



Ecological Value in The Folklore of The Marantale Village Community, A Study of Literary Ecology

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Article Info	Abstract
Received: 2026-04-07 Revised: 2026-05-19 Accepted: 2026-08-23 Keywords: folklore; literary ecology; local wisdom; ecological values; traditional ecological knowledge DOI: 10.24256/ideas.v14i2.11967 Corresponding Author: Juniati juniatinhia@gmail.com Education of Tadolako University	<i>This study examines the ecological values contained in the Kasina folklore of the people of Marantale Village, Siniu District, Parigi Moutong Regency, Central Sulawesi, by examining both the representation in the folklore narrative and the ecological practices of the community that are still ongoing today. This research is motivated by the limited study of ecocriticism on the oral traditions of small communities in Central Sulawesi, even though folklore has the potential to be a medium for inheriting environmental knowledge and local wisdom for the sustainability of people's lives. The purpose of this research is to identify, classify, and interpret the ecological values represented in Kasina folklore through a literary ecological approach. The research uses a qualitative method with a descriptive-interpretive design. Data were obtained through in-depth interviews with a key informant, field observations, and documentation studies. Data analysis was carried out using content analysis with the interactive models of Miles, Huberman, and Saldaña, while data interpretation referred to Garrard's six ecocritical themes, namely habitat, wildlife, the apocalypse, pollution, animals, and land. The results of the study show that Kasina folklore represents ecological values in the form of respect for nature, environmental conservation, responsible use of natural resources, awareness of disasters, and harmonious relationships between humans and nature, most of which are still practiced in the lives of local communities. The findings of this study confirm that Kasina folklore serves as an oral mechanism for preserving ecological knowledge and environmental ethics between generations.</i>

1. Introduction

Folklore, as one of the genres of oral literature that is inherited from generation to generation, not only functions as a medium of entertainment or transmission of moral values, but also stores an ecological knowledge system that regulates the way people interact with their environment. Indonesia is a region that is very rich in oral literary treasures (Alaini 2022). Oral literature and folklore have a dual function, namely as cultural heritage that lives on in the collective memory as well as texts that have literary and academic value (Dkusyani & Kartika 2025). Oral literature contains a variety of local knowledge, including ecological values that reflect people's views of nature and guidelines for maintaining a balance between humans and the environment.

Therefore, folklore can be understood not only as a cultural product, but also as a source of ecological knowledge that is relevant to be studied in the context of environmental conservation and local wisdom of the community. Folklore spread across various genres can contain ecological wisdom (Kusyani et al., 2025). Folklore contains cultural values and social norms that are reflected in human interaction with the surrounding nature (Kusyani et al. 2025). Folklore provides a wide range of scopes by covering various aspects, such as knowledge, attitudes, values, feelings, assumptions. In fact, it provides a belief that is able to spread in traditional forms with the custom (Efendi et al., 2024). Analyze literature and examine how texts represent nature, ecological crises, non-human beings, and environmental responsibility add prefixes and endings (Wahyuni et al., 2026).

Oral literature is one of the cultural identities and contains the values of local wisdom of a community. The expression of society expressed in oral literature is influenced by the perspective and use of the surrounding natural environment as a symbol. Apart from being entertainment, the role of oral literature as the formation of regional identity (Amin & Martini 2025). Oral literature is an expression of citizens' literature in a culture that is spread and passed down orally (Firnanda et al., 2025). However, the ecological dimension contained in this folklore often goes unnoticed by academics, so that the richness of local wisdom in it is in danger of being forgotten along with the rapid modernization flow. The relationship between humans and nature is very complex (Hilmi et al., 2024). Nature is a source of human wealth that plays an important role in human survival (Nur et al., 2024) Humans do not position themselves as subjects who use nature as a resource that needs to be preserved for their own interests, but humans are also part of nature (Culture & Brawijaya 2022).

In Marantale Village, Siniu District, Parigi Moutong Regency, Central Sulawesi, such wisdom lives in the Kasina folklore, a narrative about hilly areas and sacred gardens that are believed to be inhabited by supernatural beings named Balaki. Referring to William R. Bascom's classification (in Danandjaja, 1997: 50) folklore is divided into three major groups, namely: (1) mite is a folk prose story that is considered real and considered sacred by the owner of the story, figured by

gods or demigod creatures, events occur in other worlds or in a world that is not as we know it today, and happened in the past; (2) legends are folk prose that have characteristics similar to myths, i.e. they are considered to have actually happened, but are not considered sacred; and (3) fairy tales, folk prose that is not considered to have really happened by the owner of the story. And fairy tales are not bound by time or place (Amalia & Thohir 2022).

Literary works are miniatures of life as well as cultural products that reflect various phenomena of human life as a whole. Literary works can be interpreted as tools, spaces, and objects for humans to study and reflect on the relationship between themselves and the universe and all its contents (Arisaa et al., 2025). Literary works are closely related to culture, because many literary works arise from the social life of a society (Kartika et al., 2024). Literary works have objects that cannot stand alone, this is because they are tied to the words created by the author (Sabila et al., 2022).

Empirically, this phenomenon can be observed in the people of Marantale Village, Siniu District, Parigi Moutong Regency, Central Sulawesi. The people in this village inherited the folklore of Kasina, which is a story about hills and sacred gardens that are believed to be inhabited by a supernatural creature named Balaki. Based on the results of a field interview with the informant Mr. Salimu (58 years old), a farmer who is a local community leader, this story has been known since 1938 and has been passed down orally from generation to generation. The informant stated that he first got the story from his grandmother, Toto Roh, and to this day is still told to children as a moral and ecological guideline in daily life. This fact shows that the Kasina folklore is not just a fairy tale of the past, but a life value system that is still actively functioning in society.

The study of literary ecology or ecocriticism has developed considerably since laying its theoretical foundations as the study of the relationship between literature and the physical environment (Sugiarti & Anzalas, 2020). Literary ecology is an approach or method used to understand the relationship between ecology and literature. Literature relates human life to the surrounding natural environment. The focus of his study is how literature decomposes the environment so that it can be a concern for readers that the natural environment is an ecosystem for human life so that it needs to be maintained and or preserved (Rizal et al., 2022). This ecological refers to the interconnectedness of three main elements, namely humans, nature, and the environment (Hilmi et al., 2025). Literature can be a tool to raise ecological awareness. Literature is not just an aesthetic text, but also an attempt to understand the social, political, and environmental impacts of natural representations (Faizah 2024). In its development, ecocriticism is no longer limited to the literary works of the Western canon, but rather increasingly opens up to the oral literary traditions and local wisdom of non-Western peoples as an authentic source of ecological knowledge. This trend prompted researchers to examine how local communities represent, understand, and manage their relationship with nature through literary mediums.

