



The Equal Position of Nature as a Form of Deep Ecology in the Agricultural Mantra of Toyomarto Village: An Ecological Study

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Abstract. As an agrarian country, Indonesia holds a lot of agriculture-based local wisdom, such as agricultural mantras in Toyomarto Singosari Malang. This research focuses on discussing the linguistic aspects of agricultural mantras and perspectives of local people about the earth based on agricultural mantras in Toyomarto Singosari Malang. This research uses anthropological studies and uses critical ecodiscourse with data collection techniques using interviews and observations. Based on the research, linguistic aspects appear in addressing the Other. The Other in this study refers to the spirits of the land, earth, Dewi Sri, and Sangkala. The spirits of the land and earth are addressed as Kaki Bumi and Nini Bumi, Kaki Resa-Nini Resa, and Kaki Tungguk-Nini Tungguk. Dewi Sri takes the form of Mbok Sri Kati, Mbok Sri Dodotan, and Mbok Sri Susupan. Sangkala refers to an antagonist character who is considered the bearer of calamity and misfortune. It is found that humans treat the earth, soil, rice, and even pests as creatures equal to humans, not the owners of land, farmland, and rice. Therefore, humans need to discuss and ask for permission when going to cultivate rice fields and make thanksgiving as a form of gratitude after the harvest takes place. This equality shows that the local people have practiced Deep Ecology in treating the earth and plants through local wisdom. This finding is expected to be an inspiration for environmental conservation that are Deep Ecologic based on local wisdom which ultimately encourages policies that are environmentally friendly while being wise to locality.

Keywords: agricultural mantras, anthropological studies, critical ecodiscourse, deep ecology.

1. Introduction

1.1 A Subsection Sample

As one of the villages that maintains its traditions well, Toyomarto Village, Singosari, Malang has an interesting diversity of oral traditions. Toyomarto Village has historical sites such as the Sumberawan Site which consists of the Sumberawan Temple or Stupa and two surrounding bathing ponds and the Watu Lumpang Site, a relic of the Mpu Sindok era (Titisari & Wulandari, 2019). In addition to having historical sites, Toyomarto also has a beautiful natural topography with pine forests, rice fields, and

several rivers flowing through the village. The attractive topography, fertile soil, and abundant water make agriculture one of the main livelihoods of the residents of Toyomarto Village. So, in addition to having a historical temple, this village also holds a wealth of oral traditions and rituals (Zakiyah et al., 2021) related to water sources (Rahmawati et al., 2021) and their main livelihood, namely agricultural mantras used by farmers and traditional leaders when planting and harvesting rice.

Mantra is the recitation of sounds or words as a ritual that has magical power (Widodo, 2018).. Because it has magical power, mantras are sacred and cannot be recited by just anyone. Only certain people are considered to be able to deliver mantras according to the purpose of their recitation (Mulyanto & Suwatno, 2018). Through mantras, a word not only delivers a certain meaning (which is in accordance with the word), but also delivers a broader understanding and condition. Often a certain word, in addition to representing a certain meaning, also directly represents the "object" or "condition" (Mulyanto & Suwatno, 2018).

Furthermore, this study uses agricultural mantras as the object of research used by the farming community in Toyomarto Village, Singosari District, Malang Regency. This study was conducted because according to informants, agricultural mantras can improve harvest results. In this case, mantras play a role in 'leading' farmers to a perfect harvest. In this study, the researcher studied three mantras, namely the *Mantra Ngaweruhi Bumi* (MNB), *Mantra Petik* (MP), and *Mantra Menanam Ketela and Singkong* (MMKS). These three mantras are said to be the secret behind the success of farmers in getting the harvest they expect.

Apart from that, there is at least an interesting pattern of human relations (farmers and society) with the earth (rice fields, fields, and dry fields). Farmers ask permission from the earth, ancestors, and God when planting, drive away evil spirits, and thank the earth and God when the harvest is abundant. This relationship of asking for permission-thanking makes one of the interesting relationships between humans, nature and God. This is where the research ends, and finally this research will see how this relationship becomes a turning point in the ecological awareness of the Toyomarto people. The harmony of human relations with nature is what will be seen more deeply in this research.

