

ECOLOGICAL ENVIRONMENTALISM IN GEG ARY SUHARSANI'S KUNANG-KUNANG HITAM

Nushrotun Nida¹, Mundi Rahayu²

*Arabic and Literature Departement, Universitas Islam Negeri Maulana Malik Ibrahim, Jl. Gajayana No.50,
Kec. Lowokwaru, Kota. Malang¹,*

*English Literature Department, Universitas Islam Negeri Maulana Malik Ibrahim, Jl. Gajayana No.50, Kec.
Lowokwaru, Kota. Malang²*

nushfaw2000@gmail.com¹, mundi@bsi.uin-malang.ac.id²

Abstract: *The Tamblingan land conflict is closely related to the investment trend heading towards Bali's upstream area. Investors are converting Tamblingan forest land into hotels and tourism to reap the benefits of nature tourism in the most natural forest. This issue is discussed in the novel Kunang-Kunang Hitam by Geg Ary Suharsani. This paper aims to describe the struggle of the female character Ni Luh Candri in the Tamblingan land conflict as narrated in the novel Kunang-Kunang Hitam (KKH). This study uses a Susan Griffin perspective ecofeminism approach. The results of this study indicate that the struggle of the female character Ni Luh Candri in defending the Tamblingan forest is divided into two forms, namely: 1) Ni Luh Candri's struggles related to nature, such as refusing land conversion, protecting rare plants, symbolic communicate to fireflies; 2) Ni Luh Candri's struggles related to nature humanistic environment, such as becoming Leak, burning incense, displaying rangda mask, and advocating for communities around the forest. This research proves that women can take various important actions (ecological environmentalism) to preserve the environment.*

Keywords: Ecofeminism; environmentalism; Kunang-Kunang Hitam; Tamblingan

INTRODUCTION

The conversion of land use in Tamblingan Bali into mass tourism and hotels can trigger significant conflicts between the community and the government (Navgire, 2021). On the one hand, the promise of economic development attracts rural, low-income, and minority communities. But on the other hand, many residents and indigenous groups reject the development of the Tamblingan area to protect their ancestral heritage (Saville & Adams, 2020) because Tamblingan is sacred land that has been preserved since the 10th century by the ancient Tamblingan community (Kapela, 2020). Land conversion has caused Tamblingan to be increasingly threatened with degradation, so it is no stranger to encroachment on forest wood, poaching, and theft of endemic orchids in Tamblingan (Suriyani, 2021). Therefore, according to Eyong in his article, nature conservation and land rights are important issues that underlie the causes of land-related conflicts, and it is important to seek a resolution. (Eyong et al., 2020).

Nature conservation is an activity to maintain and preserve nature as a human habitation. In this case women have an important role in protecting nature. Griffin (1978) argues that women are nature, and only women are able to preserve nature, because women

have a love for survival. In fact, Vandana Shiva awakens human awareness, especially women, of their potential to carry out an ecological revolution to save the environment because women are intrinsically endowed with the capacity to feel their attachment to nature (Yogiswari, 2018). Warren in Astuti (2012) emphasized that women are characteristically the same as nature, so they act as nurses, guardians, and nature preservers.

Research on natural resource controversies such as land use conversion has highlighted academics to explore it. So far, the existing literature tends to talk about: (1) Land conflicts over land ownership disputes with the theory of hegemony, such as the Ambon Ulayat land dispute between the Laha people and the government and the Indonesian Air Force (Leiwakabessy et al., 2021) and the border disputes between Timor Leste and Indonesia (Medan & Kase, 2020); (2) Land conflicts over land use with socio-ecological approaches such as land conflicts to inform regional and conservation planning and management and potential land use conflicts on function in the southeast coastal area of China; (3) Conflict of residential land with reconstruction theory such as Women's housing, land and property rights: a recipe for political instability in post-conflict Burundi (Pemunta et al., 2020).

This paper will provide an overview of women's struggle to protect nature. The researcher examines the Tamblingan land conflict represented in the novel *Kunang-Kunang Hitam* by Geg Ary from the side of women's struggles. The author adopts the conflict over land use to become tourist destinations and hotels in Bali (Suharsani, 2020). He told of the persistence of an older woman Ni Luh Candri in defending her inherited forest targeted by investors. In line with that, questions can be formulated, how is Ni Luh Candri's struggle in the Tamblingan land conflict in the KKH novel based on Susan Griffin's ecofeminism perspective.

