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Ecopsychology and Psychology of Literature

Concretization of Human Biophilia That Loves the
Environment in Two Indonesian Novels

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Ecopsychology and Psychology of Literature: Concretization of Human Biophilia That Loves the Environment in Two Indonesian Novels

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Abstract: This article aims to explore an alternative approach to ecopsychology in the study of literary psychology. As an approach, ecopsychology has several supporting theories/concepts that are used to analyze literary works. Supporting theories/concepts in ecopsychology approaches that can be used in literary studies are: (1) biophilia, (2) environmental ethics, and (3) environmental alienation. The ecopsychology approach in literary study can be reached through three strategies, which are: (1) the ecopsychology approach, which is used to examine the author's creative process; (2) the ecopsychology approach, which is contained in literary works (novels, short stories, poems, dramas) that display the character interacting with the environment; and (3) reading receptions of literary works related to ecopsychology. The qualitative-interpretative method was used in this study by interpreting literary texts. The data sources used were Indonesian novels entitled "Ikan-ikan Hiu, Ido, dan Homa" by Y. B. Mangunwijaya and "Maryamah Karpov" by Andrea Hirata. The data analysis technique includes four stages: (1) identification, (2) classification, (3) interpretation, and (4) presentation. The results showed that both novels gave rise to human biophilia that showed a love for the sea. The concretization of love for the sea is reflected through: (1) proximity to the marine environment; (2) understanding kinds of fish in the sea; (3) loving to read books about the sea; and (4) understanding how to make a good and strong enough boat to sail through the ocean. This study concludes that Indonesian literature, especially novels, shows the love of human biophilia for the marine environment.

Keywords: Ecopsychology, Literature, Biophilia, Environmental Ethics, Environmental Alienation

Introduction

Literary studies are currently highly interdisciplinary, multidisciplinary, and transdisciplinary. This is because the study of monodisciplinary literature is not capable of providing answers to increasingly complex problems. Literature, from an interdisciplinary, multidisciplinary, and transdisciplinary perspective is urgently needed by literary researchers so that they—the researchers—can associate literature with multidisciplinary sciences so that the results of literary research can be more comprehensive. Interdisciplinary study is currently being discussed because, according to Blunden (2010), interdisciplinary studies: (1) provide relevant answers for dealing with contemporary questions in science and in complex society in an uncertain and confusing world; (2) solve "extraordinary" problems with better findings than monodisciplinary studies; and (3) are more representative and contextual in answering social entity issues. Interdisciplinary studies are a new breakthrough in the stagnation of monodisciplinary-based research that is flexible in addressing today's complex global issues.

One of the interdisciplinary studies that can be linked to literature is ecopsychology. Ecopsychology is an interdisciplinary study that combines psychology and ecology to promote understanding and awareness of the environment (Doherty 2009; Norton 2009; Adams 2012). Through ecopsychology, it is expected that the understanding and interpretation of environmental problems caused by behaviour can be explored comprehensively. As an interdisciplinary study,

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ecopsychology can fit into multiple disciplines, such as literature and philosophy. An ecopsychological study describes humans' interactions with the environment, including problematic ones. Researchers like Mentz (2009a; 2009b) and Love (1999; 2003) show that literature also represents the problematic relationships and interactions between humans and the environment. These relationships are related to: (1) environmental destruction; (2) environmental restoration; (3) the ailing environment; (4) environmental criminology; and (5) the wilderness.

Researchers have used ecopsychology to examine literature as follows. Nakajima (2015) examines oral literature from old mythology in terms of ecopsychology. Nakajima uses Jung's view on the archetype and Roszak's view (1995) on ecopsychology. Methodologically, Nakajima links the data sources from Greek mythological figures (Demeter, Persephone, and Artemis) to natural disasters occurring in Japan and associates them with modern lifestyles. In this case, the mythology is associated with Jungian's archetype, psychology of unconsciousness, and schizoid. Nakajima shows that mythology teaches humans to love nature. Loving nature implicates nature's love of humankind. Conversely, if humankind does not love nature, nature will give the same thing in return. The relationship between humans and nature is a reciprocal relationship. Thus, modern humans who damage the environment will realize the consequences from the environment. For instance, natural disasters have often appeared in recent times and cannot be separated from humankind's actions, which has minimal or no regard for nature. Nakajima (2015) also points out that modern humankind is experiencing inferiority to the Earth's environment through schizoid, otherwise known as detachment. Schizoid in modern humankind is growing rapidly.

