

THE STRUGGLE OF WOMEN AGAINST PATRIARKAT CAPITALISM IN *LUKA PEREMPUAN ASAP* NOVEL BY NAFI'AH AL'MA'RAB (VANDANA SHIVA ECOFEMINISM PERSPECTIVE)

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Abstrak

Novel *Luka Perempuan Asap* memberikan gambaran kerusakan lingkungan yang terjadi akibat keserakahan manusia. Mereka hanya mementingkan keuntungan semata tanpa memerhatikan dampak yang terjadi setelah alam dimanfaatkan secara tidak bijak. Novel *Luka Perempuan Asap* ditulis oleh Nafi'ah Al-Ma'rab untuk mengingatkan pembaca bahwa kerusakan alam yang berujung bencana asap telah membuat banyak orang menderita, terutama wanita dan anak-anak. Novel ini akan dibedah dengan menggunakan kajian ekofeminisme Vandana Shiva karena selain novel tersebut ditulis oleh penulis perempuan, novel tersebut juga menceritakan perjuangan tokoh perempuan yang melawan kesewenang-wenangan para kapitalis patriarkal yang tidak bertanggung jawab setelah keuntungan mereka dapatkan dari alam yang telah rusak. Tujuan penelitian ini adalah untuk mengetahui kematian prinsip-prinsip feminitas akibat kapitalisme patriarkat serta perjuangan perempuan melawan kapitalisme patriarkat dengan menggunakan kearifan spiritualitas perempuan tanpa jalan kekerasan yang sesuai dengan perspektif ekofeminisme Vandana Shiva. Metode penelitian ini adalah deskriptif kualitatif. Hasil penelitian ini berupa temuan bahwa kapitalisme patriarkat telah mematickan prinsip-prinsip feminitas para perempuan yang alamnya telah dirusak untuk meraup keuntungan dari alam. Hasil penelitian juga menunjukkan bahwa perjuangan melawan kapitalisme patriarkat dapat dilakukan dengan menggunakan kearifan spriritual perempuan tanpa menggunakan jalan kekerasan. Meskipun pada akhirnya bencana asap tak dapat dihindari, perjuangan perempuan melawan kapitalisme patriarkat membuat para kapitalis patriarkal dihukum sesuai dengan perbuatan mereka. Novel tentang kerusakan alam sangat bermanfaat sebagai gerakan penyelamatan lingkungan melalui karya sastra.

Kata kunci: Ekofeminisme, kapitalisme-patriarkat, novel, Vandana Shiva

1. INTRODUCTION

One of the studies of phosphinism which is currently widely discussed is ekofeminism. Ekofeminism offers a form of nuance of humanity that not only glorifies human beings as the only subject to be considered but also humanity which liberates human relations, other living things, and nature from the arrogance of patriarchal culture. Ekofeminism was born with the concept of (1) women are gentle, not fierce, and attentive to the environment, including in literature; (2) women are eco-friendly literary practitioners (Endraswara, 2016: 145).

The topic of ekofeminism is found in the novel *Luka Perempuan Asap* by Nafi'ah al-Ma'rab. Nafi'ah al-Ma'rab, a female writer from Riau, in her work titled *Luka Perempuan Asap* novel, has written about the current ecological crisis problem. The ecological crisis itself is a concern for disasters arising from natural damage, an unsterile environment, and human health threats. This is partly due to factors such as large-scale land clearing of oil palm plantations. This novel illustrates that the success of palm oil exports is not proportional to the threat of natural damage and health problems that will occur to mankind.

Luka Perempuan Asap novel by Nafi'ah al-Ma'rab illustrates the adverse effects of land burning that occurred in Riau by individuals resulting from large-scale clearing of oil palm land without thinking about the long-term impacts. As a result of the smoke disaster, many people in the surrounding area suffer from respiratory problems and some even die. The novel also describes the activities of opening new oil palm lands which are often carried out by *burning* and *logging*.

Land that is burned to disturb other areas is the impact of damage to the land due to this. This is added if the drought hit the area where the setting of the novel was taken, namely in Riau Province. When there is no rain, forest burning activities cause a smoke disaster that has a severity that can make anyone who inhales it constantly will experience chronic breathing problems until the worst possible cause of death. The author of the novel *Luka Perempuan Asap*, Nafi'ah al-Ma'rab, described the extraordinary suffering experienced by the local community as a result of environmental damage.