This paper assumes that the resolution of land conflicts and nature conservation lies with women. Women are believed to be agents who can better manage the natural environment. He can reverse the trend of environmental degradation (Foster, 2021), fight patriarchal power, and fight the exploitation of nature (Noviana et al., 2021), to save traditional values and nature conservation (Bali, 2020). Women are more dependent on nature than men (Mir et al., 2021). She has a close relationship with natural resources such as land, forests, and water because they are the people who are responsible for gathering food, fuel, and fodder in hot areas (Kaur, 2019). Therefore, women are at the forefront of defending nature as a manifestation of protecting themselves.

REVIEW OF LITERATURE

Research on the Tamblingan land conflict has provided a significant response. One of these responses is studied through the ecofeminism theory (Maulana & Supriatna, 2019), a movement initiated by women activists based on common interests against all forms of domination and violence (Suka, 2012). Ecofeminists argue that the women's and ecology movements mutually reinforce and develop practices that are not based on a model of domination (Nanda, 2022). This movement comes from the emotions of women who think the natural environment has something in common. They both experience oppression, unfair

treatment, powerlessness, and exploitation and believe in a patriarchal system (Foster, 2021). In addition, women have a close relationship with nature (Navgire, 2021). They work together inside and outside the home. Nature becomes a food source for him (Nawaz et al., 2021), so when nature is damaged, women become objects that are directly affected (Rigby, 2018).

Susan Griffin in Farida (2017) explains that women are natural and only women can preserve nature. Women love survival (giving birth), so they understand how the meaning of life is related to nature. Susan Griffin describes women's relationship with nature as follows: *I Know I am made from this earth, as your mother's hand were made from earth, and all that I Know, I Know in this earth* (Merchant, 2020). Therefore, ecofeminism forms a bridge between feminism and the environment as significant and instrumental in the improvement of women and nature (Nanda, 2022), because the oppression of women and nature go hand in hand (Coste, 2022).

Griffin asserts that women practice ecological environmentalism in defending nature. Environmentalism focuses on two forms, namely the struggle of women who are directly related to nature and the struggle of women by utilizing the humanistic environment (humans, traditions, culture, and beliefs) (Griffin, 1978). The first concept is strengthening access and use of forests, plants, water, natural resources, etc. At the same time, the second concept emphasizes the incompatibility of modern science and technological developments with human principles because modern science and technology make humans individualists. Therefore, women's relationship by utilizing the humanistic environment emphasizes that women dare to fight for the introduction of nature and the environment to the community (Griffin, 1990).

DISCUSSIONS OF MAIN THEMES

Ni Luh Candri's Struggles Related To Nature

Ni Luh Candri's struggles that are directly related to nature are proven through her efforts to maintain the ecosystem in the Tamblingan forest and save the forest from those who want to buy it. Ni Luh Candri's struggles in protecting the Tamblingan forest are as follows:

Refusing land conversion

Land conversion (change in function of part or all of a land area from a planned function) is a popular conflict in Tamblingan, Bali. This conflict occurs because many companies want to buy the forest because of an activity that requires a large area of land, namely the construction of hotels and tourism. They are supported and funded by an investor who wants to invest capital to make a profit. However, the community rejected the Tamblingan forest conversion, one of which was Ni Luh Candri.

- (1) "Meski berkarung-karung uang disodorkan di hadapanku. Keyakinan dan prinsipku tidak akan pernah terbeli..." (Suharsani, 2020, p. 13).
- (2) Wayan Jati: "Aku sudah pernah mengirim orang untuk memberi penawaran kepadanya. Bahkan jumlahnya tidak murah. Tapi, dia tidak mau..." (Suharsani, 2020, p. 50).

(3) “Ada yang ingin membeli hutan kita. Katanya mau mendirikan hotel. Ibu tentu saja menolak....” Ujar Ni Luh Candri menunjuk ke arah pagar (Suharsani, 2020, p. 91).

(1) "Though sacks of money were thrust before me. My beliefs and principles will never be bought..." (Suharsani, 2020, p. 13).

(2) Wayan Jati: "I've already sent people to make an offer to him. Even the numbers are not cheap. But, he doesn't want to..." (Suharsani, 2020, p. 50).

(3) "Someone wants to buy our forest. He said he wanted to build a hotel. Mother of course refused...." Said Ni Luh Candri pointing towards the fence (Suharsani, 2020, p. 91).

