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HUMAN-NATURE RELATIONSHIP IN RIAWANI ELYTA AND SHABRINA W. S.'S NOVEL *RAHASIA PELANGI*: AN ECOCRITICAL APPROACH

Fitrah Dwi Insany[1], Syifa Nur'ain[2], Windri Kartika Utami[3], M.Aidil Januar[4], Purwarno Purwarno[5]
Universitas Islam Sumatera Utara, Medan, Indonesia[1,2,3,4,5]

purwarno@sastra.uisu.ac.id

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Abstract

The intricate interplay between humanity and the natural world is a fundamental aspect of our existence, essential for sustaining life and ensuring its continuity. Despite this inherent bond, the progression of human civilization, marked by advancements in science and technology, has often fostered a discordant and exploitative relationship with nature, precipitating environmental crises. In this context, our study delves into the nuanced portrayal of the human-nature dynamic in Riawani Elyta and Shabrina WS's novel, *Rahasia Pelangi*, through the lens of ecocriticism. Employing a descriptive qualitative approach, our research meticulously examines the multifaceted interactions between humans and nature as depicted in the novel, elucidating their profound implications. Our findings not only unveil a harmonious coexistence within the narrative but also shed light on the ecological repercussions of human activities on nature, thus underscoring the novel's ecological themes and its invaluable contributions to environmental discourse. By exploring the intricate relationship between humans and nature within the narrative framework of *Rahasia Pelangi*, this research seeks to deepen our understanding of the complexities inherent in our ecological interactions and foster meaningful dialogue towards a more sustainable future.

Keywords—ecocriticism, ecological impacts, ecological themes, environmental discourse

Introduction

Literary works serve as linguistic expressions reflecting human life and reality, encapsulating various themes shaped by authors' perspectives on reality (Juanda & Aziz, 2018). Within these works, nature emerges as a recurring motif, echoing the sounds and rhythms inherent in the natural world. It is imperative to treat nature with utmost care, recognizing its indispensable role in human existence. Writers often draw inspiration from ecological aspects, intertwining literary expression with environmental consciousness (Sutisna, 2021).

Literary work is classified as a social and cultural product that represents the existing reality consisting of values and various sociocultural backgrounds (Arifin, Arafah, & Kuncara, 2022). It can also be said that literary work is a creation of human creativity from ideas, thoughts, and imagination that produce highly valued text (Mutmainnah, Arafah, & Pattu, 2022). The reflection of human life presented in literary work comes from the author's personal opinions on a certain matter that happened around the environment in the author's life (Fadillah, Arafah, & Abbas, 2022). It is proven that literary work links to the environment where it was created (Sunyoto, Arafah, Yudith, Mokodompit, & Asnawi, 2022).

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The moral message conveyed by literary works can be used as a reference in carrying out life, including protecting and preserving the environment, commonly found in eco-literature, an interdisciplinary study providing an overview of the relationship between living things and the natural surroundings in a literary work. The relationship and harmonization between humans and nature, in a literary work, is a cultural product with a focus on human behaviour in conserving the environment. Based on the concept that literature is a reflection of human life, it is illustrated that there is a dependence of literary texts on the environment. In many cases of writing literary works, the author usually puts ideas and thoughts using metaphor because it presents vivid images (Baa, Wardani, Iskandar, Weda, & Arafah, 2023).

Literature Review

Ecocriticism is a term that implies literature and ecology. Eco and Critic come from the Greek oikos and 'critical' and both mean 'house judge' in outdoor writing, love the color green. The author writes about the benefits and drawbacks that describe the culture and surrounding environment (Djumingin, Ningsih, Weda, & Juanda, 2019). Ecocriticism is concerned with humanity realized in its role as a global species. In this case, it cannot be separated from cosmopolitan which transmits culture, the natural environment, economics and social, society-individuals in the future to observers of humanity in the world (Juanda, 2018).

Ecocriticism is a study that connects literary works with the physical environment, population growth, loss of wilderness and wilderness, rapid extinction of species, and increasing contamination of air, water and land on earth (Rahayu & Putri, 2015). Ecocriticism pays attention to the reciprocal relationship between literary works and the environment, including the relationship with social and physical reality, which is usually a concern in ecology (Rahayu & Putri, 2015).

