

The Concept of Environmental Ethics in The Manuscript of *La Galigo*¹

Sitti Aaisyah²

Ankara University

Döğol Street 06100 Beşevler / Ankara / TURKEY

Email: putrisungkilang@gmail.com

DOI: <http://dx.doi.org/10.31291/hn.v7i2.538>

Received: Oktober 2018;

Accepted: December 2018;

Published: December 2018.

Abstract

The main object of this research is the episode of Ritumpanna Walenrengge (the cut down of Walenreng tree) from the manuscript of La Galigo. The mentioned manuscript then analyzed by using environmental ethics approach. This study aims to explain the concept of relations between humans and nature in the manuscript, and also to find environmental ethics view within the manuscript. This study was conducted through library research using descriptive, verstehen, hermeneutic, and heuristic methods. The study process started from preparing the research materials, followed by data gathering, research data systematization, results analysis and concluded with critical reflection. The manuscript of La Galigo contains cosmological explanation of Buginese people. Similar to other Eastern cultural features, the mythology of La Galigo also shows strong attachment between humans and nature. This feature is pictured by Sawerigading's ritual and persuasive effort to cut down Welenreng

tree for noble and important cause. It is generally explained that, *Ritumpanna Welenrengge* has an anthropocentrism pattern. In environmental ethics discourse, anthropocentrism is considered as the cause of every environment exploitation. This study draws different line from negative understanding of anthropocentrism, and focusing on important spiritually enlightened human aspect so that they are able to do positive fundamental changes for the sake of environment.

Keywords: *La Galigo*, environmental ethics, anthropocentrism.

Abstrak

Objek utama penelitian ini adalah episode *Ritumpanna Welenrengge* (penebangan pohon *Welenreng*) yang terdapat dalam naskah *La Galigo*. Naskah tersebut kemudian dianalisa dengan menggunakan pendekatan etika lingkungan. Tujuan penelitian ini adalah untuk menjelaskan relasi manusia dan alam dan untuk menemukan pandangan etika lingkungan yang terkandung dalam naskah *La Galigo*. Penelitian ini merupakan penelitian kepustakaan (*library research*) dengan menggunakan metode deskripsi, verstehen, hermeunetika, dan heuristik. Adapun proses penelitian dimulai dengan penyediaan sumber data, dilanjutkan dengan pengumpulan data, sistematisasi data penelitian, analisis hasil dan kemudian refleksi kritis. Naskah *La Galigo* mengandung penjelasan kosmologi manusia Bugis. Sebagaimana corak kebudayaan di Timur, mitologi *La Galigo* juga memperlihatkan keterkaitan erat antara manusia dan alam. Hal ini tergambar dari ritual serta upaya persuasif yang dilakukan Sawerigading agar bisa menebang pohon *Welenreng* untuk sebuah tujuan mulia dan utama. Secara garis besar, *Ritumpanna Welenrengge* bercorak antroposentrisme. Dalam diskursus etika lingkungan, antroposentrisme dianggap sebagai biang segala eksploitasi lingkungan. Penelitian ini menarik ke kutub berbeda dari pemahaman antroposentrisme yang negatif, yaitu menekankan aspek penting dari manusia yang tercerahkan secara spiritual sehingga bisa melakukan perubahan fundamental untuk kebaikan lingkungan.

Kata Kunci: *La Galigo*, etika lingkungan, antroposentrisme.

A. Understanding *La Galigo*

Canon is a collection of manuscripts which contains norms, guide, and soul (*sukma*) for the life of community holding them. Canon becomes the source of inspiration for the life of next generations. As quoted by Nirwan Ahmad Arsuka from Harold Bloom's idea of "feeling strange at home", the phrase gives an understanding that people can feel alienated in their own environment. On the other hand, the phrase "*at home out of doors, foreign, abroad*", gives an understanding that humans can feel content and intimate in the middle of alienated world. This alienation becomes a force that is capable to provoke and shake things that have been previously determined. It is able to reveal hidden things, making humans intellectually rich and emotionally more sensitive (Arsuka, 2003:206).

Mythology or fairytale in the society is one of cultural assets which contains values of wisdom. Generally, mythology is often considered as a primitive and irrational thing, whereas in reality mythology can be understood as a constructed thinking or reasoning patterns used by people in the past to understand their universe. Mythology contains series of events happened in the past, however mythology is also relevant to present context (Ahimsa-Putra, 2006: 75-81). Therefore, analysis upon mythology can be beneficial for society's mental development.

One of national culture's intellectual assets is *serat La Galigo*. Some people consider it as mythology or fairytale, some people consider it as a sacred holy book, and some others put *La Galigo* as a high-level literature which contains a noble ethical meaning. *La Galigo* is a mythological epic of Buginese people and people from other

regions (including Toraja, Makassar, Mandar, Gorontalo, Poso, and Buton). It can also be categorized as a writing with canonical ability. *La Galigo* explains the process of world creation, gods who fill the earth and become *to manurung* (the *ancestors* of humankind), the establishment of kingdom in South Sulawesi, and other sets of ideas which picturing the revelation of Buginese people.

R. A. Kern believes that the manuscript of *La Galigo* is the longest and biggest classical manuscript in the world, similar to Mahabarata and Ramayana along with Homerus' poems from India. The Epic of Mahabarata contains 160.000 to 200.000 lines, while *La Galigo* contains more than 300.000 lines long. (Nurhayati, 2003: xxii) For that reason Sirtjo Koolhof considers *La Galigo* as a unique writing, worth recognition whether in Indonesia or in the whole world.

Some researchers have conducted research about the manuscript of *La Galigo*. The first person wrote about the manuscript of *La Galigo* and introduced it to the world is Raffles through his book *The History of Java*, published in 1817. In his book, he discussed about the content of *La Galigo* and how to read them, which said to be composed by five syllables and ended with pause. The rhyme is being referred as 'daktilus' and 'trokhaeus' sequences. According to him, this epic poem is the only kind of literature released among Buginese people with known writer, which is *I La Galigo* the son of *Sawerigading*. (Enre, 1999:13)

Christian Pelras wrote the results of his studies in South Sulawesi in a book titled *Manusia Bugis* (2006). Pelras' book explains that mythology of the manuscript of *La Galigo* is not just an imaginary fairytale but also contains several historical facts. The manuscript of *La Galigo* mentions trackable geographical environment, including China, Java, Luwu, Wotu, Bone, and others. In his book Pelras uses the

manuscript of *La Galigo* as the reconstruction's base of South Sulawesi in the past time, which far from the reach of available historical sources.

The manuscript of *La Galigo*, which also referred as cycle (series of stories) and contains more than 300.000 lines, is not yet a complete writing because some parts of the stories are started and finished abruptly, or only contains small part of stories with sometimes discontinued episodes. (Pelras, 2006: 36) However, many Buginese litterateurs and even commoners in particular regions are familiar with major parts of the stories, which are being told to them through oral tradition or public story telling.

The first person who studies *La Galigo* and introduces it to the outside world is Raffles trough his book *The History of Java*. Even though this book explains about Java, it is also mentions Celebes (Sulawesi Island) specifically as appendix. One of the point noted by Raffles is the story of *La Galigo*. He notes that the one who writes about the history of *Sawerigading* (the main character in *La Galigo*) is the son of *Sawerigading* himself, which is *I La Galigo*. Raffles considers *La Galigo* as heroic poem and being read with mild voice, followed by pause in every five syllables. (Raffles, 2008: 829)

There are several speculation about the time period of when *La Galigo* was being written. Average researchers believe it was during the 10th to 15th centuries. The reasons are: the manuscript mentions about region in China and the discovery of Chinese ceramics which its existence is being estimated from the period of 10th to 12th centuries; there is no Islamic influence, only strong Hinduism (*dewata*) and Buddhism (monk/*bissu*) influences in the story of *La Galigo*; the manuscript mentions places like Taranati (Ternate), Maluku (Maluku),

Gima (Bima), Kingdom of Malaka and Kingdom of Majapahit; Lontara's letters used in the manuscript is similar to Kawi's letters.

