

Ecofeminism In Zainab Novel By Husain Haikal

Intan Aulia Cahya¹

Moh Zawawi²

^{1,2}State Islamic University Maulana Malik Ibrahim Malang, Indonesia

¹ 210301110067@student.uin-malang.ac.id

² zawawi@bsa.uin-malang.ac.id

Abstract

This research aims to find out the elements of ecofeminism in the novel Zainab by Husain Haikal and the relation of women through nature in the perspective of Ecofeminism. Nature basically has an important role in the survival of living things, especially humans. Nature is considered a producer that can provide results to support the progress of an ecosystem and personal needs. The study of ecofeminism talks about the elements of the relationship between nature and women in a literary work such as a novel or others. The method used in this research is descriptive qualitative, the primary source in this research is a novel entitled Zainab by Husain Haikal, while the secondary source is a previous study similar to the theory of ecofeminism. Data collection techniques in this research use document analysis techniques; read and record, while data analysis techniques use the Miles and Huberman model which consists of three stages, namely data reduction, data presentation and conclusion drawing. The results of this study show that women and nature have a pure closeness from the point of view of Ecofeminism. The representation of human closeness to nature is found in the form of exploitation of women, patriarchal power and the relationship between nature and women.

Keyword: *Zainab Novel, Ecofeminism, Existence of Women and Nature*

Introduction

Nature has many resources that can be consumed by all living things, humans make ends meet by utilizing natural products as objects of exploration to exploitation. Exploitation is a human action that causes damage to nature, the act of exploitation is also often juxtaposed with the existence of women as victims of objects of exploitation of rights and patriarchy by male power (Fatkhurridho 2022). Ecological destruction cannot be separated from the role of humans in utilizing nature and in their control humans are free to take and maintain nature as their life support. The control that occurs in nature is often applied to the control of women by upholding patriarchal attitudes and masculinity. Representations of masculinity are found in many cultural products to a human work, men are aggressive with the construct of sexual activities such as conquering many women is one form of attitude as a form of manifestation of masculinity owned by men (Nugraha 2021). It is no surprise that patriarchy and masculinity have similar affinities, Patriarchy places women in a secondary position, especially for married women. Women are faced with domestic work while men are the chief breadwinners and potentially the rulers of the household (Bakri, Mahyudi, and Mahsun 2020).

The attitude of masculinity has an impact on the existence of women who are used as objects of control and their existence can be treated freely by adhering to a masculine perspective that is oppressive, threatening and deprives women and nature of their rights (Megawati, Nurlailatul Qadriani, and Rasiah 2023). The role of women that shows the side of closeness to nature positions women as saviors for themselves who become

victims, this stems from the discourse that says the earth is the mother. Therefore, in its development, it results in limiting the role and movement of women (Endaswara, 2016, p. 223). The real action of the concept of ecofeminism refers to the causes of environmental problems, impacts and things that underlie the study of ecofeminism is increasingly widespread. Feminists consider arrogant behavior by humans related to the rape of nature and exploitation to be an issue of natural destruction. The destruction of nature is seen as commensurate with women because women have involvement in saving nature. The movement to save nature echoed by women is an action that needs to be appreciated by playing a role as a conservationist and creating a comfortable natural sustainability, but it does not stop at the women's movement alone but the obligation of every individual to protect and preserve nature and the ecology in it, both men and women (Endaswara, 2016, p.225).

Ecofeminism is a scientific study that presents a feminist way of explaining the relationship between nature and women, this study focuses on the destruction of nature which is related to the oppression of women. The character Starhawk in the book *Ecological Literature* explains that the relationship between women and nature and the work of nature and the work produced by women are similar. In addition, Starhawk also argues that women have unique body characteristics such as breastfeeding, pregnancy and menstruation. As such, it can be understood that humans and nature are a unity, and in this case the workings of the union are only known by women (Endraswara, 2016, p. 36). The idea of ecofeminism is also conveyed by academics through literary works to criticize humans regarding environmental conditions with the aim of being able to increase human awareness of the preservation of natural conditions (Jurnal and Qomariyah 2024).

