

## **Eco-Warning in the Legend of Lake Tondano: An Ecocritical Study of Tourism Literature**

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### **Abstrak**

Penelitian ini mengkaji Legenda Danau Tondano sebagai instrumen literasi ekologis dalam konteks pariwisata berkelanjutan melalui pendekatan ekokritik Greg Garrard, khususnya konsep eco-warning. Industri pariwisata modern sering kali mesering mengeksploitasi narasi lokal untuk tujuan komersial tanpa mempertimbangkan pesan lingkungan substantif yang disampaikan. Fenomena ini menciptakan kesenjangan antara narasi idealis yang dipromosikan kepada wisatawan dan realitas degradasi ekologis yang dialami Danau Tondano, termasuk pengendapan lumpur, pertumbuhan eceng gondok, dan penurunan kualitas air. Studi ini bertujuan untuk menganalisis dimensi peringatan ekologis dalam legenda dan mengeksplorasi potensinya sebagai media untuk refleksi kritis terhadap kondisi lingkungan. Menggunakan metode kualitatif deskriptif dengan teknik pembacaan cermat, studi ini mengidentifikasi unit naratif yang mengandung representasi peringatan ekologis berdasarkan kerangka teoritis Garrard. Analisis berfokus pada tiga aspek utama: retorika apokaliptik, konsep alam liar, dan representasi hubungan manusia-alam. Studi ini mengusulkan penafsiran ulang legenda sebagai instrumen literasi ekologis yang menekankan pariwisata yang sadar ekologis, pengembangan rute pariwisata tematik yang menghubungkan peristiwa apokaliptik masa lalu dengan tantangan ekologis masa kini, dan kebijakan infrastruktur yang menghormati peran aktif alam.

**Kata Kunci:** Eco-warning; sastra pariwisata; legenda danau Tondano; Greg Garrard

### **Abstract**

This study examines the Legend of Lake Tondano as an instrument of ecological literacy in the context of sustainable tourism through Greg Garrard's ecocritical approach, specifically the concept of eco-warning. The modern tourism industry often exploits local narratives for commercial purposes without considering the substantive environmental messages they convey. This phenomenon creates a gap between the idealistic narrative promoted to tourists and the reality of ecological degradation experienced by Lake Tondano, including silt deposition, water hyacinth growth, and declining water quality. This study aims to analyze the dimensions of ecological warning in the legend and explore its potential as a medium for critical reflection on environmental conditions. Using descriptive qualitative methods with close reading techniques, this study identifies narrative units containing representations of ecological warning based on Garrard's theoretical framework. The analysis focuses on three main aspects: apocalyptic rhetoric, the concept of wilderness, and representations of human-nature relationships. This study proposes a reinterpretation of the legend as an instrument of ecological literacy that emphasizes ecologically conscious tourism, the development of thematic tourism routes that connect past apocalyptic events with present-day ecological challenges, and infrastructure policies that respect the active role of nature.

**Keywords:** Eco-warning; tourism literature; legend of lake Tondano; Greg Garrard

## INTRODUCTION

Today's modern tourism not only relies on the visual beauty of the natural landscape, but also the richness of the narrative that accompanies it. Tourism literature can be defined as literary works, both oral and written, which are used as promotional media or to increase the aesthetic value of a tourist attraction (Mike Robinson & Hans-Christian Andersen, 2004). According to Robinson and Andersen (2004), literature and tourism have a complex symbiotic relationship, where narrative texts are able to shape tourists' perceptions and expectations of a destination. In the context of tourism literature, legends or folklore function as "soul" which provides added value to a destination through the destination branding process, namely building a unique and memorable image of a place.

Storytelling as a tourism instrument has a vital role in creating memorable experiences for tourists, because narratives provide emotional and cultural meaning that goes beyond mere visual consumption. (Herbert, 2001) asserts that places associated with literary narratives tend to experience a significant increase in tourist visits because tourists seek more immersive experiences than just visual consumption. Lake Tondano in North Sulawesi is a destination that has a strong narrative appeal through the legend of its creation, which tells the story of a love that violated custom and led to the formation of the lake as a consequence of nature's anger.

