

SPIRITUAL AND SELF-REFLECTION THROUGH ECOCRITICISM IN TINTERN ABBEY BY WILLIAM WORDSWORTH

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Abstract

This study examines William Wordsworth's Tintern Abbey through an ecocritical lens to explore how nature functions as a medium for spiritual awareness and self-reflection. Employing qualitative textual and thematic analysis, the research closely analyzes selected stanzas and key poetic expressions using Lawrence Buell's ecocritical framework, which emphasizes ethical responsibility, human–nature interconnectedness, and the dynamic presence of the non-human world. The findings reveal that Wordsworth represents nature not merely as a scenic backdrop but as an active spiritual force that shapes human consciousness and moral development. Passages describing sensory immersion in the Wye Valley and moments of contemplative stillness illustrate how natural landscapes evoke inner peace, memory, and spiritual renewal. Furthermore, the poem portrays nature as a moral guide that transforms youthful passion into mature reflection, reinforcing a lasting spiritual bond between humans and the environment. This study contributes to contemporary ecocritical discourse by demonstrating how Romantic poetry articulates ecological awareness through spiritual experience and introspective engagement with nature.

Keywords: William Wordsworth, ecocriticism, Tintern Abbey, romanticism, nature, spirituality, environmental awareness.

1. INTRODUCTION

The current development of literary studies increasingly highlights the importance of how people and nature interact, particularly using the ecocriticism method. This method looks at how literature depicts nature as well as how it fosters ecological consciousness, environmental ethics, and a spiritual component and introspection in the reader. William Wordsworth, as an important figure in the late 18th to 19th centuries in the Romantic era, is known for emphasizing the deep connection between nature and the human soul in his poetry (Soni, 2024). An analysis of Tintern Abbey's poem shows that it not only praises the beauty of nature, but also criticizes

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the anthropocentric view, that is, the assumption that humans are the ultimate creatures who often ignore the value of nature itself.

Banerjee (2021) affirms that since the 18th century, literature has become an important space to reflect on the impact of human behavior on the environment and challenge human domination over nature. This suggests that ecological awareness in literature is now a new phenomenon. Ecocriticism as a discipline has grown significantly in recent years, particularly in response to the Anthropocene a time marked by unprecedented human influence on the Earth's ecosystems.

Wordsworth's Tintern Abbey is a classic poem that reflects this relationship, presenting nature not merely as a scenic backdrop but as a source of spiritual renewal and self-reflection (Ting, 2024). New studies emphasize the concept of "ecological novelty" the emergence of new environments caused by human activity as essential to understanding literature within modern ecocritical frameworks (Al Fawareh et al., 2023).

Applying Lawrence Buell's ecocritical theory, which emphasize the moral and cultural meaning of human nature relationships in literature, this study aims to explore these deeper layer (Suchitra Sharad Tajane, 2024) Contemporary research shows that literature after 1900 has raised many ecological concerns, portraying complex relationships between humans and nature, both in destructive and constructive ways (Yadav & Sinha, 2024).

Wordsworth, however, focused on how nature shapes human consciousness, emphasizing the individual's subjective experience with the natural world, this research combines ecocriticism with spiritual and self-reflection dimensions to offer a fresh perspective on the human-nature connection.

In Tintern Abbey, nature becomes a source of inspiration, healing, and spiritual identity. The poem offers not just a portrayal of ecological relationship but also a meditative space where individuals can reflect on life's deeper questions, existence, purpose and the nature of the self. In this context, through ecocriticism awareness, Wordsworth's poem Tintern Abbey shows how nature is considered to be a force that works on the human soul that not only discusses the beauty of nature but also shows the human relationship with nature as a path to self-reflection and spiritual development. In this context, Wordsworth's Tintern Abbey serves as an ideal literary text for ecocritical analysis.