La Galigo is considered as a sacred book by the people of South Sulawesi and around. The manuscript of *La Galigo* is a literature work which contains cosmological myths of Buginese people and considered as source of information by Kingdoms in South Sulawesi and around to reconstruct past times. (Raffles, 2008:829 and Pelras, 2006:54-55) *La Galigo* is not exclusively used only by Buginese people, royal chronicles from South Sulawesi, South East Sulawesi, Central Sulawesi and even Gorontalo also considering *Sawerigading* as the ancestor of their kings, so that their royal chronicles always started with referring the story of *La Galigo*.

B. The Episode of *Ritumpanna Welenrengge*

Ritumpanna Welenrengge (the cut down of *Welenreng* tree) is one of the episodes with *Sawerigading* as the main character, whom is the fourth descendant of the gods. *Sawerigading* indeed is a significant character in the manuscript of *La Galigo* which covers various of events. These events then being accepted as a normative events within the life of societies that viewing it as the origins of leadership in their communities. *Sawerigading* penetrates into the age and enriches previously existed layers to finally brings them to cultural reality. This cultural reality if being connected to social reality by actualizing it into the reality, can make *Sawerigading* as the source or reference for events and origins of a community, not only in Southern but also in any other part of Sulawesi. (Mattulada, 1990:1)

The material object of this research is the manuscript of *Ritumpanna Welenrengge* which has been studied philologically by Fachruddin Ambo Enre and published by Yayasan Obor Indonesia in

year 1999. Manuscripts' arrangement to become a complete episode of *Ritumpanna Welenrengge* is based on the background events of the cut down of *Welenreng* tree until *Sawerigading*'s intend to get married fulfilled. The main idea of this episode is prohibition of incest marriage, because marriage will determine the happiness of a family, reassuring communities, determining a kingdom's lasting reign and environment sustainability.

In order to get the complete picture of this episode, it is necessary to include the epilogue that started the story of *La Galigo*. Briefly explained, the characters in *La Galigo* are doing their activities in three different places; *Botting Langi*(Upper World), *Peretiwi* (Under World), and *Ale Lino/Kawa* (Middle World) which located between Upper and Under World and also known as the Earth. In the beginning of the story, *Botting Langi* and *Peretiwi* are inhabited by gods while *Ale Lino* was empty without any life in it. This situation pushed *Patotoe* and his wife, *Datu Palinge*, as the gods of *Botting Langi* to invite *Guru ri Selle* and his wife, *Sinau Toja*, as the gods of *Peretiwi* to talk about filling the empty *Ale Lino* with life. Both sides then agree to fill *Ale Lino* by sending their eldest sons, *Bataraguru* and *We Nyilitimo*. They become the origins of white-blooded human, or also known as gods' successor on Earth.

(Awal kalimat atau paragraph sebaiknya tidak dimulai dengan kata sambung seperti and, so). *Batara Guru* descends to *Ale Lino* (earth) accompanied by cousins and servants pointed by the *Patotoe* to assist him on establishing a kingdom. Those people then known as *to manurung* (the ones descended from *Botting Langi*). The moment *Batara Guru* descending to *Ale Lino*, he then executes every tasks given by *Patotoe*, which are creating mountains, forests, seas, variety of plants and animals. After passing every trial given by *Patotoe* and

Datu Palinge as a prove of his might, *Bataraguru* finally marrying *We Nyilitimo*. *Bataraguru* and *We Nyilitimo* wedding ceremony led by *matoa bissu*, the highest *bissu* who only deals with gods realm. Castle and places that are going to be passed by the bride are decorated and the ceremony is filled with dances and lauds.

Not long after the marriage, *We Nyilitimo* gave birth to *Bataralattu*. After *Bataraguru* and *We Nyilitimo* returned to the gods' realm, *Bataralattu* continuing *Bataraguru's* role as ruler. He sailed to *Tompotikka* to take his wife which appointed by *Patotoe*, named *We Datusengngeng*. Their marriage then gave birth to male and female twin, the son is named *Sawerigading* and the daughter is *We Tenriabeng*. The birthday of the god descendants' twin was celebrated with royal ceremony.

After the ceremony, *Bataralattu* and his queen disappeared, returning to *Botting Langi*. This event shocked the kingdom. After the situation calmed down, the royal nobles in Luwu agreeing to raise both of *Bataralattu's* children, but by separating them. *Sawerigading* raised in the center of the kingdom, Ware, which is why he also known as *Opunna Ware*. *Sawerigading* raised by nurses and thirty seven capable and skillful servants who raised him into a skilled warrior with high heroic spirit. The same goes with *We Tenriabeng* who raised in separated place, she was trained and educated with skills and intelligent of a princess. Both of them grew into capable individuals in different places.

After turned into adulthood, *Sawerigading* who then became the ruler of Luwu Kingdom, went on an exploration with his men to check his regions. During his exploration, he arrived in a huge and beautiful castle. *Sawerigading* was impressed even more when he met with the owner of the castle, which is a beautiful lady named *We Tenriabeng*.

Since then *Sawerigading* was spellbanded by the beauty of a lady named *We Tenriabeng*.

Sawerigading stubbornly decided to marry that lady, but the royal nobles did not give their approval because *We Tenriabeng* is his twin sister. If *Sawerigading* keeps forcing himself to marry *We Tenriabeng*, he must face the consequences of banishment or thrown to the sea, and the world will be in chaos because it will be a violation of *Patotoe's* order, eventhough *Sawerigading* is a white-blooded man conserves god's descent on the Earth.

Many ways have been done by *Sawerigading* to let go of his feeling toward *We Tenriabeng*, but his desire gets stronger instead, because of *We Tenriabeng's* unequalled beauty. The madly in love *Sawerigading* losing his sense, he even dared to kill his loyal advisor *Rajang Makdope* because the advisor kept advising him to let his feeling go.

The uproar caused by *Sawerigading* in the royal capital finally reached *We Tenriabeng*. After finding out about the situation and the fact that *Sawerigading* is her twin brother, *We Tenriabeng* sent envoys bringing bracelet, ring and a strand of hair to convince *Sawerigading* that they are twins who should not be married to each other. As her substitution, *We Tenriabeng* told her twin brother about the existence of a lady with beauty equals to hers, named *We Cudai*. She is a princess of a kingdom in China. *We Tenriabeng* convinced her twin brother to marry *We Cudai* instead, rather than marrying her and causing calamity to the kingdom and the whole *Ale Lino*.

We Tenriabeng showed *We Cudai's* face to *Sawerigading* through her weaving knot's shadow and finally *Sawerigading* decided to follow his twin sister advice and prepared himself to go to China in a mission of taking his future wife. However, *Sawerigading* who

disappointed for not being able to marry *We Tenriabeng* swore to not ever returning to Luwu after embarking to China.

Sawerigading planned on building a ship as his ride to take his future wife, *We Cudai*. *We Tenriabeng* advised him to cut down the *Welenreng* tree as the ship's materials. *We Tenriabeng* also told him about the signs of good day to cut the *Welenreng* tree. After *Sawerigading* received every information about the good day to cut down *Welenreng* tree, he ordered all of his servants to gather people and prepare everything, like sharp axe, foods, and drinks as provision in the journey to *Mangkutu*, the place where *Walenreng* tree grows.

As preparation for ritual before cutting the *Welenreng* tree, they prepared golden thread, tasteless flour, chicken eggs, betel, around a hundred red chickens with red legs, eyes and beaks, *karamé* chicken with yellow legs, eyes and beak, black chicken with black legs, eyes and beak, and *buluserua* with yellow eyes, legs and beak. After everything is prepared, *Sawerigading* giving his farewell and beg for blessing from his mother *We Datussengeng* and his twin sister *We Tenriabeng*. After that *Sawerigading* and his group departed to *Mangkutu* surrounding by chants of *bissus* (monks).

