

The Ecological Crisis and Environmental Ethics in the Novel *Api Awan Asap* by Korrie Layun Rampan

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Abstract. This research aims to analyze the representation of ecological crises, human relations with nature, as well as environmental ethics and human responsibility towards nature in the novel *Api Awan Asap* by Korrie Layun Rampan. This research uses a qualitative paradigm with a descriptive-interpretive approach through the hermeneutic method to interpret the deepest meaning behind the literary text. The source of data for this research is the novel *Api Awan Asap* by Korrie Layun Rampan published by Gramedia Widiasarana Indonesia in 2015. The research data is in the form of words, sentences, and discourses contained in the novel *Api Awan Asap* which represents the ecological crisis and human responsibility towards nature. The results of the study show that this novel represents an ecological crisis through the depiction of exploitative activities such as deforestation, land burning, and appropriation of customary territories that result in air pollution, land degradation, and ecological disasters. The relationship between humans and nature is depicted through the practice of local wisdom of indigenous peoples who live in harmony with the environment and use nature wisely. The moral principles of the environment and human obligations to nature are manifested through a value system that respects nature, tradition-based forest management, and educational and humanitarian approaches in an effort to prevent environmental damage. From the findings, it can be concluded that literary works function as instruments in building ecological awareness and motivating responsible human actions towards nature conservation.

Keywords: *Api Awan Asap*, Ecocriticism, Ecological Crisis, Environmental Ethics, Local Wisdom

1 Introduction

Environmental conditions in Indonesia in 2025 show symptoms of an increasingly serious environmental crisis. Various studies show that human activities and population growth every year have a major impact on environmental conditions. Humans often have a tendency to destroy nature, take advantage of the results, and use natural resources without considering the consequences [1]. The environmental crisis is a complex global issue and involves various aspects of life. Environmental damage phenomena that arise on earth such as environmental damage due to deforestation that causes floods and causes serious ecological impacts on all elements in nature [2]. Recent major floods in Aceh and some areas in Sumatra show a link between extreme rainfall and damage to water catchment areas as a result of unsustainable environmental management. Thousands of residents had to be displaced, infrastructure was damaged, and economic activities were disrupted. This phenomenon shows that environmental problems are not only theoretical, but become a reality that directly affects human life. This condition opens up space for cross-disciplinary study to understand the relationship between humans and nature more comprehensively.

Literary ecocriticism or commonly known as literary criticism that discusses environmental issues is an approach in literary studies that examines the relationship between literary works and the environment [3]. Literary ecology exists as an approach that utilizes literary works to foster ecological awareness [4]. In the literary world, the study of ecocriticism has been applied to various works, including novels and short stories that raise environmental themes [5]. In the context of ecological crisis, literature can be analyzed as a space for representation of human and natural relations that are reflected through narrative structures, characters, and language.

Natural elements in literary works not only serve as a background, but are often positioned as a central theme that contains the issue of human and environmental relations [6]. The novel *Api Awan Asap* by Korrie Layun

Rampan represents the relationship between humans and nature in the context of indigenous peoples who are dealing with the current of modernization and exploitation of natural resources. The narrative in this novel builds an ecological crisis as an ideological consequence of the clash between the logic of modernization and the value system of local wisdom, so that environmental ethics is not only present as a cultural background, but as a form of resistance to the exploitation of nature. Based on these narrative characteristics, the novel *Api Awan Asap* is analyzed as a text that represents the issue of human-nature relations and environmental ethics.

Various previous studies have also examined ecocriticism in Indonesian literature with diverse focuses. Research on Ecocritical Analysis in Jalu Kencana's Novel *Kekal* has been conducted by [7], which shows that the main theme of the novel is environmental damage. The analysis was carried out with the aim of describing the intrinsic elements and forms of environmental crises through an ecocritical approach. Research related to ecocriticism in Indonesian literature has also been conducted by [8], with the aim of examining the bias of Indonesian literary studies through an ecocritical perspective on social change. Although ecocriticism studies in Indonesian literature have discussed the issue of environmental degradation, previous research has generally focused on depicting ecological crises in a thematic and descriptive manner, without comprehensively linking them to human-nature relations and environmental ethics based on local wisdom. In addition, the study of the novel *Api Awan Asap* by Korrie Layun Rampan is still limited and has not placed this text as an ecological narrative that simultaneously represents the ecological crisis while offering environmental ethical values as a critique of the exploitation of nature. Therefore, research that integrates these three aspects is needed to strengthen the contribution of ecocriticism in the study of Indonesian literature.