Research related to agricultural traditions that has been conducted is a study of rice farming rituals in Bengal India, the impact of technology application on traditional agriculture and agricultural culture (Samaddar, 2006). Further research was conducted in Guerrero Mexico which examined agricultural rituals that are closely related to seasons, environmental processes, agriculture, and landscapes. This study shows that the most important rituals in the Nahua Community are rituals for asking for good rain, ending the rain, and expressing gratitude for the harvest (Aguilera Lara et al., 2023). Further research is research on efforts to revitalize the 'Berahoi' tradition in Langkat, North Sumatra. This tradition symbolizes the farming cycle in an agrarian society and is considered to be one strategy to strengthen national unity (Ansari & Umri, 2018). In Javanese culture, agricultural research was conducted on the terms used in the sugarcane harvest tradition (Aulia & Mardikantoro, 2021) and rice harvest (Kamsiadi et al., 2013). Meanwhile, research related to mantras that have been conducted discusses repetition and metaphor in mantras in the Siraman Sedudo Ritual

Performance (Ethnopoetic Study) (Dewi, 2022) the meaning, function, and process of inheritance of Javanese mantras in the lives of the Cahaya Mas community in Ogan Komering Ilir Regency, South Sumatra (Febriyanto et al., 2021)), and the meaning and function of the Aji Seduluran Mantra (Ervita et al., 2018). These studies have not examined the relationship between mantras as local wisdom and environmental preservation or the relationship between humans and nature.

Amidst the challenges of global warming, ecological awareness is the main provision for the sustainability of the universe. So far, the formation of ecological awareness has been dominated by Western-style knowledge. In fact, without realizing it, local culture has been hereditarily purifying nature in its own way, through chanting mantras as a form of prayer and self-harmony with nature. Therefore, this study aims to describe the linguistic aspects of agricultural mantras in Toyomarto Village, Singosari and the relationship between Javanese people and nature in the agricultural mantra in Toyomarto village. This finding is important to be revealed in depth so that it can become an alternative for environmental preservation that is in accordance with our identity as the Indonesian nation.

2. Method

This study uses a critical discourse analysis approach that views behind language there is an ideology adopted by its speakers. This approach is in line with ecolinguistic studies that see language as an integral part of the ecosystem, not just an isolated sign system, but as an entity that is directly related to ecological values internalized by society (Fill & Muhlhausler, 2006). Through an ecolinguistic lens, agricultural mantras are not only seen as ritual texts, but also as expressions of language that influence human relations with their natural environment. Therefore, in order to reveal the ideology and meaning of agricultural mantras for the people of Toyomerto Village, Singosari District, Malang Regency and the role of agricultural mantras in forming ecological awareness of the people of Toyomerto Village, Singosari District, Malang Regency, this study will rely on in-depth interviews with informants who are directly involved in traditional agricultural practices, participatory observation in agricultural ritual activities, and related literature studies.

This study also utilizes the analysis of the structure and language of poetry as a formal form of this agricultural mantra, with special attention to linguistic elements that show the relationship between language and the natural environment. For example, the use of natural symbols such as land, water, and plants in the mantra can be analyzed from an ecolinguistic perspective to understand how these elements reflect the ecological awareness of the local community. The researcher uses an ecocritical discourse analysis approach to see the potential of the language used in this mantra to strengthen a harmonious relationship with nature or actually contain exploitative potential towards the environment (Alexander & Stibbe, 2014). In this way, this study not only seeks to reveal the textual meaning of the mantra, but also explores the ecological dimensions that exist in the language.

In addition, it is important to emphasize that the ecolinguistic approach does not only focus on the linguistic relationship with nature, but also on the role of language in

shaping and directing ecological actions at the social level. In this context, the agricultural mantra functions as a collective narrative that can strengthen environmental sustainability values and preserve environmentally friendly agricultural practices (Harré et al., 1999). This research is expected to provide a significant contribution in revealing the role of mantras as an ecological communication medium that has great potential in encouraging environmental awareness and action among traditional communities.

