



Women's Life in Indonesian Contemporary Short Stories: A Study of Ecofeminism Transformative

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Article info

Article history:

Received: 13-09-2019

Revised : 30-01-2020

Accepted: 24-04-2020

Keywords:

ecofeminism
short stories
transformative
women's life

ABSTRACT

Different characteristics between men and women in solving problems in their life become the background of this study. Men are guided by logic in solving the problems. On the other hand, women are guided by feelings, rely on communication, or have a communicative attitude to get other people's responses and find solutions through actions that can decrease hurt feelings. The study aims are to investigate the lives of women from various cases such as discrimination, natural exploitation, and gender stereotypes. The objects of this study are Indonesian contemporary short stories published in Kompas from 2010 until 2015. The technique of collecting data through selective stages includes data reduction, data presentation, and conclusion or verification. Dealing with a large number of data sources, only the most adequate and relevant data are analyzed. The results of this study indicate that women in the stories not only tell about the role of women in general but also emphasizes morality. Women as the characters who are categorized as gentle, loving, and caring can be antagonistic figures caused by the treatment of others (men). Meanwhile, denial from women as a form of resistance to something that dangerous to express what has become the right.

Penelitian ini dilatarbelakangi bahwa perempuan memiliki karakteristik yang berbeda dengan laki-laki dalam menghadapi berbagai problematika kehidupan. Laki-laki dipandu oleh logika dalam memecahkan persoalan. Sementara itu, perempuan lebih dipandu oleh perasaan, mengandalkan komunikasi atau memiliki sikap komunikatif untuk memperoleh respons orang lain. Tujuan penelitian ialah mengungkap kehidupan perempuan-perempuan dari berbagai kasus seperti diskriminasi, eksploitasi alam, dan stereotip gender. Objek penelitian ialah cerpen-cerpen kontemporer Indonesia Kompas kurun waktu 2010-2015. Teknik pengumpulan data, meliputi: reduksi data, penyajian data, dan penarikan simpulan atau verifikasi. Hasil penelitian menunjukkan bahwa perempuan dalam cerita tidak hanya menceritakan tentang peran perempuan pada umumnya, tetapi juga menekankan moralitas. Perempuan sebagai karakter yang dikategorikan lembut, penuh kasih, dan peduli bisa menjadi tokoh antagonis yang disebabkan oleh perlakuan orang lain (laki-laki). Sementara itu, penyangkalan dari perempuan sebagai bentuk perlawanan terhadap sesuatu yang berbahaya untuk mengekspresikan apa yang telah menjadi haknya.

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INTRODUCTION

Besides presenting social issues, myths, economics, the most important issue in short stories is related to the environment or condition of nature. As human beings who live in an environment, instead of destroying it people should protect the environment. Thus, there will be less pollution and natural resources exploitation which causes nature imbalance. Those things will impact on social, economic, and psychological aspects. Dealing with nature exploitation that occurs



is inseparable from human behavior. This can lead to long-term ecological damage and threaten human survival. Meanwhile, ecological issues are at the center of attention when the majority of men are categorized as natural destroyers and the minority of women as nurturers of nature. For example, a novel entitled *Jamanggilak Never Cries* written by Martin Aleida which published in 2012 presents a woman as the main character who has a big effort in protecting *Asahan River*, a river in North Sumatra that flows from the upper course of Lake Toba. River as a part of natural ecosystems is exploited by a multinational rayon factory. Through her moral responsibilities, she sued and opposed the government. However, it was failed by the existence of a political conspiracy and capitalism.