The journey to *Mangkutu* took seven days and seven nights. When *Sawerigading* arrived in *Mangkutu*, he saw the *Walenreng* tree, the size is colossal with the width of three hundreds fathoms and height of seven thousands fathoms, with five hundreds big branches and seventy branches, rising high almost touching the sky. In that tree nesting variety of birds. It is not clear what kind of tree *Welenreng* is, but there is a possibility of it being a trembesi tree (*albizia saman/samana saman*).

The moment he arrived in front of *Walenreng* tree, this group then preparing a ritual to start the cut. *Sawerigading* ordered his

retainers to burn buffalos and slaughter red and black chickens, in which the bloods to be wiped to the *Welenreng* tree (*maccera*). The ceremony started, drums were roaring, and chants were chanted continuously.

After several rituals had been done, the *Welenreng* tree was ready to get cutted. However the supernatural beings who inhabited the tree did not like it and got angry then spreading bad smell around the tree to confuse people. Thunder and lightning prolonged and making the situation unbearable. Finally, *Bataralattu* the father of *Sawerigading* met the supernatural beings who inhabited *Welenreng* tree and conducted a persuasive approach, introducing himself and explaining the story behind the mission of cutting *Welenreng* tree. The diplomatic effort by *Bataralattu* was a success, the sky was cleared and the storm was also disappeared. After that, they were continuing on wiping the *Welenreng* tree with red chicken's and gold-horned buffalo's blood.

When the ritual was finished, they started to cut *Welenreng* tree with golden axes. After being cutted for nine days and nine nights the tree was not fall yet, eventhough all the people were gathered to help, in fact the wood's fiber of *Welenreng* tree was not seen yet. *Sawerigading* saddened deeply because his sacred intention could not be manifested yet. He then sent *La Sinilele* as an envoy to meet *We Tenriabeng* to explain the situation in *Mangkuttu*. *We Tenriabeng* listened to *La Sinilele's* story and told him to deliver a message about instruction on how to cut *Welenreng* tree:

Everything has been prepared again. *We Tenriabeng* prayed to *dewata* to send down the golden axe (golden axe of *manurung*). *Bissurilangi* delivered the golden axe of *manurung* to *We Tenriabeng* and then given to the envoy of *Sawerigading*. Back in *Mangkutu*,

Sawerigading started the ritual again following *We Tenriabeng's* instructions and cutting the tree with the golden axe of *manurung*. The supernatural beings who inhabited *Welenreng* tree were saddened, because the tree they once considered as home will soon fall.

After the supernatural beings lamenting, the sky door opened by *Patotoe* and so through the door came out rainbow arrowing directly at *Welenreng's* peak, as a way home for the supernatural beings to the sky. After the supernatural beings returned to the sky, it is other creatures who inhabited *Welenreng* tree's turn to lament. In this episode, the animals' lament pictured one by one, started from *marempoba* bird then *punai* from *Apung*, *alobiraja* from *Mancapai*, *samparanu* from *Tanete*, gerda bird, *enggang mancapai* bird, *sikko warani*, birds from *Senrijawa*, field snake, *laksa* snake, huge caterpillar, *laioda* bird, *kowajang*, *tangkang* fish, stripped field snake, husband and wife of boar king, king of *rusang*, *mattangki luwu* from *Wadeng*, *meleri* snake, monkey, clam, king of buffalo, *kepodang*, *bayan*, *arak karung* from *Ulio*, *manyar manikam*, Chinese parrot, *la dunrung sereng* bird, *samparanu* from Samang, and *dekdu* snake. (Some animals are written according to the manuscript because the species mentioned are not clear).

Welenreng tree is finally blooded (or *dicera'* in Buginese term) with various animals bloods according to *We Tenriabeng's* instructions. The descendants of gods who will cut the tree have changed clothes and prepared the golden axe of *manurung* to cut *Welenreng* tree. Three days and three nights, the effort conducted by gods' descendants to cut down *Welenreng* tree with the golden axe of *manurung* finally succeeded. The colossal *Welenreng* tree fell and thrilled the earth, like an apocalypse shocking everyone's heart. Seven nations in *Warangkabo* drifted by the flood. All the animals inhabiting

Welenreng tree were flew and ran away looking for new habitats. Watching the *Welenreng* tree falling to the earth, *Sawerigading* saddened.

After it fell, *Welenreng* tree disappeared down to *Peretiwi*. *Bataralattu* then confirmed to *Guru ri Selle* as the ruler of *Peretiwi* about the event. *Guru ri Selle* explained that he will help *Sawerigading* to make a ship for his journey to China, and after it is done the ship will be ascending again to *Ale Lino*. Meanwhile in a separated place, in China to be exact, after the *Welenreng* tree has fallen, levitates seven leaves in a sprig blown away by the wind to China and directly caught by *We Cudai*. This was a sign that a great someone will come to marry her.

After the ship was ready, *Sawerigading* and his followers prepared to leave Luwu in a mission to visit *We Cudai*, the Princess of China whose beauty is in par with *We Tenriabeng*. Before sailing, *We Tenriabeng* (also considered as *bissu* because of her knowledge) explained event after event that will be faced by *Sawerigading* during his journey. *Sawerigading* will be engaged with seven battles at the sea and various of trials during his marriage with *We Cudai*, that is why *We Tenriabeng* gave him a charm to protect him from all harms during his journey.

What was explained by *We Tenriabeng* before *Sawerigading* sailed really happened. After seven days and seven nights in the vast ocean, *Sawerigading* clashed with pirates. The first battle was against *Banynya' Paguling* from *Mancapai*, then battle against *La Tuppu' Solo*, battle against *La Tuppu' Gellang*, battle against *La Togeng Tana*, and then the battle against *La Tenripulang*. Every battle was won by *Sawerigading*. Only when he faced *La Tenrinyiwi*, *Sawerigading* was overwhelmed and asked for *We Tenriabeng's* assistance. *We*

Tenriabeng asked for her husband *Rammang ri Langi*’, to assist *Sawerigading*. After the reinforcement came, *Sawerigading*’s side finally able to changed the tide and won the battle. The last battle was against *Settia Bonga* who was also in his journey on proposing *We Cudai*. During this last battle *Sawerigading* also managed to defeat his rival.

Finally, with his magnificent ship *Sawerigading* harbored in the kingdom of China while taking people’s attention. The news of his arrival spread over China really fast, and finally reached *We Cudai*. Her odd hunch when she found the seven-leaved sprig finally answered, a great someone is there to propose her.

The marriage finally conducted. As the result of their marriage, *La Galigo* was born. The man who will become the king of Luwu and acted as the next main protagonist after *Sawerigading*. However *Sawerigading*’s story is not finished yet, because at the end of the story *Sawerigading* returned to set his foot again in Luwu even after swearing to never return again. The reason behind his return was because his son, *I La Galigo*, was inaugurated as the next ruler of Luwu. According to the manuscript, the moment after *I La Galigo*’s inauguration, *Sawerigading* and *We Cudai* along with their ship descending towards *Peretiwi*. Both of them are disappeared into the ocean. However, they are then became the rulers of *Peretiwi*, while *We Tenriabeng* and her husband became the new rulers of *Botting Langi*.

C. Environmental Ethics Discourse

This writing is a philosophical investigation that tries to elaborate and explore the philosophical views contained in the mythology of *La Galigo*, specifically in the episode of The Cut Down of *Welenreng* tree which was explained in the previous part. For this reason, before starting the philosophical analysis, it is important to

convey a brief and comprehensive explanation of environmental ethics and other developing theories related to the topic. The explanation will act as analytical instruments to conduct the research and play a significant role for us to understand the philosophical analysis carried out in the study of *La Galigo*.