3. Language Aspects of The Agricultural Mantra of Toyomarto Village, Singosari

The linguistic aspects that appear in the agricultural mantras of Toyomarto Singosari Village include greetings for the 'spirits' of nature, the 'spirits' of rice, and Sangkala. The 'spirits' of nature are manifested in the greetings Kaki Bumi, Nini Bumi, Kaki Resa, Nini Resa, and Kaki Tungguk, and Nini Tungguk. Meanwhile, greetings for the 'spirits' of rice are manifested in 'Mbok Sri', 'Mbok Sri Dodotan', 'Mbok Sri Susupan', 'Mbok Sri Kati', and 'adike ratu anyar'. Finally, sangkala is greeted with 'Sangkala' which is asked to suminggaha, sumingkira, and even picekana matane and bingkemen cangkeme. What is interesting about this greeting is the position of the earth which is guarded by a pair of Kaki Bumi and Nini Bumi, Kaki Resa-Nini Resa, and Kaki Tungguk-Nini Tungguk. In the agricultural mantra, the diction bumimu also appears with the pronoun -mu which refers to the 'spirit' that guards the earth. This means that the earth does not belong to humans and humans are not the rulers of the earth. This understanding makes humans careful and feel the need for permission if they want to work on the earth. This perception makes humans should have limits in managing the earth that is not theirs. As a result, this perspective makes humans not have exploitative rights over the earth, because the earth does not belong to them, but to 'the other'. The existence of 'the other' who must be respected also confirms that nature is present not only biologically, but also psychologically. Nature is imagined to have a self in the form of a 'spirit' that lives like humans, can be talked to, engaged in dialogue, and be in harmony with humans.

In addition, another interesting finding related to this honorific is the existence of a pair system in symbolizing the 'Spirit' of the Earth and the 'Spirit' of the Earth Guardian, namely Kaki Bumi, Nini Bumi, Kaki Resa, Nini Resa, and Kaki Tungguk, and Nini Tungguk. Different from the ecofeminist perspective which symbolizes the earth as a woman and humans as men so that various exploitations of the earth by humans occur, as is the exploitation that occurs to women by men. (Astuti, 2012), nature in this mantra is present as a pair of male and female. This means that female and male are not understood as a dichotomous dualism, but rather as two elements that complement each other. (Garrrity-Bond, 2018).

Next, greet the rice with Mbok Sri, Mbok Sri Dodotan, Mbok Sri Susupan, Mbok Sri Kati, and Adike Ratu Baru. Mbok Sri is a nickname for Dewi Sri, the goddess of rice in Javanese mythology. Dewi Sri is a mythological mother who is a symbol of fertility and prosperity (Fitrahayunitisna et al., 2022) in line with the function of rice for humans; makes you full and strong for activities. Mbok Sri was then nicknamed

Mbok Sri Kati for rice, Mbok Sri Dodotan and Mbok Sri Susupan as a symbol of Dewi Sri using dodot 'clothing' and susupan 'insert'. Mbok Sri was present because the main agricultural sector is rice because rice is the main staple food of Indonesian people (Nugroho et al., 2022). As, the 'Spirit (Guardian) of Nature' which is presented psychologically, rice in this mantra is also present as a living entity. This is in line with the wisdom of Javanese people who make nature a life companion. (Thohari, 2022).

Finally, the speech partner in this mantra is Sang Kala. Sang Kala, or also called Batara Kala, is a symbol of evil in Javanese mythology (Riyanto, 2006). In the *Mantra Ngaweruhi Bumi*, *Sangkala* is asked to go, go up, and if he does not go immediately, *Sangkala* will be dibingkem cangkeme 'his mouth is covered' and dipiceki matane 'his eyes are blinded'. *Sangkala* is a symbol for pests, weeds, disasters, and all unwanted things that happen. Just as rice and the earth are 'brought to life' in the form of *Kaki-Nini Bumi* and *Mbok Sri*, disasters, pests, and weeds are also 'brought to life' in the form of *Sangkala*. 'The Other' is invited to dialogue and persuaded to go hand in hand with human desires, namely planting rice with maximum results. The way of positioning disasters, pests, weeds, the earth, and rice that are addressed and made speech partners shows the equality of human position with non-humans.

In addition to greetings, other linguistic aspects that emerge are metaphors, euphemisms, and dysphemisms. Metaphors emerge in *adike ratu anyar putih rupane*, *dadikke kemanten*, and *gedong roh kencana denok* in *Mantra Petik*. In *Mantra Petik*, rice is likened to a bride and groom who are paired, male and female. In Javanese mythology, everything in nature is in pairs, such as day and night, sky and earth, male and female. Meanwhile, *adike ratu anyar putih rupane* refers to the rice that will be harvested which is the embodiment of the Queen's sister, namely Dewi Sri. Meanwhile, euphemisms appear in *dipun pundhut*, *dadosaken*, *suminggaha*, and *sumingkira*. The euphemisms that emerge are in the form of the use of Krama Javanese which indicates that the speech partner is a party respected by the speaker (Isfak & Setyawan, 2022).

