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The Impact of Women's Role in Environmental Preservation: Critical Literature Study of Environmental Perspective Literature

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KEYWORDS

ABSTRACT

Impact of women's roles, Environmental protection, Ecocritic

The root of the catastrophe and environmental pollution, as well as the decline in culture, are the empirical assumptions of positivistic humans. A strategy of deconstructing the epistemological framework of knowledge is needed, and then reconstructing it, one of which is through the creation (counter) of a positivistic view that can determine the attitudes and roles of a person, both men, and women, towards the environment. On this basis, this article aimed to explain the role of women in environmental protection as a critical analysis of the environmental perspectives of literary texts. This research utilized qualitative descriptive and ecofeminist methods in the eco-criticism discourse. The ecofeminist method refers to methods related to environmental science, especially methods related to the preservation (conservation) of nature and culture, which are related to the role of women in literary works related to research. Data collection was carried out through interviews, documentation, and literature searches with record and note techniques, and the data source was the novel *Ronggeng Dukuh Paruk* by Ahmad Thohari. Based on the analysis, it can be explained that the role of women has an impact on him. The impact of women's roles in conservation consists of two things, namely positive impacts and negative impacts. This article contributes to the humanities and the foundation for applied research, such as the use of literature from an environmental perspective.

KATA KUNCI

ABSTRAK

Dampak peran perempuan, Pelestarian lingkungan, Ekokritik

Akar dari krisis dan pencemaran lingkungan serta menurunnya kultur budaya adalah asumsi-asumsi empiris positivistik manusianya. Diperlukan strategi dekonstruksi terhadap kerangka epistemologis pengetahuan, dan kemudian merekonstruksinya, salah satunya melalui penciptaan (counter) pandangan positivistik yang dapat menentukan sikap dan peran seseorang, baik laki-laki maupun perempuan terhadap lingkungan. Berdasar hal tersebut, artikel ini bertujuan untuk mengeksplanasi dampak peran perempuan dalam pelestarian lingkungan sebagai telaah kritis wacana teks sastra berperspektif lingkungan. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan ekofeminisme dalam wacana ekokritik, yaitu pendekatan yang berkaitan dengan ilmu lingkungan khususnya pelestarian (konservasi) alam maupun budaya yang dihubungkan dengan peran dan studi perempuan dalam teks karya sastra. Pengumpulan data dilakukan melalui wawancara, dokumentasi, penelusuran pustaka dengan teknik rekam dan catat. Sumber data penelitian ini yakni novel *Ronggeng Dukuh Paruk* Karya Ahmad Thohari. Berdasar analisis, dapat dijelaskan bahwa peran perempuan membawa dampak atas dirinya. Dampak peran perempuan terhadap pelestarian terdiri atas dua hal yakni dampak positif dan dampak negatif. Tulisan ini memberikan berkontribusi untuk ilmu humaniora sekaligus sebagai pondasi dan landasan penelitian terapan seperti pemanfaatan karya sastra berperspektif lingkungan.

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Introduction

Pollution and environmental damage have become central issues in the last decades, along with the development of modernization and globalization. If examined, the roots of the crisis and environmental pollution and the decline in cultural culture are positive empirical assumptions of humans.

The negligence attitude of human beings, after all, raises the issues related to preservation efforts to tackle and balance the exploitation of nature, inappropriate

policies in spatial and environmental management, and decreased awareness of socio-cultural structures. With the occurrence of various physical changes in the environment and pressure on the social environment, one of the changes most felt is a shift in the values, norms, and culture of society.

Therefore, a strategy is needed to minimize the deconstruction of the knowledge epistemological framework and then reconstruct it, one of which is by understanding the role of men and women as the essence of human beings. This creation is an anti-positivist view that can determine the attitude and role of a person (male and female) towards the environment. Finally, you can try to understand the roles of men and women by reading literature that represents the true views of society.

In other words, literary works are considered as a place to express ideas, ideas, and thoughts with descriptions of people's experiences of things that happen, including environmental problems, between concern, preservation, and the relationships connected to it. The relationship between literature and society that supports cultural values cannot be separated because literature represents the social reality, even though literary works imitate nature and the subjective world of humans (Wellek & Warren, 1989). Also, literature functions as social control which contains social expressions and problems in people's lives. This is expressed by Jabrohim, ed, (1994) that literature presents a picture of life and life itself as a social reality.

Through literature, ratio, race, ethics, and aesthetics can develop synergistically and in balance. This relationship can be further explored in the framework of environmental and cultural orientation which enlightens the society's values/norms, behavior, and environment. However, based on the conservative perspective, it appears that stereotypes and hegemony appear to strengthen the legitimacy that in the perspective of environmental destruction, women are considered to hold a big role, and on the contrary, men are considered to hold a dominant role.

The above explanation further gave aspirations to the emergence of various studies that make women with their roles in society objects of research (Kayam, 1988; Ruthven, 1990). This includes exploring the impact of women's roles on environmental conservation. Thus, this study aimed to explain the impact of women's role in preserving the environment as a critical analysis of discourse on environmental perspectives of literary texts.

Essentially, women's problems in environmental-perspective literary discourse are not limited to women's involvement in the world of creation, criticism, and connoisseurs, but also how female figures are represented in a literary text (Andersen, 1988). The issue of women received attention, especially from people who viewed and considered women to be treated unfairly in the family and society. The emergence of this discussion about women was driven by concerns over the reality of the small role of women in socio-economic and political life, including the discourse on environmental conservation (Shiva & Mies, 2005). This discourse has led to the ecofeminism approach.

In terms of the relationship between women and nature and the relationship between nature and culture, ecofeminism emphasizes that cultural background will seek to strengthen instead of weaken the connection between women and nature. One of the problems is that women not only hold a closer relationship with nature than men but this relationship is considered low-value.

Shiva (1990) pointed out that ecofeminism is a socialist and political movement that unites environmentalism, feminism, and women's spiritual movement due to their similar interest in the Earth and all its life forms. Ecofeminists believe that sustainable development and equality are regarded as interrelated goals, and the sacred and the interconnection of all forms of living.

At a certain level where a person cannot directly convey his thoughts in the social field, the cultivation of critical awareness is acceptable. A strategy is needed to provide an understanding of the results of a person's thoughts to be acceptable. This communication can take the form of creative communication, one of which is in the form of literary works. In this regard, ecological feminism that emphasizes the relationship between ecology, literature, and (female) discourse is an eco-criticism. As the destruction of nature and the environment around the world becomes more and more complex, eco-criticism in the literary world is constantly developing. The various ecological problems faced by mankind have attracted the attention of literary writers and conveyed the idea of protecting the environment through literary works. Even literary works are used as a medium for criticizing the harsh environmental conditions. Symbolic resistance conveyed through literary works can raise public awareness to pay more attention to protecting the environment.

The phenomenon of literature, the role of women, and the environment have led to research studies from several aspects, including those conducted by Kronlid (2003), Alexander (2003), Keulartz, J. (2007), Krishnakumar and Jayakumar (2011), Qomariyah (2013), Bonnett (2017), Sharnappa (2016), Krishnasamy (2018). This research strengthens that the study of women, the environment, and literature is a necessity because of their existence and importance in deconstructing their culture and positivistic human culture.

Method

This research used two approaches, namely the theoretical approach, and the methodological approach. The theoretical approach used is the eco-criticism method, which focuses on the connection of environmental science, especially the preservation (protection) of nature and culture, which is related to the role and research of women in literary works, and the latter approach used in this research were descriptive and qualitative methods, which are synchronous.

