

# Ecofeminism in *Namaku Teweraut*: A Romance from the Asmat Forest of Papua by Ani Sekarningsih

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## ABSTRACT

This research is motivated by the problems and social issues that are resolved through criticism is not new, but criticism of the environment through literary works is something new in Indonesia. Efforts to preserve nature from various parties seem to be present as a human response to environmental damage. This study aims to describe ecofeminism in the novel by Ani Sekarningsih. This type of research is a qualitative research using content analysis techniques. The data collection technique in this study was using reading and note-taking techniques. This study uses a sociological study of literature with a theoretical focus, namely feminist literary criticism. Based on the results of data analysis and discussion found 28 data. The results of the research in Ani Sekarningsih's work are the role of women in saving the environment through an ecofeminism perspective through the depiction of Asmat female characters who have high concern for the natural environment and have involvement in nature protection organizations, as well as the existence of natural reconstruction as well as trying to mobilize public concern for nature. The study also found that the background of women's roles in saving the environment was driven by good commitment, courage, resilience and patience. The results of the analysis found the impact of women in saving the environment by having a high response and awareness of the Asmat natural reconstruction.

**Keywords:** novels, feminism, ecofeminism

## 1. INTRODUCTION

Imaginative literary works in their development never escape from the surround, how the work was born and developed, and to whom the work is addressed. Literary works as a vehicle for language and ideology are able to reveal many interesting things to be discussed. Actually, even though there are not many literary works presented, they have become a forum for conveying ideas or ideas which essentially reveal the nature of human life. The criticism in question is intended for a general problem.

These problems do not seem to have an adequate solution and are not constant. Problems and social issues that are resolved through criticism are not new, but criticism of the environment through literary works is something new in Indonesia. Efforts to preserve nature from various parties seem to be present as a human response to environmental damage [1]. Not all humans exploit nature. Therefore, there is a critique of the environment as an effort to save the environment

through the lens of literature, or how literary works reveal the importance of the environment.

Literature disciplines also contribute to addressing this problem. From a literary point of view, nature can be reflected in a story in the form of poetry, prose or drama. Nature and everything in it, including women, inspires the creation of literary works. Every work contains speech, every speech has a communicative purpose.

Nature is perceived in the same way that women call the earth Mother of Earth which has often been heard. The image of women following their nature is perceived as gentle, subtle and full of feelings. Likewise, nature, if cared for properly, will provide a balanced life. If treated in injustice it will be damaged and have a big impact on life [2].

Women's love for nature has been widely echoed. Various writings in the form of literature and non-literary which mention that the relationship and the relationship between nature and women are very close, women are able to process what is in nature and take advantage of it. Nature and women care for and need

each other. Like only the novels of Ayu Utami, Manjalli and Cakrabirawa, Particle by Dewi Lestari, Amba by Laksmi and others.

The role of women in public activities is often contra. Not a few views appear that consider the taboo of women's participation in public activities. So it is not uncommon for women to feel the existence of gender inequality. Zahra and Hayati [3] said that the factors that influence gender inequality against women are caused by five factors, namely caste factors, patriarchal cultural factors, cultural factors, social factors, and economic factors.

Teweraut is one of the characters in Ani Sekarningsih's *Ani Sekarningsih Roman Anthropology from the Asmat Jungle, Papua*. The figure of Teweraut is described as a woman trapped in the patriarchy of the Asmat tribe. The figure of Teweraut is a character who becomes the object of analysis of attention to issues of nature and the environment, and feminism, which pays special attention to gender issues. As a school of thought and social movement, ecofeminism idealizes human attitudes and actions that pay attention to nature and women. Nature as with women, even inanimate objects, are not objects that can and deserve to be dominated and exploited. Therefore, in interacting with nature and women, we must always maintain harmonization and are not justified in considering them inferior and subordinate

Preservation and management of the environment is the duty and authority of the government and the community itself as residents in an area. Including at the village level, the management and preservation of the environment is the duty of the village government and the community. Because everyone has the right to get the same right to a healthy environment good and healthy are part of human rights (Article 65 (1) of Law No. 32 of 2009).

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In the context of the interior of Papua, which is the background of the novel *Namaku Teweraut*, it is also described how the role of women in saving the environment. patriarchal power certainly causes a heavier burden on women. The nature of Papua which is dominated by forests, fields, valleys, big rivers, and mountains adds to the burden of women in carrying out their gender roles. In Papua, all housework and looking

for food in the garden are the women's responsibility. After marriage, women also get a tough task because the land (forests, rivers, swamps, beaches) where they gather food is far from settlements. A husband in Papua is tasked with fighting wars, building houses, building boats, and hunting According to Papuan tradition, no husband is involved in working the fields and processing food because it is a woman's job.