Finally, dysphemism appears in two forms, the neutral Javanese language, such as *sira kudu tetep madep mantep*, *tan kena owah*, *ngobong menyan*, and *aja sira sudi gawe tanam tawuku kene* and the negative Javanese language, such as the curses on *Sangkala*, *picekana matane*, *bingkemen cangkeme*, and *kem mingkem*. As explained previously, *Kala* is a symbol of evil, so it is necessary to blind and gag his mouth so that he does not cause trouble. However, *Sang Kala* in the mantra is still invited to talk and asked to leave before finally being blinded and gagged. This means that even though something is considered negative, they must still be invited to discuss and treated equally as friends.

4. The Relationship between Javanese People and Nature in The Agricultural Mantra in Toyomarto Village

The agricultural mantras in Toyomarto Singosari Village consist of the mantra of *ngaweruhi bumi*, the mantra of plowing the fields, the mantra of picking, and the mantra of planting cassava. Based on data analysis, it was found that these agricultural mantras are one of the manifestations of the Javanese philosophy of life towards nature. The agricultural mantras in Toyomarto Village reflect the views of the Javanese who are

ecocentric and biocentric, not anthropocentric. The ecocentric and biocentric views see humans as an integral part of nature so that they have an impact on human behavior that is responsible, respectful, and concerned about the sustainability of the universe, not an entity that subordinates and controls nature (Sukmawan & Nurmansyah, 2012). This view has actually become the view of various indigenous communities throughout the world, including Indonesia and Toyomarto Singosari Village, Malang.

Humans, as part of nature, are not the center of the universe. Humans, together with other creatures, such as supernatural beings, are part of nature. Humans are equal to supernatural beings and other creatures, so that if humans want to do something, such as planting rice, plowing the fields, to harvesting, they need to ask permission from others. This request for permission is done by reciting mantras and giving offerings to supernatural beings, guardian spirits, guardian spirits, and plant ruler spirits. In the Javanese view, so that supernatural beings do not disturb, they must be given 'food' in the form of offerings (Vrianti & Rachman, 2024). This view is in line with the Deep Ecology perspective in Ecocentrism offered by Arne Naess in treating the universe (Rothenberg, 2012).

The finding that Javanese people have an ecocentric view of nature is manifested in how they invite supernatural beings to converse, making them speech partners and subjects in the following agricultural mantras.

Kaki Bumi Nini Bumi
Bumi sira tak titipi wiji pari

...

Mbok Sri susupan, Mbok Sri dodotan
Sangkala suminggaha
Sangkala sumingkira

(Mantra Ngaweruhi Bumi)

sak pleruh aku ngaweruhi Kaki Resa Nini
Resa Kaki Tungguk Nini Tungguk

Kaki Jaga Nini Jaga Kaki Bumi Nini Bumi
bumi ikang dititipi wiji semangkin sampun
wancine dipun pundut

...

Mbok Sri Kati sing lunga sonjo ngetan parene,
Sing lunga sanja ngidul parene
Sing lunga sanja ngulon paran,
sing lunga sanja ngalor parene
siro nglumpuko iki kate ono adekke ratu anyar
putih rupane

(Mantra Petik)

The greetings of Kaki Bumi, Nini Bumi, Kaki Resa, Nini resa, Kaki Tungguk, Nini Tungguk, Mbok Sri Kati, Mbok Sri Dodotan, Mbok Sri Susupan indicate that the supernatural being in this mantra is positioned as a speech partner. Although in a 'different' form, the existence of the supernatural being is considered to exist and be

present. Making the supernatural being a speech partner is also a manifestation that the supernatural being here plays a role as an active subject accompanying farmers in agricultural activities, from planting to harvesting.

The equality between humans, supernatural beings, and nature is also manifested in the following mantra excerpt.

