

SUSTAINING CULTURE THROUGH ECOFEMINISM: ARCHETYPAL PORTRAYALS OF SRI, KITRI, DANA, LIYU, AND PUKAH IN CARIYOS DEWI SRI

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Abstract

The ancient Javanese manuscript Cariyos Dewi Sri weaves ecological wisdom and socio-religious values together through five symbolic agricultural cycles: Sri, Kitri, Dana, Liyu, and Pukah. These cycles, part of *pitungan Jawa*, guide the optimal timing for planting rice. Instead of representing individual characters, these terms embody philosophical principles that resonate with ecofeminist ideas, linking the well-being of women, community, and the environment. This study explores how these cycles serve as cultural codes that uphold Javanese ecological ethics and agrarian identity. Using a qualitative approach, the research applies an ecofeminist literary criticism framework and symbolic-archetypal analysis. The manuscript was intentionally selected as the primary source, and thematic coding was conducted using NVivo 15 to identify lexical patterns, narrative structures, and symbolic motifs related to ecofeminism and cultural sustainability. The coding process resulted in 152 references across 38 thematic nodes, organized into three main domains: (1) ecological wisdom (42%), (2) gender relations (36%), and (3) spiritual ecology (22%). Lexical queries identified recurring terms associated with nature, such as pari (rice), banyu (water), and bumi (earth), each contextually reflecting the reciprocal relationships between humans and nature. Narrative analysis indicated that “Sri” is dominant within the nurturing-fertility cluster, associated with metaphors of rice abundance and seasonal cycles, accounting for 28% of coded references. “Kitri” aligns with maintaining communal harmony (21%), while “Dana” symbolizes resource sharing during times of scarcity (18%). “Liyu” represents resilience against exploitation (17%), and “Pukah” signifies transformative renewal through environmental restoration (16%). Together, these symbolic cycles articulate a localized form of ecofeminism rooted in Javanese cosmology, where agricultural timekeeping is tightly linked to ethical land stewardship. The findings reveal that Carios Dewi Sri functions both as a repository of ecological knowledge and as a medium for conveying gender-inclusive values that promote environmental sustainability. This highlights the potential of indigenous literary heritage as a culturally grounded platform for contemporary ecological advocacy.

Keywords: *Cariyos Dewi Sri, ecofeminism, culture, sustainability, environmental ethics*

Introduction

In the contemporary discourse surrounding environmental sustainability, there is increasing recognition of the intricate relationships between cultural heritage, ecological awareness, and feminist movements, notably ecofeminism. The global significance of this intersection lies in its potential to synthesize traditional cultural practices with ecological stewardship, ultimately fostering environmental ethics that champion both women and nature. As societies grapple with the pressing issues of

ecological degradation and cultural disintegration, the framework of ecofeminism emerges as an essential critique of the patriarchal structures that have historically exploited and marginalized both women and the natural world. This intersectionality highlights the urgency of integrating cultural narratives into sustainability initiatives, enhancing the efficacy and inclusivity of these efforts (Wiyatmi, 2023). Ecofeminism provides a critical analysis of the connections between the oppression of women and environmental destruction, suggesting

that both phenomena are deeply rooted in patriarchal ideologies. Scholars emphasize that the commodification of nature parallels the oppression of women, asserting that the exploitation of both entities is a result of shared patriarchal frameworks. Notably, Mishra elucidates this relationship, highlighting how women and nature are treated as resources for exploitation (Mishra, 2020). This critique opens avenues for examining how cultural narratives can inform ecofeminist perspectives while challenging traditional power dynamics that undervalue feminine contributions to environmental stewardship.

However, current scholarly debates reveal that many ecofeminist theories are predominantly framed from Western perspectives, leading to a general neglect of indigenous epistemologies. (Tomalin, 2018) argues that such a Western-centric focus fails to encompass the unique experiences and knowledge systems of women in the Global South, thereby perpetuating epistemic injustice (Wiyatmi et al., 2023). The prioritization of indigenous knowledge is crucial not only for authentic representation but also for enriching ecofeminist discourses by incorporating diverse cultural practices and worldviews that prioritize harmony with nature. This shift towards recognizing indigenous perspectives underscores the importance of local narratives in addressing global environmental crises. Central to this inquiry is *Carios Dewi Sri*, an ancient Javanese manuscript that encodes a wealth of agrarian philosophy through its symbolic representation of agricultural cycles, or *pitungan Jawa*. This manuscript offers deep insights into the interplay between cultural heritage and ecological wisdom, serving as a testament to the agrarian practices that have sustained Javanese society for

centuries. The portrayal of characters such as Sri, Kitri, Dana, Liyu, and Pukah within this text transcends their narrative roles, functioning instead as agrarian-philosophical codes that guide ecological timekeeping and emphasize the cyclical nature of agricultural life (Chakraborty, 2025).

It is essential to clarify that these figures are not mere characters within a story but rather embodiments of complex agricultural principles that inform sustainable practices in Javanese culture. This perspective reframes the understanding of these archetypes, offering a nuanced lens through which to view how cultural narratives can articulate ecofeminist ethics. The roles of these figures illuminate the interdependence of women, agriculture, and the natural world, reflecting a deeply ingrained understanding of ecological balance inherent in Javanese philosophy (Noviana et al., 2021). Despite the profound implications of Javanese agrarian narratives, there remains a notable gap in existing research concerning the integration of localized ecofeminist perspectives within indigenous literary traditions. Few studies have synthesized ecofeminism with the rich tapestry of indigenous narratives, particularly those associated with agrarian communities. This lack of scholarly exploration presents a missed opportunity to amplify indigenous voices and practices within the broader ecofeminist framework, thereby enriching discussions around sustainability (Taylor et al., 2020).