Ecology in literature is a science that contains environmental, social and cultural (StuRat 2026). Literary ecology is a way of understanding environmental problems. This concept can be used to analyze literary works from the perspective of human relations with the environment. Literature and the environment influence each other, Through literary ecology, we can understand how literary works represent these relationships and become a means of reflection on environmental issues. Literature even functions as a dialectic in the phenomenon of the environment (Wafi et al., 2025) The study of literary ecology began to receive serious attention in the last decade. Several studies have revealed ecological values in modern literary works set in Indonesian nature. In the study of ecology, humans have a relationship with the environment, this relationship is closely intertwined between organisms and the environment (Putri et al., 2019). Meanwhile, other research has examined the myths and folklore of various major tribes of the archipelago, such as the legend of Lake Toba and the folklore of the Dayak tribe, with an ecocriticism approach. These studies consistently show that the archipelago's oral literature holds a very rich ecological value system, including customary norms that govern the sustainable use of natural resources.

However, most of the existing studies still focus on modern literary works or folklore from major tribes that have been widely documented. Folklore from small communities in remote areas, including the coastal and inland communities of Central Sulawesi, has not received adequate attention. In fact, as seen in the oral tradition of the people of Marantale Village, these kinds of stories hold a complex ecological value system, ranging from customary prohibitions related to the environment, rituals of applying for permission before using nature, to beliefs about the protective function of nature for human life. Each element in the legend represents a message about ecological balance, harmony between humans and nature, and the need to preserve natural resources for future generations (Hilmi et al., 2024)

Although the study of literary ecology on Indonesian folklore has developed, there is a significant gap in research on the oral literary traditions of the people of Central Sulawesi, especially the Kasina folklore from Marantale Village. There has been no research that specifically analyzes the ecological values in the story using a systematic ecocritical approach. This gap becomes even more crucial considering that, based on field findings, the Kasina folklore contains a number of concrete ecological values and is still practiced today, such as the tradition of saying "tabe, tabe, tabe" as a form of respect when entering natural areas, the prohibition of littering, the prohibition of cutting down trees without permission, and the obligation to perform traditional rituals with the offering of a white rooster before clearing land.

From a theoretical perspective, existing studies have also not adequately linked ecological representation in regional oral literature to the conditions of the local ecosystem that surrounds it. Kasina's folklore, for example, not only contains

prohibitions and customary norms, but also reflects the community's dependence on nature as a source of protection, as evidenced when the Kasina area became a refuge for hundreds of residents during the 2018 earthquake. This kind of complex and layered ecological dimension requires a holistic and contextual analysis, which has so far not been available in the academic literature.

This gap is the starting point of this research: what ecological values are contained in the Kasina folklore of the Marantale Village community, and how are these values represented and still interpreted in the ecological practices of the local community today? This research aims to identify, classify, and analyze ecological values in Kasina folklore using Garrard's six ecocriticism themes, with novelty in two aspects: first, it is the first ecocritical study that focuses on Kasina folklore as a material object; and second, integrating narrative data with field data (interviews and observations) to produce a more contextual understanding of the relationship between cultural narratives, local wisdom, and ecological awareness of the Central Sulawesi people.

2. Method

This study uses a qualitative research type with a descriptive-interpretive design. Descriptive-interpretive design is used because this research aims to describe the data systematically as well as interpret the meaning contained in the research object. This approach allows researchers to understand phenomena in depth based on the context behind them. In line with the view Sugiyono (2018), Qualitative research is exploratory, interpretive, interactive, and constructive, so it is suitable to be used to reveal the meaning behind a social phenomenon or literary works. The emergence of qualitative research is due to the reaction of the tradition associated with positivism that seeks to conduct cultural and interpretive studies of its nature (Fadli, 2021).

The various types of methods and approaches in qualitative research, the level of development and maturity of each method are also determined by the scientific field that has a history of development. Any description of qualitative research must work in a complex historical field (Amirotun 2020). The qualitative approach was chosen because this study aims to uncover, describe, and interpret the ecological values contained in the Kasina folklore of the Marantale Village community in depth and contextual, not to measure or quantify the phenomenon. Descriptive-interpretive design is used to describe in detail as well as interpret data according to the cultural context and environment that is behind it. With this design, researchers are positioned as the main instruments directly involved in the process of data collection, interpretation, and reporting.

The study of literary ecology is used as a theoretical framework as well as an analytical perspective to examine the relationship between oral literary texts and the natural environment that is behind them. Operationally, this research refers to the theory of ecocriticism developed by Cheryll Glotfelty (1996) and Greg Garrard (2004) as the basis for the interpretation of ecological values in Kasina

folklore. Garrard identified six main themes in the study of ecocriticism, namely pollution, wildlife, disasters, habitation, animals, and the earth, all of which are analytical categories in this study.

Research Data Subjects and Sources

The subject of this research is the Kasina folklore that lives in the oral tradition of the people of Marantale Village. The selection of this subject is based on the consideration that Kasina folklore is one of the oral traditions that contains a strong representation of the natural environment and has not been widely studied from a literary ecological perspective. The essence of literary ecology emphasizes the symbiotic interweaving of mutualism, between the environment and humans (Muliadi et al., 2024). The informants in this study were determined by purposive sampling, namely by deliberately selecting individuals who are considered to have in-depth knowledge of Kasina's folklore, such as traditional elders, storytellers, and community leaders of Marantale Village who know the story from generation to generation.

The data sources in this study are divided into two categories. First, the primary data source is in the form of oral texts of Kasina folklore obtained directly through the speech of informants, as well as transcription of speech recordings carried out in the field. Second, secondary data sources are in the form of documents, reference books, and scientific journals that are relevant to the study of literary ecology and oral traditions of the archipelago. The research data is in the form of words, phrases, sentences, dialogues, and narratives in Kasina folklore which explicitly and implicitly contain ecological values, representations of nature, and human relations with the environment.

Data Collection Techniques and Instrument Development

Data collection in this study was carried out through three complementary techniques. The first technique is an in-depth interview conducted with key informants, namely storytellers and community leaders of Marantale Village who are considered to know the authentic Kasina folklore. Interviews are conducted in a semi-structured manner so that researchers can dig into information more broadly and flexibly, while providing space for informants to tell stories naturally without rigid boundaries. The entire interview process was recorded with the permission of the informant, then transcribed verbatim as analysis material.

The second technique is direct observation to the research location, namely Marantale Village, in order to obtain a contextual picture of the natural and cultural environmental conditions that are the background of the lives of the people who own the Kasina folklore. This observation aims to build a more complete understanding of the relationship between oral literary texts and the ecological reality that is behind them, so that the interpretation of ecological values can be carried out in a more contextual and accurate manner.

The third technique is documentation studies, which is collecting and studying relevant documents, such as previously recorded manuscripts or transcriptions of Kasina folklore, previous research reports, and various literature sources related to the literary ecology and oral traditions of the local community. Reading and taking notes techniques are also applied systematically, namely by reading the story text repeatedly, then marking and recording parts that are relevant to the research purpose, especially those related to ecological values and environmental representation in the story narrative.