However, tourism literature is often only exploited for commercial purposes without paying attention to the substantial messages about the environment contained in it. (Cohen, 1988) criticized that the tourism industry often commodifies cultural heritage, including folklore, into consumption products that lose their authentic meaning. In this context, (John Urry & Jonas Larsen, 2011) explain the concept of the "tourist gaze" which reduces tourist destinations to mere visual objects, ignoring deeper layers of cultural and ecological meaning. Additionally, (Dean MacCannell, 2013) argues that contemporary tourism creates "staged authenticity" in which local narratives are manipulated to meet tourists' expectations without considering the long-term implications for local communities and the environment. This creates an ethical dilemma in using folklore as a tourism asset.

Behind its status as a tourist icon, Lake Tondano is currently facing serious ecological challenges, ranging from shallowing, water hyacinth explosions, to decreasing water quality. This reality creates a gap between the beautiful narrative sold to tourists and the increasingly degraded environmental conditions. This phenomenon is in line with the concept of "environmental degradation" presented by Holden (2008), which states that uncontrolled tourism growth can cause significant

ecosystem damage, especially in destinations with limited carrying capacity. According to Cole (2012), lakes in tropical regions face dual threats from anthropogenic activities and climate change, which accelerate the process of eutrophication and water quality degradation.

In the context of sustainable tourism, this concept emphasizes the importance of minimizing negative impacts on the environment while maximizing economic and social benefits for local communities (Weaver, 2013). He argues that sustainable tourism requires a balance between economic interests, environmental preservation and the socio-cultural welfare of local communities. However, tourism practices in Lake Tondano are still far from sustainable principles, where exploitation of natural resources is carried out without long-term consideration of the capacity of the lake ecosystem.

This is where the role of literature needs to be reviewed; not just as a promotional medium, but as a medium for critical reflection on natural conditions and as an instrument of ecological literacy. (Plumwood, 2002) argues that cultural narratives have the potential to shape people's ecological awareness, changing humans' relationship with nature from one of domination to a more harmonious partnership. Ecological literacy through literature can be achieved by re-reading traditional literary works to find conservation values that are relevant to the contemporary context (Orr, 1992). Meanwhile, Buell (1995) introduced the concept of "environmental imagination" which emphasizes the importance of environmental representation in cultural texts as an instrument for building ecological sensitivity. In the tourism context, local literature such as legends can function as a medium for communicating conservation messages to tourists and local communities (Wearing et al., 2010). This is in line with the opinion of Moscardo (1996) who states that effective interpretation can increase tourists' awareness of environmental issues in the destinations they visit, thereby changing their behavior to be more environmentally responsible.

To dissect this phenomenon, Greg Garrard's ecocritical perspective offers a relevant framework, especially through the concept of eco-warning. Ecocriticism can be defined as a study that examines the relationship between literature and the physical environment, analyzing how cultural texts represent, shape, and influence human perceptions of nature (Glottfelty & Fromm, 1996). Garrard (2012) emphasizes that literature has the ability to represent the threat of environmental disaster through certain rhetoric, which he categorizes as one of the fundamental functions of ecological texts. The concept of eco-warning in Garrard's framework refers to the use of literature as a medium to warn humans about

environmental crises that will or are occurring due to humans' destructive actions towards nature.

One of the important concepts discussed by Garrard (2012) is the rhetoric of apocalypse, namely the depiction of natural disasters in literature as a consequence of human actions that violate ecological balance. According to Garrard (2012), apocalyptic narratives in literature often function as moral warnings about the consequences of human greed and indifference to nature. This rhetoric contains a narrative structure that starts from a harmonious condition, followed by violation or transgression, then a climax in the form of disaster, and ends with reflection or moral learning. In the framework of ecocriticism, Glotfelty (1996b) defines ecocriticism as the study of the relationship between literature and the physical environment, which examines how cultural texts represent, shape and influence human perceptions of nature.