Salha (2010) examines the mythology of Inanna (goddess of heaven and Earth). Salha uses the views of Roszak (1995) and Doherty (2009, 2015) related to ecopsychology. Methodologically, Salha associates the data source (Inanna's mythology) with modern humankind's existence. Based on the study results, Salha shows that the goddess Inanna has a link with ecopsychology. Power and health depend on a "healthy" relationship with the Earth. If the Earth is in a healthy and strong condition, the goddess Inanna will also be healthy and strong. Conversely, if the Earth is in an unhealthy and weak condition, the goddess Inanna will become unhealthy and weak as well.

Abtahi (2013) examines English literature that emerged in the nineteenth century through an ecopsychological perspective. He focuses his research on the works of Percy Bysshe Shelley (Romantic poet) and Elizabeth Gaskell (romance novelist). Both authors bring up environmental elements in their work. Abtahi uses an ecopsychological study that is linked to Žižek's (2004) views, which is related to the ecological problems of modern humankind. Based on the research results, Abtahi points out that the works of Percy Bysshe Shelley (Romantic poet) and Elizabeth Gaskell show the psychological impact that arises from an ecological crisis that has occurred in modern society.

Ahmadi (2014) examines classical Chinese literature relating to humankind and nature. Ahmadi uses the ecopsychological views of Roszak (1995), Fisher (1999), Doherty (2009), and Antonov (2008). Relating to the methodological context, Ahmadi uses the classical Chinese literary data source by Feng Menglong (translated version). Based on the research results, Ahmadi points out that classical Chinese literature shows many images of human learning from nature. Ahmadi (2015a, 2015b) also examines written and oral Indonesian folklore through ecopsychology and shows that Indonesian folklore illustrates human interaction with the environment, either constructively or destructively. Ahmadi (2016a) also writes about children's movies that are relevant to ecopsychology. The movies are *Wall-E*, *The Lorax*, *Rio*, *Book of Life*, and *Finding Nemo*. Ahmadi (2017a) writes about environmental alienation that is related to the ecopsychological context. Environmental alienation affects modern humans who start to move away from the environment. Ahmadi et al. (2017) write about the study of ecopsychological history in Indonesia that is related to literature, movies, and education. Based on the research

results, Ahmadi et al. show that in Indonesia, ecopsychology has not been widely discussed because it is still new for some researchers.

There is no research that offers an ecopsychological approach to the study of literary psychology. Therefore, this article aims to describe the ecopsychology approach in the study of literary psychology. Ecopsychology in psychology is used as the main umbrella, under which are: (1) biophilia, (2) necrophilia, (3) environmental ethics, and (4) environmental alienation.

The Psychology of Literature and Ecopsychology

Literature is a result of the author's creative process, which has psychological elements. Psychological elements can be examined through the psychology perspective. One theory in psychology that is included in literature study is psychoanalysis (Frankland 2000; Smith 2010; Mooij 1993; Lauretis 2008; Ferber 2007; Bowie 1993, Ahmadi 2015c, 2015d). Some psychoanalysts who have heavily influenced the study of literary psychology, namely Freud (1910, 1955), are more directed to pan-sexism; Jung (1938, 1951, 1953, 1955, 1977) is more directed to pan-mysticism; Fromm (1947, 1954) is more directed to pan-philosophy; and Lacan (2014) is more directed to pan-semiotism. Literary psychology not only develops from the psychology of personality (psychoanalysis, existentialist, behaviourist, humanistic), but also from developmental psychology, social psychology, religious psychology, environmental psychology, women's psychology, and ecopsychology.