Women in society have special treatment towards nature. In essence, the community treats nature kindly and does not suppress the element of exploitation of nature, but nature becomes a living subject or source. Women as part of society also have social activities that are oriented towards cultural products, one of which is literary works. The process of creating a literary work is also inseparable from the role of the author in expressing the imagination and creativity of the ideas possessed by the author (Megawati et al. 2023). The novel as the object of study is a story that presents romantic nuances to ecofeminism set against the background of women and nature. The identity of women's ecofeminism in the novel *Zainab* by Husein Haikal is related to the rights of rural women and the exploitation of women and nature. Ecofeminism also explains the existence of women's resistance to the exploitation of women's rights and nature and emphasizes the existence of relations between women and nature (Crispinus Lemba et al. 2023).

With regard to ecofeminism research, there are several studies that have discussed this field of study, including the study of ecofeminism in the novel (Nazri, 2022; Jurnal & Qomariyah, 2024; Azida & Fitri, 2021; Dwi, 2018), in short story (Mike Wijaya Saragih & Teguh Prasetyo, 2023), in poetry (Bahardur et al., 2023), field observations (Kumalasari et al., 2021; Hendarwati et al., 2023; Crispinus Lemba et al., 2023; Wambrauw et al., 2022) in the movie (Reny Hariyati & Tjahjono, 2022; Fatkhurridho, 2022).

Based on the preliminary studies above, this research has similarities and differences with these preliminary studies. The research equation lies in the theme, namely the study of ecofeminism and the type of object studied, namely the Novel. While the difference in research is also found in the object of study of previous research in the form of poetry, short stories, films and field observations, the role of ecofeminism in the study of novels (Nazri, 2022; Hendarwati et al., 2023; Jurnal & Qomariyah, 2024;

Bahardur et al., 2023; Kumalasari et al., 2021; Hendarwati et al., 2023; Crispinus Lemba et al., 2023; Wambrauw et al., 2022) and existence (Azida & Fitri, 2021; Dwi, 2018; Mike Wijaya Saragih & Teguh Prasetyo, 2023; Crispinus Lemba et al., 2023; Reny Hariyati & Tjahjono, 2022; Fatkhurridho, 2022).

Departing from the similarities and differences between this research and the previous research above. So the position of the research is to add to the findings of previous research in the context of ecofeminism studies related to the relationship between women and nature, so research is necessary so that readers know the part of ecofeminism contained in the novel *Zainab* by Husain Haikal. Therefore, this research aims to reveal new links and views related to the relationship between women and nature in the novel "*Zainab*" by Husain Haikal.

Method

The type of research used is descriptive qualitative. Descriptive research shows the acquisition of data that has characteristics in the form of words, pictures and not in the form of numbers (Rusandi and Muhammad Rusli 2021). The subject matter intended in this research is related to the relationship between nature and women in the field of ecofeminism studies in the novel *Zainab* by Husain Haikal.

The data source used is a literary work in the form of a novel by Husain Haikal entitled *Zainab* published in 2012. Data collection techniques can use document analysis techniques including reading and recording techniques. Reading technique by reading the object thoroughly and intensively with the aim of obtaining credible information (Zawawi and Maghfiroh 2020). This research data acquisition uses reading and note-taking techniques, while the reading technique by reading the object of the work as an effort for researchers to find out the alignment of data and research topics and the note-taking technique is the final technique for researchers to sort out data that will be analyzed using research theory in Husain Haikal's *Zainab* novel.

The data analysis technique in the study uses the Miles and Huberman model which has several stages, including 1) data reduction, converting primary data into the subject matter of the study, 2) data exposure, conducting data processing or data analysis, 3) drawing conclusions, making a summary of each sub-discussion of research on Novel *Zainab* by Husain Haikal.

Results

The following are the results of data search in the novel "*Zainab*" by Husain Haikal related to ecofeminism. The focus of this research is the existence and attachment of women in the realm of ecofeminism studies contained in the novel "*Zainab*" by Husain Haikal.