Kaki Bumi Nini Bumi
Bumi sira tak titipi wiji pari

(Mantra Ngaweruhi Bumi)

sak pleruh aku ngaweruhi Kaki Resa Nini
Resa Kaki Tungguk Nini Tungguk
Kaki Jaga Nini Jaga Kaki Bumi Nini Bumi
bumi ikang dititipi wiji semangkin sampun
wancine dipun pundut

(Mantra Petik)

In the mantra excerpt, the Javanese ask permission to plant the earth with rice in the Ngaweruhi Bumi Mantra and inform the guardians that the rice that has been entrusted will soon be harvested because it is time for the Petik Mantra. Ngaweruhi Bumi 'telling the earth' shows the meaning that the earth needs to be informed that it will be entrusted with seeds, cultivated, and processed by humans so that it needs to be prepared. In addition, the guardians also need to be informed so that the seeds that are planted are protected from sangkala and gumal which can affect the poor harvest later. This dialogue shows that the earth and the guardians of the earth are considered to be real, alive, and similar to intelligent humans so that they can be invited to dialogue, asked for help, and become partners for farmers in cultivating the rice fields.

The presence of Kaki Bumi-Nini Bumi 'Grandfather Earth-Grandmother Earth' and Kaki Resa Nini Resa 'Grandfather Resa Grandmother Resa' is the psychological presence of the earth and planting which is commonly complained about in mantras. They are considered the ruling spirits of the earth. Other names that also appear are Kaki ngguk-Nini ngguk, 'Grandfather Watching, Grandmother Watching' and Kaki Jaga-Nini Jaga, 'Grandfather Jaga-Nenek Jaga (keeper of the rice fields or fields)' which is considered to be the form (spirit) of the earth or soil.

That the relationship between humans and these 'guardians' is dialogical can also be understood from the following metaphor.

Bumi sira tak titipi wiji pari
Wiji dadi gumal mati

'bumimu aku titipi biji padi'
'biji tumbuh, hama mati '

(Mantra Ngaweruhi Bumi)

The excerpt of the mantra has a message that the earth guarded by Kaki-Nini Bumi is entrusted by humans with rice seeds that are expected to grow while pests that disturb it die. The choice of the diction sira 'you' which is a form of greeting in Javanese ngoko shows the equality of human position with supernatural beings. Likewise, the metaphor

tak titipi wiji pari 'I entrust rice seeds' shows that humans only 'entrust' rice seeds, do not want to control the earth, or even exploit the earth. The diction that humans only 'entrust' shows that the true owner and ruler of the earth is not human. In addition to entrusting rice seeds, Javanese people end this mantra with the prayer wiji dadi, gumal mati 'seeds grow, pests die', at the same time showing the role of rice plants which are no longer interpreted as plants alone, but also living entities that have souls, similar to humans (Suarka & Bawa, 2023). Plants have gone beyond the literal meaning of 'only biological creatures' or simply living creatures, but have also become 'psychological creatures'. This plant is not in the 'scale' realm and neither is it in the 'non-scale' realm.

Kaki Jaga Nini Jaga Kaki Bumi Nini
Bumi
bumi ikang dititipi wiji semangkin
sampun wancine dipun pundut (Mantra Petik)

In the excerpt of the mantra, the Javanese farmer reiterates that the rice seeds that were previously planted and are now ready to be harvested are merely a form of trust. The absence of human ownership of land and earth shows that humans are not the center of the universe as in the anthropocentric view. The anthropocentric view sees humans as the center of the universe and as having the right to land, earth, and the universe. This view is prone to making nature merely an object that humans have the right to exploit.

In the excerpt of the mantra, the use of Javanese krama language is seen, such as in *bumi ingkang dititipi wiji semangkin sampun wancine dipun pundhut* 'the earth that was entrusted with seeds is now the time to be taken'. The use of formal language (krama alus) shows human respect for the 'guardians of the earth', namely *Kaki Jaga-Nini Jaga* and *Kaki Bumi-Nini Bumi* because they have guarded the farmers' rice plants from planting until harvest time.

Apart from the earth and the guardians of the earth, in this mantra other 'forms' also appear, namely the *Sang Kala*, *Mbok Sri Kati*, *Mbok Sri Susupan*, and *Mbok Sri Dodotan* which appear in the following fragment of the mantra.