Ecocriticism is the latest approach of studying human and nature relationship. It is an earth centered approach. It studies human and nature relationship on the physical ground. However, the objective of this paper is to show spirituality in human being and nature. It claims that spiritual elements are embedded within human being nature. Without realizing this substantial reality, true relationship between human being and nature cannot be discerned and applied. When it is established, prevailed colliding relationship between them could be resolved. It thereby could help maintain peace, stability and development in the world in the true worth (Chitrakar, 2021). In other words, ecocriticism can be a means to show that literature can be considered an attractive tool to revive human care and concern for nature and to create various creative thoughts related to the survival of the earth in the future (Sabrina, 2021).

Ecocriticism is inspired by the contemporary environmental criticism movement. Concepts associated with ecocriticism include pollution, wilderness, natural disasters, apocalypse, settlements, living things, animals, and the earth (Garrard, 2004). According to Garrard, ecocriticism itself can be limited to the study of the relationship between literary works and their physical environment. Basically, literary works have a relationship with the environment (nature).

Humans need to have environmental awareness for the benefit of the lives of future generations (Uniawati, 2014). Then Keraf argues that environmental wisdom contains moral principles in the form of (1) A respectful attitude towards nature (respect for nature), (2) A responsible attitude towards nature (responsibility for nature), (3) The principle of love and care towards nature (caring for nature), (4) The principle of not harming nature (no harm), and (5) The principle of living simply in harmony with nature (Keraf, 2010).

An unbalanced environment gradually disrupts the order of human life and the entire ecosystem in it. Unpredictable weather changes, environmental pollution, unpredictable disease outbreaks, and the occurrence of social conflicts and emotional friction due to cultural miscommunication are a series of problems that can occur at any time. It has become a law of life that humans and nature must coexist in harmony. Natural disasters that occur are often due

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to human carelessness and neglect of the surrounding natural conditions. Environmental damage is often regarded as a very detrimental act for life. Literary writers often assume that environmental damage causes not only a momentary loss but also a tremendous loss. The environment in which humans live on earth is not only for today but also for the next generation. The people who live at this time are people who borrow the natural environment from future generations (Lestari, 2018).

Research Method

This research employs a descriptive qualitative method to investigate the role of literature in environmental conservation, aiming to understand the dynamics between humans and nature depicted in the novel *Rahasia Pelangi* by Riawani Elyta and Shabrina WS. The data utilized in this study consist of quotations and statements from the novel, highlighting interactions between human characters and the natural environment. The primary data source is the 2015 publication of *Rahasia Pelangi* by Gagas Media, comprising 326 pages.

Data collection techniques include reading, note-taking, and library research to gather relevant references supporting the research focus. Following data collection, analysis involves reviewing collected findings to identify relationships between humans and nature portrayed in the novel, categorizing data based on specific characteristics corresponding to the research problem. This process entails analyzing textual descriptions of human-nature relationships and their impacts within *Rahasia Pelangi*, interpreting these findings to draw conclusions regarding the nature of these relationships and their significance within the novel. Through this comprehensive approach, the study aims to elucidate the interplay between humans and nature as depicted in *Rahasia Pelangi*, ultimately contributing to our understanding of environmental themes in literature.

Results and Discussion

Based on the results of data analysis in this research, the form or shape of the relationship between humans and nature and the impact of this relationship were found based on ecocritical studies. The concept of ecocriticism is an assumption or view of human relations with the natural world that provides an understanding of how people should behave towards the environment. Based on this concept, in the novel *Rahasia Pelangi* which focuses on ecocritical studies, the form or description of the relationship between humans (story characters) and the Tesso Nilo forest environment in Riau is presented. This novel invite readers to experience the life of the people in the village of Kenegerian Gunung Sahilan. This of course indicates that natural conditions are still quite good and far from damage. The following describes the results of research regarding the relationship between humans and nature and the impact of this relationship.

1. Conflict between human and nature

A complex and often contentious relationship between humans and nature are vividly depicted in Riawani Elyta and Shabrina W. S.'s novel *Rahasia Pelangi*. The narrative unfolds a scenario where forests are cleared for palm oil plantations, displacing elephants from their natural habitats. This displacement forces elephants into nearby villages in search of new habitats, triggering fear among local residents. In response, attempts are made to drive away the elephants, inadvertently sparking resistance from the animals. Ultimately, this sets the stage for an inevitable conflict, resulting in casualties on both sides. This scenario encapsulates the intricate interplay between human activities, environmental degradation, and the subsequent consequences on wildlife, highlighting the urgency of examining such themes through an ecocritical lens.

