

Anthropocentrism and Environmental Crisis in *Hujan* Novel by Tere Liye: An Ecocritical Study of Human-Induced Environmental Damage

Muhamad Rizky Romdoni¹

Indonesian Literary Criticism: Ecocriticism

Boanerges: Makarios Education Journal

Email: muhamad.rizky.romdoni@outlook.com

*“The Lord God took the man and put him in
the Garden of Eden to work it and take care of it.”
Genesis 2:15 (NIV)*

ABSTRACT

This study aims to reveal how human actions impact environmental damage as depicted in the novel *Hujan* by Tere Liye. The research design used a qualitative method, equipped with an *ecocriticism* theory of *Anthropocentrism* by Greg Garrard to explore the anthropocentrism in the novel. The results show; **1)** The environmental damage: different kinds of environmental harm, including *pollution, apocalypse, dwelling, and earth*, with humans as the main cause and the impact that causes the ecosystem damage which eventually leads to extinction; **2)** The environmental abuse: the role of humans in the destruction of the environment is reflected in the actions of destroying nature carried out by humans on the basis of the *anthropocentrism* paradigm; **3)** The ecological ethics: the novel highlights the critical need for adhering to environmental wisdom, which includes maintaining harmony with nature, adopting sustainable practices, and considering long-term consequences of human actions. environmental values are embodied in the novel following the principles of environmental ethics.

Keywords: *Greg Garrard, Ecocriticism, Environmental Damage, Ecological Ethics, Anthropocentrism*

INTRODUCTION

The relationship between nature and humans is inextricable. Nature has become part of human's life where one needs the other to survive and vice versa, signifying that humans are very much tied to nature because almost all parts of their lives are provided by nature. The food consumed, the clothes worn, the shelter lived in, even the development of science is the result of human efforts in processing nature. The awareness of the importance of nature has been realized since the first time nature became a place of dependence for humans.

Dependence on nature is a manifestation of human helplessness in fulfilling their own needs. It is also the basis of human consumptive nature towards mother nature, with the view that nature was created as a tool in fulfilling human needs. In a reasonable portion, the relationship between humans and nature will bring a harmonious life between the two, but what happens is not always in accordance with what is expected. In some cases, humans tend to act arbitrarily towards nature, exploiting it for personal interests and destroying it without thinking about the consequences that will arise from their own actions. Consequently, nature is only limited to being a place to fulfill human greed, instead of a guardian of the balance of life on earth.

The destruction of nature due to human actions has long been a topic that seems to have no end in sight. Burning forests to clear land, hunting wild animals, using energy that is not environmentally friendly, the greenhouse effect, and littering are some examples of the many destructive behaviors committed by humans.

Lack of awareness in protecting nature and the surrounding environment is the biggest loss for humans because in the end, the consequences of the damage caused will return to humans themselves. Quoted from *kompas.com*, the number of people with *Acute Respiratory Infection (ARI)* due to forest and land fires (*Karhutla: Forest and Land Fires*) until September 2019 reached 919,516 people (Hakim, 2019). Forest fires are the result of illegal land clearing and often occur in Indonesia, especially in Sumatra and Kalimantan. This becomes a problem when the smoke caused by fires penetrates into residential areas so that community activities and mobility are disrupted. Not only that, but public health is also affected. In Sumedang, a landslide disaster occurred on January 9, 2021 in Cihanjuang Village, Cimanggung District and killed 36 people while 1020 were displaced (Hakim, 2021). In Kalimantan, based on the *BNPB (National Disaster Management Agency)* Operation Control Center report on Saturday, January 16, 2021 at 02.00 WIB, 3571 houses in *Balangan* were flooded. Meanwhile, floods and landslides in *Manado*, North Sulawesi on Saturday, January 16, 2021 at 15:09 WITA (*CIT: Central Indonesia Time*) were caused by high-intensity rain and unstable soil structures and caused 500 people to be displaced and five people died (Hakim, 2021). Some of these cases are the result of human destruction of nature.

Reflecting on the many natural disasters that have occurred, humans should begin to improve their relationship with nature and the environment. Nature can no longer be seen as a place to seek profit, but as one of the pillars in maintaining the balance of life on earth. Therefore, awareness in respecting nature is needed for the sustainability of human life.

In literature, one of the most important elements in creating a work is nature. In building the atmosphere in the story, nature is often used as inspiration and a medium of imagination by the author. This is because literary works are products of the author's imagination so that they become a reflection of human life. The neglect of nature that has occurred so far has attracted the attention and concern of writers. Through the green literature movement, writers have begun to proclaim the importance of nature in human life and become one of the pioneers in encouraging people to start loving nature and protecting the surrounding environment through their works.

Previous research entitled, "*Apocalyptic Narrative in Hujan Novel By Tere Liye: An Ecocritical Study*," by Triastuti, A., & Saguni, S. S. (2021) focuses limitedly on the *apocalyptic elements, hero figures, and visionary efforts* to save humanity in Tere Liye's '*Hujan*,' using an ecocritical approach to examine the narrative of universal extinction, heroic actions, and the vision of creating a new habitat. In contrast, this study provides a comprehensive analysis of various forms of environmental damage and ethical values in the same novel, examining *pollution, apocalypse, dwelling, and earth crises* caused by *anthropocentric* behaviors. Future research could bridge this gap by exploring how these specific apocalyptic narratives intersect with broader environmental crises and ethical considerations, offering a more holistic understanding of environmental discourse in literature.