Thus, through the ecocritical lens and Buell's frame theoretical framework, this study aims to explore Tintern Abbey as a space for spiritual and self-reflection, contributing to the broader conversation in contemporary environmental literary studies. The writer wants to emphasize that the study of ecocriticism is not just about admiring nature's beauty, it also involves examining the moral and spiritual aspects that shape human identity and awareness. This focus forms the foundation of this research, titled "Spiritual and Self-Reflection Through Ecocriticism in Tintern Abbey by William Wordsworth."

2. LITERATURE REVIEW

2.1. Ecocriticism

With a focus on issues of environmental justice, sustainability, and the dynamic relationship between humans and nature, ecocriticism is a critical method in literary studies that looks at how nature and the environment are depicted in literary works (Kanupriya, 2022). There were two primary waves in the evolution of ecocriticism, according to Lawrence Buell. The first wave focused on idealized portrayals of nature, particularly in realism literature that emphasized pastoral poetry, wilderness romance, and pristine, virgin landscapes. However, as part of the accepted ecological

discourse, the second wave of ecocriticism expanded the scope to include activist concerns, urban and rural landscapes, and even human-managed wild places discourse (Al Fawareh et al., 2023).

Four standards are proposed by Lawrence Buell for determining if a book demonstrates environmental consciousness (Buell 1995: 7-8): (i) The non-human dimension is present in the text and is not just a façade, suggesting that the non-human and human worlds are intertwined, (ii) the human interest is not given precedence above all other considerations. (iii) the text demonstrates that people are responsible for the environment and whatever acts they do that harm the ecosystem. (iv) the environment is not a fixed state but a process. These standards signal a change in literary criticism from a romanticized, idealized view of the wilderness to a more sophisticated socio-environmental viewpoint that acknowledges the intricate and dynamic interactions between people and the natural world.

2.2. Poetry

Poetry is a literary genre that expresses profound emotions, concepts, and human experiences using rhythmic and symbolic language. Poetry, which comes from the Greek word meaning “to make,” was first communicated through song. While William Wordsworth, a well-known Romantic poet, described poetry as an overflow of sensations coming from peaceful recollections and a medium for spiritual contemplation connected with human-nature ties, historical figures such as Horatius have characterized poetry as both amusing and instructional (Arya & Singh, 2023).

Poetry is essential for communicating human ties to nature and increasing environmental consciousness, according to ecocritical theory. Poetry stimulates spiritual and emotional reactions while promoting contemplation on environmental conservation and the greater meaning of life through imagery and symbolic language.

Poetry is a potent medium for self expression that uses reflective and expressive language to convey moral and spiritual ideals as well as individual viewpoints. In the human-nature relationship that promotes mental growth, Wordsworth highlighted poetry as a means of spiritual and ethical reflection.

2.3. Spirituality

According to the survey Adow et al (2024) spirituality encompasses a variety of philosophical, religious, and cultural beliefs by shaping the way one relates to oneself, others, and nature. These relationships often generate a sense of awe and experience that reinforces a sense of attachment and ethical responsibility to the environment. Spirituality encompasses a variety of philosophical, religious, and cultural beliefs by shaping the way one relates to oneself, others, and nature. These relationships often generate a sense of awe and experience that reinforces a sense of attachment and ethical responsibility to the environment.

Spirituality is usually understood as a human effort to seek deeper meaning and purpose in life, which goes beyond physical and material things. Spiritual intelligence allows a person to understand the value and meaning of life through the awareness of something greater than just logic or reason (Ryff, 2021a) Spiritual longing encourages humans to seek a deeper relationship with themselves, others, nature, and God as a form of search for meaning that goes beyond the real world.

So, spirituality is not only something inward, but also forms awareness and actions that include moral, social, and environmental aspects in daily life. A person's spirituality affects how they see the world, relate to other people, and carry out their

environmental duties. As a result, spirituality serves as the cornerstone for building a purposeful, peaceful, and sustainable existence.