The geographical and socio-cultural conditions of Papua are the context of the novel *Namaku Teweraut*. The novel *Namaku Teweraut*, in addition to representing the socio-cultural life of the Papuan people, is also to criticize the patriarchal power over women and Papuan nature. Several things describe patriarchal power over women in Papua in the novel *Namaku Teweraut*. The marginalization of women in *Namaku Teweraut* is seen in the absence of the right for women to express their opinions, for example in choosing a mate. This was experienced by Teweraut when his father said that he had accepted the proposal of Akatpits who wanted Teweraut to be his seventh wife. His father didn't want to listen to his son's opinion, even the father said that Teweraut was only a woman, so he did not have aspirations (many plans) outside of the standard duties of women.,

In another section, My name is Teweraut, it is also stated that in the Asmat community, a woman is never used to expressing her feelings and thoughts clearly because only men are allowed to make statements and decide. Women are accustomed to being obedient and not arguing [4]. In accordance with some of the arguments and backgrounds above, the researchers titled this research "Ecofeminism in the Novel *Namaku Teweraut*, An Anthropological Romance from the Asmat Forest, Papua by Ani Sekarningsih.

Ani Sekarningsih is a writer, photographer, traveler and tarot card reader. Ani Sekarningsih is also a writer who cares about the feminism movement. Born to Raden Odjoh Ardiwinata and Sofia Lasambouw. Ani experienced refugee times during the War of Independence and grew up in a rural environment in Tanjungsari, Sumedang, West Java. Ani is trained to write poetry for the children's magazine: *Kunang-Kunang*. When Ani was in junior high and high school, she was no stranger to the world of writing short stories, poems, and articles for the mass media in Bandung, Jakarta, Yogyakarta, and Surabaya. My name is Teweraut is the first novel he finished writing. But in the process, the teen novel *Osakat Anak Asmat* was first published by Balai Pustaka. *Rumah Susun*, another of his books, was published as a joint work with other authors.

Ani holds the title of CTGM (Grand Master Tarot), an award from the American Tarot Association.

Ani is also involved in Svava Kalachakra, which is part of the science of Samkhya Yoga to complete the understanding of the human psyche, which is always in anxiety and doubt. His major work in the world of tarot is creating Wayang Tarot cards.

Diamond and Orenstein [5] stating that ecofeminism is a social and political movement that unites environmentalism (environmentalism), feminism, and women's spirituality movements because of shared concerns about the benefit of the earth and all forms of life on earth. Ecofeminists believe in the sacredness and interconnectedness of all forms of life in terms of sustainability and equality seen as interrelated goals.

Ecofeminism is a social thought and movement that connects ecological issues with women. Ecofeminism was introduced by Francoise d'Eaubonne through a book entitled *Le Feminism ou la Mort* (Feminism and Death) which was first published in 1974 [6]. In his book, it is stated that there is a relationship between the oppression of nature and the oppression of women

Based on the phenomena and problems described above, it can be concluded that the issue of ecofeminism in Namaku Taweraut, An Anthropological Romance from the Asmat Forest, Papua is interesting to study. Thus, the writer is also interested in writing a research entitled Ecofeminism in the Novel My Name Taweraut, An Anthropological Romance of the Asmat Forest, Papua by Ani Sekarningsih.

## 2. METHOD

The research method is the method used by a researcher in carrying out research, in this case the literary work. This method or way of working helps researchers achieve research objectives with the aim of solving problems. The type used in this research is descriptive qualitative research. Therefore, in preparing the design, it must be designed based on the principle of qualitative descriptive methods, namely collecting, processing, reducing, analyzing and presenting data objectively or in accordance with the reality in the field to obtain data [7] For this reason, researchers in collecting data will describe the dissection of the text of the novel Namaku Taweraut, An Anthropological Romance from the Asmat Forest, Papua by Ani Sekarningsih using ecofeminism theory, namely a study by looking at the role of women in nature and the environment.

## 3. FINDINGS AND DISCUSSION

### 3.1 *The Form of Women's Roles in Saving the Environment*

In the novel Namaku Taweraut by Ani Sekarningsih (2000), women are described as people who care about nature, especially the forest. In their daily activities, Asmat women are the objects most in contact with Papuan nature. Steward [8] states that women must be able to take care of nature or their environment well, as expressed by a character from Wonosari that the environment must be protected and maintained properly because basically they are part of nature. This is reflected in the following quote: [5]

“Mulai sekarang kau harus selalu mengingat – ingat bahwa kau titisan leluhur yang bersemayam di caserasen, lapangan suci dekat persimpangan tiga sungai.” (AS – 2000).

In the quote above, the form of concern for the Asmat tribe with nature is contained in the sentence you are the incarnation of an ancestor who resides in Caserasen. caserasen in the Papuan Asmat tribe is a sacred field in the middle of the forest, where ancestral spirits reside. For women it is forbidden to eat and drink from the area where the ancestor is buried or his body is buried. The form that describes women's attachment and concern for nature in the data above is that the Asmat tribe must remember that they are part of nature. All members of the Asmat tribe must maintain the balance of humans and nature as a natural attachment.

“Seingatku larangan itu berlaku juga bagi orang di dusun – dusun tetangga terdekat. Tetapi hal tabu di dusun agak jauh ke hulu, kutemui bentuk dan jenis larangan yang berbeda”. (AS – 2000).