One form of awareness of the importance of protecting nature and the environment is depicted in a novel entitled *Hujan* by Tere Liye. The novel '*Hujan*' tells the story of humanity's struggle to deal with extreme and holistic natural disasters. World progress and technological sophistication are still unable to deal with the wrath

of nature that occurs as a result of human actions that are arbitrary towards nature. The novel *Hujan* is a picture of human life that is not in harmony with nature, which only sees nature as a place to fulfill human interests and greed. This novel also makes us realize that humans are weak creatures and should maintain good relations with other living things on earth.

Based on the novel *Hujan*, it can be seen that any form of relationship between humans and nature has a major impact on the survival of both, especially humans. A good relationship can create a good impact, and vice versa. For this reason, environmental etiquette or the value of environmental wisdom in dealing with nature needs to be cultivated in everyone's mind in order to establish a harmonious life between the two. "Environmental wisdom is an awareness to be part of nature so as to create a harmonious unity." (Amrih, 2008: 33). The value of environmental wisdom is considered necessary to grow as a form of awareness in appreciating nature which is the source of human life. Environmental wisdom is important in fostering a harmonious relationship between humans and nature and becomes a bridge for humans to understand the condition of the surrounding environment.

Environmental wisdom is the knowledge, perspective, and actions of humans towards nature based on their past experiences that create a system of values and principles that can be used and useful in solving environmental problems. Conflicts that occur between humans and nature are the biggest factor in causing environmental problems. The conflict is present due to the lack of human awareness in maintaining and appreciating nature as part of life.

Therefore, in an effort to realize the importance of a harmonious relationship with nature and to realize the values of environmental wisdom, the author of this research gives the title "Ecocriticism in Tere Liye's Rain Novel". The author will analyze the form of environmental damage and the role of humans who are the main factor in the environmental damage that occurs in the novel using Greg Garrard's ecocritical approach. *Ecocriticism* is one of the literary theories that focuses on environmental issues. The study in ecocriticism deals with the mutual relationship between literary works and the environment so that ecocriticism is an assessment of the mutual relationship between humans and nature in a literary work. Greg Garrard's ecocritical approach was chosen because it is in accordance with the needs of this research analysis which refers to the depiction of human relationships and roles regarding the issue of environmental problems that occur against the concept of literary ecocriticism, including: (1) *pollution*, (2) *wilderness*, (3) *apocalypse*, (4) *dwelling*, (5) *animals*, and (6) *earth*.

With the background that has been explained, the author tries to examine the forms of damage and describe the values of environmental wisdom described in the novel *Hujan* by Tere Liye. The author sees that the novel *Rain* by Tere Liye contains many misuses of environmental wisdom values by humans, causing an ecological crisis. The impact of the crisis is fatal and even affects the continuity of life on earth. Therefore, according to the author, this research is important as an understanding and learning to avoid similar crises, because it is not impossible that the environmental crisis that occurs in the novel *Hujan* by Tere Liye also occurs in this life. This research is also expected to be a bridge in order to create a harmonious and harmonious life with nature in order to avoid environmental crises that occur as a result of human actions that are arbitrary towards nature.

METHOD

This research is a descriptive qualitative research that describes the phenomenon of environmental damage that occurs, done by humans in the novel 'Hujan' by Tere Liye with Greg Garrard's ecocriticism approach. The data in this research are a collection of excerpts from the main data source, namely the novel 'Hujan' by Tere Liye which was identified as critical issues regarding environmental problems.

According to Garrard, the focus of literary eco-criticism is to explore ways of imagining and describing the relationship between humans and the environment in all fields as a result of culture. In this case, it traces the development of the movement and explores the following related concepts of literary ecocriticism: (1) *pollution*, (2) *wilderness*, (3) *apocalypse*, (4) *dwelling*, (5) *animals*, and (6) *earth*. Thus, the focus of literary criticism remains on nature and the environment.

The data collection technique in this research utilized a content analysis with a close-reading approach: a detailed examination of the text to identify how environmental themes, issues, and perspectives are presented.

DISCUSSION

Based on the results of the research in the novel 'Hujan' by Tere Liye, it is found that the form of relations between humans and nature and the impact of these relations as a cause and effect of human behavior in interacting with nature and the environment based on ecocritical studies.

"Indeed, the widest definition of the subject of ecocriticism is the study of the relationship of the human and the non-human, throughout human cultural history and entailing critical analysis of the term 'human' itself" (Garrard, 2024, p. 5).

As Garrard asserts, the relationship between humans and non-humans, including biotic and abiotic components, with various forms of interaction is closely related to ecocritical studies and both have their respective roles. In this novel, the collective view that humans have towards nature and the description of its position as the foundation or foothold of the story.

1. Representation and Impact of Environmental Damage in the Novel Rain

The novel Rain is a novel that discusses the relationship between humans and nature. Nature in this novel is depicted as being affected by several factors, one of which is humans. At the beginning of the story, nature and the environment in Rain looks fine. Environmental damage has been seen, but it is still at a stage that must be watched out for. But slowly, the damage to the environment is getting worse and even threatens human life. The damage is largely influenced by human actions and becomes an ecological crisis. Based on what Greg Garrard said, the concept of ecocriticism includes: (1) *pollution*, (2) *wilderness*, (3) *apocalypse*, (4) *dwelling*, (5) *animals*, and (6) *earth*. However, in the novel Hujan there are only four ecological crises, namely: (1) *pollution*, (2) *apocalypse*, (3) *dwelling*, and (4) *earth*.

a. Pollution

In the novel Hujan, the causes of environmental pollution occur due to two factors, namely nature and humans. The quotations that describe the form of environmental pollution due to natural factors are as follows.

"Stok makanan berkurang. Distribusi dari sentra pertanian terhambat. Hampir sembilan puluh persen gagal panen, dan petani kesulitan mengolah lahan karena tumpukan abu, berubahnya cuaca, serta hujan asam. Hewan-hewan ternak juga banyak yang mati" (Liye.T, 2016, p. 66).