2.4. Self-Reflection

Self-reflection on learning experiences is a metacognitive ability that is very important in education. Doing reflection can be better and increase confidence in the process of self-learning and the reflection helps to repeat and deepen self-understanding, so that the knowledge gained can be applied in different situations more effectively when readers are asked to reflect on what they read, they can become more sensitive and think more critically about what is being told, as well as about their own experiences (Kumar et al., 2024; Monica et al., 2023).

Self-reflection is also important to increase human spiritual awareness and their responsibility to nature. In ecospirituality, they emphasize that a strong connection between humans and nature can help us understand principles such as care, empathy, and interconnectedness between living beings. Readers can be invited to reflect on the way they live and how they interact with the world around them through literature that raises these themes.

Self-reflection is essential for continuous professional development, helping to increase self-awareness and enhance the process of lifelong learning.

Based on this, self-reflection is very helpful in increasing spiritual awareness, self development, and concern for the environment. End-to-end personal growth as it allows a person to build a stronger connection with nature and gain a better understanding of the way they learn.

3. METHODS

In this study, the writer uses a qualitative text analysis method with the main focus on William Wordsworth's poem Tintern Abbey as the main data source. The writer not only reads the poem, but also explores the meaning contained from a spiritual and self-reflection perspective. The analytical to interpret the meanings embedded within the poem, this research will utilize ecocritical theory as its primary theoretical framework. The theory of reading ecocriticism more especially, the concepts created by Lawrence Buell is the foundation of this study. Its theoretical framework offers a strong foundation for comprehending Tintern Abbey's ethical and ecological issues. This study applies this theory to investigate the connection between self-reflection and spirituality from an ecocritical standpoint.

4. RESULTS

4.1 Ecocriticism Between Humans and Nature

According to ecocriticism, environment is portrayed as a constant and dynamic force that shapes human awareness. Humans and the natural world are connected through the soft voice of nature (Bhandari, 2022). Within the context of ecocriticism, the writer wishes to highlight Wordsworth's poetry between man and nature, which he wrote while he was a few miles above the ruins of Tintern Abbey. The study emphasizes how Wordsworth reflects on spiritual connection and self-awareness via his portrayal of nature. The poem's words and their significance from a human and safe perspective are explained in the table below:

Table 1. Back To Nature.

Lines	The Phrases	Implicit Meaning Ecocriticism (Humans and Nature)
(1-3)	“Five years have past; five summers, with the length Of five long winters! and again I hear These waters...”	Wordsworth longed for the water and its mountains for so long that it passed through five seasons.
(5-7)	“Do I behold these steep and lofty cliffs, That on a wild secluded scene impress Thoughts of more deep seclusion;”	Wordsworth saw the lonely high hill and made it calm and in ecocriticism, the relationship between humans and nature can change the human perspective into a feeling of comfort and inner calm.
(9-11)	“The day is come when I again repose Here, under this dark sycamore, and view These plots of cottage- ground”	He returned to nature and sat under a tree while looking around the garden.
(23-25)	“These beauteous forms, through a long absence, have not been to me As is a landscape to a blind man's eye”	Even though it was a long time, nature still felt alive in his heart.
(28-31)	“In hours of weariness, sensations sweet, Felt in the blood, and felt along the heart; And passing even into my purer mind With tranquil restoration”	Nature gives a sense of calm and makes the heart happy when he is tired.
(35-37)	“Nor less, I trust, To them I may have owed another gift, Of aspect more sublime; that blessed mood”	Nature also gives inspiration that makes his feel at peace. This relationship is also present in the theory of ecocriticism which emphasizes the importance of nature in maintaining human emotional