In the novel *Api Awan Asap*, the processing of plots, characters, and language is used to construct the author's ideological and ethical views on the relationship between humans and nature [9]. Korrie Layun Rampan uses literary narratives to present an overview of the ecological crisis as well as the values of local wisdom that reflect the environmental ethics of indigenous peoples. Based on these narrative characteristics, further analysis is focused on the representation of ecological crises and human-nature relations in the text.

Thus, this study aims to identify the form of representation of ecological crises, map the pattern of human-nature relations, and reveal the value of environmental ethics based on local wisdom presented in the novel *Api Awan Asap* by Korrie Layun Rampan through an ecocriticism approach.

2 Research Methods

This research uses a qualitative paradigm with a descriptive approach as the methodological basis. The qualitative method is based on the characteristics of literary works as symbols that are loaded with complex meanings, so they require in-depth interpretation in order to be comprehensively understood and accepted [10], [11]. Qualitative research is a form of study that explores various phenomena in the actual context by utilizing various methods to interpret, understand, explain, and give meaning to these phenomena [12], [13]. Qualitative research is characterized by its emphasis on a wholesome understanding of empirically studied conceptual interactions, and is not based on statistical or numerical analysis [14]–[16]. Hermeneutics is used as the main analytical knife in this study to interpret the representation of ecological crisis and human responsibility towards nature in the novel *Api Awan Asap* by Korrie Layun Rampan. The data in this study is in the form of linguistic units in the form of words, sentences, and discourses contained in the novel *Api Awan Asap* which represent the ecological crisis and human responsibility for nature conservation. The source of research data is the novel *Api Awan Asap* by Korrie Layun Rampan published by Gramedia Widiasarana Indonesia in 2015 with a total of 176 pages. The visualization of the novel cover is shown in figure 1.

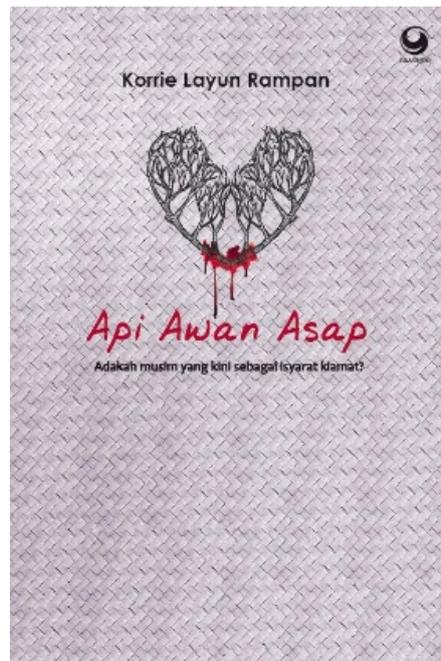


Figure 1. Cover of the Smoke Cloud Fire Novel

Data collection in this study uses reading and recording techniques. The researcher first reads the novel text thoroughly, then marks and identifies the corresponding parts, then notes the citations related to the focus of the research. Data was analyzed through three flows, namely reducing data, presenting data, and drawing conclusions and verifying [17]. first stage is data reduction, which is the process of selecting, focusing, and simplifying data by coding to group citations into thematic categories. The reduced data then goes into the data presentation stage which is presented in the form of a coding table to make it easier to understand. This stage is followed by a hermeneutic interpretation to interpret the deepest meaning behind the text. Finally, conclusions were drawn and verified by re-checking the findings based on data. Theoretical triangulation was applied in this study as an important step to ensure the validity of the data obtained [18]. The theory used as a comparison to interpret and verify the findings is the framework of ecocriticism, which includes the concepts of environmental ethics, Garrard's *environmental criticism*, and Lawrence Buell's environmental narrative.

3 Result and Discussion

This section describes the results of the analysis of the novel *Api Awan Asap* by Korrie Layun Rampan using an ecocriticism approach. The discussion was directed to reveal how literary texts represent ecological problems and human relations with nature in the midst of modernization pressure and economic interests. The analysis was carried out in a descriptive-interpretive manner by examining narrative quotations that reflect on the environmental crisis, the relationship between humans and nature, and the environmental ethical values contained in the text. Through this discussion, it appears that the novel *Api Awan Asap* builds an ecological narrative that critically represents the environmental crisis and the human-nature relationship in the context of indigenous peoples.