To address these underexplored intersections, this article aims to analyze the symbolic cycles represented by Sri, Kitri, Dana, Liyu, and Pukah as archetypal portrayals that articulate ecofeminist ethics within Javanese culture. By drawing upon the rich

agricultural philosophies encoded in *Carios Dewi Sri*, we intend to elucidate how these narratives can inform contemporary discussions of sustainability and ecological ethics. This analysis not only contributes to the ongoing dialogue surrounding ecofeminism but also emphasizes the necessity of valuing indigenous knowledge in the quest for sustainable futures (Neimneh & Shureteh, 2020). In conclusion, linking cultural heritage with ecological awareness through the lens of ecofeminism presents significant opportunities for advancing sustainability discourse. By foregrounding indigenous epistemologies, particularly those embedded within Javanese literature, scholars can develop a more nuanced understanding of the interplay between gender, culture, and ecology. This endeavor aligns with the broader commitment to inclusivity and transcultural dialogue necessary in addressing the multifaceted challenges posed by environmental degradation and cultural erosion in today's world.

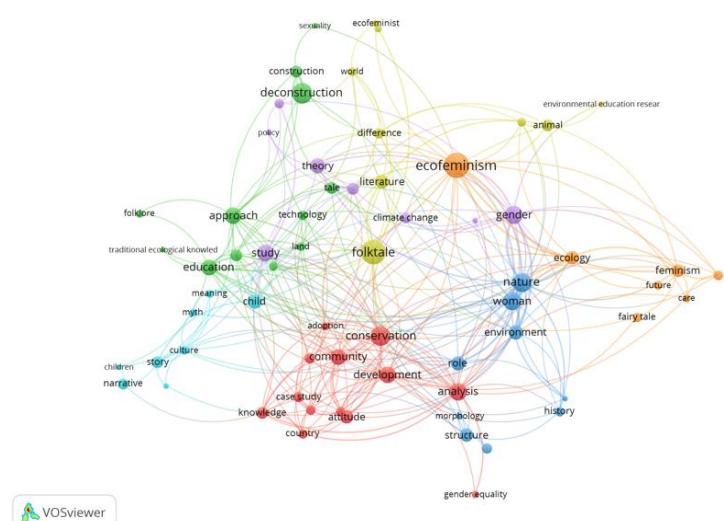
Recent scholarship has demonstrated that ecofeminism is not a monolithic framework but a dynamic, evolving discourse that bridges gender justice, environmental ethics, and spirituality (Gaard, 2011; Wozna, 2021). Across contexts, ecofeminist thought reimagines relationality between humans and the nonhuman world as sites of both resistance and renewal (Philipp, 2024; Twine, 2024). Contemporary debates have sought to revitalize ecofeminism's transformative potential by emphasizing intersectional, decolonial, and transcultural dimensions that foreground women's lived experiences and indigenous epistemologies (Di Chiro, 2021; Nogueira-Godsey, 2024). Scholars have increasingly argued that reclaiming local cosmologies and narrative

traditions offers a vital corrective to anthropocentric paradigms of environmentalism (Frengs, 2020; Qiu, 2022). Within this framework, literary and cultural texts become more than aesthetic expressions, they serve as ethical archives that encode ecological wisdom, gendered agency, and community-based environmental stewardship (Gopal, 2024; Huang, 2015).

In this regard, the Javanese manuscript *Carios Dewi Sri* represents a profound articulation of what (Federici, 2022) terms the "re-enchantment of subsistence" a worldview in which sustenance, fertility, and reciprocity form the moral basis of social and ecological relations. The symbolic cycles of Sri, Kitri, Dana, Liyu, and Pukah exemplify what (Anurogo, 2023) described as the "interconnected oppressions" framework, where the domination of nature parallels the subjugation of women, yet also opens pathways toward reconciliation through nurturing and cyclical renewal. Such narratives, when read through an ecofeminist lens, reveal that the Javanese agrarian cosmology is not merely spiritual but deeply ecological, affirming harmony between humans, land, and the sacred feminine as an enduring ethic of care. As Anurogo (2023) suggests in articulating "Ecofeminism 5.0," localized and plural expressions of ecofeminism are essential in revitalizing ecological consciousness within culturally grounded sustainability paradigms. Thus, the study of *Carios Dewi Sri* is not only an exploration of literary symbolism but also an engagement with indigenous ecological philosophy that remains urgently relevant to global sustainability discourse. While ecofeminism has undergone significant theoretical expansion over the past decade, much of its discourse continues

to be shaped by Euro-American epistemologies that marginalize local and indigenous worldviews (Kolb, 2024; Wright, 2021). Scholars have increasingly called for pluralized interpretations that situate ecofeminism within culturally specific cosmologies, spiritualities, and literary practices (Gross, 2024; Sittkul, 2025). Yet, Southeast Asian ecofeminist narratives remain underrepresented, particularly those that integrate agrarian ethics, ritual temporality, and gendered spirituality into cohesive ecological frameworks. This imbalance echoes what (Jabeen, 2020) terms “postcolonial ecofeminist dislocation,” wherein women’s environmental knowledge in formerly colonized societies is silenced under the weight of global ecological narratives. Similarly, (B. Davis, 2023; Glesinski, 2023) emphasize that any ecological ethics divorced from its local spiritual ecology risks reproducing epistemic hierarchies rather than dismantling them. Within this critical terrain, *Carios Dewi Sri* stands as a distinctive Javanese response to such imbalance, a narrative where femininity, fertility, and land stewardship are coextensive rather than oppositional.