The first data describes Ni Luh Candri's refusal and firm belief in defending the Tamblingan forest. Ni Luh Candri rejected Wayan Jati's plan as the owner of the property company PT. Casa Maya changed the function of the forest into a hotel. He even refused to convert the woods even though it was at a high price. In data two, Wayan Jati reveals his defeat in negotiations with Denges (a thug who will accept a forest conversion project). He emphasized that Ni Luh Candri had rejected the hotel construction project offered by his previous messengers, even though the offer was not cheap. In the third data, Ni Luh Candri told the request for a hotel construction project to his son, who had just returned from London, namely Darmawengi. Ni Luh Candri refused the land conversion offers subtly. However, the owner of the hotel project has a high desire to dominate the Tamblingan forest. He sends a terror of white packets on the fence as a sign of war, making Ni Luh Candri even fight cleverly and evilly.

Ni Luh Candri's steadfast attitude to defending the forest by refusing land conversion is a form of women's struggle to protect nature. Ni Luh Candri tries to protect the forest from the hands of the authorities who want to change the function of the forest properly. He is not willing if the woods he has cared for decades are destroyed and replaced with a magnificent hotel in Bali's transformation into mass tourism. He is ready to fight terror from the thugs ordered by Wayan Jati to preserve the trees and animals in them.

Ni Luh Candri's struggle against land conversion is a form of women's struggle that is directly related to nature. He does not want to exchange the forest for a lot of wealth. He hopes for the woods to exist so that the Tamblingan area, Bali, remains beautiful. Because at this time, Bali is experiencing cultural and environmental erosion due to the effects of globalization through mass tourism, world communication, construction of hotels, malls, restaurants, act (Agung et al., 2020). therefore, Ni Luh Candri's attitude of struggle against land conversion is proof that women are part of nature. Women are one with nature, and women feel what character wants. Griffin emphasizes that when the core is damaged, women are directly affected (Foster, 2021).

Protecting rare plants

The increasing disturbance to the Tamblingan forest area has resulted in some plant species being threatened in nature and increasing the risk of decreasing plant biodiversity, especially plant species that are locally rare, such as berry bushes. In the Tamblingan Forest, Ni Luh Candri maintains the consistency of the berry bush as proof of his love for nature, and this is represented in the novel as follows:

“Namun, terdapat satu spesies tanaman yang tak ada di hutan lain. Tanaman serupa semak *berry* hutan. Tanaman *berry* itu dulu ada di hutan konservasi milik negara. Namun sekarang sudah punah karena diserbu oleh vegetasi lain. Di hutan Ni Luh Candri, semak *berry* tersebut masih tumbuh subur” (Suharsani, 2020, p. 14).

"However, there is one plant species that don't exist in other forests. Plants similar to forest berry bushes. The berry plant used to be in a state-owned conservation forest. But now it is extinct because it was invaded by other vegetation. In the Ni Luh Candri forest, the berry bush is still thriving." (Suharsani, 2020, p. 14).

Ni Luh Candri looks after rare plant species in the Tamblingan forest. He maintains the berry plant because it is a priority flora that must be protected. Unlike the state conservation forest, the berry plant has become extinct because it was invaded by other vegetation. Meanwhile, the plant vegetation that grows in Ni Luh Candri's forest is located next to the state conservation forest, and the plant vegetation that grows in Ni Luh Candri's forest is almost similar to the plant vegetation in the conservation forest, such as forest pandanus, coffee, Bukak, and tail. Ni Luh Candri does not want to give Tamblingan forest to the state because it protects its ecosystem. He does not wish the ecosystem to become extinct when the forest has become a state-owned conservation forest.

Ni Luh Candri's skill in protecting endangered species and not selling the ecosystems within them to state-owned conservation forests is a form of women's struggle to preserve nature. He maintains the berry plant ecosystem to be able to reproduce because the plant has a high level of sensitivity to the environment. Ni Luh Candri can take care of berry plants without state assistance, and he can carry out forest conservation with his hands, such as carrying out maintenance and upkeep of other plant vegetation and also guarding against human disturbance (Andrews, D., Smith, K., & Morena, 2019)

Keeping rare plants by Ni Luh Candri is proof of women's struggles that are directly related to nature; this also proves that women are related to the biological environment (plants). Ni Luh Candri tries to protect the rare plants in Tamblingan because of his love for nature, and he doesn't want the ecosystem in it to be extinct. According to her, the issue of extinct berry plants in the Tamblingan area is a women's issue, and it is women's responsibility to save them. He considers nature as his family that deserves to be protected. Ni Luh Candri's struggle proves

that women carry out ecological environmentalism by emphasizing the importance of maintaining or preserving the biological or physical environment.(Griffin, 1978).