The concept of human position towards nature is also an important focus in Garrard's ecocriticism. Garrard (2012) differentiates between the anthropocentric view which places humans as the center and ruler of nature, and the ecocentric view which views humans as an integral part of a larger ecosystem. The legend of Lake Tondano, which tells about nature's anger due to human violations of norms, can be read as a form of early warning (apocalyptic) that has long existed in the local wisdom of the Minahasa people. Kerridge (2009) argues that traditional texts often contain "embedded ecological wisdom" which encodes the knowledge of previous generations about ecosystem balance.

Minahasa cultural and traditional values are closely related to Lake Tondano historically and spiritually, where the lake is seen not just as a natural resource but as an entity that has spiritual power and must be respected (Renwarin, 2015). The connection between legends and topography also shows how local people explain geological phenomena through myths, namely the formation of lakes as a result of large floods that punish violations of customs. Meanwhile, Heise (2008) developed the concept of "eco-cosmopolitanism" which emphasizes the importance of understanding local perspectives in the context of global ecological challenges. In this context, Huggan and Tiffin (2015) stated that traditional stories from indigenous peoples often contain messages about boundaries that should not be violated in human interactions with nature, which is relevant to the concept of "planetary boundaries" in contemporary environmental science (Rockström et al., 2009). Phillips (2003) also adds that these kinds of narratives function as "cautionary tales" that warn of the consequences of human hubris against the forces of nature.

This research aims to review the Legend of Lake Tondano not only as a fairy tale from the past, but as an instrument of ecological literacy in the tourism industry. By analyzing the eco-warning aspect in this legend, it is hoped that this research can contribute to the development of sustainable tourism, where tourism literature plays an active role in reminding tourists and local communities of the importance of maintaining the balance of the lake ecosystem. According to Weaver (2013), sustainable tourism requires the integration of economic, social and environmental dimensions, which can only be achieved through a transformation of the consciousness of all stakeholders.

The concept of ecological literacy proposed by Orr (1992) emphasizes the importance of a deep understanding of ecological systems and the consequences of human actions on the environment. In a tourism context, ecological literacy can be enhanced through the effective interpretation of local narratives (Ballantyne et al., 2011). This research is also in line with the "regenerative tourism" paradigm proposed by Pollock (2025), which emphasizes that tourism must not only be sustainable but must also contribute to the restoration of degraded ecosystems.

Several previous studies have examined related topics with different approaches. First, Dewiantika Azizah et al.'s (2025) study analyzed the concepts of ethnography and character development in Sundanese folklore. Second, Rizka Aprinia and Dwi Wahyu Candra Dewi's (2024) study examined the relationship between the Raden Pengantin legend and its contribution to advancing the tourism destination of Barabai city through a study of tourism literature. Third, I Wayan Artika and I Gede Nurjaya (2024) studied the Jayaprana-Layonsari story in literary tourism, which aimed to examine the relationship between the text and the Jayaprana cemetery tourist destination. Fourth, Dyah Ayu Putri Utam and Ari Kusmiatun's (2021) study explored the Kampung Pitu folklore using a tourism literature approach. Fifth, Garrard's (2012) study focused primarily on analyzing Western literary works and did not explore traditional narratives from the Global South.

The novelty of this research lies in an interdisciplinary approach that combines literary studies, ecocriticism and sustainable tourism management using Greg Garrard's theory specifically on the eco-warning aspect, which is rarely done in the Indonesian context, especially in the Legend of Lake Tondano. As argued by Buell (2005), more research is needed that explores how local texts can function as tools for environmental advocacy in the Anthropocene era. This research also responds to Huggan and Tiffin's (2015) call for more ecocritical studies of narratives from the Global South, which are often ignored in mainstream ecocritical discourse. Thus, this research

not only contributes to enriching ecocritical studies in Indonesia, but also offers a practical model for sustainable tourism management based on local wisdom and ecological literacy.