By studying the essence of the research, this research method was qualitative. This research focused on the impact of female roles on environmental protection, which was the result of a critical analysis of literary works from an environmental perspective. In addition, this study also adopted the method of analysis and criticism. This method was used when examining the influence of literary texts from an environmental perspective, organizing literary works from an environmental perspective, and analyzing literary works from an eco-criticism perspective.

The material object of this research was a literary work with an environmental perspective entitled *Ronggeng Dukuh Paruk* by Ahmad Tohari. The formal object of this research was the impact of women's roles, and the types of data were divided into two, namely primary data and secondary data. Primary data was obtained in the form of verbal, or the words and behavior of subjects (figures) related to the research, while

secondary data came from documents, photos, and literature used as a complement to primary data. The research data were in the form of words, phrases, clauses, and sentences spoken by the subject (character) in an environmental perspective literary work.

To obtain the data in a holistic and comprehensive manner and pay attention to the relevance of the data to the research focus, data collection was conducted through literature research, observation, and interviews. The data were collected by note-taking/documentation. Moreover, the data analysis involved qualitative description methods. The study applied the concept proposed by Miles and Huberman (2009), which includes data collection and data reduction stages, that is, the reduction (deleting) of irrelevant data for research purposes, with classification, appearance, description, explanation, etc., and data result in conclusion or verification.

Results and Discussion

Roles describe the social interactions based on actors who play according to cultural definitions. The anthropologist R. Linton (1936) pointed out this, and he believed that role is the dynamic aspect of status. In other words, a person performs his duties according to his rights and obligations. Linton said that roles use culturally determined role-playing roles to describe social interactions. According to this theory, role expectations are a common understanding that can guide a person's performance in daily life. According to this theory, it is expected that people with specific roles, such as dancers, students, parents, wives, mothers, women, etc., can make someone act in that role.

Therefore, the role can be described as a series of formulas that limit the expected behavior of a particular position holder. For example, in the family, the role of the father is to be the head of the family, the provider, protect the family, educate the family, and be full of love for the family. Similarly, the role of parents, including both parents, should set a good example and give their children a good education, guidance, education, teaching good and bad, and so on. The role is associated with a person's position or position in a spatial and dimensional environment.

In addition, if it is related to the role of women, one could see all aspects that limit the role of women, including family, community, and working environment. In a family, women could act as wives, mothers, and daughters. In addition, in society, a woman can act as someone's wife, someone's parent's daughter, and someone's child's mother. The third role is in the dimension of the working environment, so women serve as professional women or professional women.

There are many reasons why women participate in work. It reflects the necessity of a family economic downturn, so it is very important to work hard to increase family income. The second reason is that due to the social and economic conditions of the middle class and upper class, professional women are not only looking for additional family finances. Funds are also a manifestation of self-activity when looking for socializing places.

In such a case, then the above description at least shows that the fact that women are truly included in the family economy is a fact that women are a productive resource. Therefore, it is also necessary to improve conditions and create employment opportunities in the current realities and changes. On the other hand, the role of female workers, that

is, housewives and workers who must be engaged in daily life, enable them to engage in dual activities, which has a dual role, that is, dual activities/dual roles have an impact on yourself and your family and obstacles.

3.1 The Impact of Woman's Role in Nature Preservation

An impact is a clash or a strong influence that has an effect (either negative or positive). Another expert sees impact as the results influence that occurs (be it positive or negative) from an action taken by an individual/a group of people who carry out certain activities. Positive impacts are good results or beneficial effects that are obtained from various things or events that occur. A negative impact, in this case, is the detrimental effect or consequence that occurs and tends to worsen the situation.

The results of the study displayed that the role of Srintil in the novel provides an impact on nature preservation, both positively and negatively. The impacts are seen in correlation with women's role as environmental preservation activists. The following sections display the impacts of women's role in conservation conducts and the study's critical analysis of the RDP novel.

Positive Impacts

Srintil is a girl from Dukuh Paruk, a small, remote and poor village. However, all citizens have their own pride because they have inherited the art of Ronggeng which always excites them in life. This tradition almost vanished after the tempe bongkrek poisoning accident occurred which killed dozens of residents of Dukuh Paruk and took away the passion and enthusiasm the local community had. Fortunately, they rediscovered the motivation after finding several young adolescent girls with natural talents as prospective ronggeng dancers when playing at the Tegalan farm with their peers (Rasus, Warta, Darsun). Srintil's dancing skills were discovered by her grandfather, Sakarya, who then realized that his granddaughter is truly gifted as a ronggeng dancer. Therefore, Sakarya handed over Srintil to the ronggeng shaman named Kartareja, expecting that someday Srintil will become a recognized ronggeng dancer by the community. As a ronggeng, Srintil must undergo a series of traditional ceremonies to deserve to be called a ronggeng dancer.

Srintil who dances in the rice fields and gives new hope to the community is an interpretable sign. In dire circumstances, nature provides balance, supports beauty, and introduces peace to the community. The dancing women and the blooming hopes of the residents are seen as signs that women will be able to realize the community's expectations.

Some notions see that it is women who play a central role in environmental preservation efforts, despite that woman also get the impact of natural damage and nature conservation. The impact can be seen from two aspects, either positively or negatively.

This positive impact is apparent when women act as a balancer to nature. After all, the duality of the role of women makes them realize that nature is an integral and inherent part of ones'self. In other words, nature gives women pleasure in their own roles. Nature

also gives them awareness, calmness, as well as hope in conducting various kinds of duties and responsibilities from the roles the women bear. This causes women to have the initiative to protect, preserve, and balance nature in their lives. Nature is viewed to provide positive things for women.

This awareness, of course, cannot be possessed by people who are not aware of the contribution of nature to the roles they play. This unconsciousness sometimes drifts away people from their obligation to preserve nature. These people do not realize that the role played by an individual is complemented by the preservation efforts of nature.

Likewise, the novel depicts that Srintil (who was later crowned) has the role of a ronggeng dancer as well as the duties inherent in the ronggeng dancer. Srintil is described to have the role of being a mother, wife, and ronggeng dancer of the people. The role of women is metaphorized as the preservation conducts that describe the sustainability of the ecosystem and impact positively. The positive impacts are seen in the following quote:

A pair of cranes fly in the wind and circle high in the sky. Without even flapping their wings, they floated for hours. Their voices were shrill like a long sigh. Water. The two birds had flown hundreds of kilometers looking for puddles. For so long they have longed for the mudflows where they find their prey: frogs, fish, shrimp, or other aquatic insects (Tohari, 2003, p. 9).

The novel *Ronggeng Dukuh Paruk* is a novel embedded with many natural imageries, especially in the context of rural areas. This description gives assurance that the novel can be analyzed from an environmental perspective. The novel is very intense, providing an ecological picture that cannot be separated from the discourse of ecosystems with its various constituent components, such as abiotic and biotic factors. Abiotic factors include temperature, water, humidity, light, and topography, while biotic factors are living things consisting of humans, animals, plants, and microbes.

The notion of ecology is also closely related to the organizational levels of living things, namely populations, communities, and ecosystems that influence each other as a system that represents unity. Ecology is a relatively new branch of science that only emerged in the 70s. However, the field has a profound influence on the branch of biology. It studies how living things can maintain their life by making connections with non-living things in their place of life or their environment. An example of such connections involves a depiction of the human food chain and the tropical level.

The previous quote describes the state of the sky with a pair of cranes floating in the wind. Not to mention the sound of birds longing for the mudflats where they find their prey: frogs, fish, shrimp, or other aquatic insects. This illustration provides a profound depiction of how much the novel *Ronggeng Dukuh Paruk* covers an intense natural setting.