3.1 Representation of the Ecological Crisis

Ecological crises have an impact on the ecological balance which will ultimately threaten the sustainability of human life. In simple terms, representation is a description of certain things in life. Regarding the ecological crisis, Garrard explained the theory of ecocriticism as an important reference for research on the picture of environmental problems. There are six concepts: 1) earth, 2) pollution, 3) animals, 4) forests, 5) homes, 6) disasters [19]. According to Stott [20] the main cause of the ecological crisis is human greed as once expressed, namely "obtaining economic profits through ecological losses". The issue of ecological crises has been a public and academic concern since the 1960s. This encourages collective awareness, where many individuals begin to

question the way they interact with nature. Lynn White in [21] argues in his paper, *The Historical Roots of Our Ecological Crisis*, that the environmental crisis triggered by exploitation supported by science and technology is essentially rooted in the anthropocentric view of the Judeo-Christian tradition. According to White, this view fundamentally separates humans and nature as two distinct entities. The separation places humans in a higher position than nature, giving humans the right to dominate and dominate nature.

Table 1. Representation of the Ecological Crisis in the Novel *Api Awan Asap* by Korrie Layun Rampan

No.	Data	Indicator	Code
1.	"But the people who came from the city greedily cut down the forests, took the trees, dug the mines, and cleared the land, burning the forest until the smoke covered the sky. You see the clouds that hang, not clouds containing rain, but clouds of fire smoke coming from the fields of the rich from the city."	Environmental damage due to excessive exploitation of nature (logging, mining, forest burning, and smoke pollution)	RKE/1/AAA:35
2.	"Maybe we can't maintain the six-region pattern that our ancestors put in place to manage the lou and the environment that includes the continental radius, but we can preserve five or four parts of it." "Five or four? The stages are too broad. Even parts four and five are no longer there. Everything is taken by the conglomerates for the land of the enterprise,"	Loss of traditional ecological order due to land grabbing for commercial purposes	RKE/2/AAA:11 1
3.	"In the past, the season could be determined by the circulation of the stars, but the influence of large-scale logging had serious consequences, shrinking river water to a critical stage in the dry season, and uncontrollable flash floods when the rainy season arrived. The soil erodes its humus and sometimes landslides and floods break the road that has been built by the community in mutual cooperation, sometimes to the point of bringing catastrophic consequences to the people who bypass the place."	Serious impacts of environmental degradation: floods, droughts, landslides and seasonal changes.	RKE/3/AAA:12 8
4.	"Days of fire smoke and blackish-gray clouds that did not contain rain. The suffocating sweat sometimes feels suffocating and calls for a nauseating thirst. However, the breath often falters, and the smell of the jungle turns into the smell of fire smoke that destroys the farmers' gardens and fields!"	Air quality crisis and damage to agricultural land due to forest fires	RKE/4/AAA:13 1

Description:

RKE: Representations of the Ecological Crisis

AAA: Smoke Cloud Fire

Data 1 shows a picture of destructive human activities, particularly urban power groups that are massively destroying the environment. In this section, it is described how the people of the city carried out forest clearing, tree harvesting, mining digging, and large-scale land clearing. These actions reflect the greedy exploitation of natural resources and do not think about the sustainability of the ecosystem. The representation of the ecological crisis is seen through the visualization of the sky darkening due to fire smoke due to land clearing. Cloudiness, which is not a sign of rain, but smoke, indicates the destruction of the natural cycle and the disruption of the ecological balance. This phenomenon shows that economic power and capitalistic interests are the main triggers of environmental damage, thus creating ecological inequality between the center of power in the city and the local communities in the affected areas. This data represents an ecological crisis as a direct impact of extractive capitalism practices. The presence of "people from the city" marked the entry of economic power that marginalized the local community and made nature an object of exploitation. This illustrates a critique of exploitative actions that treat nature only as an object of profit without considering the damage caused. This data is in line with the findings [1] which say that human greed justifies all means to gain profit. Greed encourages behaviors that ignore the detrimental effects of forest burning practices.