Also, a short story entitled *Dry* by Wa Ode Wulan Ratna which published in 2006 reveals the problems faced by several females dealing with over logging in the forest in Pekanbaru Riau. In the story, the majority of men become the perpetrators of natural destruction. The dominance of patriarchy over nature and women are described clearly. Through stories which presented both in novel and short story, it can be defined that the struggle of a woman as the main character shows the responsibility and awareness of the environment. In this novel, a woman is symbolized as natural caretakers, fighters, while men are natural destroyers. Thus, this problem, if it is related to the role of figures based on their functions will lead to gender, male and female from a non-biological perspective. Gender roles can be illustrated in the story of *Bawang Merah and Bawang Putih*. It explains that a child knows the figure of "bad boy", "good boy", "stealing is bad" and other moral values are from parents. *Bawang Putih* is a kind, patient, and obedient daughter. Then, the figure of the prince is a person who is gallant, fair, and responsible. It must be admitted that an introduction and parenting which gender-biased. Parents always distinguish portraits of male and female figures extremely. Thus, it will cause a different measure of value on the moral principles adopted by men and women (Nugroho & Sudiarja, 2002). The story above illustrates the dimension of the moral crisis and its effects. That, what is happening to a child has an impact on the future life. The moral dimension relates to the attitude or character of each individual. The moral crisis can be solved through character guidance (Hudaa, 2018). Moral values can be introduced through literature such as short stories. Therefore, short stories have three advantages namely imagination, experience, and values (Wardani, 2011).

Based on the statement above, moral is a matter of choice and formation of character that cannot be separated from a phenomenon. This dimension determines the extent of human intelligence and feelings that respect other human's life experiences as a form of awareness, responsibility, and faith. Meanwhile, morality in literary works specifically in short stories usually reflects the point of view of the author. The view which related to the truth that is what to be conveyed to the readers. Moral in the story is usually intended as a suggestion that relates to certain practical moral teachings that can be learned and interpreted through the story concerned by the reader. In this study, the discussion of the morality issue is focused on a literary genre, namely prose or short story. A short story that pictures life is closely related to literary functions that are entertaining and useful. The benefit of a short story is in the teachings of morality because people's attitudes are a reference in living life. Morality in the fiction work usually reflects the point of view of the author which related to his view on the values of truth that want to be conveyed to the reader. One of the literary genres that bring



readers to a varied culture is a short story. Understanding broadly and deeply through the portrait of various topics, background, characters, and plot (Alami, 2016). Also, it presents the development of stories through the presence of different figures in each story which has various lives (Hall, 2001).

The short stories that are dominated by the elements of social, cultural, and religious morality regarding male and female authors are short stories published in newspapers or magazines. Those short stories written by authors with varied genres are compiled into books and published periodically in one or twice a week. In Indonesia, newspapers that publish short stories in their column are *Kompas*, *Republika*, *Media Indonesia*, *Jawa Pos*, and so on. *Kompas* as one of the barometers in publishing literary genres in newspapers in Indonesia can provide a literary repertoire for everyone. The authors are not only from adolescents who concern literature but also from various professions. Only the selection process makes everything centered on works that represent the values of life. The names of authors such as *Putu Wijaya*, *Sapardi Djoko Damono*, *Seno Gumira Ajidarma*, *Martin Aleida*, *Agus Noor*, *Budi Darma*, *Gus tf Sakai*, *Damhuri Muhammad*, *Bakdi Soemanto A. Mustofa Bisri*, *Arswendo Atmowiloto*, *Triyanto Triwikromo*, *Djenar Maesa Ayu*, *Joko Pinurbo*, *Nukila Akmal*, and others are participated in contributing their thoughts through the printed mass media. Besides being the authors, they also become the editors in the publication of one year selected *Kompas*'s short stories which compiled into a book. Different from the *Republika* newspaper which also publishes short stories every week, it does not publish the compilation short stories in the form of the book as *Kompas*. However, *Republika* collected short stories that have been published in the form of the book twice in 2002 entitled *Whisperer* which consists of 23 short stories and in 2005 entitled *Jibril's Document* which involves 20 authors. To add, there are no other newspapers that same as *Kompas* in publishing short stories.

Thus, *Kompas* can be considered as a newspaper that has an excellent publication and becomes one of the most prominent media which was 'bombarded' by the authors of short stories. It becomes one of the barometers of the development of short stories published in a newspaper in Indonesia. Since 1992, *Kompas* presents selected short stories based on the year of publication as a form of documentation of creativity for the readers and authors. Also, the superiority of *Kompas* as a productive newspaper in publishing both literary and non-literary works is supported by the page *kompasiana.com* as a writing media for the public in providing information both academically and non-academically. Among these pages, there is one section or menu to publish literary works such as poetry, prose, and drama. The name of the rubric is *fiksiana*. People can write and publish literary works and share them with the public. Thus, *Kompas* as one of the national newspapers fosters interest in reading and writing through electronic media. Other newspapers do not have this publication page as provided by *Kompas*. Based on the aforementioned points elaborated, *Kompas* can represent the literary genre in Indonesia, specifically short stories that represent the lives of the people which described through good or bad teachings. This certainly will be related to morality, namely principles, orders, attitudes about good and bad that practice in society. Good teaching is an example to be emulated while bad teachings are an example that should be avoided. The expenditure of ecofeminism theory in short stories is an appropriate step in revealing women's morality. The morality revealed is based on the theory of moral development which introduced



by Carol Gilligan. This theory is a criticism of the previous theory introduced by Lawrence Kohlberg.