More samples of positive impact are seen in the following quote:

In the petrified courtyard under the jackfruit tree, when the southeast wind blows cold, the fragrance of coffee flowers always blooms in the dry season. When the sun began to

fade in the western sky, Srintil was dancing and chanting, accompanied by drum, gong, and mouth calung. Rasmus crossed his legs and flapped his knees to imitate the style of a drummer. Warta swung his hands left and right as if he had a calung instrument in front of him. Darsun puffed out his cheeks. His voice is heavy imitating the sound of a gong (2003: 13).

The southeast wind blew dry. The treetops in the small hamlet swayed. Yellow leaves and fallen twigs, the rustle of bamboo clumps. The bamboo propellers that the shepherd boy had installed on the edge of Dukuh Paruk rattle. The kite is made of gadung rose. Continuous chirping brought silence over Dukuh Paruk (2003: 10).

The quote above illustrates that women can balance nature and become one with nature. Srintil as a girl who is being prepared to become a true ronggeng dancer has many duties and responsibilities. Srintil is referred to as the ronggeng dancer of the Rakyat or people, meaning that ronggeng belongs to the whole community, to Dukuh Paruk. The conduct of a ronggeng dancer is regulated by the Inang Ronggeng, the host. In the process of training to be a ronggeng performer, Srintil always involves nature and makes companions of nature in the search for her identity.

The image of the courtyard under a jackfruit tree when the southeast wind blows and Srintil looks engrossed in dancing and singing is a context for Srintil's activities. Dancing is an activity that Srintil really likes. She can dance very flexibly without anyone teaching. The belief of the people of Dukuh Paruk, if someone becomes a ronggeng dancer, states that a ronggeng performer is possessed by an indang ronggeng which causes one to dance without anyone teaching or instructing a specific move. This is what Srintik did in the middle of the wilderness. In addition, Srintil and his friends use nature as a means of balancing the rhythm of notes and songs to accompany the Ronggeng dance. Such a situation is apparent in the quote: "The southeast wind blew dry. The treetops in the small hamlet swayed. Yellow leaves and fallen twigs, the rustle of bamboo clumps. The bamboo propellers that the shepherd boy had installed on the edge of Dukuh Paruk rattle. The kite is made of gadung rose. Continuous chirping brought silence over Dukuh Paruk". Srintil's process of unifying with nature is also depicted in the quote below:

... Convinced that their pastoral animals are not destroying people's crops, the three of them walk to a place where they often play. Under the jackfruit tree, they saw Srintil playing alone. The little girl is stringing jackfruit leaves with a stick to make a crown (RDP, 2003: 11).

Women are the most vulnerable sides to environmental problems. This is due to the unequal access and opportunities for women. In Central Africa, for example, when natural disasters strike, men will go to urban areas, while women must live in villages and survive by farming amidst climate change which makes it difficult to survive. In addition, the frequent discrimination against women also causes women to be vulnerable to poverty, making it difficult for them to survive on the brink of climate change disasters.

Therefore, the involvement of women in climate change prevention is significant to realize inclusive and efficient environmental conservation efforts. The participation of women is not only good for environmental conservation, but it can also inspire other women and other communities to move to save the Earth. The following are some inspiring female environmental activists, especially in the field of solid waste:

Negative Impacts

In the patriarchal culture, women and nature are seen as objects and properties that deserve to be exploited. Responding to such phenomena, ecofeminism was born as a social movement that has a strong ideology against the exploitation of women and nature, including industrialization that denies the sustainability of the ecosystem. According to Candraningrum (2013), ecofeminism in a patriarchal culture has developed a category strategy to justify exploitation, namely heaven/earth, mind/body, men/women, humans/animals, spirits/non-sentient being, culture/nature, white/colored, and other dichotomies. In this case, the matters in the latter part of the dichotomy are seen as an object which may be arbitrarily exploited, regulated, and yielded profit. The products of this category then give birth to capitalism over women's bodies and over the Earth. Nature and everything within is not seen as living things but as a source of capital and investment fundamentals.

From the perspective of ecofeminism, this notion refers to the interconnectedness and integrity of every living thing. Such a movement is identified as a women's movement (Shiva & Mies, 2005). This is in line with Vandana Shiva's (1990) previous explanation that nature and women have extraordinary abilities to organize, reestablish, and sustain the life of all humans and all creatures in the universe. An approach is referred to as ecofeminism, as Karen J Warren proposes, if there is a relationship between oppression against women and against nature, an understanding of nature to understand oppression against women and nature, the existence of a feminist theory accompanied by an ecological perspective, and problem-solving efforts that encompass feminism perspective (Tong, 2006).

The marginalization experienced by women and nature originates from the marginalization imposed by humans on non-humans (or nature). Since women are always associated with nature, therefore, a conceptual, symbolic, and linguistic relationship between feminist and ecological issues is established. For example, women are always "naturalized", feminized, or put under control in activities related to nature. So, it is safe to say that social reality depicts that women and nature are symbolically oppressed by humans who have masculine characteristics.

The existing marginalization and oppression of women by presenting them as symbols of "damaged" nature is interpreted as the justification to exploit the "beauty of women". In this case, women are put in the negative impact of the relationship between nature, women, and human beings. This negative impact can be seen from the perspective of women's role.

The impact is a clash, a strong influence that has an effect (either negative or positive). Another expert sees impact as the results influence that occurs (be it positive or negative) from an action taken by an individual/a group of people who carry out certain activities.

Positive impacts are good results or beneficial effects that are obtained from various things or events that occur. The negative impact, in this case, is the detrimental effect or consequence that occurs and tends to worsen the situation.

As illustrated in the previous part, the role of women in conservation in the novel does not have various negative impacts other than the reduction of time and contribution given by women in efforts to conserve nature. In the novel, Srintil experiences such situations herself, and in the end spent a lot of time with everything related to ronggeng dance preparation and stage preparation.

... But Srintil smiles not for me, but for everyone. Even so, knowing such a thing did not help me. I'm still disappointed because I can no longer play with Srintil (RDP, 2003: 39).

The novel *Ronggeng Dukuh Paruk* by Ahmad Thohari depicts the journey of a ronggeng dancer candidate. As the tradition of Dukuh Paruk commands, before bearing the title Ronggeng, Srintil, who has possessed the spirit of Ki Secamenggala, must first undergo various sacred ceremonies. This ceremony includes a ronggeng bath in front of Ki Secamenggala's grave and the bukak-klambu ceremony. Bukak-klambu refers to a competition to fight for the virginity of the ronggeng dancer candidates. The task of preparing Srintil to become a candidate for ronggeng is what causes the role of women in nature conservation to be reduced. It is this duality of women's role that has a negative impact on nature conservation. Such ronggeng preparation rituals take much time and decrease women's role in natural preservation.

In this novel, the act of conservation, protection, or use and preservation of nature is done by Srintil. Apart from that, Srintil is also able to take advantage of her feminist side by being able to read natural signs as having a conservative attitude towards nature. As a product of culture, literary works contain values that previous generations wanted to preserve. A literary work can unravel the local wisdom that influences human personality. This way, the ratio, race, ethics, and aesthetics can synergize in harmony. In this regard, the reciprocal relationship between language as the medium of literary work and the meaning of the story is not something that can be ignored. This relationship can be further explored in a cultural orientation frame that reinforces values, norms, behavior, and social reality.

Literature with an environmental perspective can regeneratively convey certain wisdom and policies. Every event becomes the main means of shaping the virtues, character, and feelings of the community, as well as raising the awareness of society. This includes the awareness of the importance of conserving the environment in which humans live and depend. Such glorification and absorption of literary functions is common in traditions of cultural conservation. People think that literature can educate people and make them better and more useful because of the wisdom and meaning it conveys. These literary works really describe educational actions and events. One of the literary works from an environmental perspective from a women's perspective is the novel *Ronggeng Dukuh Paruk* by Ahmad Thohari.