The main instrument in this study is the researcher himself as a human instrument, as is common in qualitative research. Researchers play an active role as planners, data collection implementers, analysts, as well as reporters of research results. The supporting instruments used include semi-structured interview guidelines, voice recording devices, documentation cameras, and data card sheets as a medium for recording data corpus that are identified as containing ecological value.

Clarification of the Number and Status of Informants

The original manuscript contains inconsistencies that need to be corrected. In the Methods section, it is stated that the data was obtained "through an in-depth interview with a key informant", while in the Results section, three names are mentioned at once, namely Mr. Salimu (58 years old), Mr. Ridwan (59 years old), and Agus Palapis (51 years old). Mr. Salimu as a key informant. Ridwan's name appears in Mr. Salimu's speech as the owner of the garden bordering the Kasina area and as a party who has experienced mystical events in the location, not as a resource person who is interviewed separately and in depth. Agus Palapis, as the Head of Marantale Village, is involved as a source of confirmation of institutional data (the history of village expansion and the administrative status of the Kasina area), not as a folklore narrator.

Thus, the right number of informants is one key informant who is interviewed in depth and fully recorded, plus two secondary/supporting informants who are involved on a limited basis for the purpose of triangulating sources.

Informant Profile

To provide a transparent picture of the research subject, the informant profiles are presented in the following table, compiled based on identity data on the research instrument.

Yes	Name	Age	Gender	Jobs	Education	Role in Research	Long Stay in the Village
1	Salimu	58 years old	Male	Farmer	SD	Key informants; the oral heir of Kasina's story from his grandmother (Toto Roh); Community Leaders	58 years old
2	Ridwan	59 years old	Male	Farmers and fishermen	SD	Supporting informants; land owner bordering the Kasina area	59 years old
3	Agus Palapis	51 years old	Male	Head of Marantale Village	High School	Supporting informants; Source of Confirmation of Institutional Data and Village History	48 years old

The three informants speak Kaili Rai's colloquial language and are permanently domiciled in Marantale Village, Siniu District, Parigi Moutong Regency, Central Sulawesi.

Number and Duration of Interview Sessions

In-depth interviews with key informants were conducted in a single session, conducted face-to-face at the informant's residence on Saturday, May 9, 2026, in an informal and relaxed atmosphere. The session was recorded in audio and produced a verbatim transcript of approximately four pages long. The exact duration of the recording needs to be listed by the author based on the metadata of the original audio file; As an initial estimate of the speech density in the transcript, the duration of the session is estimated to be around 25–35 minutes. Researchers are advised to include an exact number (00:31:42") in the Methods section to meet verifiable

reporting standards. If there are additional interview sessions (e.g. follow-up sessions for clarification or member checking), the number and duration of each session will also need to be reported separately.

Language Used and Translation Procedures

The interview was conducted in Bahasa Indonesia, with the insertion of a number of local terms and expressions in the Kaili Rai language (e.g. "tabe" as an excuse expression, as well as local names such as "Kasina" and "Balaki"). Because the informant's speech is basically in Indonesian, this study does not require a full translation process from regional languages to Indonesian. What is done is a glossary explanation of local terms that are preserved in their original form so that their cultural significance is not lost.

Procedure for Transcription and Translation of Spoken Speech

Transcription is done through two stages. The first stage is the automatic transcription of speech recognition devices from the audio recording file of the interview. The second stage is manual verification and editing by the researcher, which is rematching the automatic transcription results with the original recording to correct word recognition errors, correct broken sentence fragments due to overlapping conversations between interviewers and informants, and mark parts of speech that are not clearly heard. The resulting verbatim transcript retains the structure of spoken speech as it is (including repetition, non-standard words, and grammatically incomplete sentences) as raw data for encoding. At the stage of presenting the results of the research, the quotations displayed in the article are neatly arranged as necessary (e.g. decapitation of sentences and elimination of repetition of words that do not change the meaning) for the sake of readability, without changing the substance of the original speech. It is recommended that the final manuscript include an explicit statement in this regard, for example: "The transcript is compiled verbatim from the audio recording using the help of an automated transcription tool, then re-verified by the researcher through matching with the original recording to ensure the accuracy of the data."

Operationalization of Garrard's Ecocriticism Theme as a Coding Category

In order for the coding process to be replicated and verified by the reader, the six themes of ecocriticism of Garrard (2004) are operationalized into a category of coding with a clear operational definition and linguistic indicators, as presented in the following table. A unit of analysis is a unit of speech (clause or sentence) in a transcript that shows an indicator of one of the themes; A single unit of speech can be encoded on more than one theme if the indicators overlap.

Theme (Garrard, 2004)	Operational Definition	Indicators in Data	Examples of Marked Data
Dwelling	The way humans interpret a space as a meaningful place to live, not just a physical location	Designation of a place as "home" for a particular entity; Manners entering the room	"Tabe, tabe, tabe" when passing through the Kasina area
Wilderness (Alam Liar)	A representation of nature as an entity that has its own power and logic, beyond human control	Description of the physical traits/strengths of "untamed" plants, animals, or regions	"Kasina is like pineapple... "But it's sharp."
Apocalypse (disaster)	Crisis or disaster events and how people interpret them in relation to the environment	Narratives about natural disasters and rescue actions associated with specific areas/beliefs	"If there is an earthquake... Run here, we are safe here" (2018 earthquake)
Pollution	Representation of threats to environmental purity/health and norms that prevent them	Explicit prohibitions on cleanliness or behaviors that pollute the space	"Don't just throw dirt here, it's their house"
Animals	The role and position of non-human beings in narratives and ritual practices	The mention of animals as offerings, mediators, or symbols in rituals	"Chicken lopes. White chicken. The man"
Earth	Earth/ecosystem as a unit that must be preserved across generations	Prohibition of resource exploitation (timber cutting, taking heirlooms) for the sake of	"Don't Be Fooled By Your Hair"

Theme (Garrard, 2004)	Operational Definition	Indicators in Data	Examples of Marked Data
		sustainability	

The encoding procedure is carried out with the following pattern: (1) repeated reading of transcripts for open coding of speech units that have the potential to contain ecological value; (2) grouping the code into one or more of the above six themes based on compatibility with operational definitions and indicators; (3) re-examination by the researcher (and ideally by the second coder/peer) to quantitatively calculate the intercoder agreement, in order to maintain consistency of interpretation.

7. Standardization of Ecocritical Theme Labels

The original text used a number of inconsistent labels for the same theme, such as "wilderness" and "wilderness" interchangeably, as well as "disaster" and "apocalypse," and "dwelling" and "dwelling." For terminological consistency throughout the manuscript, it is recommended to establish one standard equivalent for each Garrard (2004) English term, as shown in the following Table, and use it consistently from the Methods section to the Conclusion.

