ECOFEMINISM

REFLECTED IN AYU UTAMI’S SAMAN (1998):

A FEMINIST APPROACH

PUBLICATION ARTICLE

Submitted as a Partial Fulfillment of the Requirement
for Getting Bachelor Degree of Education in English Department

by:

RISMA AGUSTINA
A320110054

ENGLISH DEPARTMENT
SCHOOL OF TEACHER TRAINING AND EDUCATION
MUHAMMADIYAH UNIVERSITY OF SURAKARTA
2015
PERNYATAAN

Saya yang bertanda tangan di bawah ini,

Nama : Risma Agustina
NIM : A320110054
Program Studi : Pendidikan Bahasa Inggris

Menyatakan dengan sebenarnya bahwa artikel publikasi yang saya serahkan ini benar-benar hasil karya saya sendiri dan bebas plagiat karya orang lain, kecuali yang secara tertulis diacu/dikutip dalam naskah dan disebutkan pada daftar pustaka. Apabila di kemudian hari terbukti artikel publikasi ini hasil plagiat, saya bertanggung jawab sepenuhnya dan bersedia menerima sanksi sesuai peraturan yang berlaku.

Surakarta, 26 Oktober 2015

Yang membuat pernyataan,

Risma Agustina
A320110054
ECOFEMINISM
REFLECTED IN AYU UTAMI'S SAMAN (1998): A FEMINIST APPROACH

Diajukan Oleh:
Risma Agustina
A320110054

Artikel Publikasi ini telah disetujui oleh pembimbing skripsi Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah Surakarta untuk di pertanggung jawabkan di hadapan tim penguji skripsi

Surakarta, 19 Oktober 2015

Pembimbing I

Dr. Phil. Dewi Candraningrum. S. Pd. M.Ed
NIK. 772

Pembimbing II

Titi Setyabudi, SS,MA
NIK. 948
Surat Persetujuan Artikel Publikasi Ilmiah

Yang bertanda tangan di bawah ini pembimbing skripsi / tugas akhir:

Nama : Dr. Phil. Dewi Candraningrum, M.Ed
NIK : 772
Nama : Titis Setyabudy, SS.MA
NTK : 948

Telah membaca dan mencermati naskah artikel publikasi ilmiah, yang merupakan ringkasan skripsi (tugas akhir) dari mahasiswa:

Nama : Risma Agustina
NIM : A320110054
Program Studi : Pendidikan Bahasa Inggris

Naskah artikel tersebut layak dan dapat disetujui untuk di publikasikan. Demikian persetujuan ini dibuat, semoga dapat digunakan seperlunya.

Surakarta, 19 October 2015

Pembimbing I

[Signature]

Dr. Phil. Dewi Candraningrum, S. Pd, M.Ed
NIK. 772

Pembimbing II

[Signature]

Titis Setyabudy, SS.MA
NIK. 948
ECOFEMINISM

REFLECTED IN AYU UTAMI'S SAMAN (1998):

A FEMINIST APPROACH

by:

RISMA AGUSTINA
DEWI CANDRANINGRUM
TITIS SETYABUDI

ABSTRACT


Ecofeminism is a move emerging among women all over the world from various professions as the result of the unfairness towards women who are always being myth of nature. Ecofeminism in Ayu Utami’s Saman (1998) novel. Saman novel is analyzed by using feminist approach. The analysis is done by determining three objects: the first is describing social background of Indonesian in twentieth century, the second is analyzing the novel based on the structural elements, and the third is analyzing the issue based on feminist approach. This research is a descriptive qualitative research. There are two types of data sources. The primary data sources are Ayu Utami’s Saman novel. The secondary data sources are books, journals, and internet sources related to the study. Two kinds of data collected through library research, the research analyzed with descriptive analysis. The researcher pulls the following conclusions. The feminist awareness upon exploitations to the nature brings them to the action of saving the environment to create an eco-friendly and women-friendly way of living. The exploitatons of rubber plantation, which will be changed into palm oil plantation Indonesia. The key of this case is involving and giving empathy to women for their role in the environment. Therefore it is urgent to understand the local wisdom as a reference by using the deconstruction of local wisdom to create the reconstruction of a new environmentally friendly local wisdom.