Exploitation of Women

Basically, every living being has the right to self-welfare and has rights over himself, but it cannot be denied that the primitive behavior of oppression and arbitrary behavior that is ingrained as a negative legacy is still widely found in modern times which has easy access to science, social and technological sophistication. Oppression that often occurs leads to the existence and role of women who adhere to a patriarchal culture by considering men superior to women, causing inequality in behavior and arbitrary attitudes.

Gender inequality is literally a biological condition that has differences in characteristics and reproductive functions, this difference also spearheads the initial exploitation of women by equating women and nature as something that can be utilized and has results (Apriliandra and Krisnani 2021). The existence of plantation land as a source of livelihood is a common thing done by the majority of rural residents, enjoying natural products by utilizing land to meet food needs and economic interests of residents and landowners. Ecofeminism clearly discusses the relationship between humans and nature, especially women, in this case they as workers have the same authority of welfare and prosperity of life and should be treated with humane actions to maintain the survival of women and the preservation of nature (Azida and Fitri 2021).

The following excerpt shows the exploitation of women's rights in Husain Haikal's Zainab:

Job Exploitation

Data 01

الأخرون وانذرنى بـ يدهم، دفاترهم منهم «التملية» أمسك العمال من جماعة بـ أم لك تب وأحاط
بـ علوهم وشبان وبنات أولاد وقفوا في الغرفة شديداً وعلى شغلهم، أيام عدد عن يـ سألون
الذي أكتاب هذا على دنقهم يظهرون أسنانهم، بـ نـي جم يعاين تكلمون ثم ساعة، أـ الصمت
في سـ يكون الدفع بـ أن قرار صدر الوقوف بـهم طال أن وبـ عد. أخرى ساعة يـ ضايقهم
السوق

The office was surrounded by a group of laborers, some of whom held books in their hands, and others bent over asking how many days they had worked, and at the window of the room stood boys, girls, and young men who were silent for an hour then they all spoke through their teeth, showing anger at the officer who harassed them for another hour. After a long stand, it was decided that payment would be made in the marketplace (Haikal, 2012 p. 15).

Based on the data above, it illustrates that village women, the majority of whom are farm laborers, are subjected to arbitrary actions by the right hand of the landowner. Arbitrary actions are carried out on the basis of power and exploitation of the rights and labor of workers, the majority of whom are female. The payment of performance results, which should have been made at the office where the workers gathered, was ignored by the officers, causing workers to become angry on the pretext that the payment would be made at the market. Because of this pretext, the workers became angry and some left the place to go to the market to collect the wages of farm laborers. The officer's actions are conveyed through the misuse of new policies related to the distribution of workers' wages by depicting the figure of an arbitrary and selfish officer.

Not only these types of exploitation, village women, especially the main character in Husain Haikal's Zainab, also experience exploitation in working hours. This exploitation is shown by the transfer of work under the leadership of Hosni Abu Said which starts at night, Zainab and her brother work at night when their bodies are supposed to rest by sleeping but contrary to Zainab and her brother who struggle with the rice fields. The depiction of the chief land officer shows a selfish figure and likes to force workers to work tirelessly, Here's the quote:

Data 02:

جاء إذا حتى إبـ راهيم، رياسة تحت القطن لـ نقاوة تـ ذهب وزيد نـب ذلك بـ عد أيام تـ قضت
تـ ذهبان فـ كان تـا. سعـ يد أبـ و دسني علـ بهم الرياسة وأخذ وأختها هي انـ تـقلت الحصاد وقت
من تـصف حتى السماء تـ كلوهم الغيبط، في ويـ نامون الأمني الـ لـ يلـ جنح تـ تحت والعمالها
الـ لـ يلـ

Days passed and Zainab went to pick cotton under the leadership of Ibrahim, until when it was harvest time, she and her sisters moved and were in the leadership of Hosni Abu Said. So they and the workers would go under the cover of night and sleep in the fields, roofed by the sky until midnight (Haikal, 2012 p. 16).

Based on the two data quotes, it shows that exploitation is an attitude that harms other humans, the element of exploitation is shown by the working time given to women. Landowners deprive women of rest time to always work and take advantage of the helplessness of poor village women.