Conclusions

In the effort to conserve nature, women usually experience impacts, obstacles, and conflicts. Srintil character in the novel RDP provides access to nature conservation. However, there are impacts, constraints, and conflicts caused by Srintil's dual role as a woman breadwinner. Based on the discussion in the results section, the study elaborates that an impact is a collision, a strong influence that has consequences (both negative and positive). Based on the analysis, the impact of the role of women on conservation consists of two things, viz., positive impacts and negative impacts. Positive impacts are good results/beneficial effects obtained from various things or events that occur Negative impact is the detrimental effect or consequence generated that tends to worsen the situation.

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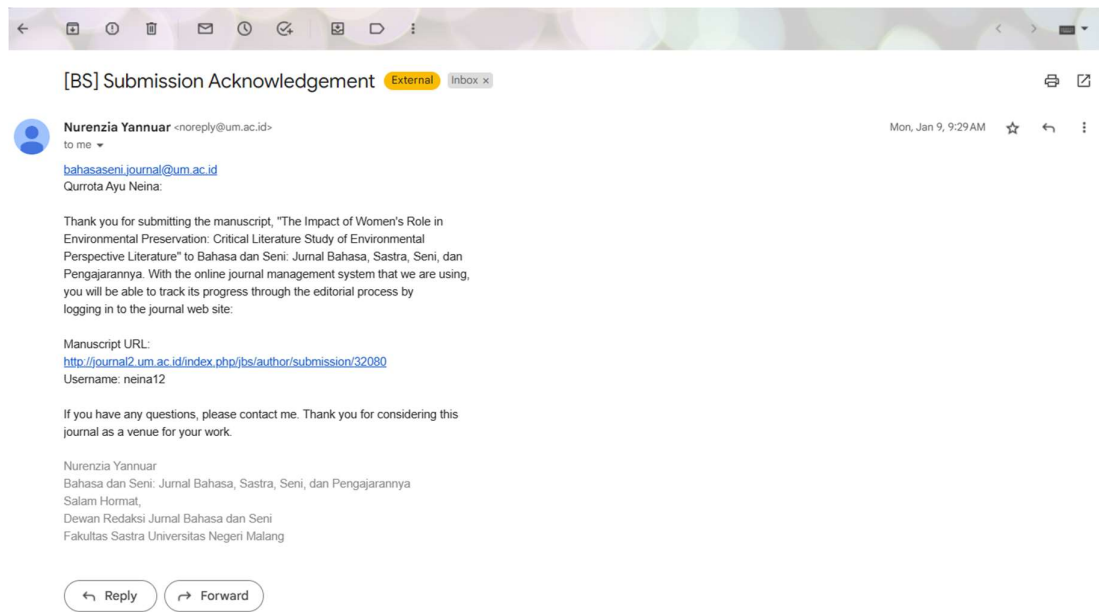
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Lampiran 2

9 Januari 2023

Submission Acknowledgement



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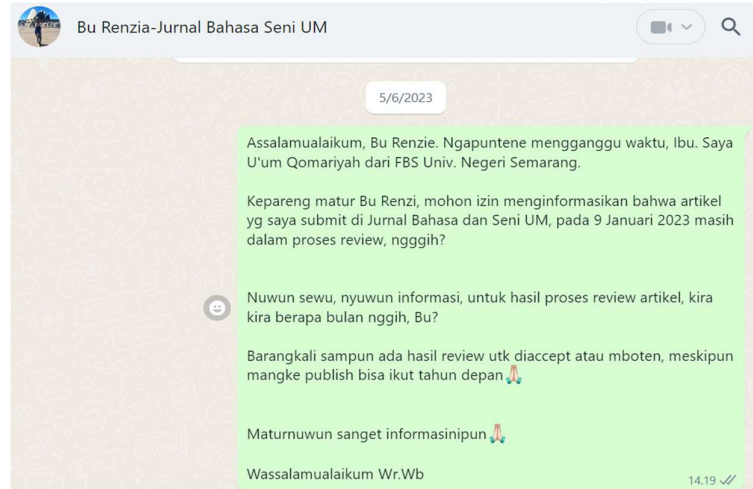
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Lampiran 3

5 Juni 2023

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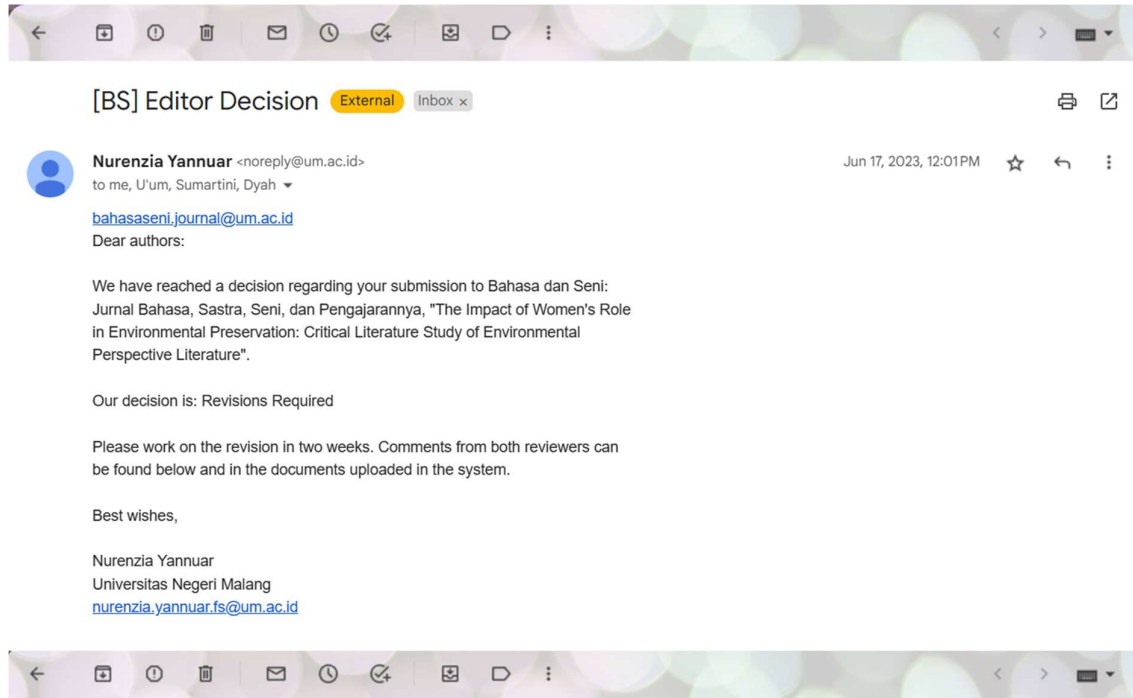
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Lampiran 4

17 Juni 2023

Editor Decision (Pemberitahuan dari editor untuk merevisi artikel)



The article promises a good research on literature that potentially opens a new area of knowledge. However, there are several areas in which the author can improve the article:

1. the use of terminology (some terms are not accurate) and sentence structure (some sentences come off as having negative tone towards women)
2. the methodology has some flaws, including a) the statement that the author used interviews and observation, which do not seem to be present in the article, and b) the fact that the methodology which sounds complex although it's mostly a descriptive qualitative study using ecofeminist theories as the primary data and analytical tool and Rongger Dukuh Paruk as the primary data.