Keywords: Ecofeminism, exploitation, women’s role in the environment.
A. Introduction

1. Background of the study

Literature is human’s creature such as drama, novel, short story, poetry, poem, etc. In an age of backlash against feminist it is heart-warning to see the persistence of one of feminism’s most promising traditions of theory and practice. Ecofeminism is a social and political movement which points to the existence of considerable common ground between environmentalism and feminism, with some currents linking deep ecology and feminism (Gaard: 1993).

Ecofeminists argue that a strong parallel exists between the oppression and subordination of women in families and society and the degradation of nature through the construction of differences into conceptual binaries and ideological hierarchies that allow a systematic justification of domination ("power-over power") by subjects classed into higher-ranking categories over objects classed into lower-ranking categories e.g. man over woman, culture over nature, white over black (Shiva: 1988).

They also explore the intersectionality between sexism, the domination of nature, racism, speciesism, and other characteristics of social inequality. In some of their current work, ecofeminists argue that the capitalist and patriarchal systems that predominate throughout the world reveal a triple domination of the Global South (people who live in the Third World), women, and nature. This domination and exploitation of women, of poorly resourced peoples and of nature sits at the core of the ecofeminist analysis.

*Saman* novel is written by Ayu Utami. It is appeared in May 1998, only one a few weeks before the fall of Soeharto. This novel is an omen of the changing cultural and political landscape in Indonesia. It is very interesting to be read because this novels some important issues such as sex deviation, politic in Soeharto’s regime, and also belief to the God. *Saman* describes the lives of four female friends and a former Catholic priest, *Saman*. It deals explicitly with
themes of sexuality that is considered taboo for women in Indonesian at that time (Junaidi, 2005).

2. Literature review

    Studies on Ayu Utami’s *Saman* (1998) have been conducted by many researchers. Some of the researchers focused on female sexuality, feminist point of view, and about feminism. They are as follows:

   a. Researcher by Lusia Nety Harwati, a Brawijaya University student, in her published on March 17, 2012 “*Saman: Is It A Gratutous Pornograppy?*”

    The literature reviews above described the sexuality in *Saman* and other Utami’s novel, without analyzing by any theory. Here, the researcher conducted research related to ecofeminism reflected in Ayu Utami’s *Saman* (1998) novel by using feminist approach.

3. Problem Statement

    The problem statement of this research is “How is ecofeminism reflected in Ayu Utami’s *Saman* (1998): A Feminist Approach?”

4. Objectives of the Study

    The objectives of study are mentioned as follows:

    1. To analyze Ayu Utami’s *Saman* novel based on feminism of this novel.
       a. Nation of feminism

            Feminism theory is a politics directed at changing existing power relations between women and men in society (Mandell, 1995:4). Then, according to the American literary critic bell books in Mandell. Feminism consitues a social, economic, and political commitment to eradicating race, class, and sexual domination and to reorganizing society so that individuals self-development takes precedence over
imperialism, economic expansion, and material desires (Mandell, 1995:4).

b. Major Principle of Feminism

1) Women’s Position

   Based on the history, the positions of women were always under the men. They were always discriminated in all aspects. Andersen (1983:9) states that feminists believe that women are treated as inferior. The statement is supported by Mandell (1995:14) who states that women was oppressed by a special form of life called patriarchy through which man appropriates all superior social roles and keeps women in subordinated and exploited position.

2) Women’s Role

   According to Mandell (1995:54) women are traditionally defined by their roles as daughters, wives, and mother. Women with disabilities are assumed unable to full care taking and partnership roles. Basides, at the time when women decide to work outside their house, they will face many forms of gender discrimination. It is supported by the Andersen (1983:75) who states that women’s role in economic life has always been underestimated, there are assumptions that women who stays at home as full-time house-wives are not working and women who works for wages are doing it for “pin money”, and women’s work is not as valuable as men’s. The result was women’s work has not been paid the same as men’s get.

3) Women’s Sorrow

   Sorrow means guarantee or feels something that not happy. Sorrow in human life often happens along with life develop. More and more human life develops, so will more complex humans be up against the sorrow. Sorrow includes a humans and world reality. Sorrow intensity with many
consecutive levels more high the intensity more heavy sorrow that will be experience by humans. However, an individual also determine heavy or not sorrow intensity (Blaser, 1991).

4) Women’s Right

Women have right in every aspect of life, so women have the same rights as men. Woman has right to freedom includes on politics, economic, and sexual freedom. Mary Wollstonecraft in the late 18th century used classical liberal arguments in favor of women’s rights: Women are human beings, “rational and capable of self-determination and liberty.” Patriarchy distorts women’s personalities so that they seem to be the worst stereotypes (Thomsen, 2007).