Ethic is a part of philosophy that speaks about the value of good and bad, or right and wrong. Due to differences in perspectives, culture, interests and epistemology, there are often differences even huge contradiction in formulating a good or true value. Harry J. Gensler in his book *Ethics: A Contemporary Introduction* formulates and unravels various ethics, such as subjectivism, supernaturalism, intuitionism, cultural relativism, and so forth. These ethics provide knowledge to humans about the contradiction of right and wrong itself, depending on the perspective and epistemology of each school.

Environmental ethics discusses how humans face moral choices related to environmental issues. For example, what must be done by humans in making moral choices in order to fulfill their needs that affect the environment, including economic and political policies. Environmental ethics not only include human behavior with nature but also relations between humans which have an impact on the whole universe.

1. Anthropocentrism

Ethical theory of anthropocentrism is a theory of environmental ethics that views humans as the center of the universe. That is why this understanding is often considered synonymous with species egoism, because everything is centered on "I", a being who have honour and dignity (Yosephus, 2010: 240). According to anthropocentrism ethics,

moral values and principles are only possessed by humans, therefore only human interests are the most important. Humans as the main subject while nature is the object of fulfilling human needs. When there is a demand for moral responsibility, it is certainly aimed at fulfilling human interests, not for the sake of environmental sustainability. Development and its implications for the environment is a necessity as far as development processes are intended to fulfill human welfare (Setiawan, 2006: 265).

The historical roots of this anthropocentric perspective are based on religious theory and the philosophers. First, in Genesis 1:28. Secondly, the Aristotelian tradition as developed by Thomas Aquinas with a primary focus on the chain of life. According to this view, all life on earth is shaped and is a part of perfect life chain, from the simplest to The Most Perfect, namely God. In the chain of perfection, humans occupy the position closest to The Most Perfect. Third, humans are the only free and rational being as understood by Thomas Aquinas, Rene Descartes and Immanuel Kant. In the view of these thinkers, humans are seen as the only living beings who are able to master and move their own activities freely and consciously. They are mindful beings who approach the divinity of God while also taking part in the divinity of God.

A Christian, Jay McDaniel, gives his defense about the Christian approach to ecology. He cited the opinion of H. Paul Santmire who stated that there are two motives that shape Christian attitudes through Western theology, namely: 1) spiritual motives, in which the purpose of human existence is thought to lie in the transcendence of nature or in modern times,

a natural humanization; 2) ecological motives, where the goal is considered to be located in communion with nature, appreciating natural grace and realizing that nature has a separate value from its usefulness to humans. (Mc Daniel, 2003: 83)

According to McDaniel, what is emphasized in the human behaviour is the principle of “living in Christ”. The principle includes: 1) the acceptance of innocence that has been lost, that is, when a human being is filled with ego, then God always opens the door of his grace to give awareness (faith) in man to live a righteous life; 2) recognition of God’s unlimited love; 3) openness to the healing power of God as they overflow from the depths of our existence. (Katz, 2003: 94)

Islam as one of the monotheistic religions, has the same historical roots as the Jewish and Christian traditions, also has the concept of creation in the Qur'an. In the Qur'an, it is stated that God created the world in six days. (7:54, 10: 3, 11: 7, 25:59, 32: 4, and 57: 4) Humans are positioned as caliphs, namely beings who are given reason to think, so that humans are positioned as the noblest beings among other beings. However, not all humans are noble creatures, because typical noble beings are limited to a strict requirement, namely people who are devoted. The concept of taqwa is a human being who obeys Allah and His Messenger.

According to Timm, that the concept of creation in Islamic teachings is religious or devotional, namely every creation of God is good so that it evokes a response of praise to God. This devotional motive does not only apply to humans, other non-human beings are also included. “All who are in the heavens and who are on the earth glorify Allah (declaring the

greatness of Allah). And He is the Mighty, the Wise "(57: 1). So, the teachings of Islam not only respect human life but all other creatures, to show gratitude towards the owner of the universe, Allah. (Tim, 2003: 108-109)

In Aquinas' view, human beings, the ones made of spirit and flesh, are a kind of beautiful reflection of the divine and a creation that 'divinized'. The term used by Aquinas is *Imago Dei*. *Imago Dei* is important, because it opens up a very significant possibility towards unity with the 'divine' which is the goal of all spiritual endeavors. (Leahy, 2002: 179,190)

According to Aquinas, the spirit is directed to God, to the perfection of being which covers and transcends all that exists. This is what makes human *Imago Dei*. The image of God is in human beings first, as far as human beings have a natural capacity to understand and love God; and that capacity is its own nature from the mind gained by everyone. Aquinas's point of expression is that humans are structured to combine with the divine. (Leahy, 2002: 192) If the spiritual purpose of man is to arrive at the fulfillment of the divine qualities in him, then of course what radiated is the divine nature in man, including in treating the universe with the attributes of divinity.

2. Biocentrism

Biocentrism strongly opposes the argument given by anthropocentrism for giving instrumental values to other living things. According to this theory, that other living things also have value and significancies to themselves just like humans, so that other living beings deserve moral consideration and care, regardless of whether they are of value to humans or not.

Biocentrism claims that humans have moral and valuable values precisely because life in human beings is valuable to itself. So, this also applies to every life in this world. (Keraf, 2006: 49-50)

Biocentrism has three variants, namely (1) the life centered theory (life as center), put forward by Albert Schweitzer and Paul Taylor; (2) land ethic (earth ethics), put forward by Aldo Leopold, and (3) equal treatment, submitted by Peter Singer and James Rachel. The life centered theory assumes that all living things are members of the living community, in the sense that each creation has the right to be treated morally well. While Aldo Leopold assumes that every creation is an integral part of the community of life. The moral principle he put forward is that every action will be morally correct if it protects and strives for the integrity, beauty and stability of the entire community of life, and is morally evil if it does the opposite. According to Peter Singer and James Rachel, the basis for treating living things lies in respecting the individual interests of every creature. Each species has the same position and none surpasses other species. Therefore we need a moral awareness and responsibility towards creatures other than humans. (Ariwidodo, 2009: 338-340)

Taylor distinguishes two kinds of positions, which are moral actors and moral subjects. Living organisms and certain groups of organisms are moral subjects that are worthy of their existence and should not be treated arbitrarily. Stone, air, soil, water, and the like, although not a moral subject, must be treated well because it determines the life of the moral subject. If humans feel threatened by military aggression, then so will other

creatures are threatened by human attitudes that often exploit other living things.

Taylor mentions another position, namely the moral agent and this position is only carried by humans as rational beings. Human rationality directs human beings to be able to consider all actions that they will take and are morally responsible while still discipline themselves to the right corridor so as not to interfere with the rights of other creatures.

3. Ecocentrism

The development of biosentrism ethics is ecocentrism. If biosentrism covers its ethics only in living things, then ecocentrism is extended to the whole ecological community. This understanding is also known as deep ecology which was introduced by Arne Naess, a Norwegian philosopher (1973). Ecocentrism demands a new ethic that is not only dialectical in theory but also in real action on the field of life. Rachel Carson through her book "Silent Spring" (1962) invites everyone to make fundamental changes in all fields to save the environment.

This view implies that the existence of deep ecological intuition is very similar in all parts of the world. This includes awareness of the internal linkages of the ecosystem and the individuals who shape it; ecological egalitarianism (equal rights of all species to live and develop); appreciation of ecological diversity, symbiosis and complexity; anti-social attitude; along with the principles of local autonomy and decentralization.