Reviewer A
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Lampiran 5
17 Juni 2023

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#32080 Review

SUMMARY REVIEW EDITING

Submission

Authors U'um Qomariyah, Sumartini Sumartini, Qurrota Ayu Neina, Dyah Prabaningrum

Title The Impact of Women's Role in Environmental Preservation: Critical Literature Study of Environmental Perspective Literature

Section Articles

Editor Nurenzia Yannuar

Peer Review

Round 1

Review Version	32080-98128-1-RV.DOCX	2023-01-09
Initiated	2023-06-10	
Last modified	2023-06-17	
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	Reviewer A 32080-141336-1-RV.DOCX	2023-04-08

Lampiran 6
18 Agustus 2023

Pemberitahuan bahwa artikel diterima dengan revisi minor dan editor meminta untuk mengisi surat pernyataan serta pembayaran (biaya APC)

Permohonan Proofreading dan Cek Akhir sebelum Publikasi

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1. Memperbaiki artikel sesuai komentar editor.
2. Mengisi surat pernyataan terlampir.
3. Menyelesaikan pembayaran biaya publikasi (APC) sebesar Rp 2.000.000,- ke no rek BNI 0603956198 a.n Vira Setia Ningrum secepatnya.

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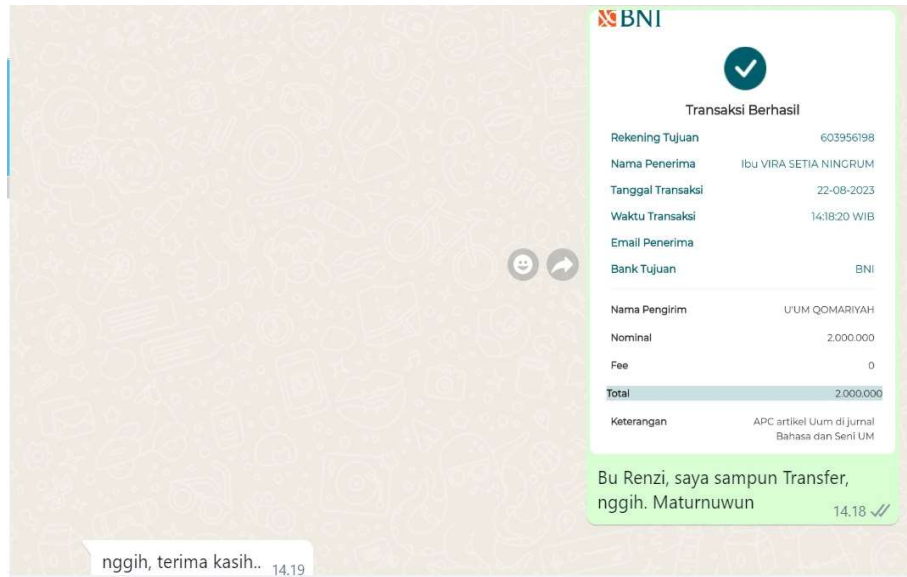
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#32080 Summary

SUMMARY REVIEW EDITING

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Authors	U'um Qomariyah, Sumartini Sumartini, Qurrota Ayu Neina, Dyah Prabaningrum	
Title	The Impact of Women's Role in Environmental Preservation: Critical Literature Study of Environmental Perspective Literature	
Original file	32080-98125-1-SM.DOCX 2023-01-09	
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Artikel yang sudah direvisi dan disubmit ke sistem OJS

The Impact of Women's Roles in The Preservation of Nature: Analysis of Ecofeminism on Ronggeng Dukuh Paruk

Dampak Peran Perempuan dalam Pelestarian Lingkungan: Analisa Ekofeminisme dalam Karya Sastra Ronggeng Dukuh Paruk

U'um Qomariyah¹, Sumartini¹, Qurrota Ayu Neina¹, &
Dyah Prabaningrum¹

¹ Universitas Negeri Semarang, Semarang, Indonesia

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ABSTRACT

The roots of the catastrophe, environmental pollution, and the decline in culture are the empirical assumptions of positivistic humans. A strategy of deconstructing and reconstructing the epistemological framework of knowledge is needed through the creation (counter) of a positivistic view that can determine the attitudes and roles of a person, both men and women, towards the environment. On this basis, this article aimed to explain women's role in preserving nature as a critical analysis of the ecological perspectives of literary texts. This research utilized qualitative descriptive and ecofeminist methods in the eco-criticism discourse. The ecofeminist method refers to methods related to environmental science, especially methods related to the preservation (conservation) of nature and culture, which are associated with the role of women in literary works related to research. The primary data was the excerpts of *Ronggeng Dukuh Paruk* by Ahmad Tohari. Based on the analysis, it can be explained that the role of women impacts him. The impact of women's roles in conservation consists of two things, namely, positive impacts and negative impacts. This article contributes to the humanities and the foundation for applied research, such as using literature from an environmental perspective.

KATA KUNCI

Dampak peran
perempuan,
Pelestarian
lingkungan,
Ekofeminisme

ABSTRAK

Akar dari krisis dan pencemaran lingkungan serta menurunnya kultur budaya adalah asumsi-asumsi empiris positivistik manusianya. Diperlukan strategi dekonstruksi terhadap kerangka epistemologis pengetahuan, dan kemudian merekonstruksinya, salah satunya melalui penciptaan (counter) pandangan positivistik yang dapat menentukan sikap dan peran seseorang, baik laki-laki maupun perempuan terhadap lingkungan. Berdasar hal tersebut, artikel ini bertujuan untuk mengeksplanasi dampak peran perempuan dalam pelestarian lingkungan sebagai telaah kritis wacana teks sastra berperspektif lingkungan. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan ekofeminisme dalam wacana ekokritik, yaitu pendekatan yang berkaitan dengan ilmu lingkungan khususnya pelestarian (konservasi) alam maupun budaya yang dihubungkan dengan peran dan studi perempuan dalam teks karya sastra. Data dari penelitian ini adalah potongan-potongan cerita yang diambil dari novel *Ronggeng Dukuh Paruk* Karya Ahmad Tohari. Berdasar analisis, dapat dijelaskan bahwa peran perempuan membawa dampak atas dirinya. Dampak peran perempuan terhadap pelestarian terdiri atas dua hal yakni dampak positif dan dampak negatif. Tulisan ini memberikan berkontribusi untuk ilmu humaniora sekaligus sebagai pondasi

dan landasan penelitian terapan seperti pemanfaatan karya sastra berperspektif lingkungan.

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Introduction

Pollution and environmental damage have become significant issues over the past decades, along with the development of modernization and globalization. If examined, the cause of environmental crises and decline in culture are optimistic empirical assumptions of humans (Neina et al., 2023).

Human negligence towards nature raises issues related to preservation efforts that balance the exploitation of nature, inappropriate spatial and environmental management policies, and decreased awareness of socio-cultural structures. With various physical changes in the environment and pressure on the social environment, one of the most significant changes is a shift in society's values, norms, and culture (Dickinson, 2013; Koger & Winter, 2011).

Therefore, a strategy is needed to minimize the deconstruction of knowledge epistemological frameworks and then reconstruct it, one of which is by understanding the role of both men and women as human beings. This anti-positivist view can determine the attitude and part of a person (male and female) towards the environment. Finally, the readers can understand the roles of men and women by reading literature that represents the actual views of society.

In other words, literature is a medium to express ideas, visions, and thoughts by describing people's experiences of things that happen, including environmental issues, concerns, ecological preservation, and all of its correlations. The correlation between literature and society that supports cultural values cannot be separated because literature represents reality in social settings, even though literary works reflect nature and the subjective world of humans (Wellek & Warren, 1989). In addition, literature also functions as a form of social control, which contains social expressions and issues in people's lives. According to Jabrohim (1994), literature presents a picture of life and life itself as a social reality (Jabrohim, 1994).

Literature, reason, race, ethics, and art can develop in synergy and balance. The environmental and cultural theoretical framework can further explore the relationship between these values, enlightening social norms, behavior, and environment (Qomariyah, 2022). However, based on the perspective of conservatism, stereotypes and hegemony appear to strengthen the legitimacy that, from the standpoint of environmental destruction, women are considered to play a significant role. On the contrary, men are believed to be more dominant.