- Original Term (Garrard, 2004)	Used Raw Equivalents	Variants Appearing in the Manuscript	Election Justification
Dwelling	Residence	Residence	"Dwelling" was chosen because it lexically includes the meaning of "inhabited and interpreted space", in line with Garrard's concept of emphasizing the meaning of space, not just physical dwelling
Wilderness	Wildlife	(consistent)	Equivalents that are commonly used in the study of ecocriticism in Indonesian; Maintained without change
Apocalypse	Disaster	Apocalypse	"Apocalypse" in Indonesian is full of eschatological-religious connotations (the last days), while "apocalypse" in Garrard refers to a literary trope of large-scale crises/disasters that are closer in

- Original Term (Garrard, 2004)	Used Raw Equivalents	Variants Appearing in the Manuscript	Election Justification
			meaning to "disaster" in the context of data (earthquakes). "Disaster" is chosen as the main equivalent, with the original term listed in parentheses at the first occurrence
Pollution	Pollution	(consistent)	A standard match and no adjustment required
Animals	Animals	(consistent)	Retained; "fauna" can be an alternative but "animal" is closer to the term the informant uses
Earth	Earth	(consistent)	A standard match and no adjustment required

As a methodological footnote, it is suggested to add the sentence: "For the consistency of the term, the six themes of ecocriticism of Garrard (2004) are further referred to with the standard equivalents of habitation, wildlife, disasters, pollution, animals, and the earth, with the original English term listed at the first appearance."

Data Analysis Techniques

The data analysis in this study was carried out using content analysis based on the perspective of ecocriticism. The analysis process refers to an interactive data analysis model developed by Miles, Huberman, Saldana which includes three stages that run simultaneously and interrelated, namely data reduction, data presentation, and drawing conclusions and verification. (Qomaruddin & Sa'diyah, 2024).

The first stage is data reduction, which is the process of selecting, focusing, and simplifying raw data obtained from the field. At this stage, the researcher sorts out data that is relevant to the research focus, namely data that contains a representation of ecological value in the narrative of Kasina's folklore, and sets aside data that is not directly related to the research objective. The reduction process is carried out continuously from the beginning of data collection to the preparation of the final report.

The second stage is data presentation, which is organizing and compiling data that has been reduced into a systematic descriptive-interpretive description. The data are presented according to Garrard's six categories of ecocriticism themes,

including pollution, wildlife, disasters, habitation, animals, and the earth, so that the relationship between the text and ecological values can be read clearly and structured.

The third stage is drawing conclusions and verification, namely interpreting research findings in depth based on the theoretical framework of literary ecology used. The initial conclusions are tentative and continue to be verified through re-checking the data, both through source triangulation and theoretical triangulation, until credible and scientifically accountable conclusions are obtained.

The validity of the data is guaranteed through triangulation techniques which include triangulation of sources, namely comparing data from storytellers, community leaders, and written documents; triangulation of theory, i.e. using more than one ecocritical perspective (Glotfelty and Garrard) to strengthen interpretation; and members confirm the results of the interpretation to key informants to ensure the accuracy and representativeness of the data obtained.

Integration of Content Analytics with Miles, Huberman, and Saldāna Interactive Models

Content analysis and the interactive model of Miles, Huberman, and Saldāna (2014) do not stand as two separate methods in this study, but rather complement each other: content analysis provides coding units and categories (Garrard's six themes), while interactive models provide a procedural flow of data processing from raw data to conclusions. The relationship between the two is explained in more detail in the following table.

Interactive Model Stage	Applied Content Analysis Procedure	Exterior
Data reduction	Open encoding of verbatim transcripts; the selection of speech units that meet the indicators of one of the six Garrard themes (see Operationalization table); Exclusion of speech that is not relevant to the ecological focus (e.g. the informant's administrative identity conversation)	Tagged corpus contains quotes containing ecological value
Data presentation	Grouping of marked quotes into six theme categories; compilation into a descriptive-interpretive table format (Tables 1–3 in the	Ecological Value Analysis Table, Human and Environmental Relations Table, Ecological Meaning Table

Interactive Model Stage	Applied Content Analysis Procedure	Exterior
	original manuscript)	
Conclusion drawing and verification	Interpretation of the dominant pattern between themes; cross-checking through source triangulation (key informants and supporters) and theoretical triangulation (Glottfelty and Garrard); Reconfirmation of interpretation to key informants (member checking)	Verified tentative conclusions become credible conclusions about dominant ecological values (harmony and ethics)

With this framework, content analysis acts as an "encoding language" (what counts as data and how to categorize it), while the Miles-Huberman-Saldāna model acts as a "workflow" (how the data is processed gradually and iterously until it comes to a conclusion). It is recommended to add a simple flowchart to the Methods section to visualize this relationship for the reader.

Research Ethics Procedure

Research involving an informant's personal/communal speech and knowledge requires explicit ethical procedures, not just assumed to run informally. The basic principles of qualitative research ethics include informed consent, confidentiality, and benefits for research subjects (Hammersley & Traianou, 2012). Here are the recommended procedures to be explicitly listed in the Methods section:

1. Informed consent. Before the interview is conducted, the researcher needs to explain to the informant the purpose of the research, how the data will be used (including the possibility of scientific publications), and the informant's right to refuse to answer certain questions or stop the interview at any time. Consent should be documented, either orally recorded in an audio file (with an explicit statement "I am willing to be interviewed for the purposes of this research") or through a written consent sheet if possible, given the informant's level of literacy and cultural context.
2. Permission to record. Permission to record audio needs to be requested and confirmed separately from the general interview permission, and ideally recorded in the early seconds of the recording itself as evidence. The manuscript needs to explicitly state that the recording was made with the permission of the informant, as briefly mentioned in the Discussion section

("the entire interview process was recorded with the permission of the informant"); This statement should also appear in the Methods section, not just in other sections.

3. Anonymity and identity disguise. Because the informant is a community leader and the heir of a story that is widely known in his village, and because the authenticity value of folklore depends on the mention of the oral source, full identity disguise (anonymization) is not always appropriate or desired by the informant. Researchers are advised to include a statement that the informant explicitly consented to the inclusion of his or her real name in the publication (not a pseudonym), as a form of respect for their ownership of the narrative; If the informant is in fact asking for disguise, the name should be replaced with an initial or pseudonym consistently throughout the script.
4. Respectful handling of sacred cultural knowledge. Some parts of the informant's speech allude to things that are sacred and spiritually sensitive (e.g. the form and appearance of Balaki, the exact location of heirlooms). Researchers need to apply the principle of prudence by not revealing details that informants or traditional elders consider too sacred or secret to be widely publicized, and confirming to informants which parts of the story are permissible to be publicly published and which parts should be made public without deeper technical-ritual details.

