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The Design of Building The Creative Characters on Literation Based on Youth Locality: A Case Study in Panti Village, Jember Regency

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ABSTRACT

This research aimed to describe the relationship between women and nature in maintaining and preserving the natural environment. The relationship was illustrated in problems 1) the existence of patriarchal power on women of Lou Dempar, which causing sexual violence in the "Fire Cloud Smoke/Api Awan Asap" novel; 2) women's intelligence due to the knowledge they had in maintaining the biodiversity of Lou Dempar in the "Fire Cloud Smoke/Api Awan Asap" novel; 3) women's intelligence in preserving the traditions of the ancestors of Lou Dempar in the "Fire Cloud Smoke/Api Awan Asap" novel. This research used descriptive qualitative research with ecofeminism approach. There were 2 kinds of data in this research, they were primary data consisting of words, phrases and sentences quoted from the "Fire Cloud Smoke/Api Awan Asap" novel written by Korrie Layun Rampan, while the secondary data were in the form of other data obtained from the reading of journals, books, newspapers that had a relation with primary data. The research data were collected by using documentation technique. Data analysis techniques used were identification, classification, analysis and triangulation. The results and discussion stated that patriarchal power penetrated to the nature and women became the victims, but Nori appeared as a representation of a woman who had knowledge and also thought in advancing the village by taking care of the nature or biodiversity. The Lou Dempar community rose up in terms of agriculture, animal husbandry, mastery of modern technology, and marketing of agricultural products. Women's knowledge was able to preserve the nature, including preserving the hereditary traditions of Lou Dempar cultural community. Vandana sHiva's ecofeminism showed the relationship between women's knowledge, protecting culture and

biodiversity.

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INTRODUCTION

Ecofeminism appears as a critique of a human-centered ecological movement, which oppresses nature as a mere instrument whose existence is to serve human needs and existence. This is caused by the perspective and behavior of domination, manipulation, exploitation of nature and women. Ecofeminism sees a relationship between women and nature, where oppression of nature and vice versa occurs, and systems of male domination of women and nature occur. The future of our earth may depend on all women's abilities to identify and develop new definitions of power and new patterns related to differences. (Dunn, 2018)

Gender and diversity are associated in various ways. Diversity is a principle of women's work and knowledge. The world's patriarchal ideology views men as a measure of all values, there is no room for diversity, only a hierarchy. Since women are different from men, they are treated unfairly and marginalized. Destruction of diversity and the formation of a single culture is a must for patriarchal capitalists (Shiva, 2005: 189)

In the "Fire Cloud Smoke/*Api Awan Asap*" novel written by Korrie Layun Rampan, the author told about his hometown, East Kalimantan. Since he is familiar with the setting of the place, the author was able to describe carefully how the atmosphere of wandering into the wilderness where indigenous people (*Dayak Benuaq*) live, unite with nature and live dependent on nature. In an area of the *Nyawatan* River, people built Lou (*Betang* or longhouse).

In (FCS/AAA) novel, the author described the traditional wisdom of the *Lou Dempar* community in managing forests on the one hand and the actions of HPH and HTI entrepreneurs who cleared the forests of East Kalimantan by burning forests on the other hand. Thus, there were fires, clouds and smokes that damaged the forest ecosystem. Nori was a female figure who was able to overcome the environmental damage in the *Lou Dempar* community. With the knowledge she had, Nori saved nature from the actions of HPH and HTI entrepreneurs who had burned the forests and even sexually harassed women. Therefore, here the researchers described the ability of a woman's character, Nori as an alternative consideration regarding productivity and expertise that could be developed and considered in the *Lou Dempar* cultural community focused on conservation and biological use, and the presence of sexual violence due to the wood workers who came to *Lou Dempar* village.

The research on ecofeminism in the literary work had been investigated by several researchers, namely Anas Ahmadi regarding "Feminities, Ecofeminism and Indonesian Short Story" [Feminities, Ecofeminism and Indonesian Short Story]. In the Short story of Kompas Collection in 2012-2015 the emergence of feminities were seen through the following segments. First, the woman who loved plants, was displayed through thoughts and actions of the character who loved plants. Second, the woman and

the management of environment, was showed through the woman character who was able to create the environment clean. Third, the woman who missed the nature, was displayed through the woman character who missed the surrounding nature, rain and river.

The further research by Elly Prihasti Wuriyani entitled “Ecofeminism: Woman’s Subsistence in the Batak Opera Text at the Edge of Lake by Lena Simanjuntak” which described the Opera Text of the Woman at the Edge of the Lake criticized the relationship between women and men which was only about home affairs or just conjugal relationship, as illustrated in the Legend of Toba Lake. The women’s works were not only breastfeeding, caring for children and looking after the house but also involved in the nature. Women had knowledge about keeping the nature like men. The way of Simanjuntak’s thinking was the reformation of the relationship between women and men toward nature, which is in line with the ecofeminism mindset.