The explanation above further inspired various studies that determine women's roles in society as objects of research (Kayam, 1988; Ruthven, 1990). This includes exploring

the impact of women's roles on environmental conservation. Thus, this study aimed to explain the impact of women's role in preserving the environment as a literary criticism of environmental literature.

Women's issues in environmental literature are not limited to women's involvement in literary creation, criticism, and connoisseurs but also how female figures are represented in literature (Andersen, 1988). The issue of women received attention, especially from people who viewed women as mistreated in the family and society. The emergence of this discussion about women was driven by concerns over the reality of the small role of women in socio-economic and political life, including the discourse on environmental conservation (Shiva & Mies, 2005). Therefore, this paper has led to the ecofeminism approach.

Regarding the relationship between women, nature, and culture, ecofeminism emphasizes that cultural background will seek to strengthen instead of weaken the connection between women and nature. One of the issues that emerged in this topic is that women hold a closer relationship with nature than men, but it is considered to have an undermining value.

Shiva (1990) pointed out that ecofeminism is a socialist and political movement that unites environmentalism, feminism, and women's spiritual movement due to their similar interest in Earth and all its life forms (Shiva, 1990). Ecofeminists believe sustainable development and equality are sacred and interrelated, and it is the interconnection of all living forms.

Critical awareness is acceptable at a certain level where a person cannot directly convey his thoughts in a social setting. To be delicate, a strategy is needed to understand one's thoughts. This can take the form of creative communication, for instance, through literature. Ecological feminism that emphasizes the relationship between ecology, literature, and female discourse is called eco-criticism. As the destruction of nature and the environment worldwide has become increasingly complex, eco-criticism in literature is constantly developing. Various ecological problems that humanity has to face have attracted the attention of academia and conveyed the idea of protecting the environment through literature. In other words, literature is used to criticize the harsh environmental conditions caused by humans itself. Symbolic resistance given through literary works can raise public awareness to pay more attention to protecting the environment.

The phenomenon of literature, the role of women, and the environment have led to research studies from several aspects, including those conducted by Kronlid (2003), Alexander (2003), Keulartz, J. (2007), Krishnakumar and Jayakumar (2011), Qomariyah (2013), Bonnett (2017), Sharnappa (2016), and Krishnasamy (2018). This paper emphasizes that studying women, the environment, and literature is necessary because of their existence and importance in deconstructing their positivistic human cultures. This study substantially aims to explain the impact of women's role in environmental conservation as literary criticism on environment-themed literature.

Method

This paper is focused on the impact of women on the preservation of nature. Therefore, the method used in this paper is a descriptive qualitative study by performing a literary criticism of a literary work based on an environmental point of view. The

primary object of this research was a literary work titled *Ronggeng Dukuh Paruk*, now known as RDP, by Ahmad Tohari. The research data were words, phrases, clauses, and sentences from all the characters extracted from RDP.

Subsequently, to analyze women's impact on nature preservation, the data acquired from RDP will be analyzed using ecofeminism theory, a literary theory that combines the perspective of ecology and feminism.

Results and Discussion

A role describes social interactions based on the actors that reenact actions based on cultural definitions. Anthropologist R. Linton (1936) pointed out that a role is the dynamic aspect of status (Linton, 1936). In other words, one performs their duties according to their rights and responsibilities. Linton believed that roles use culturally determined characteristics to describe social interactions. According to this theory, it is understandable that expectations through roles guide a person's everyday actions. Furthermore, people with specific roles, such as dancers, students, parents, wives, and mothers, are expected to act based on their roles.

Therefore, roles can be described as a series of formulas that limit the expected behavior of people. For example, in a family, a father's role is to be the family's breadwinner, protector, and educator with love and sincerity. Similarly, the role of parents, including both parents, should set a good example, give their children a good education, guidance, and discipline, and teach the difference between good and evil. The role is associated with a person's position in a spatial and dimensional environment.

In addition, one could see all aspects that limit the role of women, such as family, community, and working environment. In a family, women could be filial daughters to their parents, loving wives to husbands, and devoted mothers to their children. In a working environment, women can assume the role of professionals and hold the role of "female professionals."

There are many reasons why women become female professionals. It can be seen as a reflection of the family's economy. When a family has a poor economy, women are forced to work to earn additional income and become the second breadwinner of the family. The second reason is that female professionals are not only looking for additional income for the family due to the middle and upper class's social and economic conditions. Raising money can also be seen as an "excuse" to find places to socialize.

In such a case, the description above shows that women are a vital part of the family economy because they are highly productive. Therefore, improving conditions and creating employment opportunities in current realities and changes are also necessary. On the other hand, female professionals, that is, women who assume dual roles such as being homemakers and blue/white-collar workers, can engage in dual activities, which are activities that have an impact on themselves and the family and its struggles.

3.1 The Impact of Women's Role in the Preservation of Nature

An impact is an influence that affects (either negative or positive) particular circumstances. Another expert sees impact as the results of an influence that occurs (be

it positive or negative) from an action taken by an individual/a group of people who carry out certain activities (Cahyono, 2018). Positive impacts are good results or beneficial effects obtained from various things or events, while negative impacts are detrimental effects or consequences that occur and tend to worsen the situation.

The study results displayed that the role of Srintil in the novel impacts the environment, both positively and negatively. The impacts correlate with women's role as environmental preservation activists.

In this study, we have analyzed Srintil, a female character, and her impact on the preservation of nature, both positive and negative. These impacts correlate with women's role as environmental activists. The following sections display the effects of women's role in preserving nature and the study's literary criticism of RDP.

Positive Impacts

Srintil is a girl from Dukuh Paruk, a small, remote, and poor village. However, all the villagers are proud because they have inherited the art of *Ronggeng*, which always excites them. This tradition almost died out after the *tempe bongkrek* poisoning incident, which killed dozens of villagers of Dukuh Paruk and took away the local community's passion and enthusiasm. Fortunately, they rediscovered the motivation after finding several young adolescent girls with natural talents as prospective *ronggeng* dancers dancing at *Tegalan* farms with their friends (Rasus, Warta, and Darsun). Srintil's dancing skills were discovered by her grandfather, Sakarya, who then realized his granddaughter was naturally gifted as a *ronggeng* dancer. Therefore, Sakarya handed Srintil over to a *ronggeng* shaman named Kartareja, expecting that someday Srintil would become a famous *ronggeng* dancer by society. As a *ronggeng*, Srintil must undergo a series of traditional ceremonies to become a *ronggeng* dancer.

Srintil, who dances in the rice fields and gives new hope to the community, is an interpretable sign. In dire circumstances, nature provides balance, supports beauty, and introduces peace to the community. The dancing women and the blooming hopes of the villagers are seen as signs that women will be able to realize the community's expectations.

Some notions see that women play a central role in preserving nature, even though women also get the impact of natural damage and its conservation. The effect can be seen from two aspects, either positively or negatively.

The positive impact is apparent when women act as a balancer to nature. After all, the duality of the role of women makes them realize that nature is an integral and inherent part of oneself. In other words, nature gives women pleasure in their roles. Nature also makes them more confident and gives them hope when performing their duties based on their roles. This causes women to have the initiative to protect, preserve, and balance nature, as nature is viewed to provide positive things for them.

Of course, this notion can only be understood by people who recognize the impact of nature on women. These insensitivities sometimes drift people away from their responsibilities to preserve nature. These people need to realize that the preservation efforts of nature complement the role played by an individual.