In various studies, Gilligan's criticism of Kohlberg is related to the essence of the morality concept. Kohlberg identifies morals based on men which justice-oriented that formed through rights and obligations and reciprocal relationships. Whereas, Gilligan said that women have a morality that is equivalent to men (Widiarti, 2003). Kohlberg is an American psychologist who built on the cognitive development theory Swiss psychologist Jean Piaget, whose research on the intellectual development of children touched on the area of moral reasoning (Palmes & Demeterio, 2015). Morality is a fundamental assessment of trust by individuals or groups. The assessment that applies in the community is related to good and bad behavior. Thus, there will be motivation ethics, consistency in action and independence, internalization of morals, integration, and moral relativity (Arvanitis, 2017). Related to the moral development of young men and women, women have more concern than men because they are able to take care of themselves wherever they are. Although both of them have the same expectations in terms of obtaining justice, there are differences due to patterns socialization (Kalsoom, 2012). The difference is in the essence of morality and its actors, between a male who dominated justice-oriented and caring which are dominated by women towards the environment which include natural, cultural, spiritual, and social issues.

Ecofeminism as a part of feminism is a study that leads to environmental aspects that is a movement dominated by women in managing, caring, and protecting nature as access to have a better life which is free from the effects of environmental crisis. Hooti & Ashrafi (2014) states: Ecofeminism is one of the main sub-branches of Ecocriticism that tries to find similarities between the oppressed condition of women and the environment. They also try to prove that women are more in harmony with their environment both physically and spiritually. Among the concepts of ecofeminism which state that women have a relationship with nature and environment, Tong (2006) classifies into four parts (1) natural ecofeminism; (2) spiritual ecofeminism; (3) social eco-feminism; and (4) transformative ecofeminism. In this ecofeminism, women must bring nature into culture, by joining the society, and men must bring culture into nature by entering the personal world. Thus, there will be a unity; and fourth, transformative ecofeminism regarding demands for changes in human lifestyles. The oppression that occurs should be stopped and reduce to change the behavior in a better direction by getting closer and adapting to nature and the environment. Women are commonly identified as human beings who have conscience, affection, kindness that is oriented to caring. Meanwhile, men who have been revealed in various cases are identified as natural destructive figures, dominating power, and obtaining reciprocal relations.

Transformative ecofeminism leads to a feminist movement and ecology that gives access beyond gender issues that is the superiority of the male. Women accept the presence of men as a counterweight in maintaining the ecosystem. The form of women's resistance to men is a reaction to actions that harm and damage the environment. Warren (1996) asserts (1) acknowledging and specify the intertwined of oppression systems; (2) emphasizing the diversity of women's experiences; (3) rejecting the logic of domination; (4) rethinking what it means to be human, and boldly reconsider whether humans should look at "consciousness"



(and rationality), not only differentiate human from non-humans but also make humans better than non-humans; (5) relying on ethics that emphasize values of traditional "feminine" that tend to intertwine, connect, and unite people; and (6) arguing that science and technology are only used to maintain the continuity of the earth. Based on the explanation above, this study focuses on transformative ecofeminism because it has an important role in reconstructing gender issues between men and women. As for a number of statements regarding transformative ecofeminism, there are limitations to the problems revealed, including: (1) relations of an oppressive system; (2) the variety of women's experiences; (3) reject the logic of domination; (4) rationality of women's relations with nature; (5) feminine ethics; and (6) representation of knowledge and technology.