In addition, there is an emphasis on the area of action called 'self-realization' by Naess. Following the insights of Gandhi and Spinoza, that human individuals attain personal

‘self-realization’ and emotional-psychological maturity as they develop from identification with a narrow ego, through identification of other humans, towards an identification that reaches out to their whole ‘self’ with individuals, non-human species, ecosystems, and with the ecosphere itself. (Sessions, 2003: 268-269)

4. Ecofeminism

There is a conceptual, symbolic, and linguistic link between feminists and ecological issues. The mindset of the western world is considered to have resulted in destruction of women and nature, because women are ‘naturalized’ and nature is feminized. Naturalized women mean that women are portrayed through references to animals, such as cattle, wolves, chickens, snakes, dogs, cats, and so on. Feminized nature means that nature is raped, controlled, conquered, , penetrated and mined. Though nature should be positioned as a noble mother who must be respected. So, if men are given authority over nature, then they not only control nature but also women. (Tong, 2008: 360)

This view was developed since 1972 when Francoise d’Eaubonne made his review in *La feminism ou la mort*. This school is a form of environmental ethics that wants to sue and break the dominant viewpoint that prevails in modern society and at the same time offers a new perspective in overcoming the environmental crisis. Ecofeminism is not only fighting against anthropocentrism, but more specifically to androsentrism, which is a perspective that prioritizes domination, manipulation,

exploitation of nature. Such a perspective is considered as a result of strong male domination. (Keraf, 2006: 130)

5. Global Environmental Ethics

According to this view, the various understandings of environmental ethics that have been developed actually deflect and establish boundaries for human and natural relations because the focus of thinking is always based on something as a center, whether human beings are central such as anthropocentrism, or nonhuman as centers such as biocentrism and ecocentrism. Struggling in the center of discourse while ignores the involvement of the human (commitment) to the environment, and runs as if humans were distant observers located outside the environment. In addition, it is also seemed like humans could retreat from the inevitable involvement with all networks of relationships, both with humans and with non-human environmental components. (Attfield, 2010: 31)

The basic argument of this school are the views of Stoics and Christians, that morality applies to all humanity to unite and capture God's purpose for human life. Humans should view themselves as citizens of the world to live in harmony with their nature. This understanding crosses the boundaries of diverse religious understandings, passing territorial lines between countries, various tribes, even ideologies. This school is a global appeal for any human being no matter what is their view, religion, state, ethnicity, ideology, etc., to collectively respect nature without being trapped in a narrow 'frame', which is the surrounding environment.

It is impossible for humans to speak only to the surrounding environment without being connected to the global environment, because this earth is a coherent system. For example, forest fires that occur on the island of Sumatra that have an impact to neighboring countries such as Malaysia and Singapore. This shows, that handling the environmental crisis is not only involving one group or country, but involves the whole order in the world, including political, economic, military, and so on.

Keraf concluded (2006: 143-160), that there are nine basic principles of environmental ethics, namely: respect for nature, the principle of responsibility, cosmic solidarity, the principle of compassion and concern for nature, the principle of 'no harm' (not doing damage or causing loss), the principle of living is simple and in harmony with nature, principles of justice, principles of democracy, and principles of moral integrity.

D. The Concept of Environmental Ethics in *La Galigo*

La Galigo which considered as a Holy Book by the Buginese people still needs further exploration by scientists to find out more about the values contained in it. Sometimes, *La Galigo* is only seen as a story or myth filled with superstition, whereas apart from being a mythical story *La Galigo* represents the perspective of the Buginese people about what they should be.

Referring to Durkheim's opinion, there are four pillars that become one unit to be able to understand a society. The four pillars are *the sacred*, classification, rite and bond of solidarity (Supriyono, 2005: 89). *The sacred* is the value or trust that is the core of a society. In *La Galigo* or other folklore, can be found the main value held by Buginese

people. *The sacred* believed by Buginese people, then gave birth to a set of rule in society which according to Durkheim was called classification. This classification is a general design contained in public awareness to judge an action as right or wrong. Then there is a rite that is built on the basis of a common interest in something that is considered sacred that moves from and into *the sacred*. Many rituals are carried out by people who still hold strong traditions. All of these rituals are a form of respect for *the sacred* itself. The last is solidarity, which is a primordial bond that unites and forms a society.

So, to understand a society, of course various aspects that give birth to cultural actions must be clearly observed and not being seen with a minor view. Sometimes things that are traditional in nature are considered unscientific and their knowledge is considered backward (primitive). Included in various *serat* (ancient manuscript) or myths that develop in every society. In fact, every formation of a tradition, knowledge and ritual carried out by the “primitive community” often through a long process and through very deep thinking based on existing knowledge. So, “primitive people” are not just “making up” a ritual, everything is a product of belief or truth that they believe and practice in daily lives.

Whatever wise, every knowledge gained by humans cannot be separated from the real conditions they have experienced. Primitive societies carry out their daily activities with the awareness that what they do is moral, not just the application of scientific knowledge in practical life. (Keraf, 2006: 291) There are so many restrictions with taboo reasons related to behavior that is considered normal by modern humans, such as not being able to sit at the door, eat while standing and so on.

Cassirer's opinion cited by Rahim (1985: 52) states that myth is an objectivity of human social experience. Thinkers in the Enlightenment looked at myth as a stranger and a confusing line of thought, even filled with superstition, so that it seemed strange. This view is refuted by Cassirer, who assumes that myth is not only a problem of the highest level of intellectual importance but it is also the subject of admiration and adoration. It is seen as the forerunner of human culture. Even art, history and poetry come from myths.

Similar with Cassirer, Levi-Strauss assumes that in myth, human beings have absolute freedom to imagine, describe a situation with the deepest viewpoint in seeing the universe, so that human reason gets the most free place of expression in a story. (Ahimsa Putra, 2006: 77) What is considered a myth by people today is not the same as what people thought in the past. People of the past, in accordance with the development of knowledge they have, are able to provide answers to the problems they face, both related to metaphysical matters and concrete matters. Simple knowledge which is now considered a myth has proven to be able to maintain their existence so that they can survive until now.

Reading the *La Galigo* manuscript is to unravel the symbolic buildings that are so thick in every plot and relationship between characters. However, capturing the message from a story certainly requires deepening on each character and every conveyed message. Historical context, motives, and knowledge structures when an event occurs must be considered carefully in order to know the meaning and message contained in an event.

Each reader can make interpretations whose results are sometimes diverse, including exploring the message conveyed in the episode of *Ritumpanna Welenrengnge* (the cut down of *Welenreng*

tree). This is due to the variety of disciplines that are mastered and used to analyze the same event, not to mention the motives of interest that underlie the conduct of a study. In the end, these different discoveries will enrich the treasures of human knowledge.

In the episode of *Ritumpanna Welenrengge*, it contained several ethical values related to environmental ethics. The content is described below.

1. Anthropocentrism in The Manuscript of *La Galigo*

The story in the episode of *Ritumpanna Welenrengge* contains anthropocentrism explanation. Humans have higher status among other creatures, while non-human beings are supporting the continuation of human life. The manuscript of *La Galigo* tells us that humans who fill the earth are incarnation of gods who are assigned to fill life on an empty Earth. Even though humans are direct descendants of gods, as soon as they live on earth, their status of deity with all their privileges is abandoned and becomes an ordinary human being who is obliged to worship gods in the sky.

Bataraguru as the first human character in the story of *La Galigo*, was assigned to give birth to humans of gods' descendants who will have prosper life on earth. Even though basically stories like this have the main motive of preserving power by stating the superiority of the king's 'blood' and all of his offspring compared to the 'blood' of his people, but other values can be found by examining the relationship between the king and his people or with the environment where he lives.

Cross-breeding between the descendants of gods from *Botting Langiand Peretiwi* gives birth to humans who live on

earth. So, humans on earth are descendants of gods who have virtue and noble duty to fill the life process on earth. Even today, there has not been found any manuscript that significantly tells the story about the creation of Middle Earth (*Ale Lino*) or Earth. The Earth itself is said to have existed for long but was empty and had no life at all, located between *Botting Langi* and *Peretiwi* (Upper World and Under World).