As noted above, ecopsychology is essentially an intersection/integration/synthesis between psychology and ecology that focuses on the study of human interaction with nature and the environment (Brown 1995; Roszak 1995; Metzner 1998; Fisher 2013; Blair 2013; Scull 2014; Milton 2015). Therefore, ecopsychology is a discipline of psychology that attaches to ecology to understand and examine humans' problems with the environment. In relation to the study of literary psychology, ecopsychology can enter literature under various aspects, namely (1) ecopsychology of the author (this study examines the author's creative process in the making of literature that is related to ecopsychology, such as authors who are fighting for the environment within their work); (2) ecopsychology of literature (this study examines elements of ecopsychology in literary works, such as the relationship between humans and the environment in fiction); and (3) ecopsychology of literature readers (this study examines the ecopsychology elements from the reader's response, such as the response to fiction that is related to humans and the environment) (Ahmadi, 2016a, 2016b, 2016c).

Biophilia

Biophilia can be included in the field of literary studies because it discusses the relationship between humankind and nature (Love 1999). The term biophilia originally appeared in psychology and biology in the 1980s. However, in its development, the term biophilia now extends to various other disciplines, such as ecology, ecopsychology, sociology, anthropology, counseling, and architecture. The psychologist who discusses biophilia is Erich Fromm, while the biologist who discusses it is E. O. Wilson.

In a psychology context, biophilia is a desire for love for all living things. Biophiliacs have the desire to develop nature and a society that leads to life's virtues. The biophiliac has ethical love for the environment and environmental improvement (Fromm 1973). Through biophilia, "awareness and love for the environment can be developed continually" so that the environment is protected from destructive things (Mitchell 2009, 21). The concretization of biophilia in life is shown through creation in doing work, realization in thinking and acting, having high competence and passion for innovative changes, holistic thinking, and a strong sense of unity. In a biology context, biophilia is essentially related to the innate tendency to focus on life and its processes within nature (Wilson 1984, 2002). Humankind is bound and has interactional relationships with other species that exist in nature (plants, animals, sea, rivers, and mountains),

and nature has many lessons to be learned by humankind. Historically, Fromm was a decade earlier in generating biophilia than Wilson. Therefore, although from different disciplinary paradigms, they have similarities in relation to biophilia. Gunderson (2014) notes two similarities between Fromm and Wilson's views of biophilia, namely (1) humankind is blessed with innate biophilia and (2) biophilia is indispensable for harmonizing public relations with the biosphere.

Kellert (2008, 2014) points out that biophilia is an inherent human tendency for affiliation with natural systems and processes, especially life and lifelike (e.g., ecosystem) features of nonhuman environments. Biophilia advances the idea that the physical and mental well-being of the community depends on affinity with the environment and its process. Human adaptations to the environment that promote evolution have been shown to play a role in the physical and mental health of the community. Thus, humankind and the environment have a mutual relationship. Kellert classifies the derived values of biophilia as follows (1) utilitarian, (2) naturalistic, (3) ecologicistic-scientist, (4) aesthetic, (5) symbolic, (6) humanistic, (7) moralistic, (8) dominionistic, and (9) negative evaluations of nature.

Van den Born et al. (2000, 3) categorize biophilia into three elements, namely (1) values of nature, related to the reason why nature is so important to humankind; (2) images of nature, related to natural typology/characteristics; and (3) images of relationships, related to how humans have relations with nature, not as nature's ruler. Clowney (2013, 4) calls biophilia a "moral virtue" because biophilia is humankind's connectivity with the environment, while Gullone (2000) explains that the opposite of biophilia is biophobia. The biophilia of human beings is divided into three main segments, namely (1) biophilia that leads to human interaction with the environment, (2) biophilia that leads to human relationships, and (3) biophilia involving humans and God. Those segments interact simultaneously. In the philosophy context, their relational relationships are called macrocosms and microcosms. Thus, biophilias can bring up their biophilia because of the desire of one, two, or all three of these segments.