Symbolic communication to fireflies

Talking to fireflies is an ability that not everyone has. Ni Luh Candri can talk to fireflies because he is the one who provides the light source for the forest at night. He can understand what the fireflies are feeling through the movements of the fireflies. Even when the Tamblingan forest is about to be burned, Ni Luh Candri invites the fireflies to protect the forest jointly and is the valid owner of the Tamblingan forest. Advocacy for the fireflies to fight the orders of PT Casa Maya is as follows:

“Ning, ada orang jahat yang ingin menghancurkan kalian. Ayo, kita berjuang bersama-sama. Kita jaga tanah ini dan juga pemilik sejati tanah ini. Jangan sampai jatuh ke tangan orang yang serakah dan hanya mementingkan diri sendiri”. Ni Luh Candri berucap pelan. Suaranya rendah mengarah ke berbisik (Suharsani, 2020, p. 140).

"Ning, a wrong person wants to destroy you guys. Come on, let's fight together. We take care of this land and are also the actual owners of this land. Do not fall into the hands of people who are greedy and only selfish”. Ni Luh Candri spoke slowly. His voice is low, leading to a whisper (Suharsani, 2020, p. 140).

Ni Luh Candri spoke to the fireflies because he believed that fireflies could help him. When Ni Luh Candri found out that the forest was going to be burned, he immediately went to the twin bunut tree and approached the fireflies. She invites the fireflies to protect the land and the valid owner of the land, namely her husband, Bli, from the hands of greedy people, namely PT. Casa Maya.

Ni Luh Candri's behavior in talking to fireflies is an ability that all women do not possess. Only women have more affinity with animals to understand the animal language from their movements. This behavior proves that women have a connection with nature, and this is to Susan Griffin's theory that women can talk to nature and she can hear voices from the earth (Griffin, 2016).

Ni Luh Candri's Struggle for Humanistic Environment

In addition to the biological environment, Ni Luh Candri maintains the Tamblingan forest related to humanistic environment, whether it is exploiting human potential, rich traditions, or culture. Ni Luh Candri took advantage of the wealth of Balinese traditions to protect his family's forest and gathered strength with the Tamblingan community to fight the terror attack sent by the owner of the company PT. Casa Maya. She also strengthens local

wisdom embedded in community traditions (Rahayu, 2020). This struggle is represented in the novel KKH as follows:

Becoming leak

Ni Luh Candri takes advantage of the leak tradition in protecting the Tamblingan forest. Leak or liak is a term used to understand the practice of black magic (Ardhana, 2019). The leak has become a part of mysticism (absolute union, where the mythical person is in this state united with the absolute Brahmin). In Hindu-Balinese teachings, the leak is believed to make it easier for adherents to achieve the goal in his teachings, that is, union with the absolute reality and the practice of leak is carried out with worship that focuses on mantras and meditation (Wafa, 2020). Ni Luh Candri's actions using the leak tradition are represented in the KKH novel as follows:

- (1) “Tidak ada yang berani masuk ke sana. Ada yang melihat cahaya berterbangan di malam hari di dalam hutan. Banyak yang bilang, ibumu *nak bisa*, Wengi” (Suharsani, 2020, p. 39).
 - (2) “Satu tahun ibu berjuang, tapi sia-sia. Akhirnya ibu melakukan sesuatu yang menurut ibu paling bisa dilakukan. Seperti yang kamu lihat sekarang, Wengi. Tentu kamu mengerti. Ibu berpura-pura menjadi *nak bisa*. Bisa *ngeleak*. Biarlah sudah. Yang penting, apa yang dimintai oleh bapakmu bisa ibu lakukan” (Suharsani, 2020, p. 90).
-
- (1) “No one dared to go in there. Some saw the light flying at night in the forest. Many say, your mother wants to do it, Wengi” (Suharsani, 2020, p. 39).
 - (2) “One year mother struggled but in vain. In the end, she did what she thought was the most doable. As you can see now, Wengi. Of course, you understand. Mom pretended to be a can. Can leak. Let it be. The important thing is, what your father asks you to do” (Suharsani, 2020, p. 90).

The first data represents the state of the Tamblingan forest environment belonging to the Ni Luh Candri family. The forest is famous for being haunted and has lots of leaks. Gunandi told the state of Ni Luh Candri's forest to Wengi as his son, who had just returned from London. Gunandi explained that the local community knows Ni Luh Candri as a child, that is, being able to leak. No one dares to enter the forest because people see a strange light flying at night in the forest every time they enter. The second data represents Ni Luh Candri's confession to Wengi (his son) that he is a child. He tried to pour out his heart into guarding the forest alone. Before doing the leak, Ni Luh Candri tried to give an understanding to the community that the forest cannot be used arbitrarily, and he also tried to convince the owner of PT. Casa Maya that the forest can not be converted to function arbitrarily. However, Ni Luh Candri's warning to the public was not heard, and the owner of PT. Casa Maya insisted on buying the Tamblingan forest. Finally, Ni Luh Candri was determined to be able to do it, which is to lie so that people do not dare to go to the forest.