Communal Ownership and Cultural Sensitivity to Local Ecological Knowledge

Because this research raises traditional ecological knowledge which is essentially the common property of the Marantale Village community, not the personal property of one informant, the principle of respect for communal ownership needs to be emphasized in the Research Methods and Ethics section. Some suggested steps:

1. Community-level approval. In addition to the individual consent of the informant, the researcher is advised to obtain the consent or knowledge of traditional leaders and village officials (e.g. through the Village Head who has been involved as a supporting informant) that the Kasina folklore may be documented and published for academic purposes, in line with the principle that the heritage of traditional knowledge is part of the local wisdom law and the cultural property of the community, not just free field data published without the knowledge of the owner.
2. Feedback to the community (member checking as a form of reciprocity). The results of the researcher's interpretation should not only be confirmed to key informants for the sake of data validity alone, but also returned to the community in an accessible form (e.g. a summary of research results in easy-to-understand Indonesian, or an informal dissemination session in the village), as a form of responsibility of the researcher to the community whose knowledge is the object of the study.
3. Avoidance of exploitation and unilateral commercialization. The researcher

needs to emphasize that this academic publication is not intended to commercialize or claim the traditional knowledge as the original findings of the researcher, but rather as documentation and academic analysis of the knowledge that remains the property of the people of Marantale Village. This kind of statement can be added to the Acknowledgments section or an ethical note, for example: "The traditional ecological knowledge documented in this article belongs to the people of Marantale Village; This research aims to document and analyze, not claim ownership of the local wisdom."

Sensitivity to the potential impact of publications. Because the Kasina region serves as a belief-based protected area, researchers need to consider whether the publication of location details or ritual procedures in an overly specific manner could risk encouraging undesirable tourism or economic exploitation by the community, and if necessary disguise sensitive technical-location details while retaining the richness of its ecocritical analysis.

3. Result

Before presenting the findings, it is necessary to emphasize the analytical distinction between three types of data with different epistemic properties, so as not to be mixed as one category of "ecological facts": (a) representation in the narrative of folklore, i.e. the content of the story/myth itself as told; (b) community beliefs or testimonials, i.e. informant statements about what was believed or experienced, which were not independently verified by the researcher; and (c) contemporary practices, i.e. reported or observed behaviors that are still ongoing today. All three were analyzed and reported separately on each theme.

Furthermore, in connection with the clarification of the number of informants in the Methods section, it should be emphasized that the verbatim primary data analyzed in this section was sourced from an in-depth interview session with Mr. Salimu (58 years old) as a key informant. Information about Mr. Ridwan and Mr. Agus Palapis was obtained indirectly, namely through the narration of Mr. Salimu (for Ridwan) and through confirmation of limited institutional data (for Agus Palapis as the Village Head), as explained in the Methods section. The analysis below therefore mainly refers to Mr. Salimu's speech, with information from the two supporting informants explicitly marked as secondary/triangulated data.

Residence Theme: Kasina as a Space Interpreted as Sacred

1. Representation in narrative

Folklore mentions the Kasina area as a place inhabited by supernatural figures. The informant said:

"Kasina's name is Kasina. There is a house there... From there, a human being emerges from it, an unseen, supernatural being."

2. Community trust

The belief in the existence of this supernatural figure was conveyed by the informant as a personal testimony ("I believe. Because it is seen."), not as a fact that the researcher verified through independent sources.

Contemporary practice

Informants reported that the tradition of saying "tabe, tabe, tabe" when crossing the area is still practiced today.

Interpretive note: the pronunciation of this greeting is first and foremost an act of spiritual reverence for a believed supernatural entity, not an explicit message of conservation. The relationship to conservation is indirect — being cautious when entering an area has the potential to limit disturbances to its physical environment, but this is a side effect, not a stated goal in the tradition.

1. Wild Theme: Sacred Gardens and Cassian Plants

a. Representation in narrative

The name of the area is associated with the spiny plants that grow there:
"That gas... like pineapple. But the sharpness. It can be used as a slingshot. This long."

b. Community trust

There is no explicit statement of spiritual belief regarding this plant beyond its association with the name of the area considered haunted.

c. Contemporary practices/conditions

In a follow-up sentence that was not previously quoted in the manuscript, the informant stated:

"But I saw there, no longer alive, dead."

Interpretive note: this information is important and needs to be highlighted, not hidden, as it changes the conclusions that can be drawn. Plants that are markers of the ecological identity of the Kasina area are reported to have become extinct locally. Thus, the theme of "wildlife" in this case should be interpreted as a historical-narrative representation of nature that was once untamed, not as evidence of sustainable biodiversity until now.

Disaster Theme: Kasina in Testimony about Earthquakes

1. Representation in narratives/beliefs

The informant expressed hereditary beliefs about the protective function of the area:

"If there is anything like an earthquake, don't run anywhere, run here. We're safe here."

2. Community testimonials related to 2018 events

In the verbatim transcript, the details of the year "2018" and the statement "everyone there" are first spoken by the interviewer, and then continued by the informant. Therefore, the claim that hundreds of residents fled to the Kasina area during the 2018 earthquake is presented here as a

testimonial/community belief conveyed in an interview atmosphere that contains elements of directed questions, and not as a fact that has been verified through independent data (e.g. BPBD reports, official evacuation records, or geological studies on the stability of the slopes of the area). The study did not collect such data, so the empirical truth of the claim is beyond the verification scope of this study.

3. Contemporary practice

No routine practice has been observed regarding this theme outside of the belief itself; It is a testimonial of a single event, not a recurring practice.

Pollution Theme: Customary Prohibition as Behavioral Control

1. Representation in narratives/norms

"Don't just throw dirt here, these people's houses."

2. Community trust

Sanctions for violating this prohibition are understood to be supernatural (related to the region's status as the "home" of supernatural beings), not formal social sanctions.

3. Contemporary practice

The informant stated that this ban is still in effect today, but the study did not conduct independent observations of the cleanliness of the area to confirm the actual level of compliance. Compliance claims are therefore presented as what the informant believes/reports, rather than as observational findings that have been verified by the researcher.

Animal Theme: Male White Chicken Offering

1. Representation in ritual narratives/practices

"We open plantation lands, cut down this wood. Chicken Wings. White chicken. The man."

2. Community beliefs and limits of researcher interpretation

The informant mentioned the type of offering (white chicken, male sex) without providing a symbolic explanation for the choice. The symbolic meaning previously included in the manuscript ("white symbolizes purity of intention, male symbolizes the power presented") is the researcher's interpretation of the data, not the explanation spoken by the informant, and in this revision is explicitly marked as the researcher's interpretation.

3. Limits on conservation claims

This ritual is presented as an ecological-spiritual practice: an act of excuse that precedes the use of natural resources. The study did not collect data that could show that the ritual is empirically correlated with reduced logging rates, forest cover maintenance, or other measurable conservation outcomes. Therefore the claim about "conservation effectiveness" is removed from this section; What can be stated based on the data is that

rituals function as customary procedures that accompany land clearing, not that they are ecologically proven to conserve resources.