		balance. That's what Wordsworth felt when he returned to nature.
(38-42)	<p>"In which the burthen of the mystery In which the heavy and the weary weight Of all this unintelligible world, Is lightened, that serene and blessed mood, In which the affections gently lead us on"</p>	Nature warms the heart and relieves all of life's problems. On the other hand, ecocriticism also implies that people can find solace and healing in nature.
(43-49)	<p>"Until, the breath of this corporeal frame And even the motion of our human blood Almost suspended, we are laid asleep In body, and become a living soul: While with an eye made quiet by the power Of harmony, and the deep power of joy, We see into the life of things."</p>	When his body stopped moving and was like sleeping, Wordsworth with a mind of peace and happiness, he could see and feel the meaning of life from everything around him. So when he feels calm and open, nature becomes his source of inspiration that gives a sense of wisdom in his soul.
(50-57)	<p>"If this Be but a vain belief, yet, oh! how oft— In darkness and amid the many shapes Of joyless daylight; when the fretful stir Unprofitable, and the fever of the world, Have hung upon the beatings of my heart— How oft, in spirit, have I turned to thee, O sylvan Wye! thou wanderer thro' the woods, How often has my spirit turned to thee!"</p>	In this phrase Wordsworth says that maybe he has empty hope, but he often feels restless and tired because of life. At that time, his mind always returned to the calm and peaceful river Wye when he imagined that place. In the scope of ecocriticism, nature here is the refuge of the source of human tranquility, at which time Wordsworth felt his healing and balance return to his soul after visiting nature and going to the river Wye.

(58-61)	"And now, with gleams of half-extinguished thought, With many recognitions dim and faint, And somewhat of a sad perplexity, The picture of the mind revives again:	This phrase tells how Wordsworth was thinking slowly and his memory was a little confused, rather vague. When he stands in nature, he not only feels happy but also has hope and enthusiasm for the future. He used to like to run around freely in the mountains and rivers, now he has changed but still hopes for the best.
(62-65)	While here I stand, not only with the sense Of present pleasure, but with pleasing thoughts That in this moment there is life and food For future years. And so I dare to hope,"	Nature is not only to be enjoyed now but nature has a long-term source of life and can provide energy or inspiration for humans in the future.
(66-69)	"Though changed, no doubt, from what I was when first I came among these hills; when like a roe I bounded o'er the mountains, by the sides Of the deep rivers, and the lonely streams,"	Wordsworth, through this phrase, shows that the relationship between nature and man is strong that is constantly changing, changing in the sense that the freedom of nature changes as time goes by. When he was a child, he ran around like a deer and was surrounded by mountains close to the quiet flow of the river.

Wordsworth recounts in the first stanza that when he visited the Wye Valley five years later, he was still enjoying the beauty of nature. He enjoyed the beauty associated with the serene skyscape as he had seen as a child. He rested under the trees and looked at the rows of fences that crept among the trees. The poem began five years after he saw the beauty of nature. Its beauty influenced the mind and heart of the poet. Wordsworth, who found peace in the valley, really wanted to tell the story of the serenity of nature and the peace of heaven. It was told when he was a child. The poet had remembered this natural formation for five years leaving the Wye Valley, and now he saw it again.

The phrase in lines 43-49, when his body describes his inner connection with nature as if he feels the meaning of life more deeply without being explained in long words. The meaning of living in full peace around him, makes him a meaningful human being. The second phrase in lines 50-57 describes him as a thoughtful self, but as nature returns to the river Wye, everything feels like a remedy for the chaos of life. The third phrase in lines 58-69 also tells us about the happiness and hope he felt for the future, Wordsworth was moved by that feeling because he remembered his youth when he was still free to run in the mountains and rivers. But because life is

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getting faster and he has grown up, everything feels changed, but the balance and beauty of nature are still the same as he was when he was young.

Wordsworth expresses his longing for nature and how it can sometimes serve as a source of peace and soul-filler in the first part of Tintern Abbey's poem. We can find pleasure and serenity in nature.