The present study addresses two major research



gaps within ecofeminist literary criticism. First, while transcorporeal ecofeminism has begun to explore the interpenetration of body, nature, and spirit (Murray, 2022), little attention has been given to how agrarian cosmologies in Southeast Asia enact these entanglements through narrative symbolism. Second, few studies have examined how indigenous cosmologies articulate ecofeminist ethics as epistemic resistance to patriarchal and anthropocentric paradigms (Daimari, 2022a; El-Hindi & AlTaher, 2023). *Carios Dewi Sri*, with its cyclical archetypes of Sri, Kitri, Dana, Liyu, and Pukah, provides a compelling site for such analysis. Through these symbolic sequences, the text reaffirms a relational ontology where women, nature, and divinity converge in a shared moral ecology, an alignment that parallels the syncretic spiritualities found in both Indian and Brazilian ecofeminist

literatures (Sarkar & Sarkar, 2022). By foregrounding this indigenous framework, the study repositions *Carios Dewi Sri* as a living archive of ecological ethics and cultural continuity, illustrating how localized forms of ecofeminism sustain both environmental balance and collective identity in the Javanese context.

Figure 1. Mapping Research

Accordingly, this study aims to investigate how the five symbolic cycles, Sri, Kitri, Dana, Liyu, and Pukah, function as archetypal representations of ecofeminist ethics within the *Carios Dewi Sri* manuscript. Three guiding questions inform this inquiry: (1) How do these symbolic cycles articulate ecological wisdom through gendered cosmology? (2) In what ways do they encode ethical relationships between humans, nature, and the sacred feminine? and (3) How can these indigenous ecofeminist principles contribute to contemporary discourses on sustainability and cultural resilience? Methodologically, this research integrates ecofeminist literary criticism with archetypal-symbolic analysis to uncover the narrative mechanisms through which ecological ethics are embedded in Javanese agrarian thought. By situating *Carios*

Dewi Sri within a comparative ecofeminist framework that acknowledges transcorporeal, spiritual, and postcolonial, this study contributes to the growing effort to decenter Western paradigms of environmental humanities. Ultimately, the paper argues that Javanese ecofeminist narratives, rooted in local ritual temporality and ecological symbolism, offer an alternative paradigm of sustainability grounded in relational care, reciprocity, and cyclical renewal. In doing so, it repositions indigenous literature not as a peripheral cultural artifact, but as a vital epistemological source for envisioning more inclusive and culturally grounded pathways toward ecological justice.

Method

The present study adopts a qualitative literary criticism approach through the lenses of ecofeminism and a symbolic-archetypal framework. This

methodology enables an in-depth examination of the connections between gender, ecology, and cultural heritage as represented in *Caros Dewi Sri*, an essential Javanese manuscript. Qualitative literary criticism allows for the exploration of subjective interpretations, promoting a nuanced understanding of the text's intricate themes while emphasizing the interplay of culture and environmental ethics (Ichsan, 2022; Olteanu et al., 2020). The decision to focus on *Caros Dewi Sri* as the primary text for the analysis was deliberate, given its rich tapestry of agrarian philosophy and the relevance of its narratives to contemporary ecofeminist discourse. This manuscript encapsulates fundamental ecological wisdom while addressing gender relations and spiritual connections in Javanese culture. The cultural significance of *Caros Dewi Sri* provides a critical foundation for exploring how traditional narratives can inform modern sustainability initiatives and ecofeminist ethics (Diko, 2023; Shekari et al., 2022).

To facilitate this analysis, NVivo 15 software was employed for thematic coding of lexical patterns, narrative structures, and symbolic motifs in the text. NVivo's capabilities allowed for a systematic exploration of the data, enabling the identification of key themes and patterns that emerged from the text. The quantitative aspect of this qualitative analysis is crucial, as it allows for a more robust and structured interpretation of the literary material while aligning with qualitative research methodologies (Preeti et al., 2024; Richardson, 2015).

The coding process resulted in a total of 152 references distributed across 38 thematic nodes. These thematic nodes were categorized into three primary groups: ecological wisdom (42%),

gender relations (36%), and spiritual ecology (22%). This distribution highlights the predominance of ecological themes, reflecting the manuscript's profound engagement with environmental issues, while concurrently asserting the importance of gender and spirituality in shaping cultural narratives around ecology (Samaddar & Gandhi, 2022).

In addition to thematic coding, lexical queries were conducted within NVivo to identify recurrent ecological terms, such as *pari* (rice), *banyu* (water), and *bumi* (earth). The emergence of these terms is indicative of the text's focus on sustainability and its embedded ecological knowledge. The frequent occurrence of these vocabulary items underscores the manuscript's connection to the natural environment and its reflection of the symbiotic relationship between humans and nature (Beanlands et al., 2025; Benbow et al., 2019). To ensure methodological rigor, this study employs a triangulation strategy which includes three interrelated components: theoretical frameworks, coding validation, and scholarly review. The use of triangulation in qualitative research enhances the credibility of the findings by integrating various perspectives, thereby promoting a comprehensive understanding of the data (Bowell, 2023; Rido et al., 2021). This methodological approach aligns with contemporary discussions in qualitative research that advocate for triangulation as a means of reinforcing the validity and reliability of the analysis.