Ni Luh Candri's behavior in utilizing the leak tradition in protecting nature is rarely done by other people. Ni Luh Candri gave himself up to be called a child and was shunned by the people around Tamblingan as a form of his struggle to protect nature. He tries to make nature his family, so he is not willing if nature is hurt by the community or the owner of PT. Casa Maya and used arbitrarily. Many residents do illegal logging to be used as fuel and house property but do not understand how to restore it. Ni Luh Candri is very annoyed with people who do not want to be responsible, so he cheats so that nature remains beautiful and there are no naughty human hands that damage its beauty. He made the Tamblingan forest haunted so that the owner of PT. Casa Maya withdrew from a hotel development project.

Other women rarely find Ni Luh Candri's struggle over the Tamblingan land conflict. He takes advantage of the wealth of tradition to protect his forest, namely leak. His lewd behavior proves that Ni Luh Candri loves nature and needs it. Ni Luh Candri has carried out a series of environmentalism to protect nature as Griffin argues that women's struggles by utilizing the humanistic environment show their incompatibility with the development of technology or modern science (Griffin, 1990), namely Ni Luh Candri's incompatibility in the hotel construction project because the project will damage natural degradation.

Burning incense

Incense is a Balinese tradition that has existed for a long time. Incense means to burn, to smoke, to smoke incense, or as tall as. Incense is used in religious ceremonies in Bali, such as pepaosan, a religious ceremony involving offerings being offered, incense being burned, and mantras being recited. However, Ni Luh Candri took advantage of the incense tradition to save the Tamblingan forest from attacks by terrorists who wanted to buy Tamblingan forest. The actions of Ni Luh Candri using the incense tradition are as follows:

“Dia melilitkan selendang berwarna poleng di pinggirnya kemudian membakar kemenyan dan menyalakan dupa wangi cendana” (Suharsani, 2020, p. 15).

"He wrapped a polling-colored shawl around the edges and then burned incense and lit sandalwood-scented incense sticks" (Suharsani, 2020, p. 15).

Ni Luh Candri burned incense and lit incense when he suspected someone was watching his movements in the Tamblingan forest. He was dressed all in white when he sensed the scouts' presence, adjusted his seat and remained silent for a few minutes in front of the incense, which was billowing white and fragrant smoke. After the incense procession, Ni Luh Candri could fly with her hair hanging long past her waist.

Incense or burning incense is one of Ni Luh Candri's ways of defending the Tamblingan forest. Ni Luh Candri does incense to collect the power of black magic. Black magic makes Ni Luh candri fly like a kuntilanak, and he flies with long hair hanging past his waist. Ni Luh Candri wanted to scare the scouts and discouraged him from buying the Tamblingan forest.

He is willing to become a kuntilanak to make his forest haunted and guard it against the hands of ignorant and evil humans.

Ni Luh Candri's form of struggle to protect nature is very different from the struggles of other women. If most women make speeches in virtual or real worlds, Ni Luh Candri prefers to use tradition to protect nature. Ni Luh Candri's behavior utilizes tradition in protecting nature according to Susan Griffin's theory that women can take advantage of the humanistic environment in implementing environmental ethics (Griffin, 2016).

Displaying the rangda mask

Ni Luh Candri tries to gather black power by displaying a Rangda mask. Rangda is always present in Hindu religious practices in Bali combined with Barong, Barong-Rangda. Rangda is the embodiment of Hyang Bhatari Durga Sakti Bhatara Shiva. As the ruler of the graves associated with scary things, Rangda is known as the queen of the leaks in Balinese mythology (Indra Wirawan, 2019). Ni Luh Candri displays a Rangda mask in his house to give the impression of a haunted house. The action of utilizing the Balinese Rangda tradition is as follows:

“Beberapa topeng rangda berjejer dengan rambut dan lidah menjuntai. Rambutnya beraneka warna, ada yang merah, putih, dan hitam” (Suharsani, 2020, p. 86).

“Several Rangda masks lined up with dangling hair and tongues. His hair is of various colors, some are red, white, and black” (Suharsani, 2020, p. 86).