(1) "Begini. Pertama-tama, hutan dibakar untuk membuka lebih banyak lahan sawit. Para gajah kehilangan hutan-hutan mereka. Sebagai pelampiasannya, mereka masuk ke desa-desa untuk mencari habitat baru. Warga setempat merasa ketakutan,

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lalu mencoba mengusir dengan cara yang mereka pikir tepat. Namun, sayangnya tidak, hal itu kemudian menimbulkan perlawanan dari para gajah. Akhirnya, konflik tak terhindarkan, korban pun berjatuhan dari kedua belah pihak."

Translation:

"It's like this. First of all, the forest was burned to open up more oil palm land. The elephants lost their forests. As an outlet, they entered the villages to look for a new habitat. The local residents felt scared, then tried to drive them away in whatever way they could. "I thought it was right. However, unfortunately it wasn't, this then gave rise to resistance from the elephants. In the end, conflict was unavoidable, and victims fell on both sides."

The quoted passage vividly depicts the dire consequences of human encroachment on natural habitats, particularly in the context of forest destruction to make way for oil palm plantations. It highlights the tragic cycle wherein forests, crucial habitats for wild elephants, are ruthlessly burned down to facilitate agricultural expansion. Consequently, these displaced elephants are compelled to seek refuge in nearby residential areas, exacerbating human-wildlife conflicts. The villagers, feeling threatened and disrupted by the intrusion of these majestic creatures, resort to ill-advised measures to drive them away. Regrettably, these actions only serve to escalate tensions, provoking resistance from the elephants and leading to further confrontations. Ultimately, this discord culminates in significant losses and casualties on both sides, underscoring the profound impact of forest fires on the delicate balance between humans and nature. This tragic narrative serves as a poignant reminder of the urgent need for sustainable land management practices and greater respect for the natural environment to mitigate such conflicts and safeguard biodiversity.

A poignant reminder of the complex and often fraught relationship between humans and nature is illuminated in the novel. Just three months ago, the tragic demise of ten wild elephants, poisoned in the Gunung Rara Forest near Kinabalu, sent shockwaves through the community. It is speculated that these magnificent creatures fell victim to poisoning by local residents seeking to protect their own livelihoods from the perceived threat posed by wild elephants. This grim incident underscores the pressing need to examine and understand the intricate dynamics between humans and wildlife, particularly in the context of conservation and cohabitation. As we delve deeper into the novel *Rahasia Pelangi*, it becomes imperative to scrutinize how the narrative navigates these complexities and sheds light on the fragile balance between human interests and environmental preservation. In a world where elephant populations are dwindling and conservation efforts are increasingly paramount, it is crucial to confront such challenges head-on and strive for harmonious coexistence between humans and nature. Through an ecocritical lens, we endeavor to unravel the nuances of the human-nature relationship depicted in *Rahasia Pelangi*, thereby contributing to a deeper understanding of our role as stewards of the natural world.

(2) *"Tiga bulan lalu, tak kurang sepuluh gajah liar mati diracun di Hutan Simpan Gunung Rara di dekat Kinabalu. Kemungkinan besar, gajah-gajah itu mati diracun warga setempat yang tak ingin hidup mereka terancam oleh kehadiran gajah liar. Nah, kita tentu nggak ingin kejadian serupa terulang disini. Bagaimanapun, gajah adalah hewan yang dilindungi, dan sekarang, populasi mereka sudah kian menyusut.*

Translation:

"Three months ago, no less than ten wild elephants were poisoned to death in the Gunung Rara Reserve Forest near Kinabalu. Most likely, the elephants were poisoned to death by local residents who did not want their lives threatened by the presence of wild elephants. Well, we certainly

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> *I don't want a similar incident to happen again here. However, elephants are protected animals, and now, their population is dwindling.*