## METHOD

This research uses descriptive qualitative methods, with an ecocritical approach. The data produced in this research is in the form of words, sentences, or narrative units in legendary texts which are then analyzed using an ecocritical perspective to reveal eco-warning messages. The material object of this research is the narrative of the Legend of Lake Tondano which is referenced from the book *Collection of North Sulawesi folk tales*. This narrative was chosen as the material object because it contains a narrative about the relationship between humans and nature and the ecological consequences of human actions. The formal object of this research is the concept of eco-warning from the ecocritical perspective of Greg Garrard (2012), who explains that literary or cultural analysis of environmental issues is generally associated with a green moral and political agenda. Garrard studies the relationship between humans and non-humans (nature) as expressed in "large-scale metaphors" such as wilderness, apocalypse, pastoral, dwelling, animals, and earth, which are considered to have "a particular political effect or serve particular social interests". In this research, these concepts will become an analytical framework for identifying eco-warning messages in legends.

This research uses the close reading technique, which is an in-depth reading process to find as much information as possible to form as many questions as possible. The data collection steps taken include; (1) read in depth the text of the Legend of Lake Tondano, (2) identify narrative units (dialogue, setting description, or plot) that contain natural and warning elements, (3) classify the data based on Greg Garrard's theoretical categories.

## RESULTS AND DISCUSSION

Analysis of the narrative structure of legends reveals a deep pattern of causality that connects human moral actions with the ecological consequences they cause. This is in line with Greg Garrard's view, which emphasizes that eco-warning rhetoric often utilizes cause-and-effect structures to strengthen warning messages to readers or listeners. In this context, legends usually follow a classical narrative pattern that starts from a harmonious initial condition, where society lives in harmony with nature and customs. However, this harmony is disturbed when violations occur in the form of individual actions that violate norms, which then triggers a natural response in the form of a major disaster as a consequence of this imbalance.



This pattern ultimately leads to a new condition, namely a permanent transformation of the landscape that serves as an eternal reminder for future generations. The logic of causality contained in it emphasizes that human actions have catastrophic ecological impacts. Garrard identifies this structure as a cautionary structure, a narrative framework specifically designed to educate and provide a strong warning through the representation of destruction. Based on this theoretical framework, a close reading of the text of the Legend of Lake Tondano shows that there are narrative segments that explicitly contain representations of ecological warnings. The analysis was carried out by identifying narrative units which were then categorized based on Garrard's ecocritical concept. The main focus of this analysis is directed at the rhetoric of the apocalypse, the concept of wilderness, and the dynamics of the relationship between humans and nature as represented in the text.

### Apocalypse Rhetoric as Ecological Warning

In the framework of Garrard's (2012) thinking, apocalyptic rhetoric is understood as a depiction of disaster that arises as a direct consequence of a violation of ecological balance. The legend of Lake Tondano explicitly displays this apocalyptic narrative structure which begins with an initial harmony stage, where the Tondano people are depicted as living in ideal balance with nature and respecting the customs that regulate social and environmental interactions. This condition represents what Garrard calls an "Eden state", an ecocentric perspective in which humans position themselves as an integral part of a larger ecological system, rather than as absolute masters of nature.

However, this harmony was disturbed by a transgression or violation of custom in the form of the marriage of a couple which violated Minahasa traditional taboos. In an ecocritical perspective, this social violation cannot be separated from the ecological dimension because it reflects a disturbance in the cosmic balance. Human arrogance or hubris which places individual interests above the collective order is seen as the trigger for this imbalance. Interestingly, even though violations are committed in the social realm, the consequences are ecological; This indicates the traditional ecological wisdom (embedded ecological wisdom) of the Minahasa people which views social and natural balance as a holistic and inseparable unity.

*"Since then, the two of them have had a secret relationship. Until in the end, Maharimbouw decided to propose to Marimbouw but was rejected because of the agreement that Marimbouw had made with his father."*

As the peak or climax of the narrative, nature responds through a large flood that submerges settlements and forms Lake Tondano.

