

ECOFEMINISM IN THE NOVEL *TANAH TABU* BY ANINDITA SISWANTO. THAYF

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Abstract. Research that is based on social problems and issues that are resolved through criticism is nothing new. However, criticism of the environment through literary works is something new in Indonesia. Nature conservation efforts from various parties seem to exist as a human response to environmental damage. This study aims to describe ecofeminism in Anindita Siswanto's novel. *Thayf*. This type of research is qualitative research using descriptive methods. The data in this study are in the form of words, phrases, and sentences related to ecofeminism. The data source for this research is the novel *Tanah Tabu* by Anindita Siswanto. *Thayf*. Data collection techniques in this study used reading and note-taking techniques. Research results in the work of Anindita Siswanto. *Thayf* is (1) the role of women in saving the environment through an eco-feminist perspective through the depiction of the female character Mabel who has a high concern for the natural environment, has involvement in nature protection organizations, and has reconstructed nature, and seeks to mobilize mass concern for nature; (2) women's motivation in saving the environment is driven by good commitment, courage, resilience, and patience; (3) the impact of women in saving the environment with a high response and awareness of natural reconstruction in Papua. Thus, it can be concluded that the closeness of women in saving the environment through the perspective of ecofeminism can confirm that women have understood their role as agitators.

Keywords: ecofeminism, nature, novel.

INTRODUCTION

Exploitation and oppression of nature result in destruction, the consequences of which will be felt by humans. Many people turn a blind eye to ecological damage, but not a few also pay attention to ecological problems. Human awareness of increasingly alarming ecological conditions has created many movements to save the environment (Wijayanti et al., 2019: 41). Environmental problems are becoming increasingly complex and damage is getting out of control. One of the most frequent environmental problems is in Indonesia.

Walhi (the Indonesian Forum for the Environment), at a national environmental conference in Cibubur, on 13 December 2017, stated that Indonesia is in an ecological emergency. In simple terms, it can be defined as a critical situation or a situation due to environmental damage. This ecological disaster originates from monopoly activities over control of natural resources that are not environmentally friendly, which results in the loss of community access to resources (Karakoro, 2018).

According to Walhi's records (2018), around 159,178,237 hectares of land have been assigned permits, which is equivalent to 30.65% of Indonesia's territory (land and sea). As an illustration, Indonesia's land area is around 191,944,000 hectares, and the sea area reaches 327,381,000 hectares. Of the distribution of permits, 59.77% are on land and 13.57% are at sea. The use of space can be increased if regional licensing data can be properly registered or consolidated at the ministry or agency level.

Walhi revealed that 302 environmental and agrarian conflicts occurred throughout 2017, and 163 people were criminalized. In Walhi's explanation, the conflict data comes from 13 provinces, namely Aceh, West Sumatra, Riau, Jambi, Bengkulu, Lampung, DKI Jakarta, West Java, Central

Java, East Java, East Kalimantan, South Sulawesi, and Papua. Not only causing conflict, due to "mismanagement" of environmental management causes various environmental damages. This damage will eventually lead to various disasters, especially disasters caused by humans.

The problem seems to have no adequate solution and is not constant. Problems and social issues that are resolved through criticism are nothing new, but criticism of the environment through literary works is something new in Indonesia. Nature conservation efforts from various parties seem to exist as a human response to environmental damage. Therefore, there is a criticism of the environment as an effort to save the environment from a literary perspective, or how literary works reveal the importance of the environment. Preservation and management of the environment are the duty and authority of the government and the community itself as residents in an area. At the village level, the management and preservation of the environment are the tasks of the village administration together with the community. Because everyone has the right to receive the same rights as a better and healthier environment, part of human rights (Article 65 (1) of Law No. 32 of 2009).