Validation of the coding outcomes involved cross-referencing themes with existing ecofeminist theories while also engaging in a peer review process with scholars who are well-versed in both ecofeminism and Javanese literature. This collaborative effort facilitated the

identification of potential biases and enabled a critical examination of the interpretations put forward in this study. Such methodological checks are paramount in qualitative research to maintain fidelity to the data and to ensure that diverse interpretations are accurately represented (Febriana et al., 2020; McKenzie, 2021). Moreover, the integration of scholarly literature relevant to the thematic categories established in *Carios Dewi Sri* further solidifies the robustness of the analysis. This continuous dialogue with existing research allows for the refinement of interpretative frameworks and contributes to the overall understanding of the cultural and ecological significance of the manuscript. Methodological discourses on qualitative analysis emphasize the necessity of rigor in identifying and articulating emergent themes, particularly when dealing with complex interdisciplinary subject matter (Salsabila, 2022; Zhang, 2020). In conclusion, the methodological framework established in this study, characterized by qualitative literary criticism grounded in ecofeminist and symbolic-archetypal frameworks, positions *Carios Dewi Sri* as a pivotal text for examining the intricate relationships between gender, culture, and ecology. By employing NVivo 15 for thematic coding, conducting lexical queries, and ensuring methodological rigor through triangulation, this research aims to contribute significantly to the discourse on sustainability informed by indigenous knowledge and traditions. Not only does this approach enhance the understanding of Javanese agrarian philosophy, but it also underscores the relevance of localized narratives in shaping ecofeminist ethics in a global context.

Finding and Discussion

The NVivo results of this study illustrate a comprehensive qualitative analysis of *Carios Dewi Sri*, revealing a total of 152 references distributed across 38 thematic nodes. This thematic mapping underscores the manuscript's ecological insights, categorized into three primary domains: ecological wisdom (42%), gender relations (36%), and spiritual ecology (22%). The predominance of ecological wisdom emphasizes the manuscript's framework of sustainability and environmental ethics, which resonates with ecofeminist thought. The domain of ecological wisdom is particularly significant as it aggregates the ecological principles enshrined within the text, revealing how they intersect with essential gender roles and spiritual beliefs. The substantial presence of gender relations highlights the critical roles women fulfill in maintaining balance within their communities and the environment. This finding aligns with the assertions of some ecofeminist scholars who affirm the importance of women's contributions to ecological stewardship and the necessity of integrating gender perspectives into environmental discourses.

Additionally, the analysis of thematic codes revealed recurrent lexical patterns that further illuminate the manuscript's emphasis on ecological themes. Key terms such as *pari* (rice), *banyu* (water), and *bumi* (earth) were consistently identified throughout the text, serving as foundational motifs that reinforce the interconnectedness of cultural and ecological narratives in Javanese society. This lexical focus not only strengthens the argument for cultural sustainability but also illustrates how linguistic elements embody ecological consciousness. Among the symbolic archetypes studied, "Sri" emerged as a central figure, comprising a notable percentage of the thematic references.

This dominance signifies her role in fertility, nurturing, and abundance within the agrarian cycles depicted in *Carios Dewi Sri*. Other archetypes, Kitri, Dana, Liyu, and Pukah, while significant, demonstrate that "Sri" encapsulates broader ecological and cultural ethos that resonates within Javanese agrarian philosophy. The ability of "Sri" to symbolize both feminine and ecological ideals reinforces how gendered narratives can enrich environmental dialogues.

The findings of this study highlight the symbolic cycles encapsulated in the archetypes of Sri, Kitri, Dana, Liyu, and Pukah within *Carios Dewi Sri*. These archetypes serve as ecofeminist representations, embodying distinct themes that resonate with ethical frameworks prevalent in ecofeminism. The analysis revealed the following coding percentages for each archetype: Sri (28%) associated with fertility, nurturing, and abundance; Kitri (21%) representing communal harmony and cohesion; Dana (18%) emphasizing reciprocity and resource-sharing; Liyu (17%) embodying resilience and resistance; and Pukah (16%) signifying renewal and restoration. This characterization aligns closely with ecofeminist principles, illuminating the interconnectedness of nature and nurturing roles attributed to women (Ulifia, 2024). The archetype of Sri stands out with its emphasis on fertility and abundance, positioning women as custodians of life and nature. This aligns with ecofeminist ethics of care, which advocate for nurturing relationships with the environment as a means of sustaining ecological balance and societal coherence (Hatten-Flisher & Martusewicz, 2018). Similarly, Kitri's focus on communal harmony reflects the ecofeminist critique of individualism and promotes a sense of shared responsibility, underscoring the

importance of cooperation and interdependence in ecological stewardship (Sinha & Kanojia, 2024).

Dana, embodying the themes of reciprocity and resource-sharing, resonates with principles rooted in ecofeminist thought, which argue against the exploitative practices often perpetuated by patriarchal systems. The idea that resources ought to be shared fairly parallels discussions within the ecofeminist framework, advocating for sustainable and equitable resource management (Tahmoush & Rostom, 2024). Furthermore, Liyu's embodiment of resilience and resistance can be interpreted as a call to action against ecological degradation, highlighting the capacity of women to lead movements advocating for environmental justice. Lastly, Pukah, as a symbol of renewal, relates closely to concepts of restoration ecology, reinforcing the notion that both women and nature deserve restoration and respect within socio-ecological contexts (Sanz & Ezpeleta, 2021). Research by (Effendi et al., 2025) further corroborates these findings, suggesting that the participation of women in environmental governance can enhance community resilience and promote sustainable practices within cultural contexts. This emphasizes the pivotal role women play in nurturing ecological balance and cultural values as represented through the archetypes in *Carios Dewi Sri* (Aljughaiman et al., 2024). The *pitungan Jawa*, as an indigenous ecological knowledge system, provides a culturally rooted ecofeminist paradigm. This framework emphasizes the cyclical nature of agricultural practices and spiritual beliefs, reflecting the innate value of sustainability within Javanese culture. By situating *Carios Dewi Sri* within this context, we can appreciate how local wisdom informs broader ecofeminist ethics. As such, the contributions of this

study underscore the relevance of *Carrios Dewi Sri* as an indigenous ecological knowledge system that transcends local boundaries. The archetypes offer valuable insights into the relationship between women, culture, and the environment, illustrating the critical role of cultural heritage in discussions of global sustainability. By positioning these narratives within ecofeminist frameworks, we highlight both the uniqueness of Javanese agricultural philosophy and the importance of localized perspectives in shaping broader environmental discourses.