Mbok Sri susupan, Mbok Sri dodotan	'Mbok Sri susupan, Mbok Sri dodotan'
Sang Kala suminggaha	
Sang Kala sumingkira	'Sangkala naiklah'
Aja sira sudi gae tanam tuwuku kene	'Sangkala menyingkirlah'
Yen sira sudi gae picekana matane	'jangan kau mau tumbuh dewasa di sini'
Bingkemen cangkeme	
Kem mingkem, kem mingkem, kem mingkem	'jika kamu mau buatlah buta matanya'
	'tutuplah mulutnya'
	'tutup, tutup, tutup'

(Mantra Ngaweruhi Bumi)

Mbok Sri Kati sing lunga sonjo
ngetan parene,

...

sira nglumpuka iki kate ana adekke
ratu anyar putih rupane
ana nggening gedong roh kencana
denok

Mbok Sri Kati sira tak dadekna
kemantenan dina selasa

sira tankena owah tan kena gengser
sira kudu tetep mantep madep maring
allah ,

Nenek Sri Kati yang pergi ke Timur
tujuannya

...

berkumpullah, akan ada ratu baru
yang putih parasnya ada di gedung ruh
kencana denok (rumah pemilik padi)

Nenek Sri Kati Engkau akan
kujadikan kemantin hari... Engkau
mantapkan hati, jangan ragu Engkau
harus tetap, mantap, menghadap kepada
Allah, Lailahailalah

(Mantra Petik)

Sang Kala in the mantra fragment is the 'Other' who is also 'humanized'. Sangkala is likened to a human who can be asked to go up (*suminggaha*), to go away (*sumingkira*), to have eyes and can be blinded (*picekana matae*), to have a mouth and is expected to keep its mouth shut (*bingkemen cangkeme*). Although it is 'spoken' in informal, coarse language, such as *canngkem*, *bingkem*, *picek*, *matane*, *Sang Kala* is previously asked to move aside and leave in a polite manner, as evidenced by the use of the diction *suminggaha* and *sumingkira*. The linguistic code-switching from polite to harsh language shows that Javanese people will ask politely first and use harsh language if they feel that the previous gentle warning has not been heeded. The choice of code-switching and dialogue techniques shows that even though it is considered 'the Other', disasters and pests need to be discussed and dialogued with first before they become bigger disasters and problems. This preventive step indicates that Javanese people always involve nature psychologically, invite it to dialogue, and make it a partner before doing something as a preventive step for negative things that might happen. Javanese people again do not feel that they control the earth alone, but guard it together with the earth's guardians, plants, to pests and disasters.

In addition to *Sang Kala*, the figure of *Mbok Sri* also appears in the mantra in the form of *Mbok Sri dodotan*, *Mbok Sri Kati*, and *Mbok Sri Susupan*. The appearance of *Mbok Sri* also shows the presence of plants not only biologically, but also psychologically in the mantra. *Mbok Sri* is a symbol for *Dewi Sri* or the Goddess of Rice. Dewi Sri has always been a symbol of safety and fertility so that it is always recited in various agricultural mantras, both planting, plowing, and harvesting. Rice is manifested in the 'spirit of the ruler of rice' called *Mbok Sri*. Imaginatively, the Javanese describe rice in the form of *Mbok Sri* who is similar to a human, can be asked to gather '*sira nglumpuka*', can be used as a bride '*sira tak dadekna kemantenan*', and has spiritual abilities '*sira kudu tetep mantep madhep maring Allah*'.

5. Conclusion

Linguistic aspects appear in greeting others. Others in this study refer to the spirits that guard the land, earth, Dewi Sri, and Sangkala. The spirits that guard the land and earth are greeted by the names Kaki Bumi and Nini Bumi, Kaki Resa-Nini Resa, and Kaki Tungguk-Nini Tungguk. Dewi Sri takes the form of Mbok Sri Kati, Mbok Sri Dodotan, and Mbok Sri Susupan. Sangkala refers to an antagonist who is considered to be a bringer of disaster and bad luck. In this mantra, it is found that humans treat the earth, soil, rice, and even pests as creatures that are equal to humans. Humans are not the owners of land, agricultural land, and rice, but they live and exist as humans. Therefore, humans need to discuss and ask for permission when they are going to work on the rice fields and hold a thanksgiving as a form of gratitude after the harvest takes place. This equality shows that the people of Toyomarto Village, Singosari Malang have practiced Deep Ecology in treating the earth and plants through local wisdom in the form of agricultural mantras. This research is limited to agricultural mantras, so further studies are needed related to the perspective of Javanese society in perceiving nature through other research objects, such as water sources, other folklore, and other rituals.

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