Likewise, the novel depicts that Srintil (who was later crowned) has the role of a *ronggeng* dancer and holds her duties as a *ronggeng* dancer. Srintil is described as a mother, wife, and *ronggeng* dancer of the people. The role of women is metaphorized as having a positive impact on the ecosystem.

The positive effects are seen in the following quote:

(1)

Sepasang burung bangau melayang meniti angin, berputar-putar tinggi di langit. Tanpa sekali pun mengepak sayap, mereka mengapung berjam-jam lamanya. Suaranya melengking seperti keluhan panjang. Air. Kedua unggas itu telah melayang beratus-ratus kilometer mencari genangan air. Telah lama mereka merindukan amparan lumpur tempat mereka mencari mangsa: katak, ikan, udang, atau serangga air lainnya (Tohari, 2003, hlm. 9).

(1)

A pair of cranes are flying in the wind and circling at the heights of the sky. Without even flapping their wings, they floated for hours. Their voices were shrill, like a long sigh. Water. The two birds had flown hundreds of kilometers looking for puddles. For so long, they have longed for the mudflows where they find their food: frogs, fish, shrimp, or other aquatic insects (Tohari, 2003, p. 9).

RDP is a novel embedded with many natural imageries, especially in rural areas. This description gives assurance that the book can be analyzed from an environmental perspective. The novel is intense, providing an ecological picture that cannot be separated from the ecosystem's various constituent components, such as abiotic and biotic factors. Abiotic factors include temperature, water, humidity, light, and topography, while biotic factors are living things consisting of humans, animals, plants, and microbes.

Ecology is also closely related to the organizational levels of living things, namely populations, communities, and ecosystems that influence each other. Ecology is a relatively new branch of science that only emerged in the 70s. However, the field has a profound influence on the branch of biology. It studies how living things can maintain their life by connecting with non-living things in their place of energy or their environment. An example of such connections is the depiction of the food chain in the wild.

The previous quote describes the state of the sky with a pair of cranes floating in the wind. Not to mention the sound of birds longing for the mudflats where they find their food: frogs, fish, shrimp, or other aquatic insects; this illustration profoundly depicts how much RDP covers an intense natural setting.

More samples of positive impact are seen in the following quote:

(2)

Di pelataran yang membatu di bawah pohon nangka. Ketika angin tenggara bertiup dingin menyapu harum bunga kopi yang selalu mekar di musim kemarau. Ketika sinar matahari mulai meredup di langit barat, Srintil nemari dan bertembang. Gendang,

gong, dan calung mulut mengiringinya. Rasmus bersila, menapak-nepak lutut menirukan gaya seorang penggandang. Warta mengayunkan tangan ke kiri dan kanan, seakan ada perangkat calung di hadapannya. Darsun membusungkan kedu apipinya. Suaranya berat menirukan bunyi gong (2003: 13)

Angin tenggara bertiup. Kering. Pucuk-pucuk pohon di pedukuhan sempit itu bergoyang. Daun kuning serta ranting kering jatuh. Gemerisik rumpun bambu. Berderit-derit baling bambu yang dipasang anak gembala di tepian Dukuh Paruk. Layang-layang yang terbuat dari gadung meluncur naik. Kicau beranjangan mendaulat kelengangan di atas Dukuh Paruk (RDP, 2003: 10)

(2)

In the petrified courtyard under the jackfruit tree. When the cold, southeast winds blow the fragrance of coffee that blooms in the dry season. When the sun began to fade in the west, Srintil was dancing and chanting, accompanied by drum, gong, and mouth calung. Rasmus crossed his legs and flapped his knees to imitate a drummer's style. Warta swung his hands left and right as if he had a calung instrument in front of him. Darsun puffed out his cheeks. His voice is heavy, imitating the sound of a gong (2003: 13).

The southeast wind blew. Dry. The treetops in the tiny hamlet swayed. Yellow leaves and fallen twigs, the rustle of bamboo clumps. The bamboo propellers that the shepherd boy had installed on the edge of Dukuh Paruk rattle. Gadung-made kites rose high up in the sky. Continuous chirping broke the silence over Dukuh Paruk (2003: 10).

The quote above illustrates that women can balance nature and become one with nature. Srintil, a girl prepared to become a true *ronggeng* dancer, has many duties and responsibilities. Srintil is the *ronggeng* dancer of the Rakyat or people, meaning that *ronggeng* belongs to the whole community, to Dukuh Paruk. The *Inang Ronggeng*, the host, regulates the actions of a *ronggeng* dancer. While training to be a *ronggeng* dancer, Srintil always involves nature and makes companions of heart in the search for her identity.

The image of the courtyard under a jackfruit tree when the southeast wind blows and Srintil looks engrossed in dancing and singing is a context for Srintil's activities. Dancing is an activity that Srintil likes. She can move her body with precise flexibility without anyone teaching her.

The people of Dukuh Paruk believe that if someone becomes a *ronggeng* dancer, a *ronggeng* performer is possessed by a supernatural entity called *inang ronggeng*, which causes one to involuntarily move their body and dance sans prior teaching or instructions.

This is what Srintil did in the middle of the wilderness. In addition, Srintil and his friends use nature to balance the rhythm of notes and songs to accompany the *Ronggeng* dance. The quote pictures the situation: "The southeast wind blew. Dry. The treetops in the small hamlet swayed. Yellow leaves and fallen twigs, the rustle of bamboo clumps. The bamboo propellers that the shepherd boy had installed on the edge of Dukuh Paruk rattle. Gadung-made kites rose high up in the sky. Continuous chirping broke the silence

over Dukuh Paruk ". Srintil's process of unifying with nature is also depicted in the quote below:

(3)

... Yakin bahwa binatang gembalaan mereka tidak merusak tanaman orang, ketiganya berjalan ke sebuah tempat dimana mereka sering bermain. Di bawah pohon nangka itu mereka melihat Srintil sedang asyik bermain seorang diri. Perawan kecil itu sedang merangkai daun nangka dengan sebatang lidi untuk dijadikan sebuah mahkota (RDP, 2003: 11)

(3)

... Convinced that their animals are not destroying people's crops the three of them walk to a place where they often play. Under the jackfruit tree, they saw Srintil playing alone. The little girl is stringing jackfruit leaves with a stick to make a crown (RDP, 2003, p. 11).

Women receive the most impact from environmental problems. This happens because of various unequal treatments experienced by women. For instance, men will go to urban areas when natural disasters occur in Central Africa. At the same time, women must live in villages and are forced to survive by farming amidst harsh climate conditions. In addition, the frequent discrimination against women also causes women to be vulnerable to poverty, making it difficult for them to survive on the brink of climate change disasters. Therefore, the involvement of women in climate change prevention is essential to raise awareness of nature and form inclusive and efficient nature preservation efforts. The participation of women is not only good for environmental conservation, but it can also inspire other women and other communities to save the Earth.

Negative Impacts

From the patriarchal point of view, women and nature are heavily objectified and exploited. In response to such a phenomenon, ecofeminism was born as a social movement with a strong ideology against objectifying and exploiting women and nature and industrialization that kept disrupting the ecosystem. According to Candraningrum (2013), ecofeminism in the patriarchal culture has developed categorized strategies to justify exploitation, such as heaven/earth, mind/body, men/women, humans/animals, spirits/non-sentient being, culture/nature, white/colored, and other dichotomies (Candraningrum, 2013). In this case, matters in these dichotomies are seen as objects that may be exploited and regulated to yield profit. The products of these categories then pave the way to capitalize on women and Earth. Nature and everything within are not seen as living things but as a source of capital and investment fundamentals.