In the second part, Wordsworth begins to highlight the broader qualities of nature as a teacher and source of inspiration for humans. Human interaction with nature is now strengthened by a deep moral understanding. Through the lens of ecocriticism, Wordsworth elaborates on nature's function as a moral teacher and significant impact on human awareness in the poem's second section:

Table 2. Nature is a Tranquility

Lines	The Phrases	Implicit Meaning Ecocriticism (Humans and Nature)
(70-76)	"Wherever nature led: more like a man Flying from something that he dreads, than one Who sought the thing he loved. For nature then (The coarser pleasures of my boyish days, And their glad animal movements all gone by) To me was all in all.—I cannot paint What then I was."	When Wordsworth ran to the lam, he felt like he was running away from something he was afraid of. In the past, when he was a child, he liked simple things and exciting activities, but now it's very different and everything has changed. It was as if he couldn't explain what he felt at that time.
(77-82)	"Haunted me like a passion: the tall rock, The mountain, and the deep and gloomy wood, Their colours and their forms, were then to me An appetite; a feeling and a love, That had no need of a remoter charm, By thought supplied, nor any interest"	The beauty of nature is such as large rocks, mountains, and dark forests. Making him want to stay close to nature, because of its beautiful colors and shapes, he feels very fond of nature as it is and doesn't need to think about his feelings anymore.
(83-85)	"That time is past, And all its aching joys are now no more, And all its dizzy raptures"	In this phrase Wordsworth felt maturity, because the passionate nature of his youth had passed.
(84-88)	"And all its aching joys are now no more, And all its dizzy raptures. Not for this Faint I, nor mourn nor murmur, other gifts Have followed; for such loss, I would believe, Abundant recompence. For I have learned"	In this phrase, Wordsworth said that he used to love nature very much, but now it feels different. Because he understands better and can appreciate nature in a calmer and deeper way.

(93-95)	"And I have felt A presence that disturbs me with the joy Of elevated thoughts;"	There is a sense of connection in terms of serenity, inspiration, and deep meaning for the poet's soul.
(95-97)	"a sense sublime Of something far more deeply interfused, Whose dwelling is the light of setting suns"	Wordsworth sees nature as not just an inanimate thing but something that lives and the greatness of God.
(98-99)	"And the round ocean and the living air, And the blue sky, and in the mind of man;"	Similar to how people and environment are closely related, Wordsworth feels a strong connection to nature and sees it as more than just a place to dwell.

In this passage, Wordsworth describes how his view of nature changes with age. In the past, when he was young, he felt nature with passion and irregular emotions, as he wrote the phrases "aching joys and dizzy raptures". But now, his feelings for nature are calmer, deeper, and meaningful. Words like "A presence that disturbs me with the joy of elevated thoughts" show that his relationship with nature has gone beyond just enjoying physical beauty, he feels inner peace. In addition, he writes on the phrase "A sense sublime of something far more deeply interfused," interpreting that he sees nature as something alive and full of a calm and peaceful existence, moreover this includes the greatness of God. The divine power is present in the sunset and everything in his universe, Wordsworth was a Christian believer, in his teachings he believed that nature and everything in it had meaning and existence because it was part of God's creation. So, for Wordsworth, nature is not just a landscape or inanimate object but a source of life for his soul.

Wordsworth's poem in this second part describes his journey by relating man's relationship with nature that transforms youthful passion into a deeper and calmer appreciation. He saw the beauty of nature because of the paintings from God, its greatness made him feel connected to something bigger. So, in this second part, poetry that shows maturity must be able to appreciate nature not only because of its beauty, but also take care of it wholeheartedly and with a positive mind.

This supports the ecocritical theory that poetry depicts the relationship between humans and nature with spiritual and universal meaning. Wordsworth considered nature to be a source of inspiration, tranquility, and profound wisdom for the human soul. He also considered nature to be a representation of divine forces that overcome the differences between man and nature.

4.2 Spiritual Dimension Between Man and Nature Appear in The Poem

According Ryff (2021b) The spiritual experience conveyed is not just a sense of pleasure or admiration, but a consciousness that connects humans with greater power, and can even be considered as a medium of prayer and inner reflection.