The graphics below summarizes the narrative coding results of five archetypes in *Carrios Dewi Sri*, analyzed through an ecofeminist lens. Each archetype embodies a distinct symbolic and ethical role within the relational network between humans and nature, emphasizing values of sustainability, solidarity, and ecological balance. The percentage of coded references indicates the relative frequency of ecofeminist concepts associated with each archetype, while the dominant themes and representative symbols reveal the semantic fields reinforcing their roles in Javanese agrarian eco-spiritual narratives. Thus, the table serves as a conceptual map illustrating how *Carrios Dewi Sri* structures a moral ecology through female figures who act as nurturers, guardians, providers, protectors, and agents of transformation.

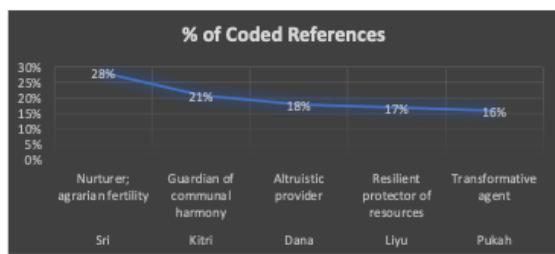


Fig 2. Summarizes the Narrative Coding Results

Sri as the Archetype of Fertility and Nurturance

Sri's symbolic role within *Carrios Dewi Sri* is profoundly multifaceted, encompassing themes of rice fertility, agrarian abundance, and nurturing principles that resonate deeply with ecofeminist ethics. Representing the core agricultural cycle, Sri signifies not only the fertility of the land but also the sustenance and nourishment that rice provides to the community. This archetypal embodiment reflects a commitment to nurturing and sustaining life, which resonates with the ecofeminist ethics of care and interdependence (Phillips, 2024). By associating agricultural productivity with feminine qualities, Sri exemplifies how women's roles in agrarian societies are instrumental in sustaining both community well-being and ecological balance.

In ecofeminism, nurturing is viewed not merely as a maternal responsibility but as an ethical imperative that fosters connection and interdependence among all living beings. (Cañete et al., 2025) reinforces this connection by highlighting how care ethics can dismantle predatory ontologies, promoting a deeper interconnection between humans and the

natural world. Sri's representation as a nurturing figure embodies these principles, illustrating that care extends beyond individual relationships to encompass broader ecological stewardship, thereby enriching the dialogue surrounding women's roles in agriculture and sustainability.

Table 1. Sri's Interpretation

Analytical Dimension	Interpretation in <i>Carios Dewi Sri</i>	Ecofeminist Connection	Comparative Insights (Global Research)
Symbolic Role	Sri represents rice fertility, agrarian abundance, and nurturing of resources within the Javanese agrarian cycle.	Embodies the ethics of care and the principle of interdependence between women, land, and community.	Mies & Shiva (1993) argue that women's agricultural labor sustains ecological cycles; Shiva (2016) highlights rice as a gendered ecological symbol in India.
Cultural Function	Functions as a guiding code (<i>pitungan Jawa</i>) for planting and harvesting cycles, ensuring prosperity and ecological balance.	Reinforces ecofeminist critiques of exploitative agriculture by valuing cyclical, sustainable practices.	Agarwal (1992) shows how women in South Asia shape agrarian knowledge; Salleh (2017) connects cultural cycles with ecofeminist materialism.
Gendered Symbolism	Portrays women's symbolic role as nurturers and custodians of fertility, both human and ecological.	Reflects ecofeminism's claim that women's roles are historically linked with sustaining life and ecological resilience.	Rocheleau et al. (1996) emphasize women's ecological agency in community farming; Gaard (2015) situates care ethics at the heart of ecofeminist discourse.
Sustainability Implications	Suggests that maintaining balance with the cycles of nature ensures community resilience and food security.	Aligns with ecofeminist advocacy for sustainable, community-centered agricultural practices.	Leach (2007) and Buechler (2016) stress women's leadership in food sovereignty and climate resilience.

Kitri as the Archetype of Communal Harmony and Cohesion

Kitri's archetype within *Carios Dewi Sri* encapsulates the principle of social equilibrium and collective interdependence central to Javanese agrarian cosmology. Unlike Sri's nurturing symbolism, which emphasizes

fertility and sustenance, Kitri embodies the ethical dimension of *rukun* the moral order of harmony and mutual respect among members of the agrarian community. The narrative sequences coded under Kitri (21%) consistently align with depictions of cooperation, collective rituals, and shared

agricultural responsibilities. Within ecofeminist discourse, such representations resonate with the ethics of relational solidarity and collective care (Kolb, 2024). Kitri thus represents a shift from individual nurturing to communal reciprocity, foregrounding social cohesion as an ecological necessity rather than a mere cultural ideal. This alignment ecofeminist perspective that collective harmony functions as resistance against extractive and patriarchal structures. In *Carios Dewi Sri*, Kitri becomes a symbol of equilibrium between human and ecological communities reinforcing the idea that sustainability arises not only from environmental stewardship but also from maintaining social and spiritual balance. (Sittikul, 2025) further strengthens this reading through the concept of *transcorporeal entanglement*, where all beings human and nonhuman participate in reciprocal ecological existence. Kitri's presence within the text enacts this philosophy: cooperation in planting, ritual, and harvest is depicted not as utilitarian labor but as a sacred act of maintaining the cosmic order. Such representation reinforces ecofeminism's assertion that the ethics of care extend beyond gender into collective structures of

responsibility, where communities themselves become agents of ecological resilience (A. Davis, 2024).