The term ecofeminism was introduced by d'Eaubonne (1974), and ten years later it was popularized by Karen J. Warren through her writing entitled "Feminism and Ecology: Making Connections" (1987) which was published through *Environmental Ethics* 9 (1). Ecofeminism seeks to show the relationship between all forms of human oppression, especially women and nature. Ecofeminism can be used as a perspective in understanding issues of gender injustice and injustice towards nature, so that there is no more marginalization and oppression of women and nature (Wiyatmi et al., 2021: 17).

The theory of ecofeminism which connects the relationship between nature and women also sees the impact that women will get as a result of natural exploitation. This is because natural exploitation is carried out only with the ambition to generate profits without any consideration of sustainability and the function of nature changes and is damaged. A situation like this certainly causes a lot of losses, especially for women who feel the most impact. The impacts, such as various natural damages and the resulting risks, greatly affect the stability of women in utilizing their roles, especially regarding food productivity. This is also related to the value system which is used as a guideline that women have a great responsibility in cultivating land, and storing and regulating food consumption. Thus, the environment becomes something that surrounds humans and has a very important role in human life itself.

Literary works included including works with an ecological perspective can be found in the novel *Tanah Tabu* by Anindita Siswanto. Thayf tell about various forms of oppression against women caused by destructive development by exploiting nature in the name of development. This can be seen from the form of the storyline created by the author which seems to position the female character as an object that is greatly disadvantaged because of this condition. On the other hand, the author also describes the important role of women in preserving nature around the characters. In the novel, women also become heroes in fighting the Freeport company for exploiting nature. The purpose of the development of a gold mine that only employs men is a strong indication that there is an effort to keep women away from mining and natural exploitation activities.

Tanah Tabu novel by Anindita Siswanto. That is interesting to discuss because it shows the relationship between the oppression of nature and humanity, especially women. Based on the phenomena and problems described above, the researcher is interested in making the novel *Tanah Tabu* by Anindita Siswanto. Thayf is an object of research by analyzing the role of women in saving the environment, women's motivation in saving the environment, and the impact of women in saving the environment. Therefore, this study is entitled "Ecofeminism in the novel *Tanah Tabu* by Anindita Siswanto. Thayf".

RESEARCH METHOD

This research was carried out using qualitative research and produced descriptive data. The data in this study are in the form of words, phrases, and sentences that contain the role of women in saving the environment, women's motivation in saving the environment, and the impact of

women in saving the environment through an ecofeminism approach. The source of the data in this research is the novel Tanah Tabu by Anindita Siswanto. Thayf with 189 pages thick and published by PT Gramedia Pustaka Utama. The data collection method used in this research is the documentation method by repeatedly reading the documents that support the research, as well as recording the quotations contained in the novel according to the indicators studied. The data that has been collected is then analyzed through an ecofeminism approach.

RESULT AND ANALYSIS

This discussion describes the results of ecofeminism research, including the role of women in saving the environment through the perspective of ecofeminism and the depiction of female Papuan leaders who have a high concern for the natural environment and have involvement in organizations protecting nature and the reconstruction of nature, and trying to mobilize people's concern for nature. This study also found that the motivation for women's role in saving the environment was driven by good commitment, courage, resilience, and patience. The analysis found that women have a high response and awareness of natural reconstruction in Papua New Guinea, which has an impact on saving the environment.

1.1 The Role of Women in Saving the Environment

1.1.1 Concern for the Natural Environment

Concern for nature is an attitude shown by women and female leaders in responding to changes in the environment around them. In this case, where women are aware of a critical change in the natural environment around them and draw attention to and raise concerns about negative changes, Here's the analysis:

"At the end of a long rainy season, the ground is always wetter, Pum. But if we are willing to work harder, there will be a lot of petal trees that can be planted and harvested one day. I can't just give up. Should not."(Thayf, 2015: 164)

Based on the data above, it proves that there is a concern for the environment by not giving up easily with circumstances, he always sees the positive impact of a disaster. He doesn't just blame nature, because he knows God is fair, and chose them because they can protect the land of Papua well and wisely. So, the impact of caring for the environment can be achieved by working hard, starting by replanting trees; that way, humans will also feel the benefits.