Future Exploitation

Data 03:

مشكل؟ كل ي حسم ما — أريد لا بقولها في س أف لي
الكفاية ذلك وفي تريد؛ لا إنها

وإرغام؟ إجابار الزواج في هي. الأخرى القول هو قولها منها، يطل بون ما على توافق لا هي

Zainab: did his words "I don't want to" solve all the problems?

She didn't want to; and that was enough.

She refused what was asked of her, and her word was the last word. Is marriage about force and coercion?! (Haikal, 2012 p. 44).

Based on the quote above, it illustrates the turmoil felt by Zainab as a girl who does not have the right to freedom for herself. The indecision that flows in Zainab's heart makes her feel hopeless about the future of her marriage. Zainab wants to say her rejection of the arranged marriage planned by her parents, but on the other hand Zainab feels that her efforts to reject her parents' decision are futile. Zainab's actions are shown through the inner turmoil of a daughter who is obedient and helpless to her parents' decisions.

Zainab's verbal resistance is an emotional expression that arises from the arbitrary actions taken by men, her father. Zainab's lack of freedom in determining her wishes will have a psychological impact that can affect her mental health and cause disturbances to her soul. Emotional disturbance will affect the stability of the victim's mood, which tends to worsen to the point of depression. The process of healing depression is not an easy one as the majority of cases show that people with depression do not hesitate to end their lives (Anindya, Dewi, and Oentari 2020).

Here's a quote that resonates with Zainab's psychological condition:

Data 04:

عمل هي تجيز أن وبقي مسالومة، وباعها برأيه ابنته يدفعني تصرف الأب ذا هو ه
مأرد على ذلك بعد من ال فتاة ت قدر فهل أبوه، أنه ال سلطان من ال ط ب رعة أعطته شخص
عمل؟

The father has taken steps to arrange his daughter's fate according to his wishes and sold her like merchandise, and now he is waiting for her to give power of attorney to someone whose nature establishes that he is her father. Will the girl, after that, be able to resist his actions? (Haikal, 2012 p. 77).

Based on the two data quotations, it shows the exploitation of parents on daughters' rights. father who regulates his daughter's life without giving Zainab space for her married life. Zainab feels that her father treats her like an object that is free to receive all treatment without consent, which has the consequence of causing disturbances in Zainab's psychology.

Patriarchal Power

Mies (1986; in Apriliandra & Krisnani, 2021) explained that the existence of patriarchal culture to date places the male side which has a higher value system than women. Generally, patriarchal culture occurs because men dominate more than women. The existence of Patriarchy is one of the factors of gender inequality that places women under the power of men, this occurs as a legacy of an old culture that is ingrained.

Women are often marginalized under patriarchy in social, religious, cultural, political and other spheres. Women's alienation triggers activists to fight for freedom and voice the rights of fellow women. The emergence of this diversity of perspectives between men and women has resulted in many inequalities between the two genders that have led to the suffering of women (Vera Sukma Maghfirah and Alex Sobur 2023). In the study of ecofeminism, the form of human control over nature that is carried out continuously will result in environmental damage and nature is likened to the dominant control of men over women who are often victims of greed and selfishness. The legacy of oppressive attitudes unconsciously becomes a culture in society which is included in cultural oppression (Mulyati 2024).

The following quotations show patriarchal attitudes in Husain Haikal's Zainab Novel:

Data 05:

أن إبراهيم ينس في لم مصرف، الأول ني عن في صلهم أن به عدال ثلاث ل لوجه واصط فوا
أنه وأذرههم أك بر، عناية لذلك وت سد تحق ساب قتها، من أغلت ال جهة هذه أن إلى ي ن بههم
شغلله أوراها شيئاً وراءه وجد ومن مراق بهتهم، في سد يدقق

Ibrahim reminded them that this part was more important than ever and required extra attention. He warned that he would keep a close eye on their work, and anyone who left work undone would be warned. (Haikal, 2012 p. 14)

Based on the data above, it shows that Ibrahim as the leader gave a warning to the rice field workers to work better and pay attention to one of the fields that needed special handling. Ibrahim also threatens female workers if there are mistakes in their work. Ibrahim's actions towards female workers show that his level of power is not comparable to that of the workers.