Biophilia is present in different cultures. Despite being suppressed by industrialism, environmentalists must be able to communicate to the public and power holders so that openness in conservation and criticism can be maintained (Kopnina 2015). Thus, biophilia is not only present in theoretical concepts and discussion, but also in the political realm of rulers. The entry of biophilia into the political realm is very important because the rulers are the determinants of the policies that determine the sustainability of biophilia.

Environmental Ethics

Ethics (ἠθικός [Greece]) is the study of the differences between the concepts of good and bad and right and wrong in the context of life (Machan 1997; Deigh 2010). If it is historically tracked, the study of ethics initially emerged in the Ancient Greek era, especially in the time of Socrates, Plato, and Aristotle. Socrates is known as the figure who created the term "virtue ethics" (ethical virtue). Later, Plato contributed the idea that ethics is a standard between good and evil (Cavanagh 1909). The term became more popular when Aristotle wrote about it. Aristotle (2000, 1) believed every behavior has a virtue purpose that is related to ethics. Through ethics, humankind can lead to eudaimonia (εὐδαιμονία [Greece]) (happiness). Based on the ideas of Socrates, Plato, and Aristotle, the essential contribution of ethics is the achievement of human well-being in the individual or communal contexts (Browne 1990).

One of the ethical study's branches is environmental ethics. Environmental ethics is essentially related to the ethical relationship between humankind and the environment (Taylor 2011; Rolston 2012). This ethical relationship is related to the good norms of nature and the environment around people. Kirkham (2016) notes the limitations of environmental ethics involving human relations with nonhuman, technological developments and environmental problems. As human beings, we must care about the environment. According to Kellert (2008), the study of environmental ethics is a sub-discipline of environmental philosophy. Environmental ethics provide benefits in terms of (1) ways to avoid human alienation from the environment and

(2) ways to be motivated and love the environment (Coeckelbergh 2015). Human ethical relationships to the environment are not easy because they involve many different fields and parties with different interests. Parsons (2009) says environmental ethics are related to concerns about environmental aesthetics. The environment becomes unaesthetic if there is damage to it. Therefore, to maintain aesthetic environment properly, humankind must maintain, protect, and preserve the environment. Ip (2009) states that environmental awareness makes people aware of the beautiful, great, and amazing environment.

There are two genres of environmental ethics. Callicot and Frodeman (2009) argue that environmental ethics is based on two genres of philosophy: the ethical philosophy that leads to secularism and the ethical philosophy that leads to religion/spirituality (Confucius, Tao, Hindu, Zen), Christianity, and Islam. Bekker (2010) underlines that spiritualism has a major role in the “environmental movement” in developing proactive attitudes toward nature and the environment. Both secularism and spiritualism proclaim we should “save nature” for the sake of a balanced living environment. Environmental ethics is not only dominated by men; women also participate in it. Taylor (2011) notes “green nuns,” “green sisters,” and “eco-nuns” movements that are pioneered by women.

Environmental Alienation

Marx first introduced the term of alienation in economics. The alienation in Marx’s (1932, 39) conceptualization relates to the “alienation of the workers,” which includes solitude, the objectification of labour, and slavery. In the development of his thought, Marx leads to an alienation that is more ideological. In the philosophy context, alienation is also raised as an issue by existentialists. Alienation in the existentialist context is related to the self attempting to be the same as the “other” (Sartre 1969). When someone tries to be “the other,” their own identity is alienated. Existentialists are alienated because, according to Klages (2012, 5), they experience a “fall from heaven.”

Fromm uses the term of alienation, adapted from Marx, in psychology. Therefore, Fromm is considered a Marxian psychoanalyst because many of his works are influenced by Marx’s thinking. However, somewhat different from Marx in his view of alienation, Fromm (1947) explains that humans experience alienation not only in the economy but also in the relationship between humans. Modern humankind is uprooted from a sense of togetherness and sensibility with other humans. Humans prefer private things rather than communal ones. In the contexts of economics, philosophy, and psychology, alienation, in the view of Jaeggi (2014, xii), has the same core of “a relation of relationlessness.” The effects of alienation turn modern humankind to “selfishness,” “self-love,” and “self-interest” (Fromm 1947, 119), which creates unrealistic and meaningless lives, lacking trust or joy. Everything is “happy,” but inside is porous because there is no feeling, no reaction, and no love (Fromm 1955). Alienation makes humankind more “robotic,” moving automatically without being ruled.