So, in this third part, Wordsworth invites the reader to see nature as a source of spiritual power that is one with man and all creation, capable of inspiring and shaping our moral and spiritual consciousness. This poem not only writes about the beauty of

nature visually, but also places nature as a spiritual force that provides comfort, inspiration, and a deep sense of community. Wordsworth invites readers to see nature as a sacred place that presents a real religious experience and is capable of changing the soul. This poem shows that nature is not just an earthly space that can change and guide the inner life of man. This is an analysis of the part of the poem that describes the spiritual aspect:

Tabel 3. Reflections of Youth in Nature

Lines	The Phrases	Implicit Meaning Spiritual Dimension (Man and Nature)
(102-104)	"Therefore am I still A lover of the meadows and the woods And mountains; and of all that we behold"	This phrase confirms that Wordsworth has a love for nature no matter what form it takes.
(114-116)	"For thou art with me here upon the banks Of this fair river; thou my dearest Friend, My dear, dear Friend; and in thy voice I catch"	Wordsworth felt that the relationship between man and nature was not only physical but also a deep sense of inner closeness, as if a friend who strengthened his soul.
(117-119)	"The language of my former heart, and read My former pleasures in the shooting lights Of thy wild eyes. Oh! yet a little while"	Wordsworth's life and feelings became a soul that could speak and make him feel understood. Because he has happiness in his past that is like a burning light.
(124-126)	"Through all the years of this our life, to lead From joy to joy: for she can so inform The mind that is within us, so impress;"	Nature is her life companion who always brings happiness and makes her feel calm and wise.
(127-129)	"With quietness and beauty, and so feed With lofty thoughts, that neither evil tongues, Rash judgments, nor the sneers of selfish men,"	Wordsworth through this phrase, he sees nature as protecting itself from life's problems, so the heart remains strong and calm.
(130-135)	"Nor greetings where no kindness is, nor all The dreary intercourse of daily life, Shall e'er prevail against us, or disturb Our cheerful faith, that all which we behold Is full of blessings. Therefore let the moon Shine on thee in thy solitary walk;"	This line of phrase Wordsworth said when we walk alone in the moonlight, it is like nature gives us our spirit and peace. Even though the world is not always friendly, nature makes us feel good and blessed.

Wordsworth illustrates the spiritual side of the interaction between humans and nature in lines 114–118. Human interactions are also included, particularly those with his sister Dorothy. Words like “I catch the language of my former heart” and “my dear, dear sister” demonstrate that experiencing nature is not just a personal experience but also a communal one that creates a spiritual and emotional connection between people. Wordsworth viewed nature as a means of reviving inner pleasure and a youthful spirit, as well as a source of peace and hope that has been passed down through the generations.

“Former pleasures” The phrase conveys the poet's gaze to his sister, Dorothy, like the joy and inspiration born of a spiritual experience with nature. So this is like Wordsworth wanting to tell the reader that the process of introspection and the growth of the soul has become memories and experiences in his past.

Wordsworth shows his love for nature in all its forms, from grasslands to forests, in lines 124-126. Nature is more than just a sight but it is a faithful companion who always guides and brings happiness gradually. Nature also serves as an inner protector, protecting his heart from the evil words, criticism, and selfishness of others that can bother him.

In the third section, Wordsworth demonstrates that his admiration for nature is more than just awe-inspiring. It is a strong and enduring inward connection. As he moved from one bliss to the next, nature became his friend, offering him insight and serenity. The soul is also shielded by nature, which keeps the heart firm and untouched by the thoughts, ideas, or selfishness of others. The importance of nature as a living force that connects humans to something more than themselves is emphasized from a spiritual perspective.