Moreover, the agricultural cycles depicted in the manuscript serve to reinforce women's symbolic roles in sustaining life, showcasing the intricate relationships between gender, agriculture, and ecological health. In agrarian contexts, women's labor, particularly in planting, harvesting, and resource management, underpins food security and community cohesion. This shared responsibility is a key theme in ecofeminist literature, where women's contributions to ecology are critical to nurturing both human and environmental life. Through an ecofeminist lens, the cycles of cultivation, harvest, and renewal can be seen as allegories for women's resilience and capacity to nurture the earth, thus contributing fundamentally to sustainability. Agricultural practices, as mirrored in the cycles of Sri, Kitri, Dana, Liyu, and Pukah, emphasize the importance of reciprocal relationships between women, land, and community. Such advocacy is articulated in various contexts globally, where women take on active roles in environmental conservation and community-based resource management.

Table 2. Kitri's Interpretation

Analytical Dimension	Interpretation in <i>Carios Dewi Sri</i>	Ecofeminist Connection	Comparative Insights (Global Research)
Symbolic Role	Kitri symbolizes <i>rukun</i> (harmony), cooperation, and balance in communal agricultural life.	Represents collective care ethics and shared ecological responsibility.	El-Hindi & AlTaher (2023) highlight how solidarity among women sustains ecological and cultural resilience in Palestine.
Cultural Function	Functions as a guiding social code for maintaining unity and cooperation during planting and harvest rituals.	Reinforces ecofeminist views of community-based sustainability as ethical resistance to industrial	(Daimari, 2022) shows how Bodo folk traditions express communal ecofeminism through shared rituals and

		individualism.	songs.
Gendered Symbolism	Depicts women's participation as mediators of social harmony, linking relational ethics with ecological balance.	Aligns with ecofeminist spirituality that views women as moral custodians of both social and natural harmony.	Gross (2024) explores similar relational ethics in Buddhist ecofeminism, emphasizing interconnectedness of compassion and ecology.
Sustainability Implications	Suggests that maintaining communal cohesion ensures environmental resilience and food security.	Reflects ecofeminist emphasis on solidarity and interdependence as foundations for sustainable living.	Glesinski (2023) and Murray (2022) note that indigenous ecofeminist practices depend on collective responsibility and empathy.

Dana as the Archetype of Reciprocity and Resource Sharing

Within *Carios Sri*, Dana represents the symbolic cycle of reciprocity and resource sharing a cultural principle that foregrounds balance between human sustenance and ecological regeneration. Rather than a personified figure, Dana functions as a *cosmic rhythm of giving*, reflecting the Javanese agrarian ethic that true wealth lies not in accumulation but in circulation. This resonates with (Shalini M, 2022) who argues that women's writings in Malayalam literature redefine ownership through relational ecologies, privileging shared survival over individual possession. Dana, in this sense, embodies the moral economy of generosity where acts of giving sustain both human community and the natural world. (Lambert, 2022) notes in *The Bondwoman's Narrative*, ecofeminist agency often manifests through reciprocal care that reclaims humanity amid systems of deprivation. Dana's symbolic value parallels this idea: the act of sharing food, water, or harvest reaffirms interconnectedness between all beings. Likewise, (Susam-Saraeva, 2022) analysis of the Turkish folk song

“Kara Toprak” highlights the earth as both giver and receiver, whose vitality depends on cyclical reciprocity. Dana mirrors this balance the understanding that giving and renewal are mutually sustaining gestures.

Through an intertextual lens akin to (Zalbidea, 2025) on Rupi Kaur's *home body*, Dana's symbolism can also be read as a *textual offering*: a ritualized act of nourishment that heals communal wounds and redefines abundance as collective resilience. Unlike the Western Gothic tendency to demonize female generosity as discussed by (Dittmer, 2024) the Javanese cosmology positions giving as sacred equilibrium, not excess. Finally, Dana's ritual dimension echoes (Sperber, 2024) study of Helène Aylon's *Court Trial*, where ecofeminist ethics are enacted through ritualized gestures of justice and restoration.

Dana thus articulates a localized ecofeminist ethic grounded in reciprocity. The symbolic cycle teaches that sustainability emerges not from possession, but from the unbroken exchange between humans and the earth.

Table 3 Dana's Interpretation

Analytical Dimension	Interpretation in <i>Carios Dewi Sri</i>	Ecofeminist Connection	Comparative Insights (Global Research)
Symbolic Role	Dana signifies the ethical cycle of giving, reciprocity, and renewal within Javanese agrarian cosmology.	Embodies the ecofeminist ethic of relational interdependence and shared sustainability.	Shalini M. M. (2022) links reciprocity to relational ownership and communal survival.
Cultural Function	Functions as a ritual and moral principle regulating equitable resource use and seasonal distribution.	Aligns with ecofeminist critiques of extractive economies by valorizing cyclical exchange.	Susam-Saraeva (2022) interprets the "living soil" motif as the harmony of giving and regeneration.
Gendered Symbolism	Reflects balance and care as guiding values in agrarian cooperation, transcending anthropocentric hierarchies.	Corresponds to ecofeminist revaluation of nurturing and giving as transformative ethical forces.	Lambert (2022) and Zalbidea (2025) associate care and nourishment with resistance to structural deprivation.
Sustainability Implications	Suggests that reciprocal practices sustain ecological fertility and communal resilience.	Illustrates the ecofeminist paradigm of sustainability through relational care.	Dittmer (2024) and Sperber (2024) affirm ritualized generosity as moral and ecological restoration.