Data 2 illustrates the existence of an ecological crisis through the loss of local wisdom in environmental management due to the expansion of modern capitalism. The dialogue on data 2 shows that the management system of ancestral heritage areas, which was initially divided into six ecological regions, has experienced drastic shrinkage. Even the effort to defend only four or five parts is no longer possible because these territories have been seized by the forces of capital. The loss of parts four and five reflects the erosion of traditional ecological spaces that once functioned to maintain the balance of nature. The takeover of land by conglomerates for the benefit of *onderneming* marked a change in the way of looking at the environment. Nature is no longer positioned as a shared living space, but rather as an investment object that can be exploited without heeding its impact. In contrast to Data 1 which highlights the physical exploitation of the environment, Data 2 presents an ecological crisis as the collapse of traditional ecological management systems. The loss of forest division shows that the crisis is not only happening to nature, but also to the social structures that have been maintaining ecological balance. This view is in line with [22] which emphasizes that the practice of local wisdom is one of the conservation efforts that is able to create positive dynamics for the environment. Local wisdom plays an important role in conservation because it is integrated with community life. The findings are also reinforced by [23] which explains that there is a reciprocal relationship between humans and their environment where indigenous communities in general have a strong awareness of this. This perspective makes a sense of responsibility for nature or the environment grow, where land is not considered just an asset that can be used, but is understood as part of life that must be respected and maintained. In the Javanese context, this principle is reflected in the philosophy of *mamayu shayuning bawana* which emphasizes the importance of maintaining world harmony as an effort to realize common prosperity. If associated with data 2, the loss of traditional ecological areas due to the dominance of business interests not only shows environmental damage, but also shows a disconnection of the philosophy and values of local wisdom that places nature as part of human life.

Data 3 shows an ecological crisis due to massive deforestation that undermines the balance of forest-water ecosystems as a life-sustaining system. The narrative of shrinking rivers and flash floods in the data shows how literary texts link forest destruction to the collapse of forest-water ecological systems. In this way, the novel presents an ecological crisis as the failure of nature to carry out its ecological function due to human intervention [24]. The symptoms of shrinking river water during drought and the emergence of flash floods during the rainy season are clear evidence of the loss of the role of forests as regulators of water systems. According to [25], forests play a vital role in the water cycle, where trees release water vapor into the atmosphere through a transpiration mechanism which then condenses into clouds and falls as rain, so deforestation greatly disrupts this balance by increasing the potential for flooding due to a decrease in the capacity of ecosystems to absorb rainwater, the damage that arises does not only affect the water cycle, but also disrupts the essential nutrient system of the soil. Deforestation disrupts the nutrient cycle because trees that normally absorb and collect nutrients from the soil have been lost, causing disruptions to the food chain and ecosystem productivity, where the loss of soil nutrients also affects animals and microorganisms in the soil because the complex interactions between these organisms are highly dependent on the balanced circulation of nutrients. This situation explains why the soil in the collection loses its humus.

Data 4 shows an ecological crisis that illustrates the impact of forest fires on the degradation of air quality and the destruction of agricultural ecosystems. The depiction of "fire smoke and blackish-gray clouds" indicates high concentrations of air pollutants due to the burning of forest biomass. The mention of "destroying farmers' gardens and fields" underscores the food sovereignty crisis. Forest fires cause a loss of ecosystem benefits including tree stands for building materials, food, and medicine, as well as eliminating productive land as a source of livelihood for the community. According to [26] impact of forest fires in the form of air pollution results in respiratory disorders such as ISPA, bronchial asthma, bronchitis, pneumonia, and eye and skin irritation, especially in vulnerable groups. The transformation of the "smell of the jungle" into the "smell of fire smoke" marks a radical ecological change from the function of forests as a provider of clean air to a source of pollution.

3.2 Human Relations with Nature

The relationship between humans and nature describes the form of the emotional relationship between humans and the natural environment. In the novel *Api Awan Asap* by Korrie Layun Rampan, she describes a fairly complex relationship between the lives of her people and their environment. This relationship is not just about being an exploitative one, but also about the balance of nature and its sustainability. Human relationships with nature are often associated with a sense of emotional attachment that arises when the environment is damaged [27].