Ibrahim's threatening sentence "work that is not done well will be warned" reflects an authority of power that does not hesitate to warn subordinate female workers. This is reaffirmed by a quote that shows village women who always live under the ruler of the land, as follows:

Data 06:

الدائم الرق ذلك وت عودوا وب الو سطب الوراثة إلى بهم فاند تفل مولدهم، يوم من ت عودوه
أن غري ومن شكوى غري ملا و يرق بون غري ومن دائ ما ي عملون. ا من ل سد لطانه ي ن دنون
سد يدت مرتها ي قطف ثم ناضرة، زاهرة عملهم ن تائج به عيونهم قلن فوسهم إلى ي دخل
الوقت وفي قيمة، ب أرفع أرضه وي وجر ثمن، ب أغلى قطنه ي بيع أن في في كرم مالك
ي دله يمد أن ي وما ال سد يدب خاطر ي در ولم الح قري، قوتنه نظري ال فلاح ي سد تغل عينه
في يه ي عيش الذي ال الرق درك من يرفعه أن أو املا عونة،

They are accustomed to constant toil, submitting to his rule without complaint, without anxiety. They always work tirelessly, and see the fruitful results of their labor, which the landlord then plucks. The landlord thinks of selling his cotton at the highest price and renting out his land at the highest value. At the same time, he exploits the strong labor of the peasants, without ever thinking of giving them a helping hand or lifting them up from the life of slavery they lead (Haikal, 2012 p. 18).

The data above explains the lives of village women who preserve ancestral traditions, they work tirelessly and are accustomed to being rice field laborers who then distribute the results at high prices, Sales are carried out without considering the lives of laborers because workers do not receive assistance, they only stand firm in injustice. This action shows that the landowner is colonialist and applies a system of slavery in labor.

Based on the two quotes above, it clearly shows that patriarchal culture still has a big share in the lives of women and the natural environment. Nature and women become the target objects of patriarchy by utilizing what is in nature and women. It is said that looking at the environment like a mother who can provide product benefits, realizing something according to nature is considered a gentle thing and so is nature if it is well cared for it will provide a balanced ecosystem for the survival of living things and if on the contrary it will cause damage (Safitri and Dianita 2021).

The Relationship between Nature and Women

The form of relationship between nature and women has close interactions both in the social sphere and for themselves. The attachment between the two creates a union between nature and women, in the view of ecofeminism the relationship between nature and women has something in common in the injustice dominated by masculinity (Rini and Wulandari 2021). The dominating attitude shown is only intended as an object of lust. The portrait of the closeness of women and nature is shown by women's activities that involve nature in a situation. Here are some quotes that show the relationship between nature and women in the novel Zainab by Husain Haikal:

Data 07:

فإذا صويد باتها كل من به معترفاً تاجاً بذلك وأعطت تهازي نب في الط ببيعة أب دعت وقد
من فذ ففت نجومه وتألقت بدره، غاب ليل في الصيف، وخرجت أيام الحظ ساقك
، رفيق القمر واتخذك حظاً أسعدك نت أو ظلمته، تبدي دعلى ت قدر لم وإن الليل، سواد
ال كبرية الأزراعية امسطوحات ت لك ب نى ف أدجت

Nature has created Zainab beautifully and given her a crown that is recognized by all her friends. If one day in the summer, luck takes you out on a night where the full moon is not visible and the stars shine so as to reduce the darkness of the night, although it cannot remove its darkness, or if you are more fortunate and the moon is your companion, then you walk among those vast agricultural fields (Haikal, 2012 p. 18).

The data above gives an idea of the physical and heart beauty that Zainab has, almost everyone likes everything about Zainab. Zainab gets a nickname from her friends because of the beauty found in her, they link the elements of nature in mentioning Zainab's beauty. The mention of natural nuances as in the data quote implies that Zainab's figure is like a glimmer of moonlight in the evening. This data shows that Zainab has an attachment to nature and women with the depiction of the nuances of the moon being equated with Zainab.