Darmawengi has arrived at his mother's house, namely Ni Luh Candri. Darmawengi was shocked by the state of his parent's house after his departure to London. He saw several rangda masks lined up with dangling hair and tongues. Her hair is of various colors; some are red, white, and black. He was curious about what happened, so his parents were willing to make his house haunted because it used to be very popular and comfortable.

Ni Luh Candri's act of displaying a Rangda mask is a form of protecting nature by utilizing tradition. He put on a randa mask to make his house haunted and give a sinister impression of himself. He chose the rangda mask because of the mystical meaning behind rangda itself, where rangda is a widow who is usually played in Calonarang's story, rangda's role is as a sorcerer's widow from Girah by using a scary mask, big bulging eyes, prominent fangs, white hair unraveled, long tongue, and long nails. Ni Luh Candri wants to give the impression that he is the mask of the Rangda so that no one dares to terrorize him again and intends to burn the Tamblingan forest.

Utilizing Balinese art traditions, both fine arts and dance, to protect nature is something that women rarely do. Ni Luh Candri's actions prove that women have a responsibility to the earth they inhabit and women have a strong bond with nature, and this is as stated by Susan Griffin in Cantrell (1994) that women can speak up to protect nature and overcome the perception that women's voices are defeated by binary opposition (Cantrell, 1994).

Advocating the communities around the forest

Ni Luh Candri advocated for the community around the forest to always protect the Tamblingan forest. Community legal awareness in protecting nature is prioritized to support or participate in efforts to encourage the achievement of sustainable forests. This advocacy serves to keep the forest away from Illegal Logging (illegal burning) and illegal logging. Ni Luh Candri's efforts to advocate for the community are as follows:

“Dulu dia pernah mencoba memberi pengertian melalui tokoh-tokoh desa agar tidak sembarangan terhadap hutan ini. Menebang pohon untuk mendapatkan kayu bakar. Namun, ternyata sulit. Orang-orang berpikir bahwa dia adalah wanita sombong dan pelit, mentang-mentang memiliki tanah yang luas sehingga tidak ingin berbagi” (Suharsani, 2020, p. 90).

"In the past, he had tried to give understanding to village leaders so that they would not be careless about this forest. Cut down trees to get firewood. However, it turned out to be difficult. People think that she is an arrogant and stingy woman because she has a large land so she doesn't want to share"(Suharsani, 2020, p. 90).

For years, Ni Luh Candri has reminded the people of Tamblingan through village leaders not to exploit the forest carelessly, such as cutting down trees indiscriminately to get firewood. According to Ni Luh Candri, the forest is a source of life for people, which humans also need to protect. However, it turned out that the people ignored it and stayed away from Ni Luh Candri because of his warning.

Ni Luh Candri's behavior in inviting people to protect the forest is one of the efforts to preserve the environment. This behavior proves that women are altruistic and environmentally friendly. Ni Luh Candri tries to make people aware of his actions that are not good for nature. He wants to keep his forest green and away from natural disasters. He also asked prominent village figures to make his vision of protecting the forest a success. Even Ni Luh Candri was shunned and hated by the community to maintain life in the forest. For Ni Luh Candri, the forest is Tamblingan's most significant heritage, which must be preserved, so that society and nature will live together by taking advantage of each other, not by exploiting nature.

Advocacy to the community to protect the environment is one way to protect nature by utilizing the humanistic environment, namely humans. Ni Luh Candri's struggle to make people aware shows the relationship between women and the humanistic environment, where women are more active in socializing about nature and the surrounding environment. Women dare to fight for nature without thinking about the consequences. Because for Ni Luh Candri inviting people to protect nature, especially forests, is an obligation. Ni Luh Candri disagrees with the habit of people cutting trees carelessly to be used as firewood. Forests have provided much shade to humans, and it is time for humans to repay the kindness by protecting the forest and not doing anything arbitrary and forbidden (Farida, 2017).

CONCLUSION

Ni Luh Candri's women's struggle in the Black Fireflies Novel by Geg Ary Suharsani was formed from Ni Luh Candri's love for nature. More interestingly, Ni Luh Candri protects wildlife by utilizing two potentials, namely the potential of nature itself and the artistic potential of the Balinese people, so it will be a surprise if Ni Luh's struggle can maintain Tamblingan, which is considered extreme. Ni Luh Candri's struggle in defending the Tamblingan forest in the KKH novel is divided into two forms: first, Ni Luh Candri's struggles related to nature, including refusing land conversion, protecting rare plants, and symbolic communicate to fireflies. Second, Ni Luh Candri's struggles related to humanistic environment in the form of becoming Leak, burning incense, displaying rangda masks, and advocating the communities around the forest.