Rikowski (2003, 122) sees the alienation phenomenon as a “deeper horror” because it replaces human with the “other”—the posthuman. Wolfe (2010, xv) views the posthuman as “after human” and “beyond human” because people begin to lose their identity. Arguments by Phillips (2015), Pepperel (2005), and Valera (2014) show that being posthuman is the “fall” of humankind because their positions are equal or even lower than technology/machines. Therefore, Colebrook (2104, 28) justifies posthuman as the “human world without humans,” humans without humanity.

Fromm (1976, 158) observes that environmental damage can threaten the lives of living things on Earth. The main perpetrators of such environmental damage are human; in some cases, humankind does not take the action needed to save the Earth. Humans are more concerned with their self-need than the Earth’s salvation. They are more concerned with the individual’s need than with nature as a holistic unity (Ahmadi 2017a, 2017b, 2017c, 2017d, 2017e). Consequently, environmental damage occurs, such as global warming. The effects of global warming are very

harmful to human survival, for reasons such as (1) increasing air pollution, (2) rising geothermal temperatures that cause the body to rapidly dehydrate, (3) increasing food contaminated by toxins and resulting in decreased human health, (4) increasing extreme weather changes that result in floods, natural disasters, landslides, hurricanes, and storms, and (5) increasing stress, fear, or anxiety and paranoia about the environment. Those environmental damages are, in fact, caused by human alienation to the environment, though another cause, according to Doherty (2015), is humans' ignorance about the environment. Hailwood (2015, 16) breaks down "alienation from nature" into natural alienation associated with human feelings toward nature; nonhuman nature, related to nature and nonhuman; and humanized environment or landscape, related to the artificial nature made by humankind. Humans who experience environmental alienation will feel detached from the environment around them.

Research Method

This study used a qualitative-analytical approach based on Singer's view (2011) that a qualitative approach can be used in literary analysis. The data sources used were Indonesian novels entitled *Ikan-ikan Hiu, Ido, dan Homa* (2015) by Y. B. Mangunwijaya and *Maryamah Karpov* (2017) by Andrea Hirata. Data analysis techniques included the following flow model, namely (1) data identification, (2) data classification, (3) data reduction, (4) data interpretation, and (5) data presentation (Miles and Huberman 1994).

Results and Discussion

Indonesian literature features many human biophiliacs in their interactions with the environment. In the novel *Ikan-ikan Hiu, Ido, dan Homa* (2015) by Y. B. Mangunwijaya, it is narrated that human biophilia is illustrated by a figure who is close to the sea. Therefore, they are friends with the sea. This is reflected in the following excerpt:

Just like my deceased father. Water is considered land and sea cows (dugongs) and sharks are pearl-sea friends; both are looking for food and happily playing with death. Great fishermen. (Mangunwijaya 2015)

The quotation shows that human biophilia recognizes and understands the marine environment. Human biophiliacs are very friendly with the sea and its habitat. That is what makes them able to become great fishermen who understand the sea well. They are very close to and even merge with the sea. Hence, in that novel, it is described that they become friends with sea animals—for example, fish—while sailing. The fishermen consider fish to be friends instead of enemies. That is what is called a relational relationship. Humanity is not the ruler of the sea, but a part of the sea, while the sea is only a small part of the macrocosm of the universe.