First, the relation of the oppressive system is a form of explicit disclosure of problems that occur to women in a social environment in the community. Second, the variety of women's experiences represents experiences of women as natural carers, family carers, and their role in social relations. Third, rejecting the logic of domination is a form of men's resistance to the beginning of gender construction. Fourth, human rationality with nature is an effort to connect various events or actions that have been carried out by men as the domination of natural destroyers, or women as carers of nature. This is based on the importance of relations between humans and nature in life. Fifth, this feminine ethics belongs to women as human beings who have been given the gift to show the feeling of compassion, caring, and kindness towards others. Sixth, representation of knowledge and technology are thoughts that what is in nature can be utilized for the development of knowledge and technology. People should master knowledge and technology in order to protect the environment rather than being a nature destroyer which causing an ecological and moral crisis.

The essence of the problem dealing with men's and women's characteristics is based on the factors of femininity and masculinity. Transformative ecofeminism provides space for men to re-adapt and share ideas about the problems related to nature and the environment. In this case, women have been able to accept diversity. It is based on gender equality not only benefits women but also benefits men. In addition, the destruction of nature that results in the environmental crisis and moral is not only given disadvantages to women but also men as human beings who adapt aspects of life culturally, socially, and spiritually.

METHOD

The purpose of this study is to comprehend and have a deep understanding of women's morality found in Indonesian contemporary short stories published from 2010 until 2015. Those stories were reviewed based on transformative ecofeminism. To determine the morality which exists in the stories as the focus of this study, this study employs a qualitative method specifically content analysis by using transformative ecofeminism theories that relevant to this study. As a qualitative study, data were obtained from the morality which exists in the short stories published in *Kompas* newspaper from 2010 until 2015. There were 23 short stories selected by the researcher out of 130 short stories. The selection of short stories is based on (1) the short stories that have ecology content (2) the short stories that prioritize female leaders or women's role that is more dominant than men; (3) the short stories that were written by the authors of who has been actively involved in literary writing for a long time; (4) the short stories that were



written by the authors who write the story with the emphasis on gender perspective which published every year in *Kompas* newspapers; and; (5) the short stories that have morality themes that represent human relations (women and men) with nature or environment not about romanticism which contains elements of sexuality or other elements that are not appropriate.

The technique of collecting data through selective stages includes data reduction, data presentation, and conclusion or verification. Dealing with a large number of data sources, only the most adequate and relevant data are analyzed (Miles & Huberman, 1992). Meanwhile, the steps in analyzing data include the intensive reading of short stories, identification of the motifs of the stories that possible to be abstracted through notes and citations, sort all of the data from the analysis, and present them on the table, and interpreting research findings and drawing the conclusion.

RESULT AND DISCUSSION

Short stories in *Kompas* newspaper from 2010 until 2015 present various events that occur in community or society in general. Various stories that are presented are always related to the impact or effect of what will be accepted by individuals in society. The characters that analysed are women as the main characters who show their gentleness in relation to natural, social, cultural or religious issues. However, not a few women who seem stubron, in this case they have to struggle in living their like men.

Oppression Relations System

The oppression system is all forms of violence that occur in women dealing with discrimination. The oppression can be verbal or nonverbal.

At the Foot of Hariara, Twenty Years Later – Martin Aleida (2010)

In this short story, the oppression happened to Kartika Suryani, a volunteer teacher. Her new idea in teaching attracts negative attention from other teachers because she invites students to think and say honestly through a diary. This becomes the opportunity for them to express unspoken feelings that have not been exposed by students for teachers. However, other teachers did not accept the honesty and what Kartika Suryani did was a byword in the school environment. This can be seen in the following excerpt.

The news about the existence of the diary spread everywhere. Students from other classes also enjoy the it. They seemed to find the entrance to a tranquil curve of life there. Many are jealous why in their class there is no book that can express their feelings. While the teacher who feels intimidated are hate the idea and situation, especially the principal. For some teachers, the criticism written there felt like thorns that really disturbed their life (Aleida, 2010, p.63).

The excerpt above reveals that what Kartika Suryani did was a new thing in the school environment. However, it becomes controversial among the other teachers. They were not happy if the students agreed with Kartika and reveal the bad things about them. For them Kartika's actions were intimidation. Thus, several teachers spread hatred to other teachers so that the diary as a new idea in expressing honesty was not allowed. This can be seen in the following excerpt.