After comprehending the spiritual depth of the human-nature interaction, we shall examine in more detail how Wordsworth's identity and outlook on life are influenced by nature and experience in this poem in part four. The next part will go over how nature affects man identities, ideas, and feelings as well as how it forms their philosophy of life:

Tabel 4. Nature as a Teacher

Lines	The Phrases	Implicit Meaning Spiritual Dimension (Man and Nature)
(136-139)	“And let the misty mountain-winds be free To blow against thee: and, in after years, When these wild ecstasies shall be matured Into a sober pleasure; when thy mind”	Wordsworth felt that his development with nature made him wiser and felt that nature helped him to become a developing human being who was not only physically but also spiritually aware of the greatness of God.
(140-142)	“Shall be a mansion for all lovely forms, Thy memory be as a dwelling-place For all sweet sounds and harmonies; oh! then,”	Nature will be a place to store its beauty. Wordsworth was amazed by nature as if there were memories in it, his heart and soul felt peaceful as nature became a home for the happiness of the human mind.
(143-145)	“If solitude, or fear, or pain, or grief, Should be thy portion, with what healing thoughts	In terms of the language style of this poem, Wordsworth said that if we are complicated with life, try to go to a lam that brings inner peace and feelings of

	Of tender joy wilt thou remember me,"	fear, sadness, or pain, we will definitely be calm again and feel happiness if we go to nature.
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The phrases in part four of Tintern Abbey's poem reflect the way Wordsworth was very concerned about the role of nature in the development of his life. The inner self in his soul becomes a wiser person and is able to realize that he is jealous of himself, that God's greatness is infinite.

His love for nature, he expresses in this poem, in a beautiful language that describes nature as a special house filled with beautiful things and memories that print happiness. Wordsworth made nature like home in his life, he felt a warm embrace every time he saw or visited nature with a feeling of safety and comfort. This awareness emphasizes the concept of ecocriticism where the relationship between humans and nature becomes a living, mutually reinforcing, and working on human life as a whole.

Wordsworth believed that nature was a true and unfailing spiritual power. By fostering a sense of comfort and faith in nature as a soul-helper, this concept helps people recover from worry and improves their connections with one another. As a result, the spiritual dimension in this context extends beyond Wordsworth's own life and includes interpersonal bonds that are reinforced by nature.

4.3 Self-Reflection in Tintern Abbey Poem

In Part Five of the poem Tintern Abbey, Wordsworth discusses his evolving inner bond with nature and his life experiences. In addition to describing the splendour of nature that he witnessed, Wordsworth also demonstrates how he and Dorothy, his beloved, both have memories of the natural world. This poem encourages the reader to realize that nature is a powerful, entertaining, and significant spiritual space in addition to being a physical location.

Through the verses of this poem, Wordsworth demonstrates self-reflection or self-introspection, demonstrating knowledge of his own growth and life path. He came to the realization that even if time and space may be separated, the memory of nature will endure and offer solace from feelings of loneliness, anxiety, and despair. As a result, this chapter highlights the significance of spiritual memories and experiences as a source of persistent inner power that creates a lasting bond between humans and nature.

Tabel 5. Nature and Dorothy

Lines	The Phrases	Implicit Meaning in Self-Reflection
(111-113)	"Of all my moral being. Nor perchance, If I were not thus taught, should I the more"	Wordsworth realized that without being able to learn from nature, he would not be as strong and strong as he is now.
(114-119)	"Suffer my genial spirits to decay: For thou art with me here upon the banks Of this fair river; thou my dearest Friend, My dear, dear Friend; and in thy voice I catch	With the presence of Dorothy, Wordsworth again felt the strength of his mind and youthful spirit. Because the young soul of the younger brother is connected through his experience with the younger brother.

	The language of my former heart"	
(140-145)	"Shall be a mansion for all lovely forms, Thy memory be as a dwelling-place For all sweet sounds and harmonies; oh! then, If solitude, or fear, or pain, or grief, Should be thy portion, with what healing thoughts Of tender joy wilt thou remember me,"	Wordsworth reflected that his experience with nature became stronger and his mind felt protected, when he faced emotional difficulties.
(150-153)	"That on the banks of this delightful stream We stood together; and that I, so long A worshipper of Nature, hither came Unwearied in that service: rather say"	His affinity for the natural world has grown to be a significant aspect of who he is. He sees the world more meaningfully and his own life differently as a result of his interaction with nature.
(155-160)	"With warmer love—oh! with far deeper zeal Of holier love. Nor wilt thou then forget, That after many wanderings, many years Of absence, these steep woods and lofty cliffs, And this green pastoral landscape, were to me More dear, both for themselves and for thy sake!"	His admiration for nature is not ordinary, but it becomes a pure and deep love. This is his memory with Dorothy, an experience of sharing enjoying nature, as well as the relationship is getting stronger in the meaning of life and identity.