"Food stocks are reduced. Distribution from agricultural centers is hampered. Nearly ninety percent of crops failed, and farmers had difficulty cultivating land because of the ash piles, changing weather, and acid rain. Many farm animals also died" (Liye.T, 2016, p. 66).

In the excerpt, volcanic ash and acid rain caused by ancient volcanic eruptions caused various kinds of environmental pollution including water, air and soil pollution. As a result of acid rain and volcanic ash, groundwater is polluted and can no longer be consumed, air quality deteriorates, and even the soil can no longer be planted. As a result of the pollution, food supplies became scarce as farmers experienced crop failure and livestock died due to exposure to volcanic ash and acid rain. Not only that, the pollution also claimed many lives due to asphyxiation and starvation. The pollution that humans do is based on the interests of humans themselves. In a bid to turn temperatures warmer, a coalition of subtropical countries is intervening in the stratosphere by shooting sulfur dioxide gas into space. This is done to get rid of billions of tons of sulfur dioxide emissions in the sky due to ancient volcanic eruptions that caused the temperature on earth to drop dramatically. This kind of temperature manipulation is a form of environmental pollution. Garrard (2004) said *"any modification of the environment is a form of contamination"* (p. 70). Garrard said any modification of the environment is a form of pollution. The implementation of the intervention is environmental pollution because it changes the temperature by adding chemical compounds, which should not be done because it can have a negative impact on the environment.

b. Apocalypse

A disaster is an extreme condition that threatens and disrupts human life. There are several factors that cause disasters, including natural and human factors. Disasters caused by nature are called natural disasters. Natural disasters occur due to natural activities that are volatile and uncharacteristic. The impact of natural disasters is serious enough to cause an environmental crisis. In rainy novels, there are various natural disasters that cause environmental crises and social crises. The natural disaster was caused by an ancient volcanic eruption that had a huge impact on all life on earth. Not only did it destroy two continents, but it also eliminated ninety percent of the human population as in the following quote.

"Kota indah mereka telah hancur oleh gempa bumi berkekuatan 10 skala Richter. Sedikit sekali dalam catatan sejarah, ada gempa sekuat itu, yang tenaganya mampu menghancurkan benua. Gedung-gedung bertumbangan, jalan raya rebah, penduduk kota berteriak-teriak, berlarian menyelamatkan diri. Suara sirine terdengar memekakkan telinga. Kepul asap—sepertinya telah terjadi kebakaran menyusul gempa barusan—terlihat di mana-mana. Nyaris 90 persen bangunan hancur lebur" (Liye.T, 2016, pp. 29-30).

"Their beautiful city has been destroyed by a magnitude 10 earthquake. Very few times in recorded history has there been an earthquake of such magnitude, the force of which could destroy a continent. Buildings fell, highways collapsed, townspeople screamed, running for their lives. The sound of sirens was deafening. Plumes of smoke - as if there had been a fire following the earthquake - were everywhere. Almost 90 percent of the buildings were destroyed" (Liye.T, 2016, pp. 29-30).

In the excerpt, the earthquake that occurred was a chain effect of ancient volcanic eruptions. The earthquake destroyed entire cities and their contents, claimed many lives, and paralyzed transportation, communication, and accommodation. The earthquake not only disrupts and threatens life but can also wipe out an ecosystem. Not only did the volcanic eruptions cause earthquakes, they also spewed billions of volcanic ash and covered the earth's stratosphere as in the following quote.

“Menyusul letusan gunung kemarin pagi, miliaran emisi gas sulfur dioksida yang sama juga memenuhi lapisan stratosfer. Gas itu sepertinya mulai bekerja, membuat penduduk kota tidur meringkuk kedinginan. Penghuni tenda pengungsian amat beruntung. Tidak semua penduduk bumi punya tempat bermalam yang baik setelah gunung meletus. Jutaan penduduk meninggal karena suhu dingin” (Liye.T, 2016, pp. 29-30).

"Following yesterday morning's mountain eruption, billions of emissions of the same sulfur dioxide gas also filled the stratosphere. The gas seems to have started working, making the city dwellers sleep huddled in the cold. The residents of the refugee camps are very lucky. Not everyone on Earth has a good place to spend the night after a volcano erupts. Millions died from the cold" (Liye.T, 2016, pp. 29-30).

Based on the quote, the volcanic ash that spreads and covers the entire stratospheric layer of the earth causes various problems for humans and the environment. For humans, the ash causes water pollution, damages air quality, decreases the earth's temperature, disrupts food availability, and takes lives due to respiratory problems, cold, and hunger due to food scarcity. As for the environment, the effects of volcanic ash cause a decline in biodiversity and destroy ecosystems. The effect of billions of volcanic ash in the sky also causes the rain that falls to be disastrous and harmful to life as in the following quote.

“Ini bukan hujan biasa, Lail. Ini hujan asam. Dengan besarnya letusan gunung kemarin, kadar asamnya sangat pekat. Tanaman meranggas, semen terkelupas, bebatuan retak. Ini hujan mematikan. Kamu bisa menderita penyakit serius jika terkena air hujannya. Wajah melepuh, rambut rontok” (Liye.T, 2016, pp. 29-54-55).

"This is no ordinary rain, Lail. This is acid rain. With the magnitude of yesterday's mountain eruption, the acid content is very concentrated. Plants are deciduous, cement is chipped, rocks are cracked. This is deadly rain. You can suffer serious illnesses if you are exposed to the rainwater. The face blisters, the hair falls out" (Liye.T, 2016, pp. 29-54-55).