God has intervened in regulating the earth as *Bataraguru* did before inhabiting the earth, he carried out a procession ordered by *Patotoe* (The Creator). *Bataraguru* was ordered to sow various seeds that would fill the earth, such as mountains, oceans, forests, various plants, various animals, and so on. The story contains the message that the earth with all its contents is the work of God through human hands. Without *Bataraguru*, this earth will always be empty. It is humans who play the role of prospering the earth, therefore, humans clearly have a position that is far superior to all other inhabitants of the earth.

Stated in Al-Qur'an, humans are sent to earth to become caliphs equipped with the knowledge and tasks assigned to them. *Bataraguru* is the way it is, assigned to fill life on earth with various features mandated by him during his journey down to earth. The task carried out by *Bataraguru* is to provide conducive natural conditions before humans are given the right to live in it. The earth must be able to sustain human life, provide food supplies, shelter and other important life elements.

In accordance with the process of natural occurrence, other non-human beings are subject to human interests. Plants, animals, natural resources exist for the benefit of humans, because that is the reason they were created. Submission and

obedience of non-human beings to humans is the nature of each of these creatures. They were created to serve human interests which are noble beings, descendants of the gods. This is reflected in the expression of the *Welenreng* tree before it cutted down:

“Weeping the *Welenreng* said,
The tree of *bettao bettaweng*,
“I was descended
to *Ale Lino* by *Topalanroe*,

standing straight at the center of earth in *Mangkuttu*,
Whispering in his heart *Palingee*,
After you grown big
you will be cutted down by my successor,
To make a goldy ship for him,

To be a vehicle to continue my heritance on earth,
Sailing to visit his destined partner”. (Enre: 464-465)

Even though the *Welenreng* tree complained that he would be cut down to fulfill *Sawerigading’s* wish to make a ship, he also realized that it was for this purpose that it existed, it was the will of the god who had created it and cared for it to grow into the largest tree in that place. Since the moment *Welenreng’s* seed was planted, the purpose of its creation has been determined, namely to become a boat that will be used by the descendants of the gods to meet his destined partner.

Protests and objections raised by supernatural beings and animals that live on the *Welenreng* tree cannot change the stipulations determined by the god when *Welenreng’s* seed was planted. Supernatural beings, animals and plants help to preserve the human species, even through sacrificing their lives. However, what is done by *Sawerigading* does not necessarily

ignore the objections made by other beings, even though he has a nobler position than them. He prefers to do diplomatic approach with other creatures to explain the motives underlying the actions he will take.

What *Sawerigading* did shows the wisdom possessed by the descendants of gods who have power over this earth. His strengths and advantages do not make him act arbitrarily against creatures with lower statuses. Even though the earth and all its contents are intended for humans, humans must respect them because they support human life. Without them, humans would extinct. Destruction of nature is an act of degrading the dignity of a god who has provided this nature for the benefit of mankind.

2. The Behaviour of Respecting The Nature

The manuscript of *La Galigo* contains relationship between humans and nature. The author of the story of *La Galigo* seems to be able to explore what is felt by other non-human beings. His imagination plays in a long and varied spectrum of stories, gives birth to epic verses that extend beyond the story of Mahabarata or Ramayana, showing linguistic intelligence. The use of special literary language, metrum, the use of a number of composition formulas, formatting systems and parallelism are elements that exist in linguistic intelligence. (Arsuka, 2003: 217)

The poems composed by the author show the ancient Buginese people's point of view about their attachment to nature, make it seems like humans are able to communicate with nature. The episode of *Ritumpanna Welenrengge* shows many

forms of communication and expressions sung by supernatural beings, animals, and *Welenreng* tree in the form of lamentations of sadness or refusal to cut down *Welenreng* tree.

The ritual performed by *Sawerigading* before started to cut of the *Welenreng* tree is an effort to pay homage to the tree and supernatural beings who inhabited it. The ritual is *maccera*, which is bleeding the tree with bloods of various animals determined by *bissu*, a person who is considered capable of transferring the knowledge of the god to be translated into human language. In addition, *maccera* is intended to include and increase *sumange* (vital energy) (Pelras, 2006: 223) so as to give *Sawerigading* the ability to cut down the largest tree located in the center of the earth. *Sumange* as a power to live is a gift from *Botting Langi* (god) to humans. Therefore, humans must worship *Botting Langito* get additional *sumange* so as to be able to survive the evil forces that disturb or threaten them. (Kern, 1993: 16)

Ritual, as expressed by Durkheim, is a form of encouragement to go to *the sacred* or deepest value in the view of the Buginese people. All creatures are considered alive and capable of doing two-way communication. Buginese people believe that every object or place has a 'watcher', including dagger, mountain, river, tree, and so on. They are considered capable of responding to human actions. When humans want to do something that is considered sacred but do not perform *maccera* rituals, then humans will get cursed or calamities because they are considered disrespectful of other beings.

The *maccera* tradition is a legacy of Hindu and Buddhist culture which aims for respect and gratitude. The concept of

‘watcher’ is intended to give fear to humans when dealing with certain objects. The aim to be achieved is that humans do not apply arbitrarily behaviour to nature. The concept of ‘watcher’ is indeed difficult to maintain in this modern era, respect for nature is also reduced. In the future it is possible that human will act arbitrarily because they can no longer be feared by the stories of a genie inhabiting a tree, for example.

In the past, stories about the existence of a ‘watcher’ who inhabited a tree were able to prevent humans from acting arbitrarily against the tree, they do not even dare to urinate under the tree, let alone to cut it down. Humans are required to respect nature, even though nature is provided for them. A direct descendant of gods, *Sawerigading* was not able to cut down the Welengreng tree even though he had been helped by his followers for seven days and seven nights. That, according to *We Tenriabeng*, happened because *Sawerigading* had not complete the requirements of *maccera* ritual. *Sawerigading* also had not succeeded in making an agreement with other supernatural beings that inhabited the *Welenreng* tree. Therefore, *Sawerigading* must repeat the *maccera* ritual and make diplomatic efforts with supernatural beings who inhabited in the *Welenreng* tree.

This shows that a man like *Sawerigading*, -regardless of his power and his privilege as descendant of gods- must continue to perform rituals and request for permission to use the *Welenreng* tree. The long process that *Sawerigading* goes through implies an ethical value, that humans must respect other creatures and not act arbitrarily. On the other hand, other beings

exist to help humans fulfill their needs, without specialization of one's social status.

Anthropocentrism does put humanity as the motive for all ethical actions. Other creatures only play a role in sustaining human existence. This is often considered to be a reason for some people to act exploitatively against nature. However, it should also be emphasized that humans are responsible for nature, responsibilities that cannot be given to animals or plants, not a supernatural creature or animal inhabiting the Welengreng tree, nor a Welengreng tree itself. The mandate to occupy and guard the earth is granted to *Sawerigading* and all of its descendants.

In relation to nature preservation, local wisdom still acts as source of moral teachings that have been successfully proven in directing human consciousness to treat nature with respect. For example, one of the indigenous tribes that still survives in South Sulawesi is the Kajang Tribe. People of Kajang have a certain belief called Patuntung, means 'seeking the source of truth'. The Kajang customary community holds a living philosophy known as "tallase kamase-mase" which means to live as is, live a simple life, and or live sufficiently. People of Kajang live by using what nature has naturally provided, they do not seek for more, without greed, and consistently preserve it. The modesty of Kajang's people is characterized by a simple way of life, one of which is in the matter of dressing. They do not use clothes with bright colours, but only use black clothes. In the people of Kajang's philosophy, black means darkness and spaciousness, it symbolizes how human originated from mother's dark womb and in the end will return to the darkness of

grave. Black clothes, aside from being the symbol of modesty and simplicity, also represent equality among the people. People of Kajang indirectly practicing the principle of socialism. The community managed to avoid conflict originated from greed and envious human nature by sticking to their principle of equality.