*"Both Maharimbouw and Marimbouw finally got married. Not long after that, because the agreement was broken, nature became angry and suddenly there was an earthquake and an eruption from the mountain that formed Lake Tondano."*

In Garrard's perspective, this disaster is not simply supernatural punishment, but rather a manifestation of natural agency reacting to human-created disturbances of stability. This depiction of floods as a punishing agent carries a very strong eco-warning message: that nature has certain limits of tolerance. When these limits are exceeded, nature's response will be catastrophic and permanent. The transformation of the landscape into a lake ultimately becomes an eternal reminder and contemporary metaphor for the irreversible ecological changes caused by humans' destructive actions towards the environment.

### **Concept of Wilderness and Domestication of Nature**

Garrard (2012) discusses the concept of wilderness as a natural space that is untouched and has intrinsic value beyond human interests. In the legend of Lake Tondano, there is a dialectic between domestic space (kingdom/region/village) and wild space (a mountain that erupts and becomes a lake). The narrative describes how domestic space, in this case the village with all its human activities, is transformed into a wilderness in the form of a lake.

*"A long time ago, in the area that is now Lake Tondano, there were two large kingdoms separated by a high mountain. Each kingdom was led by a Tumiig (Royal Guardian) who had an only child."*

Initially, nature was depicted as the limit of political power through the quote above. However, this human dominance crumbles when the oath is broken. This transformation contains a symbolic message about the fragility of human domination over nature. What has been tamed and domesticated can become wild again when the balance is disturbed.

In the context of ecocriticism, this transformation can be read as a criticism of the anthropocentric view which considers nature as an object that humans can completely control. The unstoppable force of nature emerges in the quote below

*"The volcano they were climbing suddenly erupted with extraordinary force. The earth shook violently (an earthquake) and the land at the top of the mountain sank down. Heavy rain fell non-stop until it filled the large depression formed by the eruption and the land collapsed."*

The lake, formed by unstoppable natural forces, represents the victory of wilderness over domestication, reminding humans of their true position in the ecological hierarchy. Furthermore, the lake occupies a liminal position, that is, it is between wild space and cultural space. The lake is a permanent reminder of the apocalyptic event, an ecological memorial that continually warns future generations.

*"Over time, the large basin filled with water formed a very wide lake... a silent witness to a story of forbidden love and broken oaths that ended in disaster."*

In the quote above, it is said that the lake is a post-disaster liminal space. Garrard calls this phenomenon an "inscribed landscape", namely a landscape that stores collective memory about the relationship between humans and nature. In the context of contemporary tourism, the lake's liminal status becomes complex. On the one hand, the lake functions as a tourist attraction that is domesticated for visual consumption. On the other hand, the legendary narrative warns that the lake is the result of "nature's wrath", a warning that should lead to an attitude of respect and caution in its use, as does its moral message about the "consequences of breaking an oath" for the balance of the existing order.

### **Representation of Human-Nature Relations: From Harmony to Conflict**

One of the main focuses of Garrard's (2012) ecocriticism is the analysis of how texts represent the relationship between humans and nature. In the Legend of Lake Tondano, this relationship experiences a transformation from harmony to conflict, and finally to new conditions that require renegotiation. Initially, nature was represented as a static space controlled geopolitically, where the area was dominated by two large kingdoms separated by a high mountain. However, this domestic stability was soon disturbed when humans began to violate the ethical and spiritual boundaries that had been set. Conflict arises not because nature initiates it, but rather as a response to human actions that try to manipulate destiny and identity through the ambition of power by the father to Marimbouw

*"Because they wanted to maintain their throne and power, their two fathers swore separately that their children should not marry outsiders so that power would remain in their bloodline. In fact, in order to fulfill her father's ambitions, Marimbouw was forced to dress like a man and vowed never to marry for the rest of her life."*

This transformation shows that nature in this legend is not just a passive object, but a subject that has the will and ability to act (nature's agency). In contrast to the mechanistic modern view, the disaster in this narrative is nature's response to a moral-ecological imbalance. When Marimbouw and Mahambouw decide to break the oath and

flee to the top of the mountain, they not only defy their parents, but also challenge the cosmic order. This triggered what is known as the wrath of nature, where the volcano they were climbing suddenly erupted with extraordinary force and the earth shook violently. This representation is in line with Garrard's ecocentric view, in which nature acts as a central actor and enforcer of balance that punishes violations that threaten the harmony of the system.