Data 08:

أن ت ريد كإنما السماء إلى رأسيها ي نبر رفعت والألم بالحزن اململوءة الساعة ت لك في
التي الغاشمة جمعيتها من الله إلى ت برأ أو والإنسانية، الكون ظلم عدالتها إلى ت شكو
عليه ي لوح والصلاح الخري رجل ت عتقده كانت الذي أب وها حتى ت حب لاما على ت ريدها
املنكودة الإشاعة لهذه ي ب تسم أنه

At this time of great sorrow and suffering, Zainab raised her head to the heavens as if to complain to justice for the injustice of the universe and mankind, or to surrender to Allah from the collective of those who wanted her for things she did not want. Even her father, whom she regarded as the most upright and pious of men, seemed to smile at this hidden rumor (Haikal, 2012 p. 40)

The data above explains the feelings of a woman named Zainab who feels sad about the information involving her and her future. Zainab expresses her sadness by looking up at the sky as if she understands and complains about the sadness she feels. Zainab's action shows that the relationship between nature and women has a good emotional closeness. The sky seems to provide comfort as a place to complain through the symbol of the sky which provides beauty and brightness in every presence.

Data 09:

واسد تولت ال سماوات، هوم عل بها سد قطت ف كأذما توك يلهأ، سد يطلب أن زي نب عرف ت
هلب طة مصائب علو من ال نازل ال سواد ذلك الأرى ضد نيوأ صبح أعماق من الأحران عل بها
يحيي أن ب دل وال تعس، ال ويل ب سهام قل بها إلى ال نسيم يرسل كأذما أو وشقاء، وأهوالا
أمها ف ضائه في وواف قته أب وهأ عل يه ي قضي أملا منها

Zainab knew that she would be asked to give power, as if all the anguish of the heavens fell on her, and sorrow from the depths of the earth possessed her, and the darkness of misery poured over her like a rainstorm, bringing fear, pain, and despair, sending arrows of disease and ugliness into her heart, not healing but exacerbating her inner wounds caused by her father and his acquiescence with his actions (Haikal, 2012 p. 77).

The data above shows the relationship between women and nature. The depiction of the data involves the element of nature as a parable that is being felt by Zainab. As if knowing what is happening, nature gives its own meaning to women and their feelings. This is shown by the use of the sky, the earth, the rainstorm, which is a metaphor for Zainab's expression of her father's selfishness.

Based on the three quotes above, it proves that nature and women have an emotional closeness that provides a sense of security and comfort. Nature is able to bring calmness and involvement in the inner conflict being experienced by women. Women in the perspective of ecofeminism have a dual role, women fight for their rights in the public sphere and also solve problems related to their environment. Werren mention (in Septriani, 2022) Werren mentions (in Septriani, 2022) that there is a connection between 1) women and natural oppression 2) understanding nature related to natural oppression and women 3) feminist theory of ecology 4) solving problems related to ecology from a feminist point of view. According to Werren's explanation, it can be said that the relationship between nature and women has a detailed scope in the discussion of ecofeminism.

In relation to the quoted data, it shows that ecofeminism does not only discuss the oppression of nature and women but also explores the entanglement of nature and women through the depiction of natural phenomena that can refer to the condition of women.

Conclusion

The complexity of the problem in this research focuses on the existence between women and nature, which has a very close relationship. Nature has potential resources that can be utilized, in the view of ecofeminism this is equated with the nature of women. A mother as a woman becomes a parable of nature that can reproduce and be utilized as a result. The relationship between women and nature illustrates that the two can support each other in the survival of life.

The discussion of ecofeminism explains that women and nature have similarities and interrelationships with each other, this is presented in research that leads to women and nature having emotional closeness and women are expected to be the support and driving force in preserving nature. The essence of the ecofeminism movement is to deal

with problems related to the environment through feminist views, eradicating issues of natural destruction to the element of exploitation carried out by humans who are not responsible for the use of nature which is then linked to the position of women. The results of the study explain the form of ecofeminism in the novel *Zainab* by Husain Haikal by classifying the data into three sub-chapters of discussion in the study. Researchers provide an overview of ecofeminism contained in the *Zainab* Novel into three; 1. Exploitation, 2. Patriarchal Power, and 3. Relationship between women and nature.

