be managed by the local government, it must prioritize natural protection (Naess). Tourism development in forest areas must be environmentally sustainable and based on a healthy forest ecology (Lee and Liao).

On the other hand, positive relationships with others or with nature can benefit humans. Contact with nature can be helpful, improving mood, cognition, and health, for example. Individuals who are more linked to nature report higher levels of positive influence, vigour, and life satisfaction than those who are less connected (Capaldi A. et al.). As a result, it is critical to developing a positive relationship with nature. The dysfunctional connection between humans and nature will affect the quality of the

environment, even if the excellent environmental quality is necessary for human growth. It is evident in health, education, and the community's economic well-being (Fontanella et al.). Such an extension proves that humans and the environment are inextricably linked. Even the deterioration of human morals has consequences for environmental degradation and vice versa (Santoso et al.).

## CONCLUSIONS

Based on the findings, it can be stated that the short story anthology between Indonesia and Malaysia has a portrayal of the relationship between humans and nature. The anthology's treatment of the human-nature relationship is inextricably linked to Arne Naess's deep ecology environmental, ethical concepts. This demonstrates that adhering to environmental, ethical standards helps maintain a harmonious interaction between humans and nature. It is critical to maintaining a positive relationship with nature to protect, conserve, and preserve nature as a living ecosystem component. Also, the study highlighted the interaction between humans and nature, both positive and bad. The favorable link is established by applying four environmental ethics moral standards.

In comparison, the negative relationship exists due to a breach of one of environmental ethics' three moral principles. Both types of connections can be helpful when seen from distinct perspectives. A good relationship can serve as a basis for approaching nature in this way. Meanwhile, the negative one can serve as a reminder to humans to abstain from natural exploitation. Thus, the representation of humans and nature in the Indonesian-Malaysian Short Story Anthology can be used to raise community awareness of environmental issues through a moral perspective, particularly in the sphere of education for students through literature learning.

## Acknowledgment

The authors extend their gratitude to Universitas Sebelas Maret, Surakarta, Indonesia for the support in completing this study.

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