Principle of equality practiced by the people of Kajang can also be distinguished by the shape of their houses. Every house built in the same shape, size, direction and materials. There is no electronic devices in their houses. According to the people of Kajang, these things would bring bad influence and might distancing humans from the nature and their ancestors. The moment humans started to distance away from the nature, they would started to objectify and exploit nature to fulfill their insatiable desires. People of Kajang and other customary communities who still holding their ancestral traditions believe that eventhough humans have the power and authority, but the earth as humanity's home is equal to a mother who is bearing the life of future generations. Mother owns a noble place so humanity must act with respect and wisdom in treating their mother.

The Kajang Tribe has a customary structure, where *Ammatoa* is the highest chief with the responsibility of protecting the ancestral traditions listed in *Pasang Ri Kajang* (messages, fatwas, mandates, and Kajang ancestral customary laws that are delivered verbally), the community's harmony, and particularly to protect the harmony of natural balance in order to mantain sustainability of Kajang Tribe's existence. Guarding the forests around the Kajang Tribe's residential area is one of the things with significant importance to *Ammatoa*. There are three

forests within the Kajang Tribe's boundary, namely the *Karamaka* Forest or sacred forest, *Batasayya* Forest or border forest, and *Laura* Forest or community forest.

Karamaka Forest is also known as *the sacred* forest because it is considered as heritage forest. In this forest humans are prohibited from doing any activity. This forest included as protected forests. People of Kajang believe that *Karamaka* Forest is the place where the first human descends to the earth, and where the spirits rise and fall from the earth to the sky or vice versa. Because this forest is considered as a sacred ground, this forest is only reserved for rituals.

In *Batasayya* Forest, there are trees that allowed to be cut down then having its wood taken and utilized. People who want to cut down the trees in this forest must get their permission from *Ammatoa*. *Ammatoa's* permission to cut down the trees can only be given to the people for the purpose of building public facilities. People who cut down the trees in the *Batasayya* Forest are required to plant new trees as substitute, and further logging should be done after the new planted trees have fully grown. The cut down uses traditional tools and carried out in mutual cooperation.

Finally, *Laura* Forest is a community forest. Even though it is known as community forest, this forest still has certain rules that should not be violated by the people. This forest is ruled and managed by the people of Kajang. There are strict custom rules that must be obeyed. If any of the rules is violated, the offender will be subjected to customary sanctions. In addition, the offender will be sanctined with customary penalty in the form of

banishment. The banishment is not temporary, it applies to the families of the offender up to the seventh generation.

Based on explanation above, we can understand how the responsibility of preserving the environment is in the hands of humans. Even though humans have the power to treat the nature in whatever way they please, without a balanced nature, when the nature is being ‘raped’, humanity is vulnerable and their future generations will be in danger. For this reason, the power that exists in humans must be directed at carrying out the rules that can maintain the harmonization of nature.

3. ‘The Axe of *Manurung*’ in The Perspective of Spiritualism

Supernaturalism is a school of normative ethics which in principle states that something is good, because God wants it to be good. Humans can know God’s desire by reading scriptures, traditions, praying to God, and doing deep reflection. God as the ‘*Ideal Observer*’ carries out inherent supervision of all activities of His creatures, so that every creature will get a moral judgment from God. (Gensler, 1998: 35-37)

Often people with a level of knowledge do different interpretations of God’s revelation. The acceptance of the doctrine that states human beings as the rulers of nature obtained from revelation, becomes a moral foundation to assert human position and function that exceeds other creatures so that they do what goes beyond the limits. As a ruler, humans seem to have the right to do anything to the universe. This action, which is based on revelation further undermines the position of other non-human beings, so that all human actions towards nature

appear to be legitimate because God as the Creator of nature has delegated his power to humans.

Bataraguru is the first human concept in the text of *La Galigo*, like Adam in monotheistic religions. He became the messenger of the gods to fill life on earth. Even though he was a god, when *Bataraguru* arrived on earth, *Bataraguru* became an ordinary human being who has to worship the One in the sky (the Almighty).

So pray, o my son, to *Ruallette*
Holding up hands to *Peretiwi*
And so you say, here is your servant, my Lord
The one You made as sprout in the earth
Erecting *sengkonang* wood in your name

Never you say, o *La Toge*
Your will is what to be, o lightning, o wind
Incarnated by my father
Dewata is also my parent
You will vanish, o my son, stroke by flashing thunderbolt

Your gentility soul will be vanished
You are man, and I am god
The sadness keeps growing
The heart of *Bataraguru*
Listening to the words of god who treat him as son
(Volume I: 114-119)

Although nature is created by God to support human life, humans must still treat nature with respect. Humans as a microcosm and nature as a macrocosm have a very close relationship, such as respect for the sky where the rulers of nature reside. The people of Luwu believe that nature will continue to be preserved as long as humans give respect to the sky. Fruit from the sky in various forms is actually for the

benefit of man himself, be it clouds, rain, thunder, and lightning. Even hurricanes are a lesson from nature. Rain falling on the surface of the earth is considered a gift of god to humans. (Mas'ud, 2003: 285)

In the manuscript of *La Galigo*, *We Tenriabeng's* position is important, because she is a *bissu* (clergymen or holy man). She was in charge of transferring the knowledge of the gods to humans, so that humans in worshipping the gods in the sky are connected to fellow human beings, even connected to the universe and never become what gods forbid them. Her decree became a 'holy verse' to be followed by humans, including the royal officials. In the episode of *Ritumpanna Welenrengge*, she is an important character who helps *Sawerigading* when he was in a state of confusion to think and act clearly. She also gives instructions to *Sawerigading* in performing various rituals before cutting the tree as the god wanted.

A special requirement was put into effect when *Sawerigading* is about to cut down the *Welenreng* tree. He has to use the axe of *manurung*, an axe directly handed down by the god from *Botting Langi* through the intercession of a mantra and *bissu* ritual performed by *We Tenriabeng*. The axe of *manurung* which which is handed by the god after *We Tenriabeng* made a request, -in this section- can be interpreted as two things *We Tenriabeng's* prayer is granted and the blessing or permission of the Creator is also given to *Sawerigading* to cut down the *Welenreng* tree.

The complete surrender of one-self into the infinite power of God is a divine awareness that forms *Imago Dei*. Spiritually, humans actively honing their spirits to get inspiration from God,

then God gives enlightenment in their hearts so as to do what God wants. God guides people to be on the right path, and only God knows how the transfer of knowledge works. In the story of *La Galigo*, *We Tenriabeng* has the *Imago Dei* so she is capable of becoming a medium between the world of humans and gods, then *Sawerigading* is finally allowed to do the cut down for the benefit of people.

Many human actions are out of control resulting in chaos in the cosmic order. Human's wild actions that are more driven by their greedy desire caused them too often do damage to earth. So, in the episode of *Ritumpanna Welenrengge*, the use of the axe of *manurung* is an affirmation that the cut down is not intended to damage nature but to use nature in ways determined by God. Measuring a variety of benefits and harm, of course avoiding incest (as shown in the case of *Sawerigading* and *We Tenriabeng*) is far more important so as not to cause chaos for the society or even the universe.

As in the opinion of Stoicism, that life should always be directed to what nature wants, because basically, The Divine is the universe itself, so that nature is at the same time material, divine, and rational. It is a homogeneous entity, but in its unity it is organized hierarchically. The universe is impregnated entirely by *logos*, divine reason. *Logos* is a universal law that underlies all motion, which determines whatever happens. Including humans, they are embedded in destiny (Magnis-Suseno, 1997: 56), therefore, humans must be able to adapt to nature, with their ratio humans must be able to participate and adapt in the *logos* of the universe.