In the quote from data 3 above, Ani Sekarningsih tries to illustrate that every hamlet occupied by the Asmat tribe has its own restrictions in using forest products. These taboos are useful for knowing the limitations of using forest products. Through the Taweraut dialogue in the novel, Ani Sekarningsih tries to explain that every Asmat woman has a caring attitude towards nature but in a different form of application. The form that describes women's attachment and concern for nature in data 3 above is that every Asmat woman has a high concern for nature. Although it is spread at several points in the Asmat forest area, it does not prohibit culture in terms of keeping nature the same.

Ecofeminism is a thought that offers the idea of women's connectedness to nature conceptually, symbolically, and linguistically. In its development, ecofeminism has a variety of thoughts that focus on the question of whether the relationship between women and nature is really related or culturally requires separation.

### ***3.2 Women's Background in Saving the Environment***

One of the largest affected groups, if we talk about the environment and the declining function of natural asset services, are women. Women and the different roles of women in society in Indonesia create more burdens for women. Women often experience injustice as a result of these gender differences. Since the beginning of human history, women have basically contributed to the conservation, use and management of natural resources [9]

All over the world they play different roles than men: in managing agricultural land, crops, animals and forests in collecting and managing water for domestic use and income, in the collection and use of renewable energy. By doing so, it means that they contribute their time, effort, skills and personal vision to family and community development. Here's the analysis:

“Tidak perlu banyak rencana sejak awal leluhur kita telah menggariskan pekerjaan perempuan itu cukup untuk mengayomi keluarga, melahirkan anak, merawat dan mengasuhnya, dan mencari makan yang bgaus. Kamu juga sudah cukup kuberi pendidikan yang memadai sebagai bekal dasar pendidikan anak – anakmu kelak, selebihnya cukup sekolah mereka yang kelak menyempurnakan keinginanmu yang bagus itu. (AS – 2000).

In the data quote above, the meaning of commitment is illustrated by the sentence No need much planning. The existence of the phrase no in the sentence emphasizes that Ndiwi as one of the figures speaking to Tewelaut has a strong commitment that women do not need higher education. Ndiwi believes that there is no point in going to higher education for Tewelaut because later his son can replace him to achieve what Tewelaut cannot achieve.

“Kakiku kuat mencekam bubuk lumpur berwarna abu – abu. kakiku cukup kuat menjelajahi bagian – bagian kasar sekalipun. Aku tidak perlu merasa jatuh gengsi karena tak bersepatu betapa aku ingin menandingi kakiku dengan mereka yang kini telah memiliki sepatu yang hanya bermanfaat sepanjang kami berada di luar Asmat. Tetapi tidak mendatangkan manfaat di rimba rawa itu! Selama ini aku mengenal pola hidup yang mengurangi masalah yang cuma mendatangkan kesulitan atau mencari pekerjaan yang rumit. (AS – 2000).

The data excerpt above illustrates the inner conflict of Tewelaut regarding the choice of shoes for them to wear. The excerpt of the data illustrates the courageous attitude of tewelaut who is not afraid to explore the rough parts of Asmat's nature barefoot. The capitalist factor with its industrialization has shaped the construction of the environment as a commodity. Even so, women like Tewelaut are able to survive and fight against the system.

### ***3.3 Dampak Perempuan Dalam Menyelamatkan Lingkungan***

Ecofeminism exists as a solution to solving problems regarding the exploitation of nature and the exploitation of women. Environmental conservation efforts are continuously being carried out, getting a very good response from the wider community, this is proven by so many people who take part in every environmental awareness activity that is carried out. Collective awareness that is built is certainly said to be successful when the mover is able to become an agitator for the community, and is able to answer the issue of environmental damage that occurs[10]. The impact of women in saving the environment The following analysis of the data found:

“Patung – patung asmat merupakan suatu monumen sakral. Tetapi sering diartikan lain dalam unsur kepercayaan baru dari negeri orang – orang bule, yang mengukurnya sebagai pekerjaan setan. (AS – 2000).

The data excerpt above describes Tewelaut's response to the attitude of Caucasians who consider the Asmat statue to be a demon worker. In the sentence But it is often interpreted differently in the element of new belief there is a meaning of disagreement from the attitude of Tewelaut regarding the opinion of Caucasians towards the statue of the tribe. The impact of the role that describes women's attachment and concern for nature in the data above lies in Tewelaut's disappointment regarding the gradual loss of the sacred values of Asmat culture.

#### 4. CONCLUSION

Based on the results of research and discussion of ecofeminism in the novel my name tewelaut, a romance from the Papuan Asmat swamp jungle by Ani Sekarningsih, it can be concluded as follows. The form of the role of women in saving the environment through the perspective, the background of the role of women in saving the environment and the impact of the role of women in saving the environment through the perspective of ecofeminism. Ecofeminism exists as a solution to solving problems regarding the exploitation of nature and the exploitation of women. Environmental conservation efforts are continuously being carried out, getting a very good response from the wider community, this is proven by so many people who take part in every environmental awareness activity carried out

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