Table 2. Human Relations with Nature in the Novel *Api Awan Asap* by Korrie Layun Rampan

No.	Data	Indicator	Code
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1.	In an area that is considered suitable, bivouacs and terraces are established for temporary stays. The elders knew that the name of the beautiful region on the banks of the Nyawatan river was called Dempar.	Humans are looking for a place to live in harmony with the conditions of nature	RMdA/1/AAA:129
2.	"However, where is the earth of life that he once encroached on? An open expanse of land with trees that seem to sing to the sun? Where do the birds sing their favorite songs? Even pigs and deer, anteaters and goats, proboscis monkeys and apes compete with each other for the warmth of the sun?"	Longing for the harmony of nature that was once rich and full of life	RMdA/2/AAA:61
3.	"Encepem Waterfall is finally the main source of water for lou residents because besides the water it flows to the garden and huma areas, it is also used for fish farming. With a strong current, the fish raised in the ponds built by Nori quickly became large and fat because their food and movement were as if they were living in the real world. In fact, lempam fish and jellyfish that are the prima donna in this area quickly reach a weight that is quite economical to sell."	Wise use of nature for life needs (water, agriculture and fish farming) without damaging the ecosystem	RMdA/3/AAA:125
4.	"That instinct is also what makes his hands move to scoop up the wallet nests in the cave walls. The bird's nest was the first that the man ate. It makes his body resistant to life, so that his heart is still beating, and his breath is still flowing."	Utilization of natural resources to survive instinctively without damaging the environment	RMdA/4/AAA: 57

Description:

RMdA: The Relationship of Man with Nature

AAA: Smoke Cloud Fire

Data 1 describes the relationship between humans and nature who look at the ecological conditions of an area. In the quote, the community chooses a certain area that is considered suitable to establish *bivouacs* and *terraces* as their temporary residence. Erecting a *bivouac* is an activity to build temporary shelter [28]. The selection of the location was not arbitrary, but based on ecological considerations that may be inherited, including knowledge about the Nyawatan river and the beautiful area called Dempar. The selection of the location of the bivouac on the banks of the Nyawatan river represents a human-nature relationship based on ecological adaptation, where settlement decisions are determined by the sustainability of natural resources. Traditional societies are closer to nature where their daily lives are always dependent on nature [29]. The way they choose a place to live is usually based on an understanding of water sources, soil fertility, animal conditions, and their safety from disasters. Thus, this data shows that the relationship between humans and nature is described through the act of adaptation and respect for natural processes.

Data 2 illustrates the form of the character's longing for the natural conditions in the past that are still beautiful and harmonious. Nature is described as a living space where trees "sing" and birds "sing the love of the continent" to animals fighting for the warmth of the sun. This image shows that nature is not just a setting in the novel, but an entity that is alive, dynamic, vocal, and has its own role in the narrative. This describes the emotional connection between humans and the environment, where damage gives rise to a sense of loss. Under no circumstances can humans have any reason to neglect their obligations to respect nature and the environment as a place to live [30]. Environmental damage tends to erase traces of local wisdom and disrupt ecological systems that were once preserved through traditional practices [22]. This second data highlights the relationship between humans and nature through ecological nostalgia where there is a longing for the past that is beginning to be lost or replaced due to environmental damage. This section is a subtle critique of the change in human values that have shifted from a focus on nature to exploitative behavior.

Data 3 is a form of depiction of the relationship between humans and nature in terms of using water wisely without damaging or disrupting the ecosystem. Water is a vital component in forming a life, in other words water is the main requirement for life. Water is the main source of energy. Without water, humans would find it difficult to survive [31]. In this case, the depiction of the wise use of water can be seen from the character of Nori by building ponds to raise his fish and through the blow "In fact, lempam fish and jellyfish that are the prima donna in this area quickly reach a weight that is quite economical to sell." This is proof of the condition of water purity

that is well maintained as well as proof of awareness in ethics towards nature, especially water for the survival and sustainability of life.

Data 4 suggests that the use of natural resources is carried out to survive instinctively without damaging the environment. In this case, the use of natural resources in the form of swallow's nests to meet needs is a form of instinct in survival. The selection of the use of existing natural potential usually depends on environmental conditions and natural conditions as well as the method used according to local wisdom. According to Keraf in [32] environmental wisdom takes the form of moral principles in the form of respect for nature, attitude of moral responsibility towards nature, solidarity with nature, attitude of affection and concern for nature, and attitude of not disturbing natural life. Therefore, the use of resources from nature can be controlled even without strict supervision because environmental wisdom fosters awareness of the importance of protecting and caring for nature and the environment.