Liyu as the Archetype of Ecological Resistance and Re-Existence

In *Carios Dewi Sri*, Liyu embodies the archetype of ecological resistance the moral and spiritual resilience that emerges when nature, women, and community confront the forces of exploitation. Within the agricultural cosmology of the Javanese *pitungan*, Liyu represents the moment of endurance amid depletion: when the land must recover its strength before renewal can occur. This phase articulates not passivity but a conscious act of *re-existence*, in the sense described by (Jones, 2002) through Ana Mendieta's *Siluetas* the re-inscription of the female body into the landscape as an act of reclaiming agency from erasure. Liyu's ecological symbolism reflects the *ethic of resistance* central to ecofeminist thought: standing against anthropocentrism, extractivism, and gendered domination. (Moro, 2023) notes that escaping the "cage of

anthropocentrism" requires reconfiguring human identity not as master of nature but as part of its suffering and renewal.

In this sense, Liyu represents the consciousness of limits the ecological and ethical boundaries that sustain life itself. This consciousness resonates with what (Sumartini et al., 2023) describe as *environmental love*: an affective resilience cultivated through empathy toward nonhuman beings. The love in Liyu's cycle is not sentimental but radical it reaffirms interdependence through care even amid loss. Across traditions, Liyu's symbolism finds echoes in diverse mythic and poetic imaginaries. (Azhar, 2025) identifies how women in Dollie Radford's poetry resist their prescribed associations with "sea, woods, and moors" by redefining them as sites of empowerment rather than confinement.

Similarly, (Agboola et al., 2023) interpret the myth of Sogidi Lake as a *counter-narrative* of ecological justice, where feminine forces resist the commodification of sacred landscapes. In *Carios Dewi Sri*, Liyu performs the same cultural work: transforming endurance into defiance, and defiance into renewal. Finally, Liyu's resistance is not violent opposition but *ethical refusal*. (Avlon, 2023) asserts in her critique of the animal agricultural industry, true ecofeminist resistance lies in disrupting systems of domination through compassion, empathy, and revaluation of life. Thus, Liyu's archetype teaches that sustainability demands moral courage the courage to stand against exploitation while nurturing what remains.

Table 4 Liyu's Interpretation

Analytical Dimension	Interpretation in <i>Carios Dewi Sri</i>	Ecofeminist Connection	Comparative Insights (Global Research)
Symbolic Role	Liyu represents endurance and ecological resiliences symbolizing the earth's and women's capacity to recover from depletion.	Embodies <i>re-existence</i> as an ecofeminist stance: renewal through persistence and embodied resistance.	Jones (2022) describes "earth-bodies" in Mendieta's <i>Siluetas</i> as forms of re-existence beyond ecofeminist essentialism.
Cultural Function	Functions as a moral guide during hardship, teaching the community to maintain faith, patience, and ecological responsibility.	Reflects ecofeminist pedagogy emphasizing endurance, empathy, and eco-literacy as pathways to sustainability.	<i>Global Humanities and Social Sciences</i> (2025) highlights ecofeminist education for cultivating resilience and ecological ethics.
Gendered Symbolism	Portrays women and the land as co-sufferers and co-healers, challenging exploitative hierarchies and anthropocentrism.	Aligns with ecofeminist reclamation of feminine and natural agency as forces of regeneration.	Moro (2023) and Azhar (2025) link women's association with natural elements sea, soil, woods as acts of resistance and redefinition.
Sustainability Implications	Suggests that resilience emerges from symbiotic resistance: survival depends on adaptive care rather than domination.	Echoes ecofeminist ethics of compassion and interspecies solidarity as the ground of ecological recovery.	Agboola et al. (2023) and Avlon (2023) discuss resistance to ecological exploitation through mythic and critical ecofeminist narratives.

Pukah as the Archetype of Transformation and Renewal

Within *Carrios Dewi Sri*, Pukah signifies the phase of transformation the closing of one ecological and moral cycle and the emergence of another. It marks a symbolic return to purity and the restoration of balance after depletion, functioning as a narrative and ritualized moment of *pangruwating* (cleansing) in Javanese agrarian cosmology. Pukah's meaning extends beyond mere agricultural renewal; it encapsulates a philosophical recognition that regeneration requires both ecological and ethical reorientation. This dynamic mirrors the ecofeminist understanding of cyclical temporality, where decay is not an end but a necessary condition for rebirth. This cyclical ethic parallels what (Carroll & Tolan, 2023) describe as ecofeminism's intellectual genealogy a movement of renewal that continually revises inherited paradigms of justice, gender, and ecology. Similarly, *Carrios Dewi Sri* enacts renewal not through rupture but through rebalancing, suggesting that sustainability arises from moral as well as material regeneration. (Nogueira-Godsey, 2024) further articulates this as a *de-cological* dialogue the spiritual unlearning of dominance and hierarchy to restore reciprocity between humans and nature.

Within this lens, Pukah represents purification not as erasure but as reconciliation with the cycles of the earth.