Ikan-ikan Hiu, Ido, dan Homa (2015) by Y. B. Mangunwijaya also illustrates that Indonesia's ancestors were reliable fishermen. However, there is a unique story behind it. In the past, these great, reliable fishermen were not originally from coastal areas, but from the mountain region. Because of this, at first, they were clumsy when using boats or ships. Nevertheless, they gradually became reliable fishermen. When fishing, human biophiliacs use a natural method, which is described in the following excerpt:

Even to catch *o homa* which would later be used as a bait for large *ido* fish, the fishermen of Halmahera were calmly punch a hole in the bottom part of the boat so that in half-drowning condition, the small fish entered the boat. Those holes then clogged and *o homa* fish were still fresh and ready to be thrown into a group of *ido* as bait. (Mangunwijaya 2015)

In the excerpt, it is illustrated that the biophilic figures—i.e., the people of Buton, Halmahera—are truly incredible in their strategy for getting small fish. They punch a hole in their boat. By doing so, the small fish will also enter the boat through the small hole. Then, the fishermen, who are humanistic biophiliacs, will throw the fresh small fish to the big *ido* community. That way, they can catch big *ido* because of the fresh small fish bait. These fishermen are categorized as humanistic biophiliacs because, in their fishing, they do not use any poison or explosives that endanger marine life; they find the bait naturally. They catch bigger fish by using smaller fish as bait, which is environmentally friendly for the fish and marine environment. Today, most people fish by using explosives to get more fish quickly and easily. In addition, when fishermen use explosives, other ecosystems and coral reefs are damaged or even die. The process of growing coral reefs may take years.

As humanistic biophiliacs, the fishermen fishing in the ocean have brave souls. They are not afraid of their boats leaking because they estimated how much water will enter the boat. The great fishermen, who are also great pirates, will certainly experience karma. That is what Mangunwijaya said besides showing the success and prowess of biophiliacs when interacting with the marine environment. They merge and blend well with the sea. The character of Pandir in *Ikan-ikan Hiu, Ido, dan Homa* (2015) is a human being who understands and knows the sea well. He is a biophilic who loves the ocean. In addition to being great fishermen, humanistic human biophiliacs also understand the strategy for making high quality yet natural boats that are not easily damaged. This was shown in Pandir's actions when he made a boat; he was able to use natural materials such as *jambe* (midrib mixed with resin) as glue. This is described in the following excerpt:

Then people began to talk about the highly skilled Pandir of the Arabane Bay in making boats with very strong base beams and neatly split curved boards which were connected to each other by the bearing of a jungle *jambe* midrib soaked in special resin to prevent it from any leakage. (Mangunwijaya 2015)

Based on that excerpt, it appears that Pandir is a human who understands the environment. He understands how to make a good boat in accordance with the conditions. He uses natural materials to strengthen his boats, including glue from *jambe*. Therefore, Pandir's boats are very strong and leak resistant. The expertise in making boats possessed by Pandir is not possessed by other characters.

In addition to *Ikan-ikan Hiu, Ido, dan Homa* (2015) by Y. B. Mangunwijaya, *Maryamah Karpov* (2017) by Andrea Hirata also introduces a humanistic biophilic who loves the sea. In *Maryamah Karpov* (2017), the character of Lintang's love for the sea is depicted. He loves to learn about boats and stories about the sea. Lintang loves to read books about the sea, which is reflected in the following excerpt:

From a book called *Emperors of the Sea*, I found an interesting story. Apparently, merchant ships carrying textile, gunpowder, ceramics, and silk from Nangjin and Shanghai to be transported to Europe were forced to go down across the Pacific Ocean, turned around Indonesian waters and entered the Indian Ocean. Those ships passed the Gulf of Aden—between Yemen and Djibouti along the Red Sea, Alexandria, and Jerusalem to arrive at their final destination in southern Europe, namely Turkey or Greece. (Hirata 2017)

The pages of *Moestika Semenandjoeng* make me swayed. I finished them overnight, then moved on to other books, still about pirates because I had fallen in love to learn the history of the ocean swordsman. (Hirata 2017)

Based on the above excerpt, it appears that the character of Lintang really loves the story of the sea. He learns about Indonesian maritime strategy, which is widely traversed by merchant ships from various parts of the world. Many foreign merchant ships stop by Indonesian waters.