"Who else makes this crazy democracy if it's not the naughty? She is so arrogant! "The teachers who were angry because of the diary



spread hatred from one class to another, from one colleague to another colleague. Instigation spread wider so that the book can be throw away (Aleida, 2010, p. 64).

In the excerpt above, some teachers reacted to the presence of honesty diary that brought by Kartika Suryani as a new teacher. The diary is considered as a book that spreads hatred or doctrines for students to hate other teachers. The headmaster also supports what a group of teachers do for the habit of writing in a diary for students. Kartika can only mourn and think that what she is doing is limited to accustoming honesty to students towards the surrounding environment, especially schools that become places for them to be honest people. She felt that she did not have bad intentions and the presence of the diary received a positive response for the students. However, the existence of a group of teachers and the school principal also supported to stop the diary. Kartika chose not to continue teaching because her honesty was an important thing in life. This can be seen in the following excerpt.

The era has been twisted and left its nature. A principal is not a symbol where honesty should be prioritized. Kartika had to stop the diary which becomes the thing for her students to release their feeling and burden. She is just a voluntary teacher. She was not born and was not sent to school to become a savior goddess. She also doesn't have talent as a rebel. Unfortunately, she did not have the courage to cheat and silence her own beliefs. As she told in the diary, she chose to quit (Aleida, 2010, p. 64).

The quotation above, what was experienced by Kartika Suryani as a volunteer teacher at the school received an unexpected reaction. The honesty media that she had applied so far was considered as intimidation for other teachers. They should teach and exemplify honesty without having to get rid of others. The oppression relation system in this short story is in the form of criticism from the teachers and what they did was supported by the principle that the diary as a medium of honesty was considered to spread hatred. Shiva & Mies (2010) mentions that the oppression that occurs towards women in the social environment in the community, in this case, is the educational environment (school) which is experienced by Kartika Suryani because she was accustoming to honesty towards her students.

Various Women's Experiences

Various women's experiences are interpreted as events that happen to women in various situations and in each story, the role of women dominates the storyline.

Pray of Leaves – Yanusa Nugroho (2011)

This short story focuses on a grandmother who always cleans dry leaves on the courtyard of a mosque. The mosque is rarely used by residents to pray, only a few of whom were met by the grandmother who came to the mosque. Almost every morning until night, the grandmother cleaned the leaves until one of the residents; *Haji* (title and term of address for such a pilgrim) Brahim was surprised by the grandmother's activities around the mosque. After finding out the purpose of the grandmother, *Haji* Brahim knew that her aim was to beg forgiveness from



Allah every time she picked up leaves one by one while saying *istighfar* (pray to beg forgiveness). All residents heard the news and finally, the mosque became crowded with residents to pray together. This is found in the following excerpt.

Long after the story told to me, I was silent. Actually, as Haji Brahim told me, the grandmother was probably as an example. "Maybe she did a big sin as what she confessed to me," Haji Brahim told me some time ago. "And ... she did istigfar by collecting as many leaves as possible on the yard, maybe that ... I am not sure. What is clear, our eyes are open. Now our mosque is quite crowded." (Nugroho, 2011, p. 8).

Through the excerpt above, it was explained that what the grandmother did arouse the sympathy of the residents who lived around the mosque. The purpose of cleaning leaves is to beg forgiveness because every leaf that she puts into a plastic bag is always accompanied by *istighfar*. Various women's experiences in this short story is a grandmother who always cleanses falling leaves on the mosque's courtyard. She considered the leaves as her sin in the past, by cleaning it hoping all her sins would be forgiven. Shiva & Mies (2010) agree that the variety of women's experiences in this short story is to represent women as nature preservers and their relationship with the social environment in society. The activity that is done by grandmother who was cleaning the mosque courtyard became the center of attention which eventually became an inspiration for residents either by helping to clean the mosque yard or pray in the mosque.

Rejecting the Logic of Domination

Rejecting the logic of domination is an expression of attitude of characters in dealing with or observing the events that occur in their life that are related to the rejection of the power of men or women.

Madam Sobir – A. Mustofa Bisri (2012)

This short story focuses on *Kiai* (title or reference for a venerated scholar, teacher of Islam) Sobir's wife, Madam Sobir. During his life, *Kiai* Sobir was always respected by everyone because his attitude that accepts what he is and never distinguishes guests who come either by profession or gender. Whatever his guests complain about, he always listens and provides solutions to the problems they are facing. This can be seen in the following excerpt.