The quoted passage encapsulates a tragic reality where wild elephants succumb to poisoning, a consequence of human fear and perceived threat. It prompts a deeper analysis of the human-elephant conflict, wherein the actions of humans, driven by a sense of insecurity, lead to dire consequences for these majestic creatures. The solution lies not in eliminating the elephants but in fostering a harmonious coexistence. By safeguarding and respecting the natural habitats of wild elephants, humans can mitigate conflicts and ensure the safety of both species. Moreover, recognizing the intrinsic value of elephants and affording them the same rights as humans is crucial. As protected animals, elephants deserve protection from harm, and their continuous poisoning poses a grave threat to their survival. The dwindling elephant populations, exacerbated by human-induced threats, including poisoning, jeopardize their existence and could ultimately lead to extinction. Thus, proactive measures are imperative to address the root causes of human-elephant conflicts, promote conservation efforts, and uphold the rights of these magnificent creatures to thrive alongside humans in their natural habitats.

A recurring issue faced by the city, namely the thick haze caused by forest fires also sheds light in the novel. This haze, originating from the burning of forests, significantly diminishes visibility and creates a sense of suffocation in the air. The narrator expresses hope that their journey to Tesso Nilo, spanning tens of kilometers away from Pekanbaru City, will offer respite from the dense haze. There is an anticipation that the distance traveled will reduce the intensity of the haze enveloping their surroundings. This anticipation underscores the profound impact of human activities, such as deforestation and land clearing, on the environment and highlights the significance of exploring these themes within the context of the human-nature relationship, as portrayed in Riawani Elyta and Shabrina W. S.'s novel *Rahasia Pelangi*.

> *(3) Ngomong-ngomong tentang kabut asap, kota ini memang sudah beberapa kali menjadi "langganan" asap tebal. Asap yang bersumber dari pembakaran hutan, membuat jarak pandang menjadi terbatas dan napas terasa sesak. Aku berharap, situasi ini akan berubah saat nantinya perjalanan kami berakhir di Tesso Nilo. Berharap perjalanan yang akan menempuh jarak puluhan kilometer meninggalkan Kota Pekanbaru in juga mampu mereduksi kapasitas kabut asap yang melingkupi udara kami.*

Translation:

> *"Speaking of smog, this city has been a "customer" of thick smoke several times. Smoke originating from forest burning makes visibility limited and breathing difficult. I hope this situation will change when our trip ends in Tesso Nilo. We hope that this trip, which will cover tens of kilometers leaving Pekanbaru City, will also be able to reduce the capacity of the smog that surrounds our air."*

The quoted passage vividly portrays the dire consequences of forest fires, manifesting as a thick haze enveloping the city and profoundly affecting the daily lives of its inhabitants. The haze not only obstructs visibility, as mentioned, but also poses serious health risks, causing breathing difficulties and discomfort. This multifaceted impact underscores the interconnectedness between human activities and environmental degradation, as the consequences of forest burning extend far beyond the immediate vicinity of the fires. The disruption caused by the smoke haze highlights the vulnerability of urban populations to the consequences of deforestation and underscores the urgent need for sustainable land management practices. Moreover, it underscores the importance of recognizing the broader implications of such environmental crises, beyond their immediate environmental impact, on human health and well-being. By delving into these complexities, we gain a deeper understanding of the intricate

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interplay between human actions and their repercussions on the natural environment, a theme central to the ecocritical analysis of *Rahasia Pelangi* by Riawani Elyta and Shabrina W. S.

2. Harmonization between humans and animals

A glimpse into a pivotal moment involving Chay and Rubi, characters in the novel, in which Chay expresses a sense of urgency, indicating that they have no choice but to handle a situation together. The palpable tension is further heightened as Chay touches Rubi's stomach and questions if they are ready. This moment marks a rare occasion for the narrator, as they are about to assist in the birthing process of an elephant calf, a task typically entrusted to medical professionals. However, circumstances are different this time; with the absence of Dr. Bram and the medical team, Chay and the narrator find themselves unexpectedly facing this challenge alone. This unforeseen turn of events adds layers of complexity and suspense to the narrative, inviting a detailed analysis of the characters' reactions, decisions, and the implications of this pivotal moment within the broader context of the human-nature relationship depicted in the novel.