The presence of nature as an active subject then leads us to an understanding of the collective consequences of individual actions. In this eco-warning narrative, a personal violation by a couple of lovers results in a massive systemic impact: *"heavy rain fell without stopping until it filled a large basin"* which then wiped out the entire existing social order. This narrative displays a sophisticated ecological understanding, that a disruption in one point of human morality can trigger total ecological collapse. The lake that forms is a silent witness to a forbidden love story, as well as a permanent symbol that human domestic space can easily be erased by wild forces if ecological limits are exceeded.

In the contemporary context, this transformation of space from a kingdom to a vast lake is very relevant to the issue of climate change and environmental degradation. The moral message about the consequences of breaking an oath can be read as a criticism of modern humans' disregard for their "oath" or commitment to preserving the earth. Just as the village in legend sank due to the actions of a few people, today's global environmental degradation is often the systemic impact of the destructive actions of certain groups which result in collective losses. Lake Tondano, in this perspective, is not just a tourist attraction, but an ecological memorial that reminds us that humans are always under the shadow of natural forces capable of reclaiming their space at any time.

### **Integration of Tourism Literature in the Ecological Transformation of Lake Tondano**

In the perspective of tourism literature, Lake Tondano is no longer seen simply as a geographical object, but rather a "living text" where the physical landscape intertwines with the imaginary landscape. Through the narrative of the Marimbow and Mahambow legends, this lake experiences a unique space commodification process, where tourists not only consume the visual beauty of the water, but also "consume" the tragic memory of sacrifice and disaster. The legend's quote about the "silent witness to a forbidden love story" serves as a melancholy charm that gives soul to the destination. However, the romanticization of this tragedy carries the risk of over-domesticating the narrative, where the eco-warning message about the "fragility of human domination over nature" has the

potential to be reduced to mere promotional spice for purely commercial interests.

To avoid this reduction in meaning, sustainable tourism development strategies must be able to transform the perspective of tourists from just visual viewers to critical text readers. This is realized through Narrative-Based Destination Branding which no longer sells shallow love narratives, but instead emphasizes the concept of "Ecological Awareness Tourism". By emphasizing diction such as "nature's wrath" in tourist interpretation materials, managers can create an atmosphere of "liminal space" that demands respect. Implementation of the thematic tourist route "The Marimbow-Mahambow Trail" is crucial in this context; Each stopping point becomes an educational medium that links past apocalyptic events with current ecological challenges, such as sedimentation and eutrophication.

This continuity between narrative and real action must then be realized in infrastructure policies that are "subject" to natural law. Just as the legend criticizes the overbearing authority of the Tumiig, contemporary tourism in Tondano must reject invasive physical domination. Developments that limit reclamation and feature adaptive architecture reflect recognition of the sovereign "agency of nature." By establishing "sacred" zoning in areas that are legendary as disaster centers, we are actually restoring the dignity of wilderness which has been oppressed by domestication activities.

In the end, the sustainability of Lake Tondano as a literary tourism destination depends on the ability of local leaders and the community as storytellers to revive the value of Mapalus, a collective connection that was lost in past narratives. Through a strategy that integrates local wisdom with modern management, the legend of Lake Tondano was transformed from just a tragic tale into an active "Inscribed Landscape". Tourism is thus no longer a threat to ecosystems, but rather an instrument of conservation that ensures that the "collective consequences of individual actions" are understood as a sacred mandate for every visitor and policy maker in maintaining the balance between humans and nature.

### **CONCLUSION**

Ecocritical analysis of the Legend of Lake Tondano using Greg Garrard's perspective reveals that this traditional narrative contains a sophisticated and multidimensional eco-warning message. Through apocalyptic rhetoric, wilderness concepts, representations of human-nature relationships, and moral-ecological causality structures, legends convey warnings about the consequences of ecological imbalance.