Ni Luh Candri's struggle over the Tamblingan forest proves that women are human beings who are close to nature. When nature is in danger, women are the first to intervene to maintain its beauty. Women carry out ecological environmentalism, which emphasizes the importance of maintaining or preserving the biological or physical environment such as forests and humanistic environments, emphasizing women's speeches inviting other humans to protect natural ecosystems.

Acknowledgments

The authors would like to dedicate the article to forum of young researchers, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia.

REFERENCES

- Agung, A., Agung, G., & Suprina, R. (2020). BALI – A Traditional Society in Transformation. *Journal of Culture, Society and Development*, 59, 14–18. <https://doi.org/10.7176/jcsd/59-03>
- Andrews, D., Smith, K., & Morena, M. A. (2019). Enraged: Women and Nature. *Women Power Food Struggles*, 11, 6–15.
- Ardhana, I. K. (2019). Pengliakan Dalam Kajian Filsafat, Agama, Dan Ilmu Pada Masyarakat Bali. *Mitos, Magic, Dan Pengliakan: Kisah Tradisi Pengiwa Pada Calonarang Di Jawa Dan Bali*, 1–120. repo.unhi.ac.id/bitstream
- Astuti, T. M. P. (2012). Ekofeminisme dan peran perempuan dalam lingkungan. *Indonesian Journal of Conservation*, 1(1), 49–60.
- Bali, K. (2020). *Lestarian Bali, Kawasan Hutan di Danau Tamblingan Diperjuangkan Jadi Hutan Adat*. Kanal Bali. <https://kumparan.com/kanalbali/lestarian-bali-kawasan-hutan-di-danau-tamblingan-diperjuangkan-jadi-hutan-adat-1uj54XDjXNk/full>
- Cantrell, C. H. (1994). Women and Language in Susan Griffin's *Woman and Nature: The Roaring Inside Her*. *Hypatia*, 9(3), 225–238. <https://doi.org/10.1111/j.1527-2001.1994.tb00459.x>
- Coste, M. (2022). Le jeu de la parodie dans *Woman and Nature: The Roaring Inside Her* de Susan Griffin. *Itinéraires*, 2021–1, 0–15. <https://doi.org/10.4000/itineraires.10293>
- Eyong, K. A., Ngwa, C. A., & Talla, R. T. (2020). *Traditional Land Conflict Resolution*