(1) *"Tidak ada pilihan lain, harus kita tangani berdua!" ucap Chay, lalu mengelus perut Rubi. "Kau siap?" Aku menelan ludah. Sekujur tubuhku mulai gemetar. Ini benar-benar momen langka. Selama aku menjadi mahout, baru kali in aku menangani proses kelahiran anak gajah. Biasanya, jika ada gajah yang hendak melahirkan, kami tinggal menghubungi Dokter Bram dan tim medis yang sedang bertugas. Tetapi, hari ini kondisinya berbeda. Selain keabsenan Dokter Bram, tim pedis yang ada juga sudah meninggalkan TNT, untuk kemudian datang lagi keesokan paginya. Dan, kami juga sama sekali tak menduga bahwa Rubi akan segera melahirkan.*

Translation:

"There is no other choice, we have to handle it together!" said Chay, then stroked Rubi's stomach. "You ready?" I swallowed hard. My whole body started shaking. This is truly a rare moment. During my time as a mahout, this was the first time I handled the birth process of an elephant calf. Usually, if an elephant is about to give birth, we just contact Doctor Bram and the medical team on duty. However, today the conditions are different. Apart from Doctor Bram's absence, the existing medical team had also left TNT, only to come again the next morning. And, we also had no idea that Rubi would give birth soon.

The quoted passage sheds light on the compassionate approach of environmental organizations toward wildlife, particularly in the context of assisting a female elephant during the birthing process. The narrator's revelation that this is the first time they have been directly involved in such an event underscores the rarity and significance of the moment. It reflects not only the narrator's personal experience but also the broader ethos of environmental organizations, which prioritize the well-being and conservation of wildlife species. The mahout's actions exemplify a deep sense of empathy and responsibility towards other living beings, transcending mere professional duties. Their willingness to step in and assist during this critical moment showcases a high level of dedication and care for the welfare of the elephant and her calf. This portrayal not only underscores the importance of human intervention in safeguarding endangered species but also prompts a deeper reflection on our interconnectedness with the natural world and our ethical responsibilities towards it. Through such compassionate actions, environmental organizations play a pivotal role in fostering harmonious coexistence between humans and wildlife, thereby contributing to the preservation of biodiversity and the protection of our planet's ecosystems.

A poignant glimpse into the emotional and ethical complexities surrounding the birthing process of Rubi, an elephant in the novel. The narrator's fervent prayer reflects a deep-seated concern and empathy for the welfare of the elephant. This heartfelt plea underscores the

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narrator's recognition of the shared vulnerability between humans and animals, transcending the boundaries of profession or duty. The narrator's admission that they would find it difficult to witness the birthing process if not for their profession adds a layer of introspection, highlighting the moral dilemmas inherent in witnessing the challenges faced by animals. This introspective moment invites a detailed analysis of the narrator's emotional response, the ethical considerations surrounding human-animal relationships, and the broader implications of such compassionate sentiments within the narrative framework of *Rahasia Pelangi*.

> *(2) Ya Allah, mudahkan proses melahirkan Rubi. Tak sadar, gumaman doa itu meluncur dari bibirku. Sungguh, jika bukan karena profesi, aku tak tega melihat hewan yang akan melahirkan. Karena hewan juga memiliki risiko yang sama dengan manusia.*
>
> Translation:
>
> *O Allah, make the process of giving birth to Rubi easier. Unconsciously, the murmur of prayer slipped from my lips. Really, if it weren't for my profession, I couldn't bear to see an animal about to give birth. Because animals also have the same risks as humans.*

The quoted passage provides insight into Chay's compassionate demeanor towards Rubi, underscoring his deep concern for her well-being. Chay's spontaneous prayer, "Ya Allah, ease the birthing process for Rubi," encapsulates his empathetic response to the challenging situation at hand. This heartfelt gesture not only reflects Chay's caring attitude towards Rubi but also emphasizes his recognition of the significance of this moment for both Rubi and her unborn calf. By invoking a divine plea for assistance, Chay demonstrates his belief in the power of compassion and spirituality to alleviate suffering and ensure a smoother birthing process. Moreover, his prayer underscores the interconnectedness between humans and animals, highlighting the shared vulnerabilities and experiences that bind them together. This portrayal of Chay's caring attitude towards Rubi prompts a deeper reflection on the complexities of human-animal relationships and the moral responsibilities inherent in our interactions with the natural world. Through his compassionate actions, Chay exemplifies the importance of empathy and mindfulness in fostering harmonious coexistence between humans and animals, ultimately enriching the narrative depth of the novel.