Endraswara (2016: 247) revealed that literature has a pragmatic value, which is to cool the environment. People who understand literature

are the same as looking at the environment. Pragmatically, literature is undoubtedly a vehicle for creating a pleasant environment. It should be noted that the pragmatic perspective of literature gives primary attention to the role of literature to the reader. The campaign and the issue of the value of caring about the environment continue to be carried out and fought for in connection with this matter.

Wiyatmi, et al (2017: 3) explained that the campaign for environmental love can be carried out through literary and artistic works that carry environmental awareness without forgetting the position of women. The term ecofeminism is a study that focuses on the relationship between nature, the environment, and the position and existence of women in the paradigm of humanities.

Candraningrum (2013: 32) asserts that literary works that talk about nature and the environment are not new. However, the issue of ecofeminism has become an issue that is developing today. Likewise with the development of issues in Indonesian literary works, natural and environmental problems that are very close to people's lives provide inspiration for writers to present social problems related to nature and the surrounding environment.

As one type of feminist school of thought and movement, ecofeminism has the same characteristics, namely opposing the forms of oppression of women caused by the patriarchal system. But ecofeminism also has differences with other feminist schools, namely ecofeminism offers the broadest and most demanding conception of self (human) and other relationships (Tong, 2006: 11).

Ecofeminism aims to reunite human and natural disconnections. Nature is exploited and crushed without considering its sustainability because nature is considered to be below, outside, and separated and even cut off from the human world. Women who are always marginalized, who generally become first-hand who are always in contact with nature, are also more vulnerable to feel the consequences of the ecological damage that occurs.

The focus and purpose of this research is the Death of the principles of femininity by patriarchal capitalism in the novel *Luka Perempuan Asap* by Nafi'ah al-Ma'rab and women's struggle against patriarchal capitalism by using women's spiritual wisdom without violence in the novel *Luka Perempuan Asap* by Nafi ' ah al-ma'rab.

2. REVIEW OF LITERATURE

Ecofeminism has the duty to reshape awareness to maintain the continuity of the life cycle. By proposing organic community as the main guardian to form a society that is responsible for life, not just to focus personal interests and benefits above all else. Organic community

becomes a demand that requires a concrete action that is directly applied in social life as a form of confrontation with the patriarchal ideology that hides within capitalism (Zega, 2014: 3).

Vandana Shiva is an activist, philosopher, and scientist who has direct involvement in carrying out protests against various injustices that have the potential to harm women and nature. Shiva has an active role in the Chipko movement which is the forerunner to the history of the struggle of Indian women in the field of forest rescue. The women put up bodies to protect the act of deforestation by hugging trees. The risk of being struck by a bulldozer is taken to save the trees to be uprooted. (Sururi, 2007: 21).

Restoring the principle of femininity as the foundation of human life is a way of improvement needed in the approach of Vandana Shiva's ecofeminism as (Shiva, 1997: 86). The principle of femininity is placed as a wound healer that science has produced with its masculine bias and standards of progress that never reach the point of satisfaction. The wheel of development which continues to press against nature and women must be subdued and production activities that are running on the basis of human greed must also be stopped.

Shiva (1997: 49) states that women have a very close attachment to nature, on the one hand nature is symbolized as the embodiment of the principles of femininity that are labeled against women. On the other hand, women are guarded by feminine traits in order to be able to realize life and provide food as a basic family daily need. In Indian tradition, the earth occupied by all living things was created and renewed by a dialectical process between creation and destruction and unification and division.

Women have a relationship with nature compared to men, one of which is in terms of dealing with climate or weather that always changes erratically when natural damage begins to occur. Candraningrum (2015: 5) explained that women are more vulnerable than men in the framework of dealing with climate change. For example, as a food processor, women need more water than men. In rural areas women are responsible for fetching and providing water for family life. Thus a woman is a water buffer for the community in terms of food and reproductive health. However, this is not included in the remuneration of work that is valued in the development strategy.

Unlike the feminism movement in general which uses gender analysis more to understand women's injustice, Vandana Shiva who is one of the ecofeminism figures focuses more on the principle of masculinity and the principle of femininity, which is a conflicting ideology.

Shiva and Mies (2005: 20) restoring feminine principles is an intellectual and political

challenge to face unequal development as a patriarchal project involving domination, destruction, violence and subjugation, deprivation and neglect of women and nature. Through this ecofeminism the women's movement as an alternative to teach that by rejecting patriarchal capitalism that exploits the environment and boldly guarantees the giving of equal roles for women to solve environmental problems in the utilization of natural resources.