The impact of acid rain is very harmful to life as described in the quote. Acid rain causes corrosion that can not only destroy buildings and the environment but also adversely affect humans. High levels of acid can cause serious health problems for humans. For plants, acid rain not only decimates crops, the rainwater that seeps into the soil can dissolve essential nutrients needed for plant growth and development, making the soil so infertile that it can no longer be planted. Water contaminated by acid rain is no longer drinkable because it is polluted with harmful substances and at the same time kills all life in the water. The various impacts of acid rain not only cause environmental damage, but also destroy the ecosystem of a region.

The chain effect of ancient volcanic eruptions also affects the temperature on the earth's surface. The volcanic ash that covers the stratosphere blocks the sunlight that falls on the earth, causing the temperature to drop dramatically. In some parts of the world, temperatures were even below zero degrees Celsius as the following excerpt illustrates.

“Negara-negara subtropis sudah tiga tahun mengalami musim dingin ekstrem. Suhu di tempat kita hanya berkisar delapan hingga sepuluh derajat Celcius. Itu masih terhitung hangat. Di negara mereka, suhu jatuh

hingga minus lima derajat. Sepanjang tahun, sepanjang bulan, setiap hari 24 jam nonstop. Tiga tahun terakhir mereka mengalami krisis pangan yang serius. Tidak ada gandum atau jagung yang tumbuh di atas salju. Tidak ada hewan ternak yang bisa dipelihara. Produksi susu, keju, semua terhenti total. Penduduk mereka kelaparan” (Liye.T, 2016, pp. 121-122).

“Subtropical countries have had three years of extreme winter. The temperature in our place is only around eight to ten degrees Celsius. That's still relatively warm. In their countries, the temperature drops to minus five degrees. All year long, all month long, every day 24 hours non-stop. The last three years they have had a serious food crisis. No wheat or corn can grow on the snow. No livestock could be raised. Production of milk, cheese, all came to a complete halt. Their people are starving” (Liye.T, 2016, pp. 121-122).

Based on this quote, extreme climate change also causes various environmental damages. Too cold temperatures cause some animal species to perish because they are unable to survive the cold weather. Plants freeze, can no longer photosynthesize due to lack of sunlight and eventually die. The food chain is broken, plant-eating animals die as food sources are depleted and predators follow. In the end, mass extinctions occur, triggering ecosystem damage.

c. Dwelling

Housing is related to settlements, settlements are part of the living environment inhabited by a group of people. This crisis can occur as a result of disharmonious relationships between humans in utilizing nature.

“Sepuluh tahun terakhir kita sudah mengalami krisis air bersih. Catat, enam puluh persen penduduk kesulitan mendapatkan air bersih. Itu berarti enam miliar orang, dan terus bertambah. Di negara tertentu, air bersih memicu perang saudara. Catat, kita juga mengalami krisis energi sejak sumber energi fosil habis. Tambahkan krisis pangan, jutaan hektar gandum, padi, jagung harus ditanam untuk memenuhi kebutuhan sepuluh miliar mulut manusia. Ini kabar buruk. Bumi memiliki daya tampung. Jika manusia terus berkembang biak, kita akan punya masalah serius” (Liye.T, 2016, p. 15).

“In the last ten years, we have experienced a clean water crisis. Take note, sixty percent of the population has difficulty getting clean water. That's six billion people, and counting. In certain countries, clean water has triggered civil war. Note that we are also experiencing an energy crisis since fossil energy sources are running out. Add a food crisis, millions of hectares of wheat, rice, corn must be planted to meet the needs of ten billion human mouths. This is bad news. The earth has a capacity. If humans continue to multiply, we will have serious problems” (Liye.T, 2016, p. 15).

Based on the quote, it is explained that the environmental crisis occurs due to uncontrolled human growth. All of this is because the more people who live on earth, the more resources are needed to fulfill their needs. Human growth that is not accompanied by environmental growth is a serious problem and triggers various environmental crises that will affect human life.

d. Earth

The Earth is part of the solar system and home to all living things. Damage to the earth will affect all life so it is important to protect and preserve it. The environmental crisis caused by damage to the earth not only threatens and disrupts life, but can even lead to extinction for biodiversity and humans. The destruction of the earth in the novel *Rain* is depicted in the following excerpt.

“Pengumuman resmi akhirnya dilakukan oleh pemerintah di berbagai belahan dunia. Para peneliti telah mengkonfirmasi, intervensi atas emisi gas sulfur dioksida telah mengubah lapisan troposfer dan stratosfer bumi. Awan tidak bisa terbentuk secara alami. Senyawa gas sulfur dioksida dan anti gas yang dilepaskan telah mencegah proses pembentukan awan. Kabar buruknya, bukan hanya hujan tidak akan turun, suhu udara diproyeksikan akan meningkat signifikan beberapa tahun ke depan, musim panas ekstrem mulai

terjadi di negara-negara subtropis, kekeringan bukan satu-satunya masalah serius, melainkan cuaca panas, yang dengan cepat akan menyebar ke negara-negara tropis. Tidak ada yang bisa memastikan hingga kapan kondisi tersebut akan berakhir” (Liye.T, 2016, pp. 268-269).

"Official announcements are finally being made by governments around the world. Researchers have confirmed that the intervention of sulfur dioxide gas emissions has changed the earth's troposphere and stratosphere. Clouds cannot form naturally. The sulfur dioxide and anti-gas compounds released have prevented the cloud formation process. The bad news is that not only will it not rain, air temperatures are projected to rise significantly in the next few years, extreme summer starts to occur in subtropical countries, drought is not the only serious problem, but hot weather, which will quickly spread to tropical countries. No one can be sure how long it will last" (Liye.T, 2016, pp. 268-269).