From the perspective of ecofeminism, this notion refers to the interconnectivity and integrity of every living thing. Such a movement is identified as a women's movement (Shiva & Mies, 2005). This aligns with Vandana Shiva's (1990) previous explanation that nature and women have extraordinary abilities to organize, re-establish, and sustain the life of all humans and creatures in the universe (Shiva, 1990). This approach is referred to as ecofeminism, as Karen J. Warren (in Tong, 2006) proposes; if there are connections

between oppressions towards women and nature, an understanding of nature to figure out the oppressions towards women and nature needs to be acknowledged through feminist theories from the ecological perspectives, together with the efforts of problem-solving from feminist point of view.

The marginalization experienced by women and nature originates from the marginalization imposed by humans on non-humans (or characters). Since women and nature are associated, a relationship between feminist and ecological issues is conceptual, symbolically, and linguistically established. For example, women are always “naturalized,” “feminized,” or put under control in certain activities related to nature. Thus, it is acceptable to declare that social reality depicts women and their hearts as symbolically oppressed by people who tend to be masculine.

The existing marginalization and oppression of women by presenting them as symbols of “damaged” nature are interpreted as the justification to exploit women’s beauty. In this case, women negatively impact the relationship between nature, women, and human beings. This negative impact can be seen from the perspective of women’s role.

As illustrated in the previous part, the role of women in nature preservation in RDP has no adverse impacts other than the reduction of time and contribution given by women in efforts to conserve nature. In the book, Srintil experiences such situations herself, and in the end, spends much time with everything related to *ronggeng* dance preparation and stage preparation.

(4)

.... Tetapi Srintil tersenyum bukan untukku, melainkan untuk semua orang. Meskipun begitu, pengajaran demikian tidak menolongku. Aku tetap kecewa karena aku tidak lagi bisa bermain bersama Srintil (RDP, 2003: 39)

(4)

.... However, Srintil’s smile is not for me but for everyone. Even so, knowing such a thing did not help me. I am still disappointed because I can no longer play with Srintil (RDP, 2003: 39).

The novel *Ronggeng Dukuh Paruk* by Ahmad Tohari depicts the journey of a *ronggeng* dancer candidate. According to the traditions of *Dukuh Paruk*, before bearing the title *Ronggeng*, Srintil, who has possessed the spirit of Ki Secamenggala, must first undergo various sacred ceremonies. This ceremony includes a *ronggeng* bath in front of Ki Secamenggala's grave and the *bukak-klambu* ceremony. *Bukak-klambu* refers to a competition to fight for the virginity of the *ronggeng* dancer candidates. The task of preparing Srintil to become a candidate for *ronggeng* causes the role of women in nature conservation to be reduced. This duality of women’s roles hurts nature conservation. Such *ronggeng* preparation rituals take much time and decrease women’s role in natural preservation.

In this novel, the act of conservation, protection, exploitation, and preservation of nature is done by Srintil. Apart from that, Srintil can also take advantage of her feminist side by being able to read natural signs as having a conservative attitude towards nature. As a product of culture, literature contains values that previous generations wanted to

preserve. Academic works can unravel the local wisdom that influences human personality. This way, the ratio of race, ethics, and art can harmonize. In this regard, the reciprocal relationship between language as the medium of literature and the story's meaning must be addressed. This relationship can be further explored in a cultural orientation frame that reinforces values, norms, behavior, and social reality.

Literature with an environmental perspective can regeneratively convey certain wisdom and policies. Every event becomes the primary means of shaping the community's virtues, character, and feelings and raising society's awareness. This includes understanding the importance of conserving the environment where humans live and depend. Such glorification and absorption of literary functions are typical in traditions of cultural conservation. People think literature can educate and make people better and more valuable because of its wisdom and meaning. These literatures describe educational actions and events. One of the literary works from an environmental perspective from a woman's perspective is the novel *Ronggeng Dukuh Paruk* by Ahmad Tohari.

Conclusions

In the effort to conserve nature, women usually experience impacts, obstacles, and conflicts. The character of Srintil in the novel RDP provides access to nature conservation. However, there are impacts, constraints, and conflicts caused by Srintil's dual role as a woman breadwinner. Based on the discussion, the study elaborates that an impact is a strong influence that has consequences (both negative and positive). Based on the analysis, the impact of the role of women on conservation consists of two things: positive and negative. Positive impacts are good results/beneficial effects obtained from various things or events that occur. The negative impact is the detrimental effects or consequences that worsen the situation.

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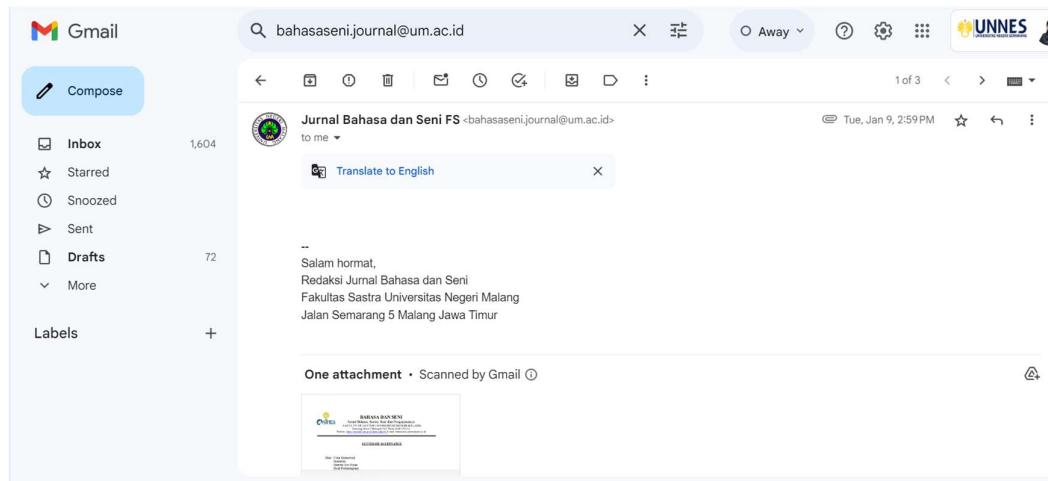
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LETTER OF ACCEPTANCE

Dear U'um Qomariyah
Sumartini
Qurrota Ayu Neina
Dyah Prabaningrum
Universitas Negeri Semarang

It's our pleasure to inform you that your paper entitled

***The Impact of Women's Role in
Environmental Preservation: Critical
Literature Study of Environmental
Perspective Literature***

OJS ID Submission: 32080

has been ACCEPTED to be published in Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya (ISSN 0854-8277) (E-ISSN 2550-0635) Volume 52, Number 1, February 2024.

Thank you very much for submitting your article to JBS.

January 9, 2024
Best Regards,



Prof. Dr. Yusuf Hanafi, S.Ag., M.Fil.I.
Editor in Chief

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29 Februari 2024

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The impact of women's roles in the preservation of nature: Analysis of ecofeminism on *Ronggeng Dukuh Paruk*

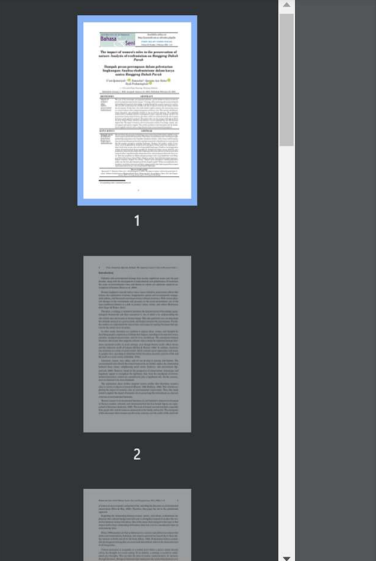
Dampak peran perempuan dalam pelestarian lingkungan: Analisa ekofeminisme dalam karya sastra *Ronggeng Dukuh Paruk*

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KEYWORDS **ABSTRACT**



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