Ecofeminism takes on the role by photographing the ideological struggle between feminine and masculine principles. This makes Shiva free to find a common thread between the subordination of women and the subordination of the universe, spirituality to the process of impoverishment of third world countries. For Shiva, the death of the feminine principle is not only a death knell for women's rights, but also for the rights of the poor, children, people of the third world and the universe.

Patriarchal capitalism is a relationship in which one party as a dominant party has succeeded in making the other party (the subordinate party) a means of achieving the will of the dominant party, and the dominant party refuses to recognize the independent subjectivity of the subordinated party.

Suliantoro (2013: 70) states that in the perspective of Shiva's thinking, the assumptions underlying the capitalist-patriarchal system are morally bad because they are more oriented towards materialistic matters, close to the culture of death, dualistic-dominative and reductionist-patterned thinking. The negative impact of this perspective and mindset causes environmental conditions to become more easily damaged and the suffering that befalls women even more severe.

Civilizations that are influenced by the capitalist system, in which the mentality to rule is a hallmark of efforts to conquer nature for the benefit of humans is a civilization of patriarchal society. Zega (2014: 4) explained that humans created by the civilization of the capitalism system are human beings of patriarchal culture who see nature and women as objects for them to rule. In fact, when nature is exploited, the benefits obtained by patriarchal men are not given to women or their families where the benefits are more likely to meet their own satisfaction so that the oppression experienced by women continues as long as civilization is still permeated by the notion of the capitalism system as its soul.

Shiva (1997: 31) expressly states that a reductionist worldview, industrial revolution, and capitalist economy are philosophical, technological and economic components of the same process. Shiva said that each company and the fragmented economic sector, both private and state owned, only thought of their own efficiency and profits, no matter the high social and ecological costs.

The production process must generate profits and cultivate the highest possible capital resulting in the forest being exploited on a large scale to gain as much profit as is the principle that exists in patriarchal capitalism (Shiva, 1997: 12). Women whose lives depend more on the forest become poorer, responsibilities increase, and obligations increase.

The emergence of social injustice and environmental destruction is the root problem of patriarchal capitalism. If not followed by concrete steps to abolish the capitalist-patriarchal worldview and mindset, all efforts to create environmental sustainability and social justice will not produce significant changes. The cause of this is the value system that is developed is less concerned about environmental sustainability, does not provide a reasonable place, and even tends to oppress women (Banawiratma, 2002: 74).

Shiva (2005: 198) states that patriarchal capitalism develops the principle of masculinity in which it is close to the culture of death. The principle of masculinity leads to a culture of death and destruction because it is characterized by competition, domination, exploitation, and oppression. Trees have economic value when they are uprooted, their lives die and then the wood is processed by a production machine into pulp for use as paper making material. Capitalism-patriarchy also tends to turn off the function of production and reproduction that are usually carried out by women so that the position of women shifts no longer as producers of life, but merely as consumers.

3. RESEARCH METHODS

This research is used qualitative approach which used descriptive and analytical methods. The data source of this research is the novel *Luka Perempuan Asap* by Nafi'ah al-Ma'rab, published by Tinta Medina Publisher and has a thickness of 262 pages. The data of this research are text in the form of sentences, in the form of dialogue and narrative sentences in the novel *Luka Perempuan Asap* by Nafi'ah al-Ma'rab. The technique used in this research is library technique. The research instrument is the researcher himself. The technique used in this research is library technique. The data analysis technique of this research is descriptive analysis technique. Descriptive analysis technique is a data analysis technique that is useful for analyzing data. Descriptive analysis techniques in this study aim to describe the data that are the object of study and are quoted directly from the novel *Luka Perempuan Asap* by Nafi'ah al-Ma'rab

4. RESULTS AND DISCUSSIONS

A. The Death of the Principles of Femininity by Patriarchal Capitalism in *Luka Perempuan Asap* Novel by Nafi'ah Al-Ma'rab

Shiva (1997: 49) states that women have a very close attachment to nature. On one hand, nature is symbolized as the embodiment of the principles of femininity that are labeled against women. On the other hand women are nurtured by feminine traits in order to be able to create life and provide food as a basic family daily necessity.

Suffering due to natural damage by the smoke disaster has killed the principle of femininity of women around and also other residents. They truly felt that they had lost the nature they guarded and nurtured because the smoke disaster had begun to cause losses everywhere. Health losses are the most common when their nature has been destroyed. This can be seen in the following data.