"Are you a girl or a boy? Just helping at home and in the garden! Take care; you have those younger siblings too. That's a woman's job. Don't think about all that stuff." (Thayf, 2015: 52)

In the data presented above, the thing that shows concern for the natural environment is, "Are you a girl or a boy? Help around the house and in the garden already!" This explains that in the Dani tribe where she lives (in Papua), women's duties in Dani society are only objects, and women are only assigned to be at home and gardening. The existence of customary habits in Papua, such as the quote above, proves that concern for the natural environment has been carried out.

They say school cohesion will make me smart.

"And smart people can make their life better. More prosperous. Just so you know, that's everyone's highest dream in this world." Mace added as she braided my hair tightly on both sides of my head. (Thayf, 2015: 17- 18)

In the data above, Mabel shows a caring attitude towards the natural environment, starting with the human person first because nature has a relationship and closeness with humans. Mabel is afraid that from now on she will not be equipped with knowledge, so there will be negative responses that will spread and endanger the environment itself. This is evidenced by the sentence, "They say school together will make me smart." This is the basis of concern in saving the environment starting with humans first.

1.1.2 Involvement in Nature Protection Organizations

Women's involvement in the nature protection community is a situation where women are aware of the critical condition of the natural environment both around them and in certain areas. Women realized that the situation would not improve with individual movements, therefore, women decided to join a more official organization so that their crucial actions in protecting nature were more focused. Women can be directly involved through an environmental organization and socialize directly with each other. Efforts to protect Papua's nature are carried out in various ways by its inhabitants. As a remote forest community, the Dani tribe is very attached to their forest life. The destruction of the forest where the Dani tribe lives is the same as the forest being damaged, and the Dani tribe begins to dissolve. Men in the Dani tribe are objects to make ends meet by performing tasks such as hunting, whereas women in the Dani tribe place a greater emphasis on their function as guardians of the land where they live.

When men hunting or at war it is the women who stay to protect their forests. This is illustrated in the following quote:

"I told you yesterday, it's better for us to just demo. Point! There is no need for meetings or talks." (Thayf, 2015: 172)

In the data above, Mabel's involvement in a nature protection organization indicates an awareness movement on the causes of poverty and stupidity, both for herself and the Dani tribe. The behavior of Mabel's resistance is interpreted as an effort to carry out a large-scale demonstration against Freeport, which is recognized as the main cause of her life's inequality. Mabel's determination to send her son to school represents her resistance to ignorance and poverty. The data above is proof of the inequality in life experienced and Mabel's dissident attitude towards all the policies set by Freeport. In addition, Mabel's resistance to the extinction of the Baliem Valley ecosystem is interpreted in Mabel's efforts to cultivate agricultural land on peat soil, as well as in Mabel's efforts to replant plant seeds after the harvest season.

1.1.3 Natural Reconstruction

Natural reconstruction is the role of women in carrying out reforms without causing changes to the original conditions of the Dani tribe's environment. Candraningrum (2014: 85) states that forests are the most important component of life. This is illustrated in the following data excerpts:

"How can someone born in this land just give up their mountain to a foreigner? There isn't any! The mountain is not sago. Not red fruit. Not for sale. Our land is sacred, son. Taboo. Created by the Almighty, especially for us, do you know why? Because He knows we can be counted on to take care of him." (Thayf, 2015: 90)

In the quote above, it is emphasized that Mabel strictly forbids their mountain from falling to strangers. This is illustrated in the sentence, "Would anyone born in this land want to just give up their mountain to belong to a foreigner?". The absence of a positive response from Mabel to let her mountain fall to strangers is a form of natural reconstruction in the data.

1.1.4 Mobilizing Mass Concern for Nature

Mobilizing mass concern for nature is an effort that emphasizes to the Dani tribe the significance of all aspects in the Dani tribe's circle of life. This is illustrated in the following sentences:

Our land is sacred, son. Taboo.