Based on the quote, the damage experienced by the earth is caused by humans intervening in the stratosphere layer by shooting sulfur dioxide anti-gas into space in order to remove volcanic ash covering the stratosphere layer and restore the temperature to its original state. In the end, this intervention has an impact on the destruction of the troposphere and stratosphere layers, which allows clouds to no longer form because the cloud formation cycle is disrupted by chemical compounds fired into space. Not only that, the Earth's temperature is projected to rise dramatically in the next few years and cause massive global warming that will threaten all life on earth.

“Kita mungkin masih punya kesempatan bertahan hidup di permukaan bumi jika sebelumnya membiarkan musim dingin berlalu secara alami. Tapi, dengan intervensi lapisan stratosfer, kemungkinan itu semakin kecil. Tidak akan ada manusia yang bisa bertahan dalam musim panas ekstrem” (Liye.T, 2016, p. 278).

"We might still have a chance of surviving on the Earth's surface if we had previously let winter pass naturally. But, with the intervention of the stratospheric layer, that possibility is getting smaller. No human will be able to survive the extreme summer" (Liye.T, 2016, p. 278).

The impact of human-caused destruction of the earth in Rain is very serious. In the quote, the global warming that occurs due to the destruction of the troposphere and stratosphere layers due to intervention is the beginning of human extinction. This quote also illustrates that extreme climate change and global warming is one of the signs of serious damage to the earth.

2. The Role of Humans in the Destruction of the Environment in the Novel Rain

It is undeniable that humans are the biggest factor in the destruction of the environment. This is based on the nature of humans as the most perfect creatures among other creatures. As creatures that are said to be perfect, humans feel superior and superior, thus obscuring the value of other existence. Humans feel that they are the ones who determine the order of the ecosystem, either directly or indirectly, making nature as an object, tool, and mere means in fulfilling human needs and interests. In the end, nature only becomes a place to fulfill human lust and greed, no longer seen as one of the most important aspects that must be maintained and preserved for the balance of life on earth.

This misconception is the result of anthropocentrism ethics that views humans as the center of the universe, only humans have value while others are tools in meeting the needs of human life. Keraf asserted (2010:47) that anthropocentrism is a theory of environmental ethics that views humans as the center of the universe system. Humans and their interests are considered the most decisive in the order of the ecosystem and

in the policies taken in relation to nature, either directly or indirectly. Referring to this understanding, it can be emphasized that anthropocentrism is a perspective that only gives value to humans and ignores others so that this perspective is the source of all forms of destructive and arbitrary human attitudes towards other living things, especially the environment. In fulfilling their needs, humans feel that they have full power over others so that all forms of actions can be justified, even though these actions have a negative impact on the surrounding environment.

Anthropocentrism that causes environmental damage is also found in the novel *Hujan* by Tere Liye. The novel is told that on May 21, 2042, the earth is celebrating the birth of the ten billionth baby. This event was in the spotlight and received different responses from various parties. Some rejoice, some criticize, not a few are apathetic. A strong criticism came from a professor in the middle of his interview on the topic. The professor thought that the event was not worth celebrating because all humans should pay more attention to the impact on the environment and the earth. The more people there are, the more resources are needed to fulfill their needs. All resources come from nature, so if the need significantly increases, it will clearly cause serious damage. In the quote, the anthropocentrism paradigm is reflected in the uncontrollable biological needs of humans, namely reproduction, which causes serious problems for the environment. Such an attitude is a manifestation of anthropocentrism values which view that humans have the highest value and others are only tools and means in fulfilling their lives. Humans are only concerned with their own interests without thinking about the sustainable impact on the surrounding environment.

"My Friend, dengan segala respek.... Umat manusia sejatinya sama seperti virus. Mereka berkembang biak cepat menyedot sumber daya hingga habis, kemudian tidak ada lagi yang tersisa. Saya tidak bicara soal perang, atau epidemi penyakit, itu tidak pernah berhasil menghentikan umat manusia. Puluhan perang berlalu, belasan wabah penyakit mematikan muncul, umat manusia justru tumbuh berlipat ganda. Saya bicara tentang obat paling keras" (Liye.T, 2016, p. 16).

"My Friend, with all due respect.... The human race is like a virus. They multiply rapidly, sucking up resources until they run out, then there's nothing left. I'm not talking about wars, or disease epidemics, those have never managed to stop humanity. Dozens of wars go by, dozens of deadly disease epidemics appear, and humanity just multiplies. I'm talking about the harshest medicine" (Liye.T, 2016, p. 16).

In the next quote, the professor analogizes humans to a virus that can multiply rapidly and consume the resources around it. As we know, a virus is a parasite that can only live by depending on the body of its host. The virus will absorb all the nutrients of its host's body until the host is damaged, even dead. The analogy of humans as a virus is based on the greedy nature of humans. Humans are the virus, and the earth is the host. In fulfilling their needs, humans always suck up natural resources, even destroying them, making the earth suffer because nature is one of the supports of life on earth. The destruction of nature is a sign of the destruction of the earth and if this continues it is not impossible that the earth will die. Human gluttony and greed are influenced by anthropocentrism. This is emphasized by Keraf (2010: 49) who argued that the anthropocentrism perspective causes humans to exploit and deplete nature in order to fulfill their interests and needs, without paying enough attention to the preservation of nature.

"Konferensi Tingkat Tinggi mengenai perubahan iklim baru saja mengalami deadlock. Delegasi dari negara-negara subtropis memilih meninggalkan ruangan konferensi. Mereka tetap pada rencana awal.

Melakukan intervensi pada lapisan stratosfer yang ditentang mati-matian oleh negara-negara tropis” (Liye.T, 2016, p. 121).