The next research by Moh. Badrus Solichin entitled “When the Nature and Women of Baliem Valley were Raped by Capitalist Anthropocentrism in the Novel of Taboo Land”, This research was done to investigate the capitalist anthropocentrism toward the nature and women of Taboo Land. Here, Freeport was the actor of capitalist anthropocentrism while the Baliem Valley and the characters of women in Taboo Land were the representative objects which were exploited. The similarity of the research was equally investigating the ecofeminism but the material objects were different novels

METHODOLOGY

This research was qualitative research. The first step of this research was determining the material and formal objects. The material object was the novel *Api Awan Asap* (AAA) by Korrie Layun Rampan, while the formal object of this research was the ecofeminism theory of Vandana Shiva which explained the Ecofeminism Vs. New field of investigation through Biotechnology. The data of this research were divided into primary and secondary data. The primary data were consisted of word, phrase and sentence quoted from the novel *Api Awan Asap* (AAA) by Korrie Layun Rampan, while the secondary data were in the forms of other data obtained from the process of reading journals, books and newspapers which related to the primary data. The data collection method was through documentation technique. Both the data which were documented through the novels, articles, journals or articles on the internet. In the collecting the data, firstly done was reading and understanding the elements of the story *Api Awan Asap* (AAA). The story which represented the material object to be used to answer the research questions.

RESULTS AND DISCUSION

In this article discussed the relationship of women and nature due to the patriarchal capitalist, the role of women’s knowledge in the actualization of preserving the biodiversity and traditions of *Lou Dempar* society in the novel *Api Awan Asap* (AAA) by Korrie Layun Rampan.

1. The Women of *Lou Dempar* became the Victim of Sexual Violence

That village called Dempar Village. Lou was the breath of people’s lives built on the elevated piece of land, facing the sunrise. The people of Lou Dempar were very wise in managing the forest, but in other party HPH and HTI opened the forest in improper ways. As in the following data.

Flood and HPH itself was a trauma. Added with HTI and gold and coal minning. This activity was very disturbing the ecosystem. If in the past, the season could be determined through the circulation of the stars, but the impact of logging whcih was done massively brought up serious effects, shrinking rivers into critical level in dry season and uncontrolled flash flood when the rainy season came. The topsoil had been eroded and sometimes landslides and roads had cut that had been built by the people together, sometimes even brought up disaster to the people who passed through that place. It even happened that someone who walks selling his crops to Lou buried alive in the hardened land and then closed again (Rampan, 1999:114-115).

The impact of natural damage in Dempar village caused by deforestation, gold and coal mining was felt by the citizen. Flood, lansdslide, drought even other disasters were the citizen's great trauma in their life. A massive natural exploitation by the irresponsible people (HPH and HTI) done for the sake of making personal profit become the main problem that harms the life of nature and citizen. HPH and HTI did not consider the local wisdom side of Dempar village, to their matter, economic benefits were the most important. Besides the side of natural life that they were damaged, the life of women in Lou Dempar became a bet of the wood workers who seduced them and lure money to do marriage contract. It is presented in the following data.

Actualy, this region has suffered some traumas. In the age of *banjir-kap* and the beginning of HPH, Lou citizen were ambushed by the arrival of wood workers who seduced girls or widows in some villages with rupiah. After they finished their working contract, they left their wife and child so that those become people who lost something. The fate of women and children of marriage contract who were left by foreign men was still good than others. A number of women who suffered filthy disease had far worse fate, some of them were dead, but others suffered a lifetime (Rampan, 1999:114).

The position of women who were helpless in all aspects of life, especially to meet all their needs, made them used as sexual objects. They did it because of money, so that when they were left by their contract husband, there is only suffer left behind. Mainly they got a bad luck with dirty disease. Everything was done under enforcement. The wood workers whose working contract was expire leave only a death trace for women who became sexual victim.

In this novel, natural damage often happened along with the oppression of women who were helpless and became sexual objects of the wood workers who had working contract. Damaged nature could not be a source for family livelihood in terms of farming and raising livestock. Psychological trauma suffered by Lou Dempar insistently both catastrophic and sexual violence traumas. Therefore, in Lou Dempar, there was a female, the daughter of Jepi leader who worked with her knowledge to manage the nature so that men and women were equally empowered in protecting their environmental ecosystem.

2. Women's Intelligence in Managing Biodiversity

Nori is the daughter of Jepi leader in Dempar Village. She is clever in managing biodiversity in Dempar, although she must see the condition of her village that was affected by disasters. Her knowledge about the use of natural resources helped the citizens in terms of electricity, irrigation for agricultural land, and fish cultivation.

Nori's knowledge made the citizens grateful and indebted to her. This is in accordance with the following quote.