"Created by the Almighty specifically for us, do you know why? Because He knows we can be counted on to take care of him." (Thayf, 2015: 90)

The data above illustrates a person who drives concern for nature by giving them an understanding that God created his homeland, which was so fertile and had abundant gold, because he understood that they were given advantages because they could take care of it, instead of choosing to ally with outsiders and take advantage of it. individual only. This gives an understanding that they don't want their village area to be controlled by outsiders.

1.2. Women's Motivation for Saving the Environment

1.1.5 Commitment

Commitment is an attitude where there is a strong affirmation that encourages women of the Dani tribe to want to save their environment. This is clearly illustrated in the following data excerpt:

"Our life is fine already. So I don't need your help," I heard Mabel comment firmly. Very careful attitude. I know he's testing his guests and trying to find out what they really mean." (Thayf, 2015: 29-30). The data above shows that Mabel is a woman with a critical and committed way of thinking. Mabel's commitment and criticism are motivated by her life experience as a Western child. However, the local wisdom of the Dani tribe has not faded from their hearts. He is adamant that the land, especially the land of his tribe, must be guarded against someone trying to enter his village.

"Don't cry Lizbeth! Be a strong woman for me. And Lexi! Promise to study hard, son. Don't be color blind like your Mabel." (Thayf, 2015: 22)

The quote above shows that the world cannot be saved without knowledge, in the hope that continuing to go to school is proof that Furniture has succeeded in saving the world in the next 5–10 years, because the fate of the nation is in the hands of people who never stop learning.

1.1.6 Courage

Courage is an attitude in which the characters in the novel have a strong will, are brave, and are responsible. It is clear from Mabel's figure, who is responsible as a child to protect Mr. Piet and Mrs. Hermine. This is illustrated in the following data excerpts:

"Mabel then stood guard at the front door, while she had propped up the closed back door with chairs and sacks of rice, sugar, and salt, which she had removed from the warehouse. Mabel felt it was a duty to look after Mrs. Hermine and her child." (Thayf, 2015: 91)

The data above illustrates Mabel's responsibility for the safety of Mrs. Hermine and her child. Mabel does everything she can to protect Mrs. Hermine and her child. Even though she is a woman, she still has the courage and is responsible for their safety.

"Everyone knows Mabel hates the gold company that has its office down there on the main street. He often makes sharp and scathing comments when talking about the company." (Thayf, 2015: 133)

The data above demonstrates that Mabel commits herself, specifically by refusing to accept the arrival of gold companies in her area; even those around her understand how much she despises the character Mabel, as evidenced by the quote, "Everyone knows Mabel despises gold companies offices at the end of the main road."

"But that doesn't mean Mabel is a coward. He even dared to speak out if he thought he was on the right side. Once he told me he felt so stupid to be afraid of those men in uniform and arms. After all, they are human too, just like him." (Thayf, 2015: 167-168)

The explanation above proves that Mabel's determination raised the courage of the Dani tribe to demonstrate without fear. Mama Kori's narrative in the quote above shows Mabel's courage to fight based on the truth. It means that Mabel feels that she is on the right side of the party that is harmed by Freeport's anthropocentrism. Mabel's courage is driven by the dualism of her soul.

1.1.7 Resilience

Resilience is an attitude in which women try to maintain their perception that they have the right to live apart from being guardians of their village land. Let's observe the following data excerpt:

"Everyone knows Mabel hates the gold company that has an office down the street. He often makes sharp and scathing comments when talking about the company." (Thayf, 2015: 133)

The data above shows that Mabel's resilience figure maintains her perception. Mabel is very careful in her actions. He also knows that the gold company with an office

near where he lives is just a company that wants big profits but does not care about the fate of its workers, especially since the workers are indigenous people of the land in Papua. So Mabel hated the gold company.

"In conclusion, they think we are stupid. Not equal to them. So it's better for us to demo." (Thayf, 2015: 172)

Based on the data presented above, it can be concluded that the most effective form of resistance for Papuans is to hold demonstrations. This proves that Papuans strongly reject the arrival of foreigners on their territory. as demonstrated by the quote "So we'd better just demo."