Earth Theme: Logging Ban and Heritage Protection

1. Representation in narratives/norms
"Don't just cut down [cut] wood."
 ("Batubang" is a local pronunciation/dialect term for "to cut down".)
2. Contemporary practice
 The prohibition of indiscriminate cutting wood was reported by the informant as a norm that is still in force, although as noted in the Animal Theme, the practice of utilization still takes place through ritual channels provided by custom, not an absolute prohibition without exception.

Consolidated Analysis Table

The three tables in the previous manuscript (Ecological Value Analysis, Human and Environmental Relationship Analysis, Ecological Meaning Analysis) analyze largely the same quotations from three overlapping viewpoints. All three are combined into one table below, with the "Data Type" and "Categorization Basis" columns to keep the distinctions in points (1) and (2) above explicit.

Ye s	Citation (tidied up; see transcription notes)	Data Type	Garrard Theme	Relations hip Categorie s	Basics Categorization / Notes of
1	"Tabe, tabe, tabe," is said as they pass through the Kasina area.	Contemporary practice (reportedly still in practice)	Residence	Harmony	A respectful act accompanied by reports that this practice is still going on today; There are no tensions/violations of norms mentioned.
2	"Don't just throw dirt here, these people's houses."	Customary norms/prohibitions (spoken as applicable rules)	Pollution	Ethics	In the form of an explicit prescriptive prohibition ("do not..."); It is coded as ethics, not harmony, because its function is to regulate behavior, not to describe relationships that have been in harmony.
3	"Don't cut down	Customary	Earth	Potential	Its basic actions (cutting

Ye s	Citation (tidied up; see transcription notes)	Data Type	Garrard Theme	Relations hip Categorie s	Basics of Categorization / Notes
	any wood."	norms/prohi bitions		conflicts, resolved by norms	down wood) have the potential to conflict with conservation; encoded "conflicts" at the level of raw action before customary mechanisms are taken into account.
4	"We are clearing land... Chicken Wings. White chicken. The man."	Ritual practices (reported as procedures carried out	Animals	Harmony/ Relationsh ip (after ritual mediation)	The same action as No.3 (clearing the land/cutting down wood), but here it is accompanied by a permissive procedure. It is because of this customary procedure that the category changes from "conflict- potential" to "harmony/relationship" — not because the actions are different, but because the mediation mechanism is present.
5	"Kasina is like pineapple... It can be taken as a thread. But sharply... I saw there, no longer alive, dead."	Representati on in narrative + observation of current conditions	Wildlife	Relationsh ip (historical) / Degrada tion record	The "no longer alive, dead" clause in the original transcript is previously not cited; This clause is important because it indicates that the region's identity markers are locally extinct, so the category of "sustainable wildlife" needs to be noted that the object no longer exists.

Years	Citation (tidied up; see transcription notes)	Data Type	Garrard Theme	Relationship Categories	Basics of Categorization / Notes
6	"If there is anything like an earthquake, don't run anywhere, run here. We're safe here."	Community testimonials/ trust (not independently verified)	Disaster	Symbiosis (according to informant beliefs)	Presented as the informant's belief about the protective function of the area; The details of the year "2018" and the number of refugees were mentioned first by the interviewer, the informant only continued. No BPBD/geological data was referenced.

Relationship Category Analytical Criteria

To answer the question of why the act of cutting down wood can be coded as "conflict" in one part of the analysis but as "harmony" in another, it is necessary to affirm that the unit of analysis is different. Basic actions (logging wood, clearing land) are coded at the level of raw actions as potentially conflicting with conservation norms. However, when the data show the same action is explicitly accompanied by customary procedures (ritual offerings, apologies), the unit of analysis changes from "self-action" to "action-with-the-procedure", and it is in this more complete unit that the category shifts to harmony/relation. The operational criteria for each category are presented in the following table.

Categories	Operational Definition	Example
Harmony	The human-nature relationship is described without explicit tension, accompanied by a respect/obedience attitude that is reported to be running.	The tradition of saying "tabe" when entering the area.
Ethics	Statements are in the form of prescriptive norms (prohibitions/obligations) that govern behavior,	"Don't just throw dirt..."

Categories	Operational Definition	Example
	regardless of whether the underlying relationship is harmonious or potentially conflicting.	
Relationship/Symbiosis	A description of the exchange or mutual dependence that is explicitly mentioned (nature provides, humans utilize/maintain).	The use of cassava plants as a yarn material.
Conflict (at the level of raw action)	Actions that are inherently potentially destructive/exploitative of resources, are coded before customary mediation mechanisms (rituals, permits) are taken into account.	Logging as a generic action.
Harmony/Relationship (post-mediation)	Actions are the same as the "conflict" category above, but accompanied by customary procedures (rituals, excuses) that are explicitly mentioned to accompany the action.	Wood cutting preceded by offering a male white chicken.

Transcription Notes and Citations

As a follow-up to the note on the quality of the translation/citation fireplace, all citations in the Results section were rematched with the verbatim transcript of the source. Key findings are summarized in the following table.

Quotes from Previous Manuscripts	Findings on Verbatim Transcripts	Recommendations
"Kasina is like pineapple, it can be taken as a thread. But sharp."	"... like that pineapple... Girls. But the sharpness. It can be used as a slingshot. This length. But I saw there, no	The ending clause (local dead/extinct plants) is missing from the displayed quote. It is recommended to re-quote in its entirety.

Quotes from Previous Manuscripts	Findings on Verbatim Transcripts	Recommendations
	longer alive, dead."	
"... 2018 Palu earthquake..." / "Anyway the time of 2018 everyone was there."	The sentence "Anyway, the time of 2018 everyone is there" was uttered by the interviewer (Speaker 00), not by the informant.	It needs to be marked as a possible leading question; Recommendation: Cite only the parts that the informant actually spoke, and note the origin of the year details.
Opening paragraph of Results: "... in-depth interviews with Mr. Salimu, Mr. Ridwan, Agus Palapis..."	The Methods Section (Clarification of Number and Status of Informants) stated that only Mr. Salimu was interviewed in depth; Ridwan and Agus Palapis are supporting informants.	The opening sentence of Results is revised to be consistent with the Method (see Results text below).
"Not just a piece of wood."	The word "batubang" is a local pronunciation/term for "to cut down"; appear consistently on transcripts.	It is recommended to add gloss: batubang = cut (local dialect), at the first appearance.

4. Discussion

The findings of this study show that the Kasina folklore of the Marantale Village community contains a number of ecological values that are embodied in practices that are reported to be still ongoing. However, before discussing these patterns, it is necessary to reiterate that the following interpretation rests on data from a single key informant, supplemented by limited triangulation of two supporting informants. Therefore, this discussion is intended as an ecocritical reading of one case, not a generalization about the actual ecological condition of the Kasina area or about the people of Marantale Village as a whole.