“The High Level Conference on climate change has just reached a deadlock. Delegates from subtropical countries chose to leave the conference room. They stuck to their original plan. Intervening in the stratosphere, which tropical countries desperately opposed” (Liye.T, 2016, p. 121).

Based on this quote, the anthropocentrism paradigm plays a role in influencing humans to take actions that can be bad for the environment, the debate between heads of state from subtropical countries and heads of state from tropical countries was triggered by a difference of opinion regarding the implementation of stratospheric interventions to improve the climate that is getting worse. Heads of state from subtropical countries are adamant that the intervention must be done and accuse heads of state from tropical countries of refusal because their region is not experiencing the worst impacts of climate change rather than that the intervention itself is likely to have a negative impact on the earth. The decision taken by heads of subtropical countries to intervene to improve the climate without caring about the future impact on the earth is one part of the anthropocentrism perspective. Human interests must be prioritized above all else without regard to other conditions. This is also a manifestation of human superiority over nature, which assumes that humans are superior to nature and have the right to control everything at their own will. This superiority is inseparable from the view of anthropocentrism which states that the position of humans is higher and more honorable than other created beings because humans are the only free and rational *being* (Keraf, 2010, p. 53).

“Koalisi negara-negara subtropis secara resmi menerbangkan belakang pesawat ulang alik ke angkasa, melepas anti gas sulfur dioksida di lapisan stratosfer” (Liye.T, 2016, p. 142).

“The coalition of subtropical countries officially flew the back of the space shuttle into space, releasing anti-gas sulfur dioxide in the stratosphere” (Liye.T, 2016, p. 142).

In the quote, the *anthropocentrism* paradigm has become the collective view of the people in Tere Liye's Rain novel, as seen when the intervention was finally carried out as in the quote. The heads of state of the coalition of subtropical countries no longer think about the impact that will arise from the intervention. The indifference to each other as described in the quote makes environmental conditions worsen. In the end, heads of state only care about the interests of their respective countries.

“Cepat atau lambat, semua negara hanya peduli dengan penduduknya masing-masing. Itu berarti, semua negara pada akhirnya meluncurkan pesawat ulang-alik. Intervensi itu akan dilakukan di seluruh dunia. Saat itu terjadi, baru kita akan tahu dampaknya. Apakah bumi kembali pulih seperti sebelum gunung meletus, atau dampak buruknya yang terjadi, iklim dunia menjadi tidak terkendali” (Liye.T, 2016, p. 181).

“Sooner or later, all countries only care about their own population. That means all countries will eventually launch the space shuttle. The intervention will take place all over the world. When that happens, we will know the impact. Will the earth recover to the way it was before the volcano erupted, or will it have a devastating impact, with the world's climate becoming uncontrollable” (Liye.T, 2016, p. 181).

As a paradigm that views human interests above all else, anthropocentrism is clearly selfish because it only prioritizes human interests. The interests of other living beings, as well as the universe as a whole, are not a moral consideration for humans. *“Even if moral considerations are given, humans are egocentric: for the sake*

of human interests.” (Keraf, 2010, p. 49). Human behavior influenced by selfishness in the anthropocentrism paradigm is also illustrated in the following quote.

“Lail hanya diam, memperhatikan. Dalam suasana paceklik yang semakin mengesankan, jumlah penduduk yang meminta agar pesawat ulang-alik berisi anti gas sulfur dioksida dikirim ke angkasa semakin banyak. Mereka tidak lagi peduli soal akibat jangka panjang dari intervensi itu Mereka hanya peduli, besok mereka makan apa?” (Liye.T, 2016, p. 217).

“Lail was silent, watching. In an increasingly desperate famine, the number of people requesting that a shuttle filled with anti-gas sulfur dioxide be sent into space is increasing. They no longer care about the long-term consequences of the intervention. They only care, what will they eat tomorrow?” (Liye.T, 2016, p. 217).

The relentless snowfall in tropical countries over the past few months has caused crops to fail, livestock to die and food stocks to dwindle. Many people have died from cold and hunger. This food crisis has prompted people to force the government to intervene as subtropical countries have done. For them, their stomachs were more important than the adverse environmental impacts of the interventions. It is clear that the actions that people take against the environment by forcing the government to intervene so that the climate returns to normal are based on selfishness, which is only concerned with their own interests.

The anthropocentric paradigm is also based on the chain of life system (*the great chain of being*), Keraf (2010, p. 52-53) stated that humans are at the top of the chain of creation, so they are considered superior to other creations. Every lower creation is intended for the benefit of a higher creation, as in the following quote.

“Dalam skala tertentu, keputusan itu lebih karena alasan politis Menghentikan kerusuhan, mogok total. Yang jika dibiarkan, itu akan lebih dulu menghancurkan kita sebelum salju melakukannya. Sekali keputusan telah dibuat, maka tidak ada lagi yang bisa dilakukan untuk mencegahnya. Saya menghimbau agar penduduk tetap tertib, menunggu di rumah masing-masing, semoga pesawat ulang-alik itu membawa kabar baik. Kita tidak akan memperbaiki apa pun dengan keributan” (Liye.T, 2016, p. 221).

“To a certain extent, the decision was more for political reasons to stop the riots, the general strike. Which, if left unchecked, will destroy us before the snow does. Once the decision has been made, then nothing else can be done to prevent it. I urge the population to remain orderly, wait in their homes, hopefully the shuttle will bring good news. We won't fix anything with noise” (Liye.T, 2016, p. 221).