1.1.8 Patience

Patience is a form of nature that must endure the tests and trials that exist. Mabel's attitude of suppressing emotions, holding on, and not complaining when things are difficult or when she is experiencing a disaster exemplifies this. This is illustrated in the following dialogue:

"And includes a group of people who claim to protect and respect women, but never really want to hear and respect the actions of women, let alone the voices of women." (Thayf, 2015: 170)

From the data above, it is clear that Mabel's intellectual figure is clear. She thinks that women nowadays want to be who she is, she must come out of ignorance and must find a way out, which is a form of patience for her, so that she will no longer be oppressed by men. So, one day he can have a better future.

1.3. Impact of Women on Saving the Environment

1.3.1. Response

The response is a form of the character's attitude in responding to the results of his role in saving the environment. Here is a data quote that describes the situation:

"How can someone born in this land just give up their mountain to a foreigner? There isn't any! The mountain is not sago. Not red fruit. Not for sale. Our land is sacred, son. Taboo. Created by the Almighty, especially for us, do you know why? Because He knows we can be counted on to take care of him." (Thayf, 2015: 90)

In the above analysis, it is confirmed that Mabel strictly forbids their mountain from falling to strangers. This is illustrated in the sentence, "Would anyone born in this land want to just give up their mountain to belong to a foreigner?" The absence of a positive response from Mabel to let her mountain fall to strangers is a form of natural reconstruction in the data.

1.3.2. Collective Consciousness

Collective awareness is the attitude with which the characters accept their role in saving the environment. A collective is a group of individuals who work together for a specific purpose without any hierarchy. A collective can be a large or small group, run for a short time or a long time, with voluntary membership. This is illustrated in the following data:

"If someone comes to you and says he will make you richer, just slam the door in his nose. But if that person says he'll make you smarter and more advanced, tell him to come in. We may refuse money because there could be demons hiding there. But only stupid people refuse to be given free knowledge. Knowledge is much more valuable than money, son. Remember that," Mabel replied when I asked her why she had warmed to those people. (Thayf, 2015: 29-30)

The data above explains that the figure of a woman already has a collective awareness of the importance of reason and thought. If a person has been equipped with reason and thought to make them smart and advanced, then this collective awareness has been achieved. The data above explains that the character Mabel wants to emphasize that being rich alone does not guarantee saving the environment.

"We are women, Anabel. Will not be able to bear the world. So you should feel happy if you can live your part in life in this world as best you

can. Women will still be women, not men. And always remember, women can't carry the world, Anabel. Will never." (Thayf, 2015: 123)

The data above proves that the female figure must understand her role as a woman. Is this what makes the female figure already have a collective awareness where women understand their obligations as women, as stated in the sentence, "We are women, Anabel. will not be able to bear the world. "So you should be happy if you can do your part in life in this world as well as you possibly can." The first step in creating collective awareness of this data is to start understanding the boundaries of being a woman.

"I don't want you to just be a smart woman, but forget your ancestral traditions." (Thayf, 2015: 21)

The above quote clearly illustrates the collective consciousness of a woman who, wanting to be a better human being, not only has a smart mind but still loves her ancestral land. The land of taboos that she loves so much, and isn't it that to become a woman who exists, everyone must be able to be a woman who is smart and of course reliable? so that it is not overlooked. Mabel is very sensitive to her granddaughter, Leksi, and, of course, she doesn't want her granddaughter to forget her struggle for ancestral land.

CONCLUSION

We all agree that in fact, ecofeminism has a historical relationship between women and nature, namely that both have experienced oppression by a patriarchal society. Continuing with the complicated problem of bureaucracy and leading to widespread social error The preservation of nature goes hand in hand with the awareness of its presence for the needs of all, as well as the role of women, who are sometimes considered weak, and unreliable, and there are always limits that push them into a corner. The role of women in saving the environment, followed by motivation towards high commitment, will have a good impact on achieving the proper goals

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