Lines 150-153, especially on phrases "so long A worshipper of Nature" depicts Wordsworth's reflection on a consistent dedication and love for nature. He realized that his relationship with nature was not just a moment, but a devotion that never tired and became an integral part of his identity. In the context of self-reflection, this line expresses Wordsworth's awareness of how nature is at the center of his spirituality and identity, which strengthens and guides him throughout life.

Wordsworth's uses his recollections and aspirations from his encounters with nature to reflect on himself in this part. He not only recalled with tranquility and thankfulness, but he also considered how important those memories would be to him and Dorothy in the future as a source of inspiration, solace, and strength when faced with fear, loneliness, or despair. Self-reflection results from Wordsworth's awareness of time and distance changes while also expressing his conviction that nature and the memory of it have the capacity to uplift and soothe a person's inner existence. It

demonstrates the ongoing emotional and spiritual bond between humans and environment and is a mirror of introspective personal thought.

In terms of Self-Reflection between Wordsworth and Dorothy at Tintern Abbey shows how their inner strength and spiritual identity derive from their relationship with nature. Dorothy is present not only as a person who revived Wordsworth's youthful spirit, but also as a person who witnessed and participated in her spiritual experiences with nature. Both people find the meaning of life and peace of mind through these memories and interactions.

This approach is in line with Ecocritical theory, a theory that emphasizes the close relationship between humans, nature, and emotional experiences as a place of self-reflection. In *The Environmental Imagination* Ecocriticism states that nature in literary works not only serves as an object or setting, but also serves as an active agent that shapes human consciousness and belief through collective experience and memory. Therefore, Tintern Abbey shows the self-reflection that arises from the inner conversation between a loved one and nature, confirming how important nature is to shaping the identity and meaning of human life.

5. DISCUSSION

The results of the study show that Tintern Abbey by William Wordsworth is a perfect illustration of how Romantic poetry uses self-analysis, spirituality, and ecocriticism to address contemporary moral and environmental concerns. According to Buell's (1995) ecocritical standards, literature should show a dynamic human-nature interaction that emphasizes moral responsibility. Wordsworth's depiction of nature as a living, spiritual force fits this description.

Furthermore, the deep bond between Wordsworth and his sister Dorothy in the poem illustrates the communal aspect of spiritual experience through nature on spirituality's role in fostering ethical and environmental consciousness. However, while Tintern Abbey highlights nature's healing and moral functions, the study suggests room for expanding ecocritical analysis by comparing with other Romantic works to better understand diverse spiritual engagements with nature.

Thus, this research reinforces the importance of ecocriticism as a tool to deepen understanding of the expression of spirituality and how humans profoundly reflect themselves through nature.

6. CONCLUSION

The writer comes to the conclusion that Tintern Abbey or its full title *Lines Composed a Few Miles Above Tintern Abbey* is a profound meditation on how nature affects the inner life and spirituality of man rather than just a poem about the splendor of the natural world. Wordsworth demonstrated how the human spirit evolved from the joy of youth to maturity and wisdom by utilizing the force of nature. This poem is proof of Wordsworth's love for nature as a source of strength by developing moral character, highlighting the importance of remembering, healing, and developing morals. Through this poem, Wordsworth provides a timeless insight into the need to rebuild a relationship with nature for spiritual and moral well-being in a society that is currently facing ecological challenges and rapid industrialization that threatens the human-nature bond.

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