The internal conflict as well as emotional turmoil is also experienced by the narrator as the confronts the haunting memories of a traumatic past. The narrator candidly admits to the inherent risks associated with the chosen profession, recognizing the potential for triggering distressing recollections. Despite this awareness, the narrator had hoped that immersing themselves in the role of a mahout would serve as a form of therapy, allowing them to break free from the shackles of their trauma. However, as the narrative unfolds, it becomes evident that overcoming past traumas is far from easy. The narrator's vulnerability is palpable as they recount their initial struggles during mahout training, characterized by trembling knees and profuse sweating. This introspective journey invites a closer examination of the narrator's motivations, fears, and resilience, offering valuable insights into the complexities of trauma and the pursuit of healing. Through the lens of Riawani Elyta and Shabrina W. S.'s novel *Rahasia Pelangi*, this passage invites readers to explore themes of resilience, self-discovery, and the enduring quest for inner peace amidst adversity.

> *(3) Sebenarnya, aku sudah menduga bahwa pekerjaan yang kupilih berisiko menghadirkan kembali kenangan menakutkan itu. Hanya saja, aku telah memutuskan, dengan cara seperti inilah, aku bisa lepas dari belenggu trauma itu. Sayangnya, semua tak semudah yang kubayangkan. Pada hari pertama aku mengikuti pelatihan menjadi mahout, aku hanya berdiri di depan istal dengan lutut gemetar dan keringat bercucuran.*
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> Translation:

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> *Actually, I already suspected that the job I chose would risk bringing back those scary memories. It's just that, I have decided, in this way, I can escape the shackles of that trauma. Unfortunately, everything is not as easy as I imagined. On my first day of training to become a mahout, I just stood in front of the stables with my knees shaking and sweat pouring out.*

The quoted passage illuminates the profound significance of the relationship between humans and animals in the narrator's transformative journey toward becoming a mahout. It underscores the narrator's courageous decision to confront past traumas by immersing themselves in a profession deeply intertwined with nature and animal care. Beyond mere occupational choice, becoming a mahout symbolizes a profound quest for healing and self-discovery. The acknowledgment of potential triggers and the willingness to confront them head-on reveal the narrator's resilience and determination to overcome adversity. The vivid imagery of trembling knees and perspiration on the first day of mahout training evokes a powerful sense of vulnerability and uncertainty. Yet, amidst these challenges, there lies a palpable sense of courage and determination to embark on this new chapter of life. Through this pivotal decision, the narrator seeks to forge a symbiotic relationship with the elephants, viewing them not just as subjects of care but also as partners in their journey towards healing. This decision embodies a reciprocal exchange, where the narrator offers care and companionship to the elephants in exchange for solace and healing from their own emotional wounds. By fostering this mutual bond, the narrator aspires to cultivate harmony between themselves and the animals, envisioning a shared journey towards emotional restoration and well-being. Ultimately, this symbiotic relationship exemplifies the profound potential for interconnectedness and healing that exists within the human-animal bond, offering hope and resilience in the face of adversity.

The insight into the character dynamics between the narrator and Chay, set against the backdrop of Way Kambas, is also vividly provided. It offers a glimpse into a conversation where the narrator inquires about Chay's decision not to pursue higher education. Chay's response, indicating his choice to become a mahout and emphasizing the continuous learning inherent in the profession, sheds light on his values and priorities. Despite committing to the life of a mahout, Chay demonstrates a commitment to self-improvement by engaging in weekly English language courses alongside his duties at TNTN. This exchange not only reveals Chay's dedication to his chosen path but also underscores the importance of lifelong learning and personal development. Through the lens of Riawani Elyta and Shabrina W. S.'s novel *Rahasia Pelangi*, this conversation invites readers to explore themes of vocational choice, education, and the pursuit of self-growth amidst the challenges of life.

(4) *Dulu, waktu awal bertemu di Way Kambas, aku pernah bertanya kepada Chay kenapa dia tidak kuliah. la menjawab bahwa ia telah memilih jalan hidup menjadi mahout. Dia juga bilang, menjadi mahout juga sebuah proses belajar. Namun, Chay tak lantas mengabaikan pendidikan begitu saja. Seminggu sekali, dia ruin mengikuti kursus bahasa Inggris di sela-sela kesibukannya di TNTN ini.*

Translation:

In the past, when we first met in Way Kambas, I once asked Chay why he didn't go to college. He answered that he had chosen the life path of being a mahout. He also said that being a mahout is also a learning process. However, Chay did not just ignore education. Once a week, he takes an English course in between his busy schedule at TNTN.