Nature as a Subject in a Narrative, Not a Claim to Conservation Effectiveness

The apparent pattern from the data is that ecological values in Kasina folklore are rooted in the narrative premise that nature is an active subject that has agency and is entitled to respect rather than a passive background. This premise is in line with the basic argument of Glotfelty's (1996) ecocriticism which rejects the subject-human and object-nature dichotomy. In Kasina's narrative, the area is depicted as inhabited by Balaki, providing protection, and imposing supernatural sanctions for violations.

It is important to distinguish here: that the narrative *portrays* supernatural sanctions as a norm enforcement mechanism is a valid textual/ethnographic finding. However, the claim that this mechanism has been "proven to be effective" in preserving the area for decades is not supported by the data of this study. What can be stated on the basis is that the informant *believed* and *reported* that the compliance was working; the actual ecological effectiveness claims remain beyond the verification range of this study and should not be confused with evidence of conservation success.

The Dominance of Harmonious and Ethical Values: Ecocentrism versus Sustainable Utilization

The distribution of categories in the field data tends towards harmony and ethics rather than relationships/conflicts. However, it is necessary to distinguish two things that previously tended to be merged: *ecocentrism* as a value orientation that places ecosystem balance as the highest moral goal (Garrard 2004), and *sustainable resource utilization* as a practice that still allows exploitation as long as it goes through certain procedures. Data shows that the people of Marantale Village seem to practice the second one is not an absolute ban on the use of nature, but rather the regulation of use through ritual permits (offering a male white rooster before cutting wood). This is important to distinguish from pure ecocentrism, since the act of cutting down the wood itself still occurs; What changes is not the ecological impact, but its cultural status from actions that have the potential to violate norms to actions that are customarily legalized.

In other words, ritual procedures can be said to change the social-spiritual legitimacy of an action, but this study has no basis for claiming that it changes the act to be "ecologically valid" in a scientific sense (e.g., limiting the rate of logging or maintaining forest cover). The question of whether customary permits actually reduce the intensity of logging, or simply legitimize logging that continues at the same volume, cannot be answered from available verbatim data and require comparative data (e.g., comparisons of practices in ritualized areas with non-ritual areas, or land cover data over time).

Protective Function in the 2018 Earthquake Testimony: Beliefs, Not Geological Evidence

As noted in the Results section, testimonials about the Kasina area as a safe place during the 2018 earthquake were submitted in the context of interviews that contained indications of directed questions, and were not verified through independent sources (BPBD data, evacuation records, or slope stability studies). Therefore, previous claims that these protective functions were "empirically proven" and contained "geological and geographic knowledge encrypted in mythical language" were withdrawn from this revision because they went beyond what the data could support.

What can be stated more carefully is: the Kasina folklore contains *a belief* about the protective function of the area against disasters, and that belief is reaffirmed by the informant through his association with the 2018 earthquake event. Whether these associations reflect valid geotechnical knowledge (e.g. related to soil structure or regional topography) is a question that is in principle interesting and relevant to the literature on local knowledge and disaster mitigation, but answering it requires interdisciplinary studies (geology, geomorphology) that are beyond the scope of this literature study. Equating narrative beliefs with geological evidence risks exaggerating the empirical validity of local knowledge in a way that could actually undermine its credibility in the eyes of readers from other disciplines.

Traditional Ecological Knowledge (TEK): Identified Elements, Not Full Maturity Claims

Berkes (2012) identifies a fully developed TEK as encompassing at least three components: empirical knowledge of ecosystems, management systems/utilization norms, and a cosmological framework that binds the two, which is tested and adjusted across generations. Data from Kasina folklore shows indications of these three components: prohibition norms, ritual procedures, and oral transmission across generations. However, the study did not collect enough data to ensure that the system has been adaptively "tested and adjusted" over time, or that knowledge of the ecosystems within it (e.g. about the *cacina* plants that informants reported are now locally extinct) remains accurate in reflecting current ecosystem conditions. Therefore, this study is more accurate in stating that Kasina folklore shows *elements* consistent with the Berkes TEK framework, rather than claiming it to be a fully "mature" TEK system a label that demands longitudinal evidence that is not available in this study.

Comparison with Other Ecological Folklore Studies: Similarities and Limitations

The pattern of prohibitions containing supernatural sanctions has also been reported in other ecological folklore studies in Indonesia, such as in Javanese folklore (Susilowati, Ngatma'in, and Affandy 2022) and the Nahunan ritual of the Dayak Ngaju tribe (Cambah 2022). However, this parallelism needs to be read critically, not just as cross-confirmation. First, the three studies used different material objects, the modern novel nature in the Susilowati et al. study, the rituals

that were documented more extensively in the Cambah study, and oral traditions that had never been documented before in this study, so that the level of cross-verification of the claims was also different. Second, claims in previous studies of the "effectiveness" of supernatural sanctions in controlling behavior generally also come from informant reports, not from independent measurements; The similarity of these patterns should therefore be read as similarities *at the level of narrative representation and testimonialism*, rather than as an accumulation of independent empirical evidence about the actual effectiveness of such systems. A more productive comparison is on how each community constructs the legitimacy of its norms, not on how "proven" those norms work.

Theoretical and Practical Implications

Despite the above limitations, this study reinforces the argument that relevant ecocriticism is applied to the oral traditions of small communities that are not well documented, and that the application of Garrard's (2004) six themes is able to map layers of ecological value that are not always visible in intrinsic analysis alone. In practice, the identified customary prohibition system has the potential to be a basis for cultural legitimacy for community-based conservation programs in Parigi Moutong Regency, especially related to deforestation and pollution, although the use of these results for policy should be accompanied by additional field studies that verify their actual ecological impact, not just the existence of norms in the narrative.

Limitations of Discussion

In conclusion before the Conclusion, the following three limitations need to be briefly emphasized. First, the interpretation in this discussion relies entirely on the speech of a single key informant, so that the patterns identified reflect a single perspective within the community, rather than a collective representation that has been verified across speakers. Second, claims about the protective function against disasters and about the effectiveness of conservation are testimonials that are not independently verified, and are therefore explicitly distinguished from environmental or geological scientific evidence. Third, this study is synchronous and does not track changes in ecological values over time, so claims about the "sustainability" of the practice to date refer to informant reports at a point in time, not longitudinal monitoring.

This change is consistent with the differentiation of data types (narrative representations/community beliefs/contemporary practices) that have already been implemented in the Results section, so that Discussions no longer assert claims that are stronger than those supported by the data. Let me know if you'd like me to also adjust the Abstract to be consistent with the softening of these claims (the abstract currently still mentions "harmonious relationship" and "functional... preserve" emphatically).