One morning, the sky was white. The sun only looks a little. The weather became dim, little by little until noon the sun was no longer visible. The sky is perfectly white. However, the lost sun actually causes problems. Because, what comes instead is prolonged cot. People wait every morning for the sun to appear. But that is only waiting. The sky is getting white, even yellowish. The white goes down to earth, into the air, until the streets turn white. Nahas, the white apparently wreaked havoc. Whoever breathes it everyday will be harmed. Some stopped by the hospital, some locked themselves in the room every day, and some were taken to the hospital emergency room. (Al-Ma'rab, 2017: 154).

The smoke disaster has caused a terrible catastrophe. Not only floods, landslides, tsunamis and earthquakes can damage human life, but smoke is just as damaging as other disasters. Every smoke inhaled into human breathing, of course, will cause ARI that can cause death if not treated immediately. The limited space for people due to smoke causes the damage can not be immediately addressed. In addition to humans, nature also suffers greatly from this smoke disaster. This can be seen in the following data.

It's not just humans who suffer, even if the trees can talk, surely they will say that they miss the sun. The sun was gone and the land was until all humans searched all day. The tops of the palm leaves begin to dry because to be able to produce green leaves, he certainly needs the sun. Moreover, the fruit, really reduced. (Al-Ma'rab, 2017: 154)

The data above shows the suffering experienced by humans and other living creatures due to the smoke disaster. The sun remained in its place, only because the thick smoke that enveloped people's homes caused the sun could not provide life for nature. In fact, to be able to carry on life, the sun is needed by living things. Women and children are the victims of the most affected haze disaster. Those who always depend on nature for their lives, no longer get what they should get, causing great suffering. This can be seen in the following data.

The boy is crying. However, the teacher did not approach him or merely persuade him to be quiet. Because, apparently along the corner of the school room, dozens of students had cried similarly so there was nothing more to fear. The teacher just quietly looked at the sky that was getting white. And slowly, he too cried. (Al-Ma'rab, 2017: 155)

The data above shows that children are the dominant victims. Women and children who are often associated with nature feel the effects of this smoke disaster. Children can only cry to express their sadness, pain, and fear. In addition to health, their education is also threatened with damage due to the smoke disaster. Everyone's life is no longer normal. Every day is only shadowed by a sense of worry about their survival in their own land. This can be seen in the following data.

Throughout the day there were no happy smiles on people's faces. Because, to sell any face must be covered with a mask. The news on television is increasingly astonishing. Stunned people in a corner saw a street that was no longer visible. In the house also has to close the mouth and nose, even when sleeping. (Al-Ma'rab, 2017: 155)

The data above shows the suffering experienced by residents. In addition to health and education issues, their economy has also been damaged by the smoke disaster. In fact, the socialization of victims of the smoke disaster was no longer going well. They have lost everything they had before. Their lives were very difficult due to the destruction of the environment they lived in, cared for, and looked after all this time. The sadness experienced by residents is increasing day by day because there are no signs that the smoke disaster that befalls them will soon end. The authorities who are supposed to provide protection also don't seem to want to know about the suffering of their citizens. This can be seen from the following data:

Sadness is growing sad. In cities it's like night. Vehicles turn on lights along the road. The conversation was no longer done by people on the edge of the road. Large tents began to stand. Tall buildings began to function as a shelter. "Whoever wants to survive the danger of smoke, is expected to move to a place of refuge". The notice was broadcast by officials to their citizens. However, there are also officials who want to look famous by having *selfies* with the refugees. He smiled behind people who had difficulty breathing. Maybe he wants to seem friendly to his social media account *followers*, but when sadness is everywhere, people will think differently. (Al-Ma'rab, 2017: 156-157).

The data above shows the discretion of officials to their citizens. Officials have also lost their conscience because some of them do not show the proper attitude of leaders who are responsible to their people. Due to the attitude of officials who did not provide a way out for the disaster that happened, in the end the community themselves

bear the burden of this natural damage. They have lost clean air, health, education, economy, and everything they had before.

B. Women's Struggle Against Patriarchal Capitalism through the Spiritual Wisdom of Women Without the Path of Violence in *Luka Perempuan Asap* Novel by Nafi'ah Al-Ma'rab

Women's struggle against patriarchal capitalism through women's spiritual wisdom without violence is shown in the novel *Luka Perempuan Asap* by Nafi'ah Al-Ma'rab. The special features of women shown in this novel are the spiritual wisdom of women in striving for the preservation of nature. The struggle without violence was chosen by women to create peace for nature. The struggle using spiritual wisdom without violence was carried out by the Mabel figure as shown in the following data.