The quoted passage offers a nuanced portrayal of the life of a mahout in Way Kambas, particularly through the lens of Chay's experiences and choices. As a mahout, Chay embodies a lifestyle deeply intertwined with nature, reflecting a profound connection to the environment and its inhabitants. Despite not pursuing formal education like college, Chay actively engages in the learning process inherent in his role as a mahout. This highlights his recognition of the

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importance of personal growth and development, even in the absence of traditional academic pathways. Furthermore, Chay's decision to enhance his skills by attending English courses exemplifies his commitment to self-improvement and adaptability within the context of nature-related work. This demonstrates his understanding of the value of acquiring additional skills and embracing continuous learning as integral aspects of professional and personal advancement. By delving into Chay's journey, the narrative provides insights into the multifaceted dimensions of life as a mahout, transcending conventional notions of education and career paths. Through Chay's experiences, readers are invited to contemplate the significance of holistic growth, lifelong learning, and adaptability in navigating the complexities of nature and human existence.

Based on the data presented, researchers have gleaned valuable insights indicating that the protection and preservation of elephants hinge upon human awareness and responsible interaction with nature. Humans, alongside the diverse array of flora and fauna inhabiting natural ecosystems, play pivotal roles in fostering biodiversity and maintaining ecological balance. By harnessing natural resources judiciously and sustainably, without causing harm to the environment, humans can mitigate conflicts and ensure the coexistence of wildlife, particularly wild elephants, with human settlements. The presence of wild elephants venturing into residential areas often correlates with diminishing food sources in their natural habitats. Therefore, by safeguarding and preserving forested areas, we can mitigate such encounters and foster a safer environment for both humans and elephants alike. It is imperative for humanity to adopt a more conscientious approach towards resource utilization, prioritizing conservation efforts to safeguard the long-term sustainability of elephant populations and their habitats. In doing so, we can ensure the continuation of the intricate and invaluable elephant ecosystem for future generations.

Conclusion

The culmination of the analysis reveals profound insights into the intricate relationship between humans and nature as portrayed in Riawani Elyta and Shabrina W. S.'s novel *Rahasia Pelangi*. Through the lens of ecocriticism, we have explored the multifaceted dynamics of this relationship, shedding light on its forms, impacts, and implications for both individuals and ecosystems. At the heart of this exploration lies a poignant narrative that navigates the complexities of human interactions with the natural world, presenting a compelling case for introspection and action. Central to the findings is the recognition of the conflict between humans and nature, vividly depicted through the lens of human-wildlife interactions. The scenario of forests being cleared for agricultural expansion, leading to the displacement of elephants and subsequent conflicts with local communities, serves as a stark reminder of the repercussions of human activities on wildlife and ecosystems. Through this narrative, we are prompted to confront the urgent need for sustainable land management practices and greater respect for the intrinsic value of nature to mitigate such conflicts and safeguard biodiversity. Moreover, the analysis delves into the theme of harmonization between humans and animals, exemplified by the compassionate actions of characters like Chay and the narrator. Their willingness to intervene during pivotal moments, such as assisting in the birthing process of an elephant calf, underscores the potential for symbiotic relationships between humans and wildlife. Through acts of empathy and care, they exemplify the transformative power of compassion in fostering harmonious coexistence and promoting the well-being of both species. Furthermore, the narrative offers insights into the emotional and ethical complexities faced by individuals grappling with past traumas amidst their interactions with nature. The narrator's journey toward becoming a mahout serves as a metaphor for resilience and self-discovery, highlighting the profound connections between human experiences and the natural world.

In conclusion, our analysis underscores the imperative of reimagining human-nature relationships through an ecocritical lens, fostering greater awareness, empathy, and stewardship towards the environment. By heeding the lessons gleaned from *Rahasia Pelangi*, we are compelled to embrace a holistic approach to conservation, grounded in the principles of sustainability, compassion, and interconnectedness. Through collective action and mindful engagement with the natural world, we can strive towards a future where humans and nature

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coexist in harmony, enriching each other's lives and preserving the integrity of our planet for generations to come.

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