The people of Lou felt very grateful and indebted to Nori because it was Jepi leader's daughter who provided the satellite dish and lit Lou's area with electricity that she built at the Encepem waterfall on Lempunkng river to the north of Lou. Water was also flowed from the waterfall to fulfill the needs of the agricultural land cultivated by her and Lou citizens. With this satellite dish, Lou citizens were able to enjoy television broadcasts, even watched foreign television broadcasts presented by a number of television stations in the world (Rampan, 1999:112).

The Encepem waterfall was eventually the main water source for Lou citizens because it was also flowed into the garden and huma areas, used for fish cultivation. With a swift current, the fish that were kept in ponds built by Nori quickly became large and fat because of sufficient food and movement as if they were living in their original habitat. Even *Lempam* and *jelawat* fish that became the favorite in this region quickly reached a weight that was economical enough to sell (Rampan, 1999: 112).

Nori's intelligence to preserve biodiversity was also in terms of fish and vegetables marketing that were able to empower the farmers and ranchers economy in Dempar village. The marketing included the areas that have been selected as targets so that brought the citizen awareness of progress. Humanitarian approaches and counseling conducted were the form of Nori's intelligence. All problems were faced with patience which resulted in the Lou Dempar citizens' happiness. It is presented on following data.

... In every house, there are always chicken shed and duck barracks in the field so that the need for broilers and native chickens is fulfilled. It also the same for eggs, chicken seeds and ducks. Nori also prepares a hatching machine in which the citizens are allowed to use it without paying rent (Rampan, 1999: 112).

Through counseling and a humanitarian approach, people became jealous and those who got evil-thought could be awakened, especially those who tended to poison fish in the pond. Regardless of having them to be judged at the court-who had been caught red-handed, the community of next village - Nori was actually able to bring them to be more aware about the progress. By providing understanding and counseling, these people were able to be the partners and suppliers of the fish and vegetable market which Nori then ask them to sell it to markets in Long Iram, Barong Tongkok, Damai, and Muara Lawa. In fact, if the four districts were not able to accept it, Nori was be able to sell it to Muara Pahu and Penyinggahan to Muara Muntai. These areas would be explored by Nori and her men. (Tray, 1999: 113)

Since long time ago, women were able to care and nurture the seeds, and their knowledge and intelligence should be the basis of all strategies in the crop improvement (Shiva, 2005). This was done by Nori as a woman to empower all Dempar community in which its forest was destroyed by logging and burning. It turns out that in Api Awan Asap (AAA), the one who took major role in solving environmental problems was a daughter of a Jepi who graduated from college called Nori. Although the one who got Kalpataru award was Nori's father, even when some reporters revealed the success of protecting the environment and interviewed Nori's father only, but the real actor who was was able to preserve biodiversity was Nori.

Nori became a protector and maintainer of biodiversity. She produced, developed, consumed and conserved biodiversity through agriculture. However, in the Dempar community who possessed all aspects of working and woman's knowledge (Nori), the development and preservation of biodiversity turned out to be an extraordinary effort especially when Dempar village was hit by natural destruction by HPH and HTI.

1. Women's Intelligence in Maintaining the Cultural Traditional of Lou Dempar

Lou Dempar community upheld the traditions from the ancestors in which it included empowering and utilizing the nature, women optimized their creativity to be able to produce added value for their families. This is shown on the following data.

"Yes, about Huma. Yes, Yes, Yes. Before arriving to Huma, in Lou, the community are able to do all activities which allowed the tradition to be preserved for generations".

"For instance?"

"For instance, women who are weaving mats. Weaving bags, wallets, various kitchen utensils, and children's toys. "

"What material is it made from?"

"Rattan."

"So, except being sold directly, Rattan also has its own added value?" "Not only added value, but also a high accumulation. Besides, women also do traditional weaving by using the fibers of doyo leaf. Please check the original fabric yourself. The color, the type. The artificial fineness. Everything is done by women with non-machine tools. "(Tray, 1999: 25)

The relationship between women and nature was clearly illustrated on the previous quotes. Women had a sensitivity to things around them, including the use of rattan to make bags, wallets, various kitchen utensils, and children's toys as well as the doyo leaves that can be used as woven. Women were friends to nature by preserving the tradition naturally. Women were able to protect the nature by preserving biodiversity so that the nature conservation would be balanced and harmonious

CONCLUSION

In the Api Awan Asap (AAA) novel, there was a relationship between natural damage and women. It was due to sexual violence committed by forest workers while carrying out the logging and burning in forests. The women in Lou Dempar became victims because the workers persuaded them with money to meet their needs. Nori as a smart woman was able to change the enthusiasm of Lou Dempar community to be able to prepare for better future by creating electricity, livestock breeding, agriculture, counseling and approaches to people who did not agree with their programs, as well as the food distribution to regions so that they could produce added value to the family. The women also maintained the stability of the environment while preserving the traditions of the ancestors in Lou Dempar. Women were able to maintain biodiversity, because Nori become a protector and maintainer of biodiversity.

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