Kiai Sobir does not distinguish who comes to him. Whoever is his guest, high official or commoner; male or female; from santri or not; he greets them happily and honorably. His ear patiently listen all complaints, outpourings of heart, even boasting from the guests. In front of him, everyone felt truly to be an independent human being. Human beings that are humanized (Bisri, 2012, p. 96).

That is what makes Madam Sobir feel not easy to accept other man as her husband. For her, no man is equal to her husband. Even do the response of the community and family. Therefore, the man who proposes madam Sobir is always rejected. However, she has her reasons. This can be seen in the following excerpt.

They do not expect if I am being proposed by 'ordinary' person who has different level with my deceased husband. There is no one who has the same level that wants me. Oh my lord, dear. Is it because of



being the widow of Kiai, then I am only considered as an object that has no right to determine my own life? (Bisri, 2012, p. 97).

The excerpt above explains that a great and respectful *Kiai* who never distinguishes anyone who comes to him. Everyone who wants to meet him is welcomed by him. Meanwhile, after the death of *Kiai Sobir*, his wife refused to be married by any man and had principles in determining her life choices. Shiva & Mies (2010) believe that rejecting the logic of domination is a form of resistance from women against the conflict that is being experienced. The conflict came from men from various professions who wanted to marry her. Nyai Sobir's resistance indicates her loyal principle towards her husband *Kiai Sobir* even though he is dead.

Rationality Between Human and Nature

Rationality between human and nature are considered as human's relationship with the environment. Human beings' roles (men and women) are categorized as destroyed or keeper of the environment.

Flakes at House's Terrace – Zaidanoor (2013)

In this short story, a female figure named Ni Siti who works as a rubber taker saw many concerns with the existence of tree machines near her rubber plantation. This can be seen in the following excerpt.

For Ni Siti, frozen or not rubber is not an important problem. The problem for her was in the past two years, since the sound of a roaring machine sometimes banged on the west of her rubber plantation, the pot where the sap dripped were never full again. Since almost every day large trucks cross the road in front of the roof of the house, in average each rubber rod produces only a quarter of the sap pot. Since the rambutan tree in front of her house was replaced by a large barrel that was said to be the place for clean water, Ni Siti's income which had been slightly increased (Zaidanoor, 2013, p. 21).

The machines around the rubber plantation are for cutting down rubber trees to open business land by the company. Even Ni Siti was promised a large barrel of clean water as a replacement for the rubber trees that will be cut down.

Now, the tree has been replaced with a large blue barrel which filled by clean water. Three months ago, Ni Siti was visited by a mob and people who carried large barrels. A logo and writing were printed on the barrel. Ni Siti who cannot read feels no need to ask what the meaning of the logo and writing (Zaidanoor, 2013, p. 23).

In the quotation above, human rationality with nature is overgrown with trees as a place of livelihood for residents who have turned into business needs for companies. Shiva & Mies (2010) states that human rationality with nature in this short story represents human problems, both male and female in relation to the natural surroundings. The changing of prosperous land that has been used as a company business is an act that harms local residents. In this short story, the role of men becomes a figure of nature's destruction while women, namely Ni Siti is as nature care.



Feminine Ethics

Feminine ethics is understood as an attitude that only belongs to women. In general, women have a gentle, compassionate, attentive ethics and not a few women who experience problems often begin with crying or tears as an expression of sadness, regret, or happiness.

***The Striped Tiger* – Guntur Alam (2014)**

In this short story, Nalis, Menot's husband, will hunt the striped tiger because it has eaten humans. However, if it is hunted, havoc will happen to the hunter's family members. This was what Menot feared as a wife and also she is pregnant. This can be seen in the following excerpt.

"I am afraid something bad happened. You know, I am pregnant. It is also very wild. You can die if you are torn to pieces. "Menot put on a pleasing face (Alam, 2014, p. 13).

Menot's worries as a wife are getting bigger when she knows that her neighbor was crying because his son had been a victim of the striped tiger and his wife fainted many times. It can be observed in the following excerpt.