This research is limited to the study of ecofeminism with the object of study of Arabic novels that tell stories about women and nature in the novel *Zainab* by Husain Haikal. Therefore, researchers hope that further research can provide a more complete description and contain broader and more comprehensive results in studying ecofeminism in the content of the story and so on.

References

- Anindya, Astri, Yuni Indah Syafira Dewi, and Zahida Dwi Oentari. 2020. "Dampak Psikologis Dan Upaya Penanggulangan Kekerasan Seksual Terhadap Perempuan." *Terapan Informatika Nusantara* 1(3):137-40.
- Apriliandra, Sarah, and Hetty Krisnani. 2021. "Perilaku Diskriminatif Pada Perempuan Akibat Kuatnya Budaya Patriarki Di Indonesia Ditinjau Dari Perspektif Konflik." *Jurnal Kolaborasi Resolusi Konflik* 3(1):1. doi: 10.24198/jkrk.v3i1.31968.
- Azida, Mafriha, and Alifa Nur Fitri. 2021. "Analisis Isi Novel 'Laut Bercerita' Dalam Bingkai Ekofeminisme." *Jurnal Ilmu Komunikasi* 11(2):153-69. doi: 10.15642/jik.2021.11.2.153-169.
- Bahardur, Iswadi, Putri Dian Afrinda, and Rina Sartika. 2023. "Puisi Nikah Sungai Dan Nikah Pisau Karya Dorothea Rosa Herliany Dalam Perspektif Ekofeminis Mary Daly." *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 6(3):881-98. doi: 10.30872/diglosia.v6i3.737.
- Bakri, Baiq Fahriatin, Johan Mahyudi, and Mahsun Mahsun. 2020. "Perempuan Di Bidang Politik Dalam Surat Kabar Lombok Post Tahun 2019: Analisis Wacana Kritis Perspektif Teun A. Van Dijk." *LINGUA: Jurnal Bahasa, Sastra, Dan Pengajarannya* 17(1):65-78. doi: 10.30957/lingua.v17i1.625.
- Crispinus Lemba, Vinsensius, Pilipus Wai Lawet, Agnes Ona Bliti Puka, Institut Keguruan dan Teknologi Larantuka, and Sejarah Artikel. 2023. "KEMBARA: Jurnal Keilmuan Bahasa, Sastra, Dan Pengajarannya Identitas Ekofeminisme Perempuan Lamaholot Dalam Mitos Besi Pare Tonus Wujos (Lamaholot Women's Ecofeminism Identity in the Myth of Besi Pare Tonus Wujos) Kaliktus Ure Maran." 9(1):269-84.
- Dwi, Bahasa. 2018. "Jurnal Penelitian Bahasa Dan Sastra." *Paradigma Lingua* 2(3025):1-10.
- Endaswara, Suwardi. 2016. *Metodologi Penelitian Ekologi Sastra Konsep, Langkah, Dan Penerapan*. 1st ed. edited by S. Endaswara. CAPS (Center for Academic Publishing Service).
- Endraswara, Suwandi. 2016. *Sastra Ekologis Teori Dan Praktik Pengkajian*. 1st ed. edited by S. Endraswara. CAPS (Center for Academic Publishing Service).
- Fatkhurridho, Farobi. 2022. "Keajaiban (2013)." 5(2013):695-706.
- Haikal, Husain. 2012. *Zainab*. Hindawi Foundation for Education and Culture.
- Hendarwati, Endah, Radius Setiyawan, Holy Ichda Wahyuni, Agus Budiman, Siti Uswatun Hasanah, Faiz Azmi Fauzia, Riska Rahayu Roisiah, and Akhlis Nastainul Firdaus. 2023. "Implementation of Gender and Ecology Mainstreaming Policies at Sekolah Penggerak and Eco Green Schools in Surabaya: Ecofeminism Study." *International*