- Strategies in the Banyang Country , Cameroon from Pre-colonial Time to Present.* 39–47.
- Farida, D. N. (2017). Kritik ekologi Sastra Puisi Perempuan Lereng Gunung Karya Ika Permata Hati Dalam Antologi Puisi Perempuan Di Ujung Senja Melalui Ekofeminisme Susan Griffin. *Basindo*, 1(2), 48–52. <https://doi.org/http://dx.doi.org/10.17977/um007v1i22017p048>
- Foster, E. (2021). Ecofeminism revisited: critical insights on contemporary environmental governance. *Feminist Theory*, 22(2), 190–205. <https://doi.org/10.1177/1464700120988639>
- Griffin, S. (1978). *Women and Nature: The Roaring Inside Her*. Harper & Row.
- Griffin, S. (1990). 'Curves Along the Road'. In: Irene Diamond and Gloria Feman Orenstein (Reweaving). CA: Sierra Book Club.
- Griffin, S. (2016). *Woman and Nature: The Roaring Inside Her*.
- Indra Wirawan, K. (2019). Liturgi Sakralisasi Barong-Rangda: Eksplorasi Teo-Filosofis Estetik Mistik Bali. *Mudra Jurnal Seni Budaya*, 34(3), 417–427. <https://doi.org/10.31091/mudra.v34i3.800>
- Kapela, I. M. A. (2020). Tamblingan to be A Spiritual Tourism Destination. *Bali Tourism Journal*, 4(2), 31–34. <https://doi.org/10.36675/btj.v4i2.45>
- Kaur, G. (2019). Eco feminism in the Context of Modernization in Indian Perspective : A Review. *Journal of Critical Reviews*, 6(02), 20–23. <http://www.jcreview.com/admin/Uploads/Files/621ec05561c831.80293036>
- Leiwakabessy, J. E. M., Kasnawi, T., & Agustang, A. (2021). The reality of the conflict of customary lands between the land of laha and the air force in ambon city (case study customary land in the land of laha). *Turkish Online Journal of Qualitative Inquiry (TOJQI)*, 12(9), 4797–4804.
- Maulana, R., & Supriatna, N. (2019). Ekofeminisme: Perempuan, Alam, Perlawanan atas Kuasa Patriarki dan Pembangunan Dunia (Wangari Maathai dan Green Belt Movement 1990-2004). *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, 8(2), 261–276. <https://doi.org/10.17509/factum.v8i2.22156>
- Medan, K. K., & Kase, D. A. (2020). Of the Cross Country Community Land Conflict: the Case of Indonesia and Timor Leste Traditional Law Implementation. *International Seminar on ...*, 565–588. <https://www.conference.undana.ac.id/ISSDCBA/article/download/135/114>
- Merchant, C. (2020). Earthcare: Women and the Environment. *Environment*, 62(3), 17–27. <https://doi.org/10.1080/00139157.2020.1750918>
- Mir, S., Aslam, S. Bin, & Aslam. (2021). Exploitation of Women and Land: An Ecofeminist Study of Noor by Sorraya Khan. *Pakistan Languages and Humanities Review*, 5(II), 27–37. [https://doi.org/10.47205/plhr.2021\(5-ii\)1.3](https://doi.org/10.47205/plhr.2021(5-ii)1.3)
- Nanda, J. K. (2022). The Theory of Ecofeminism vis-a-vis Marganet Atwood's Surfacing. *Journal for Research Scholar and Professionals of English Language Teaching*, 6(31), 1–12. <https://doi.org/https://doi.org/10.54850/jrspelt.6.31.005>
- Navgire, P. E. (2021). A Study of Ecofeminism in A River Sutra by Gita Mehta. *Research Journal Of English (RJOE)*, 3(2), 101–112. [https://www.rjoe.org.in/Files/v6i3/27.RJOE-D.Kiruthiga\(185-193\)\(2\).pdf](https://www.rjoe.org.in/Files/v6i3/27.RJOE-D.Kiruthiga(185-193)(2).pdf)
- Nawaz, A., Iftikhar, N., & Maqbool, R. (2021). Woman-Nature affinity in Desai's Where Shall We Go This Summer: An Ecofeminist Analysis. *Global Language Review*, VI(I), 248–253. [https://doi.org/10.31703/glr.2021\(vi-i\).27](https://doi.org/10.31703/glr.2021(vi-i).27)
- Noviana, F., Mulyadi, B., & Rahmah, Y. (2021). Ecofeminism Perspective on the Role of Women Concerning Nature in Miyori No Mori Anime. *ICENIS*, 02001. <https://doi.org/https://doi.org/10.1051/e3sconf>

- Pemunta, V. N., Ngo, V. N., & Comber, R. Y. (2020). Women ' s housing , land and property rights : a recipe for political instability in post-conflict Burundi ? Ngambouk Vitalis Pemunta * Ngo Valery Ngo Rosaline Yumumkah Cumber. *Gender Studies in Developing Societies*, 3(4), 327–360.
- Rahayu, M. (2020). Environmental literacy discourse represented in local portal “nggalek.co.” *IOP Conference Series: Earth and Environmental Science*, 456(1). <https://doi.org/10.1088/1755-1315/456/1/012064>
- Rigby, K. (2018). *Women and Nature Revisited: Ecofeminist Reconfigurations of an Old Association*. Palgrave Macmillan.
- Saville, A., & Adams, A. (2020). Trust and Discourse: A Case of Land-Use Conflict in Alachua County, Florida. *Journal of Rural Social Sciences*, 35(1), 5. <https://egrove.olemiss.edu/cgi/viewcontent.cgi?article=1016&context=jrss>
- Suharsani, G. A. (2020). *Kunang-Kunang Hitam*. Binsar Hiras.
- Suka, I. G. (2012). *Teori Etika Lingkungan*. Udayana University Press.
- Suriyani, L. De. (2021). *Kawasan Bedugul: Ketika Catur Desa Adat Ingin Kelola Hutan di Hulu Bali*. Mongabai: Situs Berita Lingkungan. <https://www.mongabay.co.id/2021/03/09/kawasan-bedugul-ketika-catur-desa-adat-ingin-kelola-hutan-di-hulu-bali-bagian-1/>
- Wafa, A. (2020). Leak Sebagai Ajaran Mistisme Hindu Bali. *Universitas Islam Negeri Sunan Kalijaga Yogyakarta*, 1–172.
- Yogiswari, K. S. (2018). Corak Budaya Patriarki Dalam Perkembangan Ilmu Dan Teknologi : Perspektif Ekofeminisme Vandana Shiva. *Jurnal Sanjiwani*, 9(2), 17–27.