The relevance of these messages to the contemporary ecological condition of Lake Tondano shows that the

legend is not just an artifact of the past, but a warning that continues to be current. The ecological degradation experienced by the lake today can be read as a slow manifestation of the apocalyptic scenario narrated in legend.

However, the exploitation of legends in the tourism industry often ignores this ecological dimension, creating a paradox between the commodification of narratives and the neglect of substantial messages. This research proposes the reinterpretation and use of legends as an ecological literacy instrument in the context of sustainable tourism, through a narrative-conservation integration model that connects traditional storytelling with contemporary ecological education.

The integration of local wisdom encoded in legends with modern scientific knowledge offers a hybrid ecological epistemology that can inform more responsible tourism practices. From exploitation to stewardship, from passive visual consumption to active ecological engagement, this paradigm transformation requires the repositioning of tourism literature as a medium not only for selling destinations, but also for building awareness about the fragility and intrinsic value of ecosystems.

Thus, the Legend of Lake Tondano, when read through an ecocritical lens, transcends its status as romantic folklore and reveals itself as a repository of ecological knowledge, a moral warning about the limits of nature, and a philosophical blueprint for a more harmonious relationship between humans and the environment, messages that are very relevant in this Anthropocene era.

## **SUGGESTIONS**

Based on research findings regarding the eco-warning dimensions in the Legend of Lake Tondano, strategic suggestions are prepared to integrate ecocritical values into practical policies, scientific development, and future research agendas. Practically, the Minahasa Regional Government together with the Tourism Office need to reposition the image of the Lake Tondano destination from being just a romantic-tragic tourist attraction to becoming a center for narrative-based ecological literacy. This can be realized through standardization of interpretation material for tour guides which no longer only exploits the emotional aspects of forbidden love, but emphasizes moral-ecological causality patterns; that disasters in legend are the consequence of ignoring natural boundaries. In addition, the development of information infrastructure around the lake must combine legendary texts with the latest scientific data regarding water quality degradation and sedimentation rates, so that tourists realize that the current critical condition of the lake is a real manifestation of apocalyptic warnings that have long been contained in local wisdom.

The continuation of these practical steps requires support from industry players through the transformation of tourism products. It is recommended that tour operators develop educational packages that change the role of tourists from passive observers to active participants in conservation. The implementation of thematic tourist routes such as "The Marimbow-Mahambow Trail" can be used as a medium to explain the concept of natural agency and the fragility of human domination. In this case, destination management must apply the principles of adaptive architecture that "submits" to natural laws by limiting reclamation and invasive domestication activities. By establishing conservation zoning in areas that are legendary as disaster centers, managers have indirectly restored the dignity of the wilderness and educated the public that there are liminal spaces that must be respected in order to maintain ecosystem balance.

From a theoretical perspective, this research provides a foundation for developing a "Hybrid Ecological Epistemology" framework in the study of tourism literature. It is recommended for academics to adopt this model to bridge traditional wisdom with modern environmental management. These findings emphasize that tourism literature should no longer be viewed as a mere promotional commodity, but must be positioned as an instrument of criticism of the anthropocentric views that have dominated the tourism industry. It is hoped that the development of this new theory will be able to provide scientific legitimacy for the use of myths and folklore as qualitative data in preparing environmental conservation policies that are more humane and contextual in areas that have strong cultural ties to their natural landscapes.

In the end, in order to strengthen these findings empirically, further research is strongly recommended to focus on studying tourists' reception of eco-warning narratives. Future researchers need to measure the extent to which the internalization of warning messages in legends is able to change tourists' actual behavior compared to conventional tourist narratives. Further research can also be expanded through comparative ecocritical studies of various lake legends in the archipelago to map patterns of ecological wisdom in Indonesian society in responding to geological phenomena. Apart from that, the use of digital technology such as Augmented Reality (AR) or multimedia documentation to visualize the transformation of the landscape from legendary times to the present has become a very relevant research space to attract the interest of the younger generation in preserving the natural and cultural heritage of Lake Tondano in a sustainable manner.

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