In the quote, the decision to intervene was solely for political gain. The government ultimately took the decision to stop the riots committed by the people which had an impact on the stability of the country. Although it was rejected, the decision was final and could no longer be prevented. In the end, the environment, which is below humans in the chain of life, was sacrificed for the benefit of a higher creation, namely humans. In the same way, sulfur dioxide intervention caused by humans, it is projected that the temperature will continue to rise and trigger human extinction. The earth will no longer be habitable as the rise in temperature causes fatal damage to the ecosystem. No more life will be able to survive the extreme heat.

In the end, the role of humans in the destruction of the environment in the novel Hujan by Tere Liye is based on the anthropocentrism paradigm which views that humans are the center of the universe and have a great influence in their decisions and actions in damaging the environment and even leading to extinction on earth.

3. Values of Environmental Ethics in the Novel Rain

Environmental ethics is a manifestation of human concern for the increasingly alarming environmental conditions. Environmental ethics contains the moral relationship between humans and the environment in maintaining a balance between the two. Humans must realize that the environment has an equally important position, not lower than one another, so that they can behave better in dealing with the environment. Environmental ethics demands that the same ethics and morality that apply to human social communities also apply to biotic or ecological communities.

Respect for nature is a basic principle that must be carried out as a moral obligation towards the universe. Humans are part of nature so it is appropriate that nature has the right to be respected. Keraf argued (2010:168-169) that humans have the obligation to respect the rights of all living things to exist, live, grow, and develop naturally in accordance with the purpose of their creation. So, as a concrete manifestation of that respect, humans need to maintain, care for, guard, protect and preserve them. In the novel Hujan, the manifestation of respect for nature, love and care for nature, and cosmic solidarity is illustrated in the following quotation.

“Universitasku menolak secara resmi rencana itu. Secara sederhana intervensi itu sama seperti seember air diberi tawas, airnya menjadi jernih, bisa digunakan. Tapi ini bukan seember air; melainkan lapisan udara seluruh bumi. Tidak bisa dikontrol, apalagi diminimalisasi dampaknya” (Liye.T, 2016, p. 132).

"My university officially rejected the plan. In simple terms, the intervention is like a bucket of water given alum, the water becomes clear, usable. But this is not a bucket of water, but the entire earth's air layer. It cannot be controlled, let alone minimized the impact" (Liye.T, 2016, p. 132).

In this excerpt, Esok explains that he and his entire university openly reject stratospheric interventions decided by anyone. Esok argued that such intervention could have a negative impact on the environment. According to him, manipulating the climate by intervening is very risky, the worst possibility is that the climate becomes uncontrollable and destroys the order of ecosystems on earth. Esok's firmness in rejecting the intervention reflects the principle of *respect for nature*. For Esok, even though the intervention has never been done and we do not know the consequences, if there is a possibility of adverse effects on nature, it is not worth it. Nature should be preserved and protected in order to maintain the balance of the ecosystem, and any action that could damage nature should be avoided.

Humans as moral actors who have the freedom to act morally, have obligations and responsibilities towards the condition of the universe, its integrity, existence, and sustainability. *“The principle of moral responsibility requires humans to take initiatives, efforts, virtues, and real joint actions to protect the universe with everything in it.”* (Keraf, 2010: 169). With this responsibility, humans should be able to act more morally towards nature and avoid all forms of actions, either directly or indirectly, that can harm nature. Humans are also expected to play an active role in maintaining and preserving the surrounding nature. The real form of human responsibility towards nature in maintaining and preserving nature in the novel Hujan by Tere Liye is found in the following quotation.

“Berbagai konferensi tingkat tinggi telah dilakukan. Tapi itu tidak efektif. Tiongkok, India, Indonesia, Brazil, Pakistan, dan Bangladesh, empat puluh tahun terakhir tumbuh sangat cepat. Manusia tidak seperti

populasi hewan yang bisa dikontrol—yeah, dengan segala respek. Tiongkok misalnya, rezim kuat itu bahkan terpaksa mengubah kebijakan satu bayi untuk setiap keluarga” (Liye.T, 2016. p. 16).

"Various high-level conferences have been held. But they are not effective. China, India, Indonesia, Brazil, Pakistan and Bangladesh, the last forty years have grown very fast. Humans are not like animal populations that can be controlled-well, with all due respect. China, for example, the powerful regime was even forced to change its policy of one baby per family" (Liye.T, 2016, p. 16).

In the excerpt, the regulation of one baby for each family by the Chinese government was carried out in order to suppress massive population growth. An uncontrolled increase in human population can cause environmental crises in various sectors. The policy or regulation is a form of responsibility of the Chinese government in controlling the population growth of its nation. They realize that uncontrolled population growth can be bad not only for the sovereignty of the country but also for the sustainability of the ecosystem. Massive population growth can lead to pollution, loss of green open spaces and even biodiversity extinction. All of this is of course very detrimental to nature.

The principle of living simply and in harmony with nature emphasizes the value, quality, and way of living well with nature. This principle is considered important in preserving nature because humans are required to live by utilizing nature as needed. Nature is not an object of exploitation and satisfying the interests of human life. In the novel *Rain* by Tere Liye, living simply and in harmony with nature is depicted in various ways, such as in the following quotation.

"Dua tahun setelah bencana itu, pabrik manufaktur sempurna pulih. Mereka berlomba-lomba menggiringkan tablet setipis kertas HVS, layar hologram, kulkas yang bisa berpikir, perangkat listrik nirkabel, mesin pembersih ruang otomatis, dan berbagai peralatan dengan teknologi maju” (Liye.T, 2016, p. 96).

"Two years after the disaster, manufacturing plants were perfectly recovered. They raced to shepherd tablets as thin as HVS paper, holographic screens, thinking refrigerators, wireless electrical devices, automatic room cleaning machines, and various appliances with advanced technology" (Liye.T, 2016, p. 96).