Humans with the ability of ratio, can capture the rationalization of creations by God so that humans are able to organize actions in accordance with what God wants. The axe of *manurung* obtained by *We Tenriabeng* through *bissu* rituals has a spiritual meaning. The existence of this axe shows the permission of the gods for *Sawerigading* to cut down the *Welenreng* tree which he will use as a boat to cross the ocean. The gods give permission for *Sawerigading* to cut down the biggest tree in the center of the earth to avoid sinful acts that could be done by *Sawerigading* who wanted to marry his own siblings.

All human actions will never be separated from God's supervision as an *Ideal Observer*. Therefore, all human actions should be directed at 'fulfilling the will of God' which is derived from a long spiritual process. *We Tenriabeng* pointed that out in the episode of *Ritumpanna Welenrengge*. She who is educated with spiritual knowledge since young age, fills her heart and mind with the knowledge of the gods, so when she grows up she is able to become a holy human who is able to guide other human beings to live in the right path. In addition, another value is that only one's inner purity can capture what God wants, so that humans can be maintained in every act of living in the world of life.

4. Principle of No Harm

Plainly judging the story, thoughts and theories other than anthropocentrism should argue that *La Galigo* is the basis for everyone to damage their environment all they want. For the sake of human interest (*Sawerigading*), a tree that cover

hundreds of ecosystems is cutted down and certainly changes the cycle of the food chain or larger ecosystem. Finally, this sacred text becomes a tool to legalize forest logging for the benefit of humans. Even though this manuscript is still considered sacred by some people, but considering it as something sacred and could be taken for granted actually makes this text unattractive.

At first glance, reading this episode gives an impression that it filled with human 'dictatorship' over other creatures. *Sawerigading* is a ruler who supposed to protect his people, but instead shows his selfishness by insisting on wanting to marry his sister. Even though she has conveyed to him the worst impact of his wishes, he remained determined to do so. This story shows human behavior in general which is always defeated by lust, making them unable to think clearly about the adverse effects that could occur in the future. Even so, on another occasion when he was awakened by his sister, he humbly retreated from his will and threw himself out of the comfort zone (palace) until he succeeded in having child with *We Cudai*.

Cutting down *Welenreng* tree, a place where various animals inhabit, indeed shows human exploitative and destructive attitudes. If highlighted from a different perspective, by looking at the story as a whole, the emphasis is not only on the area of the cut down, but also on the background or fundamental reasons behind the decision to cut down the tree.

As highlighted from the start, this manuscript is very anthropocentric, human is creature with the highest status and given the responsibility to fill the earth with life. Other creatures become complementary or supporting for the process that will be passed by humans. So, if humans caused damage to the earth,

it means that humans violate their nature as noble beings who supposed to take care of the earth.

In addition, humans can only use the nature, not exploit it. Nature is used for the basic needs of humans. The action taken by *Sawerigading* to cut down *Welenreng* tree is not an act of exploitation, but a necessity for *Sawerigading* to be able to marry with his ideal partner. This marriage is very important, so *Sawerigading* can avoid taboos, be able to maintain harmony within the kingdom, not cause riots, and also be able to maintain the cosmic order as believed by the Buginese people (*the sacred*).

Inbred marriage or incest is a taboo thing that must be avoided, because it can lead to chaos not only in the kingdom's scope but also in changing the order of the universe. Almost all cultures and religions share the same opinion about the prohibition of incest, even though it does not explicitly explain the purpose of the ban. According to Octavio Paz in his commentary on the works of Levi-Strauss cited by Arsuka, (2003: 226-227) that incest taboo serves as a differentiator and mediator, which is to carry out differentiation, selection, and combination, so that sexual relations are transformed into a system of meaning . It is a scheme, "by which and in which there is a transition from nature to culture", meaning that is reproduced in the transformation from animal sexuality to the human marriage system. Taboo incest confirms society, and behind the taboo there is subconscious work from human reason and mind which ultimately makes and reinforces human existence as a human.

One of the goals of marriage is to give birth to quality offspring. In Buginese culture, there is a term known as ideal marriage. This ideal marriage is based on the same lineage or social position. Although one does not have equal social status, marriage can still be held if the men have privileges, such as courage (*to warani*) or intelligence (*to macca*). (Ministry of Culture and Tourism of South Sulawesi Province, 2006: 76)

Similar to the episode of *Ritumpanna Welenrengge*, *Sawerigading* is not supposed to marry *We Tenriabeng* because they are siblings, and so *Sawerigading* is advised to marry *We Cudai* because her status is in par with *Sawerigading*. Ideal marriage is an important thing especially in the scope of kingdom, in order to create stable condition and also to prepared good quality children, generation who someday will inherit the throne.

The cut down of *Welenreng* tree in the episode of *Ritumpanna Welenrengge* was based on this problem, that in order to avoid the taboo, *Sawerigading* has to marry *We Cudai*. *Welenreng* tree becomes the material to build ship for *Sawerigading*'s sacred mission. This shows that there is a very principle reason that the cut down of the tree is carried out, which is to give birth to quality future generations.

Every action carried out by humans must be carefully calculated considering the benefits and or the harm it may caused. The intended benefit is the benefit of a broad scope not only for a person but for many people. If someone destroys nature only to satisfy his personal desires, then he has violated his duties and obligations as a nature guardian, because after all, destroying nature means destroying human habitats, a place of

residence that is not only occupied by himself, but also many people, not only in the present, but also for the future.

E. Conclusion

This research is an alternative bridge to combine different western and eastern thinking epistemologically into a richer thought-provoking dish. This research is an attempt to integrate Western thought which is full of strict methodological rules and Eastern thought with wisdom values. The theory of thought in the world of philosophy becomes a knife of analysis to uncover the philosophical views contained in mythology.

La Galigo, like any other epics, was compiled by the owners of power to obtain magical-religious legitimacy while laying the cultural foundation in its territory. Nevertheless, the *La Galigo* manuscript shows the system of knowledge and culture possessed by Buginese people in the past. The ability to write an epic consisting of about 300,000 arrays with diverse episodes but still showing the frown and consistency of the storyline certainly shows the linguistic intelligence of Buginese people in Galigo's time.

The storyline and characterizations depicted in this episode, shows that there is a close relationship and connection between humans and nature. The author's ability to explore the inner side of every creature, such as displaying dialogue between humans and supernatural beings or expressions of feelings of plants and animals, shows the views of authors who consider other creatures to be alive and have rights so that humans may not be arbitrarily against them. As stated by the developing theory of environmental ethics, every creature has moral rights like humans. They must be protected by their rights so

they can continue to maintain the balance of ecosystems in the universe.

The style of thought in the manuscript of *La Galigo* is very anthropocentric, humans are the main and noble creatures while other non-human beings are created with the nature to support and complete the process of human life on earth. However, even though it is very anthropocentric, this manuscript does not allow humans to act arbitrarily against nature. The *maccera* ritual is described as a ritual of respect for trees and supernatural beings who inhabited it. Although it looks irrational, the belief systems and knowledge systems possessed by ancient Buginese people want to show an attitude of respect for other creatures.

In addition, the manuscript of *La Galigo* describes a relationship of human prayer to god as a necessity or absoluteness. All human behaviors must be based on god's desire obtained from the holy man (*bissu*) who is considered to be able to translate the knowledge of god to humans. So, even though humans have virtue, humans still have to be respectful to the nature in order to serve God as human mission on earth is to fill it with prosper.

Endnotes

- ¹ This writing is a summary of Thesis with the title of "*Konsep Lingkungan dalam Naskah La Galigo Ditinjau dari Perspektif Etika Lingkungan*" submitted as requirement to finish master program in UGM Yogyakarta.
- ² Doctoral candidate student in Department of Philosophy, Ankara University, Turkey.

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