5. Conclusion

This study successfully identified, classified, and analyzed the ecological values represented in the Kasina folklore of the people of Marantale Village, Siniu District, Parigi Moutong Regency, Central Sulawesi, using an ecocritical approach that refers to the theoretical framework of Glotfelty (1996) and the six analytical themes of Garrard (2004). Based on an analysis of the transcript of an in-depth interview with one key informant supplemented with limited triangulation of two supporting informants as well as field observations and documentation studies, it was found that the Kasina folklore contains all six themes of ecocriticism: habitation, wildlife, disasters, pollution, animals, and the earth.

Substantively, the most prominent ecological value in the narrative representation of Kasina folklore is society's conception of nature as a meaningful living space that has agency and deserves respect, not just a resource available for free exploitation. This conception is manifested in a number of practices that, according to informant reports, are still carried out today: the tradition of saying "tabe, tabe, tabe" when entering the Kasina area, the prohibition of littering, the prohibition of cutting down trees without ritual procedures, and the obligation to give an offering of a white rooster before clearing land.

It was also found that the hereditary belief that the Kasina area functions as a shelter during disasters, which the informants attributed to the 2018 earthquake. It should be emphasized that these findings are a snapshot of *what is represented in the narrative and believed/reported by the informant* rather than independently verified findings regarding actual ecological, geological, or compliance conditions on the ground. These three types of data (narrative representations, beliefs/testimonials, and reported practices) were analyzed separately in this study precisely to avoid mixing between what is believed and what has been proven.

The study also found that Kasina folklore functions, according to informants, as a means of inheriting values and norms across generations through oral traditions. The data collected is consistent with some of the characteristics of *traditional ecological knowledge* as stated by Berkes (2012), namely the existence of norms for resource utilization and oral transmission mechanisms, but this study does not have sufficient longitudinal data to ensure that this knowledge system has been "tested and adjusted" adaptively over time, as required for fully developed TEK. Therefore, Kasina folklore is more accurately stated to show elements that are in harmony with the TEK framework, not as a TEK system that has been proven to be mature and ecologically effective. Similarly, claims about the protective function of the area against earthquakes should be understood as culturally meaningful narrative beliefs, not as evidence of verified geological knowledge.

It should be emphasized that generalizations of the findings of this study must be done very carefully, bearing in mind at least three things. First, this study

is a single case study that relies mainly on the speech of one key informant, so that the perspective gained does not necessarily represent the diversity of viewpoints of all levels of the Marantale Village community, let alone the oral traditions of Central Sulawesi or the archipelago more broadly.

Second, a number of important claims in the field data such as about protective functions during the 2018 earthquake and about the sustainability of compliance with customary prohibitions are testimonials that are not independently verified, and must therefore be expressly distinguished from environmental, geological, or ecological scientific evidence. Third, this study is synchronous: it does not include an analysis of changes in ecological values over time, so it cannot explain how these values undergo transformation or erosion due to modernization over a longer period of time.

As a side note, the finding that the Kasina region's identity marker plants are reported to have become locally extinct suggests that the representation of "wildlife" in this story is most likely historical-narrative, rather than a reflection of the region's current biodiversity conditions, a reminder that the ecological value in the oral text is not necessarily identical to the actual ecological conditions on the ground.

Despite these limitations, this study still makes a significant contribution: it shows that small, undocumented community oral traditions, such as Kasina folklore, deserve to be the object of serious ecocriticism study, and that Garrard's (2004) six themes can be used to systematically map the layers of ecological value in such narratives. The contribution of this research at this stage is at the level of *mapping representation and belief*, while the question of the actual ecological effectiveness of these values remains open to further interdisciplinary research.

Suggestions

Based on the findings and limitations of this study, there are several recommendations proposed for the development of follow-up studies and practical considerations in the field. The following recommendations are prepared with the following in mind that the findings of this study are still narrative representations and testimonials of one key informant, so most of the recommendations are directed at strengthening verification, not at the implementation of policies that presuppose proven ecological effectiveness.

First, further research with a wider coverage of informants is urgently needed, both to enrich and to re-examine the findings of this research which currently relies on one key informant. The involvement of other traditional elders, storytellers from various generations, and women as a group that is often the guardian of oral traditions will allow for the examination of consistency (intercoder and inter-speaker) of the ecological values identified, as well as to test whether the pattern of dominance of harmony and ethical values found is typical of one speaker or indeed widely embraced by the community.

Second, interdisciplinary research is needed to verify claims that in this study are still unverified testimonials. This includes, for example: (a) an independent geological or geomorphological study to examine whether beliefs about the protective function of the Kasina area during an earthquake correspond to the characteristics of the soil or topography of the area, rather than simply accepting or rejecting it based on mere narratives; and (b) a survey of the ecological conditions of the area (land cover, biodiversity, including the status of cacin plants that according to the informant have become locally extinct) to assess the relevance of current ecosystem conditions to representation in folklore, considering that this study finds indications that these representations may be more historical than descriptive of current conditions.

Third, comparative research is needed that compares the ecological values in Kasina folklore with the oral traditions of other communities in Central Sulawesi, such as the Kulawi, Lore, or Tojo Una-Una peoples. This kind of research should specifically examine whether the patterns found here are e.g. the use of ritual procedures to change the cultural status of repeated exploitative acts in other communities in similar or different ways, so that comparisons not only show thematic similarities but also test the extent to which the mechanisms of legitimacy of the norm are typically local or cross-community.

Fourth, follow-up research should ideally include designs that allow verification of claims of compliance and sustainability practices, such as field observations of area hygiene conditions, or historical data on logging rates in ritual areas compared to areas without similar mechanisms. This kind of data is important to answer a question that the study has not explicitly been able to answer: whether customary procedures (such as offerings before cutting wood) actually reduce exploitative pressures on resources, or simply legitimize actions that remain the same volume.

Fifth, in terms of implementation, the local government of Parigi Moutong Regency and local educational institutions can consider documenting and introducing Kasina folklore as part of the local content, considering its cultural value as an oral heritage that is endangered due to modernization. However, this study suggests that this step should be understood primarily as an effort to preserve culture and strengthen local identity, rather than based on claims that these values have been proven to be ecologically effective; If a conservation policy based on local wisdom is to be built on these findings, it should be preceded by additional field studies as mentioned in the second and fourth points. Documentation of Kasina folklore in audio-visual and written text formats is also urgent as soon as possible, given the limitations of this study on a single authentic speaker and the risk of losing narrative variations over time.

Sixth, for literary and ecocritical researchers in Indonesia, this study recommends expanding the object of study to small communities that have received less academic attention, while proposing a methodological note: the study of ecocriticism of oral tradition should consistently separate between what is

represented in the narrative, what the informant believes/says, and what has been independently verified. its epistemic nature, and its mixing risks generating claims of "ecological wisdom" that go beyond the actual available evidence.

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