The quote illustrates that technology has developed rapidly. This allows the substitution of raw materials that are environmentally friendly as in the aforementioned. The use of holographic tablets in writing can minimize the use of paper which allows the act of cutting down trees to be reduced and the use of electric fuel can reduce air pollution. Both of these are forms of the principle of living simply and in harmony with nature, by minimizing dependence and utilizing the needs of resources from nature in order to preserve the surrounding environment.

The principle of democracy and the principle of moral integrity are interconnected. The principle of democracy refers to the public policies issued while the principle of moral integrity relates to the attitudes and moral behavior of public officials. Public officials who have moral integrity in themselves will not abuse power for personal interests and will have an impact with policies that refer to the public interest. In relation to the environment, the policy guarantees that the government must be accountable for being environmentally friendly and not harming the environment. The principle of democracy and the principle of moral integrity are illustrated in the following quote.

“Sejak deadlock pertama KTT perubahan iklim dunia, pemimpin dunia yang masih mempercayai ilmuwan dibanding insting politik, atau kepentingan jangka pendek, secara diam-diam telah berkumpul, membentuk konsorsium rahasia beberapa tahun lalu. Mereka memutuskan mendanai proyek pembuatan kapal. Mereka bersiap atas skenario terburuk tersebut” (Liye.T, 2016, p. 278).

"Since the first deadlock of the world climate change summit, world leaders who still trust scientists over political instincts, or short-term interests, have secretly gathered, forming a secret consortium several years ago. They decided to fund a shipbuilding project. They prepared for the worst-case scenario" (Liye.T, 2016, p. 278).

Heads of state who still believe that nature is an important part of life decided to create a consortium to find solutions to solve problems without doing anything that could damage the environment. By putting aside the political interests of their countries, they strongly reject interventions that only bring temporary benefits but will have worse consequences afterwards. The attitude of these heads of state is a manifestation of the principles of democracy and the principle of moral integrity by determining policies that favor the environment.

CONCLUSION

Based on the results of research related to ecological criticism of this study, it can be concluded that the environmental damage that occurs in the novel *Hujan* by Tere Liye is mostly influenced by humans who act arbitrarily towards nature. Based on Greg Garrard's concept of ecocriticism, the representation of environmental damage in the novel *Rain* is divided into four ecological critiques, namely: (1) *pollution*, (2) *apocalypse*, (3) *dwelling*, and (4) *earth*. The impact that occurs from environmental damage causes damage to ecosystems and even leads to extinction.

In the novel *Hujan*, humans play a key role in harming the environment through decisions and actions that reflect the belief that humans are the most important beings, and their needs must always come first. This mindset, known as anthropocentrism, is central to the environmental damage in the story. The novel highlights important ethical values, illustrating how people should treat nature with respect, take responsibility for its preservation, live in balance with it, and act with honesty. Unfortunately, many of these values are neglected in the story.

This research is to enhance the field of literary critique, especially within ecocriticism, by enlightening readers about ecological concerns. It underscores the significance of comprehending and safeguarding our natural world, while advocating for a symbiotic and harmonious interaction between humanity and the environment. The research also aims to inspire scholars, students, and readers to reflect more deeply on these important issues.

BIBLIOGRAPHY

- Astriana. (2019). Representation of Nature in the Novel *Anak Rantau* by Ahmad Fuadi (Greg Garrard's Ecocritical Approach). *Journal: Makassar State University*.
- Garrard, Greg. 2004. *Ecocriticism*. New York: Routledge.
- Hakim, R. N. (2019, September 23). *Nearly one million people suffer ARI due to forest and land fires*. Kompas. <https://nasional.kompas.com/read/2019/09/23/17522721/hampir-satu-juta-orang-menderita-ispa-akibat-kebakaran-hutan-dan-lahan#:~:text=Hampir%20Satu%20Juta%20Orang%20Menderita%20ISPA%20akibat%20Kebakaran%20Hutan%20dan%20Lahan,-Kompas.com%20%2D%2023&text=JAKARTA%20%2D%20Jumlah,hingga%20September%20mencapai%2019.516%20orang>
- Hakim, R. N. (2021, January 18). *5 natural disasters in early 2021, from Sumedang landslide to West Sulawesi earthquake*. Kompas. <https://nasional.kompas.com/read/2021/01/18/12393831/5-bencana-alam-di-awal-2021-dari-longsor-sumedang-hingga-gempa-sulbar?page=all>
- Keraf, Alexander Sony. 2002. *Environmental Ethics*. Jakarta: PT Kompas Media Nusantara.
- Liye, Tere. 2016. *Rain*. Jakarta: Gramedia Pustaka Utama.
- Mubarok, Zaky. (2017). Ecocritical Studies on the Drama Script of the Story of the Struggle of the Dragon Tribe by Rendra. *Journal: Pamulang University*.
- Rivai, Jack. (2019). Interaction Between Humans and Nature in the Novel *Rahasia Pelangi* by Riawani Elyta & Shabrina WS (Greg Garrard's Ecocritical Approach). *Journal: Makassar State University*.
- Sutiyanti, et al. (2019). Representation of Environmental Damage in Indonesia in Indonesian Online Media Poetry (Ecocritical Studies). *Journal: State University of Malang*.
- Triastuti, A., & Saguni, S. S. (2021). Apocalyptic Narrative in *Hujan* Novel By Tere Liye: An Ecocritical Study. *HUMAN: South Asian Journal of Social Studies, Universitas Negeri Makassar*.
- Yudari, A.A. Kade Sri. (2020). Literary Ecocriticism: An Environmental Wisdom in the Novel 'Ping A Message From Borneo'. *Journal: Hindu University of Indonesia Denpasar*.