Menot said nothing. Moreover, she could not forget the memory of Kudik's wife who cried a lot when she saw her son coming home lifeless. He was torn apart. The thirty-year-old woman collapsed many times (Alam, 2014, p. 15).

The feminine ethics shown in the short story above is the anxiety of a wife towards her husband who will go hunting the striped tiger. The anxiety is caused by the myth that if the striped tiger is hunted then something bad will happen especially when she is pregnant. Shiva & Mies (2010) view that feminine ethics is a representation of women's feelings towards the environment which is shown through caring and loving attitudes. Menot – as Nalis's wife who is going to hunt the tiger, which is considered sacred, is worried about the safety of her husband if he leaves because she is pregnant. The worry indicates that Menot as a woman is a form of affection for her husband.

Representation of Knowledge and Technology

The representation of knowledge and technology is understood as the use of knowledge and technology products in each story. The product is described by the characters in the story. As for this issue, not all short stories contain knowledge and technology.

***The King of Delay* – Nukila Akmal (2010)**

This short story focuses on a man who is completing his historical novel. A writer certainly needs to search for reference sources. This is what he did. Through a collection of books in the library, reading articles, and interviewing experts. This is found in the following excerpt.

For eight years, I devoted myself to preparing this masterpiece; I visited a lot of libraries, a collection of books and articles, I interviewed experts who understood history and were fluent in Old Sanskrit or Javanese (Akmal, 2010, pp. 151-152).

The excerpt above shows that to complete a historical genre novel, it is necessary to visit many libraries as the most dominant reference source. Also,



interviewing experts related to the field was the right decision because he had prepared his writing for eight years. Meanwhile, he gained happiness and calm when his wife temporarily did not live in the same house because writing for him was a job that needed concentration and a quiet environment. This can be observed in the following excerpt.

She is unaware that she had given me a historic Sunday night so I can finally start my historical novel, from evening until morning. I looked at screen of the laptop screen and thought, I should start by preparing this right atmosphere for my intellectual work, an hour and two hours this night are nothing compared to my eight years of preparation (Akmal, 2010, p. 153).

Library, books, articles, *Sansekerta* language, old Javanese, and historical novels are representations of knowledge. Also, the use of laptops is a part of technology. The library is a place for everyone to get insight through reading material, articles are the type of writing that is familiar among academics, *Sansekerta* language is an ancient *Hindu* literary language including ancient Javanese, historical novels are one genre novels that discuss about civilization or life in the past, and laptops is hardware that is created through mastery of technology and is widely used in various fields work. Shiva & Mies (2010) states that the representation of knowledge and technology is something that is meaningful for the development of knowledge and technology itself. A thought in the narrative of a story or the use of a product is as a representative or symbol. The presence of libraries, books, and articles in this short story is not something that can damage nature or be ecologically critical but can be utilized and used to enrich insights on environmental maintenance both theoretically or practically.

CONCLUSION

Transformative ecofeminism represents human life, specifically women, as a counterweight to social life in natural, social, cultural and religious contexts. In natural context, women as environmentalists can inspire men to protect the environment. Then, in social context, women as the main characters in voicing freedom and the absence of coercion, especially in romance relationships. In cultural context, women coexist with myths and beliefs in their living area. Also, in the religious context, women are faced with a decision to continue the propaganda of their husbands who have died or accept proposals from some men and the insight of a grandmother towards her grandchildren regarding the age of human life in the world such as fallen leaves.

Everything that happens to a woman is a response to the life problems that she has experienced. For example, some women were victims of various oppressions from men. However, there are also female characters who oppress other characters. The oppression is motivated by several reasons. One of them because the gentle attitudes of women become opportunities for male to show their power and women as oppressors because in their lives there is no male figure as a guide or partner. Various oppressions experienced by female characters as representations of life in the social environment.

Women in the stories not only tell about the role of women in general but also emphasises morality. For example, women as the actors of discrimination that causing rape to get a judgement. Women as characters who are categorized as



gentle, loving, and caring can be antagonistic figures caused by the treatment of others (men). Meanwhile, denial from women as a form of resistance to something that dangerous to express what has become the rights.

ACKNOWLEDGEMENTS

The researcher would like to thank the *LPDP* (Indonesia Endowment Fund for Education) for funding this research and providing scholarships for my doctoral studies at Jakarta University State in the language education study programe.

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