The wisdom of Mun's spirituality can be seen from the attitudes he showed when he had to face his father, lecturer and fiancée who always made Mun's leaders think hard how to deal with them in a peaceful way. This can be seen in the following data.

I really don't want to talk anymore. And anxiety struck my heart. There is no other choice, tomorrow I must go home and meet Dad. I don't want to make him angry, but I want to convey the kindness he must know. The night is so slow I feel. Because, I really miss the morning. I want to talk to Dad heart to heart. Maybe it's my fault for talking on the phone. However, I really could not contain my feelings anymore, my fear of what I heard. (Al-Ma'rab, 2017: 36)

The data above shows Mun's wisdom not to oppose his father who forced him to marry a man who only wanted to take advantage of their marriages later, namely the profits of the palm land owned by Mun's father. Mun who refused the arranged marriage got extraordinary opposition from his father until Mun felt very nervous. Mun used his spiritual wisdom to improve relations with his father in a wise way. Mun chose to go home and meet his father to apologize. This can be seen in the following data.

After putting things in the room, I want to break the silence on Dad's face. Then, I came closer with my father's favorite bread that I bought in Pekan. Father is still silent, but I try to say hello.

"Forgive Mun, well ... about last night."
"Are you going home to apologize?"

"Good, if so tomorrow come with Dad."
"Where? Plot? "

"No, you will lecture again later. Anyway, you come with me tomorrow. "

Father hid something in his face. However, I no longer want to argue with him. I saw his hands begin to touch the bread I brought. That's a good sign. I saw him slowly eating the bread because it was a little hard.

(Al-Ma'rab, 2017: 37)

The data above shows that Mun's efforts to make peace with his father bore fruit. Although Mun felt very heavy because it turned out that his father had continued the arranged marriage. Mun, who was disappointed with his father, decided to shut up first and think of other ways to cancel the arranged marriage. This can be seen in the following data.

The breeze was gentle between the rows of tall and shady palm trees. Father slowed down the speed of his car. I close my eyes. Maybe you thought I was sleeping, but actually just wanted to avoid your words again. I'm tired, I want to forget everything that happened today. (Al-Ma'rab, 2017: 51)

The data above shows that Mun prefers to yield to make his father's heart calm. Mun will forget what happened instead of having to fight his father. However, he continued to struggle for his rights. On the other hand, Mun felt that the position of his father and other oil palm planters would suffer a major setback. His father and other palm oil producers will suffer losses after this. This can be seen from the following data.

I stared at the tree for a long time. Something is bothering my heart. If only the whole palm tree grew like this, what would have happened. I looked again, suddenly I saw palm trunks in the garden rising. The soil is dry and cracked. Green leaves one by one turn yellow, then dry and fall. Oh no. I close my eyes. I made sure that all of that was just my imagination. What I imagined seemed to be in front of my eyes. And I didn't talk to anyone about what I just saw. Only suddenly was I horrified to see Father's house erect among the giant trees. I'm afraid something will happen, to Dad and to the house.

The data above shows Mun's spiritual wisdom, who preferred not to tell his father what he had seen because he knew his father did not care and would laugh at him. Mun continued to show his spiritual wisdom as a woman to deal with the attitude of his father's capitalism which was done by setting him up with an oil palm entrepreneur as well.

5. CONCLUSION

This research discusses the struggle of women against patriarchal capitalism in the novel *Luka Perempuan Asap* by Nafi'ah Al'ma'rab. The novel is examined using Vandana Shiva's ecofeminism perspective, which argues that the death of the principles of femininity occurs due to the actions of patriarchal capitalists who only want to reap profits without thinking about the destruction of nature. The struggle of women against patriarchal capitalism by using its spirituality without violence, the role must also be examined to explore the feminism movement itself.

The novel *Luka Perempuan Asap* by Nafi'ah Al-Ma'rab is a very interesting novel to study because it contains criticism about natural damage that occurs in Indonesia in general, and in Riau in particular in the form of high-level haze disasters. The results show that the struggle against patriarchal capitalism can be carried out using the spiritual wisdom of women without resorting to violence. Although in the end the smoke disaster was inevitable, the struggle of women against patriarchal capitalism made patriarchal capitalists punished according to their actions. The novel about the destruction of nature is very useful as a movement to save the environment through literary works.

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