3.3 Environmental Ethics

Environmental ethics is developing in response to the ecological crisis that continues to be an issue around the world, especially Indonesia. The anthropocentric view that places humans at the center of the rulers of nature has resulted in various impacts of ecosystem destruction and biodiversity loss [33]. Ethics emphasizes the value of nature having the right to be sustainable, so that humans have a responsibility to maintain the sustainability of living things. Ethics towards the environment is not only the duty of individuals, but the obligation of all levels of society. The implementation of Indonesia's environmental ethics can be seen from natural resource management that combines local wisdom as an approach. Research [34] shows that stakeholder involvement to maintain and restore ecosystems and reduce the impact of climate change on communities to educate has proven to be effective in changing destructive behavior into active pastures in environmental protection. Through cooperation between local communities, educational institutions, environmental organizations, and the government for conservation efforts in protecting biodiversity, improving environmental quality, and to achieve development and people's right to a healthy environment [35]. Thus, humans are required to always remind and preserve nature through environmental ethics as an effort to protect nature for the survival of the balance of life together.

Table 3. Representation of Environmental Ethics in the Novel *Api Awan Asap* by Korrie Layun Rampan

No.	Data	Indicator	Code
1.	"People here have never ventured into the forest arbitrarily. Like humans, natives view the soil, roots, trees, and leaves as having souls. Trees in the forest can be cut down and taken only to the needs of residents. The soil is cultivated as necessary. Animals are hunted only for the need for protein."	The ethics of taking care of nature, taking it in moderation, not destroying, and appreciating that nature also has a "soul"	EL/1/AAA:26
2.	"Tradition has determined that the forest area is divided into six types of designations. To specify a specific location. Which parts can be encroached on and used as fields, which parts can only be used as reserve forests."	Traditional rules to limit forest use and preserve the environment	EL/2/AAA:31
3.	"If anyone forces it, we will resist. But there is no need to be rash. We have laws and regulations. Don't let it all go back to the emotions and instincts of the ancestors. We don't need to kill people to defend our rights, but we just need to kill their greedy desires. If they have the right to life, we must defend our right to life."	The responsibility of defending the right to life and nature without violence against greed	EL/3/AAA:111
4.	"However, with a good maintenance and security system, a number of predatory animals can actually be caught by residents and their skins can even be sold to their shelters in Tenggarong or Samarinda."	Regular management of animals	EL/4/AAA:126

5.	"With counseling and a humanitarian approach, envious people and those with evil thoughts can be awakened, especially those who are desperate to poison fish in ponds. Without having to drag the perpetrators to the green table—who had been caught red-handed, the villagers next door—Nori was actually able to bring them to be more aware of progress. By providing understanding and counseling, these people can eventually become partners and suppliers of fish and vegetables that Nori then throws into the markets in Long Iram, Baroh Tongkok, Damai, and Muara Lawa."	Education and humane approach as a way to protect the environment and build common awareness	EL/5/AAA:126
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Description:

EL: Environmental Ethics
 AAA: Smoke Cloud Fire

Data 1 shows the relationship between humans and nature. Humans not only view nature as a resource, but also as living beings who have a soul as evidenced in the quote "seeing the soil, roots, trees, and leaves have a soul" it also reflects an ecocentric oriented philosophy of environmental ethics that puts the entire ecosystem on an equal footing. The use of the principle of utilization "limited to the needs of citizens" shows the existence of environmental ethics that prioritize protecting nature from damage, even though humans use it, this principle applies respect for nature that maintains but utilizes without exploiting. This approach is in line with [36] which states the concept of environmental ethics as a paradigm that emphasizes the intrinsic value of nature and human moral responsibility for the survival of all living things. The concept is not only a philosophical basis, but is the basis for the management of natural resources not to be destroyed but to be maintained and used adequately. The principle is in line with Lawrence Buell's theory in [33] that the proximity of man to the natural environment, where nature is treated as an entity that has the right to be respected and preserved.