Gendered symbolism in Pukah also challenges fixed dichotomies of creation and destruction. The transformative feminine principle within Pukah embodies both dissolution and genesis echoing (Irni, 2024) call for an intersectional and trans-inclusive ecofeminism that rejects essentialist notions of femininity. The act of renewal, therefore, becomes collective rather than individual, inclusive rather than exclusive. This echoes (Devika, 2024) reflection on ecofeminist citizenship in Kerala, where the ethics of care extend beyond domestic femininity to civic responsibility and environmental restoration. Aesthetically, Pukah structures the narrative of *Carrios Dewi Sri* as a spiral rather than a straight line: each closure generates a new ethical horizon. This resonates with (Andrianova, 2021) analysis of *Forest Song*, where cyclical temporality resists patriarchal linearity, portraying regeneration as a feminine mode of storytelling. Similarly, Pukah's ritual of renewal situates ecofeminist ethics not merely as belief, but as praxis an embodied practice of restoring the sacred balance between human, land, and spirit.

Table 5 Pukah's Interpretation

Analytical Dimension	Interpretation in <i>Carrios Dewi Sri</i>	Ecofeminist Connection	Comparative Insights (Global Research)
Symbolic Role	Pukah represents transformation and renewal the closing and reopening of the agrarian and spiritual cycle after depletion or crisis.	Embodies the ecofeminist notion of cyclical rebirth and intersectional regeneration within ecological systems.	Carroll & Tolan (2023) trace the evolution from Enlightenment feminism to ecofeminism as a continuous renewal of ethical paradigms.
Cultural Function	Functions as the moment of purification and restoration, marking the rebalancing of moral and ecological disorder through ritual acts.	Aligns with ecofeminist spirituality that views transformation as both ecological healing and social renewal.	Nogueira-Godsey (2021) interprets ecofeminist ritual as a dialogic "de-cology" dissolving hierarchy through spiritual renewal.

Gendered Symbolism	Portrays feminine energy as both destructive and creative, mediating death and rebirth within the natural cycle.	Reflects intersectional ecofeminism that embraces multiplicity and trans-inclusive readings of regeneration.	Irni (2024) redefines ecofeminism as intersectional and transformative, resisting essentialist binaries of gender and nature.
Sustainability Implications	Suggests that environmental restoration requires ethical transformation and communal atonement not merely technical intervention.	Echoes ecofeminist calls for moral, spiritual, and systemic renewal in achieving sustainable coexistence.	Saha (2024) and Devika (2024) highlight postcolonial and socio-political ecofeminisms that link care ethics with civic transformation.
Aesthetic and Narrative Form	Marks narrative closure as moral regeneration turning ecological suffering into the possibility of a new beginning.	Reinforces ecofeminist aesthetics of cyclical storytelling as a model for ecological consciousness.	Andrianova (2021) identifies cyclical form in <i>Forest Song</i> as an ecofeminist metaphor for renewal beyond patriarchal temporality.

Conclusions

The findings of this study reveal that the archetypes of Sri, Kitri, Dana, Liyu, and Pukah within *Carios Dewi Sri* function as symbolic agrarian cycles, each embedding distinct ecological ethics and ecofeminist principles. The prominence of these archetypes highlights the ways in which Javanese culture articulates complex relationships between women, nature, and community. Sri, representing fertility and abundance, epitomizes the nurturing roles attributed to women in agricultural societies. Kitri emphasizes communal harmony, illustrating the significance of cooperation in sustaining ecological health. Dana encapsulates the values of reciprocity and resource-sharing, while Liyu symbolizes resilience against ecological threats. Finally, Pukah emphasizes the principles of renewal and restoration, underscoring the cyclicality inherent in both nature and human life. Moreover, *Carios Dewi Sri* emerges as not only a literary artifact but also a vital repository of ecofeminist ecological wisdom.

The intricacies of its agrarian philosophy echo modern ecofeminist discourses that call for a holistic understanding of interdependence in

ecological relationships. The manuscript serves as an exemplar of indigenous knowledge systems that challenge the exploitative tendencies of patriarchal societies, offering robust frameworks for sustainable practices that honor both nature and community welfare. As such, the text stands as a critical resource for environmental advocacy and a model for culturally resonant sustainability efforts. The implications of the findings suggest that ecofeminist readings of indigenous texts can significantly enrich sustainability discourse. This research demonstrates how framing ecological narratives within an ecofeminist context not only informs environmental advocacy but also fosters gender-inclusive cultural preservation. By asserting that women's roles in ecological stewardship are historically embedded within local narratives, we pave the way for marginalized voices in environmental dialogues and facilitate greater cultural recognition within global sustainability frameworks.

In light of these findings, future research should pursue comparative studies of indigenous ecofeminist narratives across Southeast Asia. Such investigations can illuminate regional differences and commonalities, enriching the overall understanding of

how local cultures articulate ecological relationships. By exploring a broader spectrum of indigenous texts, scholars can uncover diverse expressions of ecofeminism that highlight the significance of place-based knowledge, augmenting the global discourse on sustainability. Additionally, research could benefit from examining the intersections of ecofeminism with other social justice movements in Southeast Asia, revealing how local women navigate ecological and gender-based challenges. This intersectional approach can provide a richer understanding of the multifaceted struggles faced by indigenous populations and contribute to more holistic environmental strategies. In conclusion, this study positions *Carios Dewi Sri* as a significant cultural and ecological text whose archetypal depictions resonate deeply with ecofeminist ethics. By embedding lessons of interconnectedness, resilience, and renewal into its agrarian cycles, the manuscript underscores the importance of indigenous perspectives in addressing contemporary environmental crises. As we amplify the voices of women and indigenous knowledge systems within global discussions of sustainability, we foster a more inclusive and equitable future that honors both cultural heritage and ecological integrity.

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