- Journal of Educational Research & Social Sciences* 4(6):1093–1100. doi: 10.51601/ijersc.v4i6.705.
- Jurnal, Seni, and U. Qomariyah. 2024. "The Impact of Women ' s Roles in the Preservation of Nature : Analysis of Ecofeminism on Ronggeng Dukuh Paruk The Impact of Women ' s Roles in the Preservation of Nature : Analysis of Ecofeminism on Ronggeng Dukuh Paruk Dampak Peran Perempuan Dalam Pelest." 52(1).
- Kumalasari, Ratna, Sri Kusumo Habsari, and Prasetyo Adi Wisnu Wibowo. 2021. "Resistance of Bamboo Woven Craftswomen To Natural Exploitation." *Kafa`ah: Journal of Gender Studies* 11(2):215–27. doi: 10.15548/jk.v11i2.438.
- Megawati, Nurlailatul Qadriani, and Rasiah. 2023. "Perempuan Dan Alam: Sebuah Kajian Ekofeminisme Pada Novel Haniyah Dan Ala Di Rumah Teteruga Karya Erni Aladajai." *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra* 3(4):206–18. doi: 10.53769/deiktis.v3i4.558.
- Mike Wijaya Saragih, and Teguh Prasetyo. 2023. "Representasi Identitas Masyarakat Laut Dalam Kumpulan Cerita Pendek Nelayan Itu Berhenti Melaut." *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 9(2):1189–1204. doi: 10.30605/onoma.v9i2.2958.
- Mulyati, Eva Ruwaidah. 2024. "Hubungan Perempuan Dan Alam Dalam Novel Bumi Ayu Karya Restiana Purwaningrum (Kajian Ekofeminisme)." 10(3):3085–91.
- Nazri, M. Faiz Hakim. 2022. "Reaksi Tokoh Perempuan Terhadap Ekspansi Perkebunan Kelapa." 11:232–43.
- Nugraha, Dipa. 2021. "668-Article Text-1369-2-10-20210102." 18(1):21–22. doi: 10.30957/lingua.v18i1.668.bekerja.
- Reny Hariyati, Nuria, and Tengsoe Tjahjono. 2022. "Comparative Study of Post-Marriage Nationality Of Women in Legal Systems of Different Countries International Journal of Multicultural and Multireligious Understanding Implementation of Vandana Shiva's Ecofeminism in 'Maleficent' Film on Literature Learni." *International Journal of Multicultural and Multireligious Understanding* 9(1):416–22.
- Rini, Oleh, and Susanti Wulandari. 2021. "Alienasi Terhadap Alam: Kritik Ekofeminis Terhadap Karya Barbara Kingsolver, Homeland 1." *Jurnal Bahasa Dan Sastra* V(1):94–114.
- Rusandi, and Muhammad Rusli. 2021. "Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus." *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 2(1):48–60. doi: 10.55623/au.v2i1.18.
- Safitri, Tia Oktaviani, and Evi Resti Dianita. 2021. "AREN: Antara Kearifan Lokal Dan Persaingan Global (Studi Ekofeminisme Terhadap Perempuan Di Alam Desa Campoan, Kecamatan Mlandingan, Kabupaten Situbondo)." *NGARSA: Journal of Dedication Based on Local Wisdom* 1(2):143–54. doi: 10.35719/ngarsa.v1i2.126.
- Septriani Septriani. 2022. "Relasi Perempuan Dan Alam Dalam Legenda Rakyat Sumatera Selatan." *Jurnal Ide Bahasa* 4(2):145–56.
- Vera Sukma Maghfirah, and Alex Sobur. 2023. "Perlawanan Kaum Perempuan Terhadap Dominasi Patriarki Dalam Novel." *Jurnal Riset Jurnalistik Dan Media Digital* 105–12. doi: 10.29313/jrjmd.v3i2.2705.
- Wambrauw, M. S. ..., Ketsia Ohee, and Apriani Anastasia. 2022. "Analysis the Impact of the Forest Crisis on Merauke Women in the Perspective of Ecofeminism." *Jpa* 5(2):104–30.
- Zawawi, Moh., and Devi Laila Maghfiroh. 2020. "Sarcasm and the Translation Quality in the Subtle Art of Not Giving a Fuck Book." *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra* 15(2):253–60. doi: 10.18860/ling.v15i2.8913.