As a biophilic who loves the sea, Lintang also loves to read ancient manuscripts containing stories of pirates who dominate the ocean. They show that pirates are warriors who can dominate and overcome the ocean:

They did not only loot the merchant ships, but also fought against the famous British navy. Caribbean pirates were able to drive colonial armed with modern canon. They were icons in the pirate world. Their names were able to thrill the soul of even the brave sailors. However, in my opinion, from my study of course, the Malacca Straits were far more powerful than The Pirates of Caribbean. (Hirata 2017)

The pirates of the Malacca Strait in ancient times were considered to be sea warriors since they fought the colonialists. They defended the archipelago territory from colonialism. When there were colonialists passing through the Malacca Sea, they would hijack those colonialists. In this context, Malacca pirates were not sea criminals because they asked for “tax” from the people passing through the Malacca Sea:

They raided to eat and acted like Robin Hood for poor coastal people. The fishermen were even friends with them because they protected fishing areas from the invasion of neighboring fishermen. (Hirata 2017)

Based on the above excerpt, it appears that the character of Lintang shows his favour of the Malacca pirates, who were actually human beings acting as humanists. Because of that, Lintang shows that Malacca pirates did not commit piracy in the context of opportunism, like nonhumanist pirates who love to kill people in the ocean.

Ultimately, Lintang’s love for the sea is not limited to reading and learning about the sea. As a biophilic, he learned how to make a boat, which is reflected in the following lines:

Gradually, I understood that I was able to make a boat, capable of a voyage that no one had imagine before. It was because I was trying, I was diligently studying the science of traditional boat, the basics of navigation, a bit of astronomy, and I was always maintaining a scientific mentality. It was not because of hereditary expertise or experience (Hirata 2017).

Based on those lines, it appears that Lintang learned and understood how to make boats. He could make boats because of his desire to understand how to make a boat, not because of knowledge inherited from his parents.

Likewise, the character of Boi also loves the sea. Boi expressed his love through learning how to make a boat, which is illustrated in the following excerpt:

From my reading, I slowly began to understand boat science. Now, my room is filled with large papres of my boat’s chart design. The deeper I learned, the more interesting boat science is. The more I understood, the more I was amazed at Mapangi. He never studied mathematics, he could not even read, but his intuition guided him to the complex and complicated boat geometric formulas. (Hirata 2017)

The character of Boi is similar to Lintang. They both love the sea and have the same idea of making boats for sailing. They are inspired by their ancestors who are great sailors. They also make boats to realize these ideals, which is apparent in the following lines:

Now I know where to start, from zero. I went to the upper stream of Linggang River to cut down tonga mangrove. When the giant tree fell, the earth boomed. With the help of Samson, Harun, and A Kong, we stumbled and carried it to the bank and then washed the giant tree downstream. For that work only, it took time from dawn to dusk. When I arrived at the boat hangar, my body was crumbled down. (Hirata 2017)

Based on this quote, Boi designs and makes a boat. The first step is looking for the wood used for the boat. Boi designs the boat while Lintang designs mathematical calculations for making boats. In this context, Lintang and Boi have different abilities. Lintang is a conceptual figure, while Boi is an executor. But both work together to make a good, reliable boat.

Conclusion

Literature can be studied from an ecopsychological perspective with biophilia variants, environmental ethics, and environmental alienation. Ecopsychology examines human interaction with the environment and its problems. Through ecopsychology, themes about environmental destruction, environmental protection, and environmental racism can be studied comprehensively the literature. Literary research through ecopsychological perspectives also contributes to promoting love of the environment using literature. Through the perspective of ecopsychology, literary researchers can identify that literature also gives a voice to the environment. Specifically, this study has shown that Indonesian novels feature human biophilias who love the sea and marine environment very much. This love is represented in the forms of (1) being friends with the sea, (2) understanding the types of fish in the sea, (3) reading books about the sea, and (4) understanding how to make a good boat that is strong enough to sail.

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