Data 2 describes environmental management by using local traditions, which shows the implementation of traditional-based environmental ethics. The division of forest areas into six categories reflects ecosystem planning and considers various human needs but still preserves nature. The system of forest division is in line with Lawrence Buell's theory in [37] which reflects environmental ethics. This approach is an implementation of natural resource management. This practice is in line with research [38] on indigenous communities implementing territorial boundaries by dividing forests into protected areas and usable areas. This approach of conservation continues even though natural resources are used to meet needs. This responsibility is in line with the principle of environmental protection which is not only the responsibility of the government but also the common obligation of the entire community [39]. Thus, this data shows that environmental ethics are in the form of social rules to act ecologically.

Data 3 illustrates an environmental ethics that implement human rights protection with nature protection. Environmental damage is not only a conservation issue, but also a humanitarian and social justice issue. The principle of "we only need to kill their greedy desires" suggests a moral rather than a physical approach to consciousness. This perspective is in line with the concept that the right to a good and healthy environment is part of human rights, so environmental protection is an effective way to protect the fundamental rights of society [40]. This approach interprets environmental protection and human rights protection, especially communities that depend on natural resources for survival. However, the approach described in the cited data also emphasizes legal and educational principles rather than conflict. This principle reflects an understanding that moral responsibility must be based on a fair legal system and a changing awareness of the importance of preserving. Environmental conservation through educational and counseling approaches can change environmentally destructive behaviors, and can become an active participant in conservation [34].

Data 4 shows ethical behavior towards the environment, they protect livestock with good maintenance and security systems, but they also manage threats from predatory animals. As a result, the animal was captured and its skin was used to sell. If associated with the Law of the Republic of Indonesia Number 32 of 2009, concerning environmental protection and management, which refers to the unity of space, including all elements of the situation, and living things, including humans and their actions that affect natural conditions, as well as survival. This action is not destructive exploitation, but a form of applying environmental ethics with resource management, where humans seek solutions to balance their interests with the existence of nature. This proves that residents act as managers who utilize the catch without damaging the ecosystem, and still show environmental ethical behavior, namely maintaining the balance of nature.

Data 5 illustrates that human environmental ethics towards nature are realized through an ethical and humanitarian approach that is oriented towards improvement, not punishment. Instead of dragging the perpetrators who poison fish to the legal track, Nori chose to resolve this conflict with counseling and a humanitarian approach. Nori's persuasive approach shows that environmental ethics in the novel are not built through punishment, but

through the transformation of social consciousness. This is in line with the ethical principles of deontology, which assesses actions as right or wrong based on whether or not they are in accordance with moral obligations [33]. This principle is a moral obligation of humans not to damage the environment and to improve the morality of the perpetrators, because humans have a moral obligation to protect nature, and teach fellow humans not to damage the ecosystem in nature.

4 Conclusion

This study shows that the novel *Api Awan Asap* by Korrie Layun Rampan represents ecological crises as a real problem and often arises due to human activities that are exploitative of nature. Activities such as deforestation, land burning, appropriation of customary territories, and changes in ecological spatial planning are described as causes of damage such as air pollution, land degradation, loss of water sources, and floods and droughts. This novel contains a strong ecological critique of human behavior towards nature for profit and benefit without considering its impact on nature. The relationship between humans and nature in this novel is contained in the actions of indigenous peoples who live in harmony with the environment, use nature wisely, and maintain the balance of the ecosystem through local wisdom. In addition, the environmental ethical aspect emerges through the value system of indigenous peoples who respect nature and set traditional forest management rules. Through this, human responsibility towards nature is built, not only through physical protection, but also through educational, humanitarian, and law enforcement approaches to fight and prevent greater damage as an affirmation that protecting the environment is the moral and social responsibility of all levels of society.

Overall, the novel *Api Awan Asap* presents a comprehensive picture of the ecological crisis, human-nature relations, and environmental ethics and through the ecocriticism approach, this research concludes that literary works can be an important medium in building ecological awareness, maintaining local wisdom, and encouraging more responsible behavior as well as a medium of criticism for the preservation of nature. In this study, the researcher faced several limitations, including the absence of triangulation of sources through interviews or historical studies so that the ecological representation of the novel was not compared with the actual environmental data. In addition, this researcher is focused on the ecocritical theory of Garrard and Buell so that it is still limited to a certain point of view and has not used cross-disciplinary ecological theories such as political ecology or ecofeminism. For similar research, the researcher recommends the use of cross-disciplinary ecological theory so that the next research can be reviewed more deeply and triangulated with the aim of strengthening the relevance of the research results to comparative data based on direct research and field reviews while being academically accountable.

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