

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

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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: Ni Luh Candri's struggles related to nature, such as refusing land conversion, protecting rare plants, symbolic communication to fireflies and 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.

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. However, 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 essential 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. 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 (Kanal 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 to protect 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 shared 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, 2017).

Susan Griffin in Farida (2017) explains that women are natural and that 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 and is significant and instrumental in improving

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: women's struggle directly related to nature and women by utilizing the humanistic environment (humans, traditions, culture, and beliefs) (Griffin, 1978). The first concept is strengthening access to 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 relationships by utilizing the humanistic environment emphasize that women dare to fight for the introduction of nature and the environment to the community (Griffin, 1990).

METHOD

This research study is a literary criticism employing Susan Griffin's ecofeminism approach (Griffin 1978). The data from a data source from Geg Ary Suharsani's rich black firefly novel published by Binsar Hiras in 2020 (Suharsani 2020). The author chose this novel because it represents the Tamblingan Bali land conflict and the women's response to the contest. The data taken is from events and dialogues related to natural conflicts and women's responses to land conflicts.

The data collection techniques used in this study are reading methods and record methods. The two techniques aim to find information in research, broaden views, and understand the chain of events in the Kunang-Kunang Hitam novels (Musfah 2017). Data analysis is carried out through four steps, namely: data description, data interpretation, justification of data with theory, and conclusion drawing (Miles and Huberman 1992).

RESULTS AND DISCUSSIONS

Ni Luh Candri's Struggles Related to Nature

Ni Luh Candri's struggles 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 widespread 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).
(“Though sacks of money were thrust before me. My beliefs and principles will never be bought...”).
- (2) Wayan Jati: *”Aku sudah pernah mengirim orang untuk memberi penawaran kepadanya. Bahkan jumlahnya tidak murah. Tapi, dia tidak mau...”* (Suharsani, 2020).
(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...”)
- (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).
(“Someone wants to buy our forest. He said he wanted to build a hotel. Mother of course refused....” Said Ni Luh Candri pointing toward the fence).

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 wood 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, 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 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 unwilling 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 directly related to nature. He does not want to exchange the forest for much wealth. He hopes the woods will exist so the Tamblingan area, Bali, remains beautiful. At this time, Bali is experiencing cultural and environmental erosion due to the effects of globalization through mass tourism, world communication, and the construction of hotels, malls, restaurants, and acts (Agung et al., 2020). therefore, Ni Luh Candri's attitude of struggle against land conversion proves that women are part of nature. Women are one with nature, and women feel what the 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).

("However, there is one plant species that doesn'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.")

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 the 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 et al., 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 does not want the ecosystem 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 with 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).

("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).

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 are connected with nature, similar to Susan Griffin's theory that women can talk to nature and hear voices from the earth (Griffin, 2016).

Ni Luh Candri's Struggle Related to the Humanistic Environment

In addition to the biological environment, Ni Luh Candri maintains the Tamblingan forest related to the 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 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).
(“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”)
- (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).

(“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”).

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 *leak*. 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 understand the community that the forest cannot be used arbitrarily, and he also tried to convince the owner of PT. Casa Maya that the forest cannot 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 others. 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 unwilling if nature is hurt by the community or the owner of PT. Casa Maya is 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 no naughty human hands 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 the 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).

(“She wrapped a polling-colored shawl around the edges and then burned incense and lit sandalwood-scented incense sticks”).

Ni Luh Candri burned and lit incense when she suspected someone was watching her movements in the Tamblingan forest. She was dressed all in white when she sensed the scouts’ presence, adjusted her 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 she flies with long hair hanging past her waist. Ni Luh Candri wanted to scare the scouts and discouraged them from buying the Tamblingan forest. She is willing to become a *kuntilanak* to make her forest haunted and guard it against the hands of ignorant and evil humans.

Ni Luh Candri’s struggle to protect nature is very different from the struggles of other women. If most women make speeches in the 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 (Wirawan, 2019). Ni Luh Candri displays a *Rangda* mask in her 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).

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

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. The hair is of various colors; some are red, white, and black. He was curious about what happened, that 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. She put on a *rangda* mask to make her house haunted and give a sinister impression of himself. She 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 she is the mask of the *Rangda* so that no one dares to terrorize her 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. Women have a strong bond with nature, which complies with Susan Griffin’s statement 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 keeps the forest away from Illegal Logging (illegal burning) and 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).

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

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 makes people aware that their actions are unsuitable for nature. Ni Luh Candri wants to keep his forest green and avoid natural disasters. He also asked prominent village figures to make his vision of protecting the forest successful. 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 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. For Ni Luh Candri, inviting people to protect nature, especially forests, is an obligation. Ni Luh Candri disagrees with people cutting trees carelessly to be used as firewood. Forests have provided much shade to humans, and it is time for humans to repay their kindness by protecting the forest and not doing anything arbitrary and forbidden (Farida, 2017).

CONCLUSION

Ni Luh Candri’s struggle in Geg Ary Suharsani’s *Kunang-Kunang Hitam* (KKH) 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, considered extreme. Ni Luh Candri's struggle defending the Tamblingan forest in KKH is divided into two forms: first, Ni Luh Candri's struggles related to nature, including refusing land conversion, protecting rare plants, and symbolic communication with fireflies. Second, Ni Luh Candri's struggles related to the humanistic environment in the form of becoming *Leak*, burning incense, displaying *rangda* masks, and advocating for 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.

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