5) Women’s Participation

Now women have right to participate in any way they like, as in legal, political, economic, social, educational, etc. Many women participate in government administration. They jumped down as a politician. Moreover, the president of Indonesia is a woman. Women and men are equal in public life. Expose the male-centered nature of society’s beliefs and mores, and replace them with the female perspective. One's own (female) experience is the only legitimate source of truth and value.


Ecofeminismis a social and political movement which points to the existence of considerable common ground between environmentalism and feminism, with some currents linking deep ecology and feminist. In summary, human rights are rights possessed by all human beings (at all times and all places), simply in virtue of their humanity. Human rights are those natural rights that are innate and that cannot be lost namely that cannot be given away. Human rights, then, will have the properties of
universality, independence from social or legal recognition, naturalness, inalienability, non forfeitability, and imprescriptibility (Mies, Shiva, 1993: 24).

5. Limitation of the Study

The writer focuses this research in analyzing ecofeminism reflected in Ayu Utami’s *Saman* (1998): A Feminist Approach.

**B. Research Method**

Type of the study used by the writer to make this research is descriptive qualitative research. The purpose of descriptive qualitative research is to analyze the novel using feminist perspective. The first step of conducting the research is determining the type of the study. The second is determining the object of the study. Then the third is determining the data sources. The fourth is determining the technique of data collection, and the fifth is determining the technique for data analysis.

**C. Finding and Discussion**

*Saman* novel (1998) is written by Ayu Utami’s and translated into English by Pamela Allen in 2005 and because of very interesting story, it made this novel best seller sold more than 100.00 copies. This novel was written in 1997 and published in april 1998 by Equinox Publishing Indonesia in Jakarta. The title of the novel *Saman* comes from the main character’s name Saman, originally his name was Athanasius Wissanggeni, after being a fugitive he moved to New York and changed his name also his identity card. This novel also shows about the inner struggle of an Indonesian priest as a major character in this novel namely, Athanasius Wissanggeni who serves a parish in the inland regions of Sumatra where poor farmers are chased away from their forest and farmland by a coalition of plantation owners, helped by the army who want to start agricultural business with bad manner.

The young priest wanted to help the poor farmers in their protest against the greater business. The novel was very controversial related its sex deviation. *Saman* novel became the witness of historical event that happened in
Indonesia that was politic in Suharto's regime, called reformation and also cooperation of the army and corrupt officials with agro-business.

The major characters of this novel are Saman (Athanasius Wisanggeni), Laila, Yamin, Shakuntala, Cok. Saman was original name of Athanasius Wisanggeni. Wisanggeni was young priest in Perabumulih, Karang Endah Palembang. Wisanggeni mobilizes his effort to help Upi’s family and rubber plantation works in Lubukrantau who are in a big trouble dealing with capitals who want to replace the rubber plantation by the oil palm plantation. Wisanggeni change his name into Saman. Wisanggeni was illustrated as a thin, small and has black body, likes a farmer. When he was child, he lived with his mother and father, Sudoyo. He was a kind person, hard worker, compassionate, and had strong principle. He became a priest and dedicated his life in Perabumulih. Wisanggeni felt sympathy to a backwardness girl, Upi. There were some character involved there, included Mak Argani Upi’s mother, Anson Upi’s brother, and the villagers. Wisanggeni involved in the plantation land dispute in Sei Kumbang.

Shakuntala was Yasmin’s friend. She was called a whore by her father and sister because some men have slept with her. She likes dancing. She was given a scholarship by the Asian Cultural Center to explore dance in New York for couple of years. Cok was also Yasmin’s friend. She was a business woman who has some hotels in Sumatra and Java. She also has some bungalows with gallery and café in Ubud and Sanur. Cok helped smuggling Saman out from Medan. Laila was Yasmin’s friend. Laila worked as a photographer. This profession was usually possessed by men. Laila was thirty years old. She fell in love with Sihar. She was very generous to everyone. The minor characters in Saman novel were Sihar, Rasano, Wisanggeni father (Sudoyo), Wisanggeni mother, Upi, Anson, Hasyim Ali, Mak Argani, Lik dirah.

The setting in Saman novel was described into two, setting of place and setting of time. Both setting of place and time is depicted clearly. The setting of places ware in New York, South China Sea, Matak Island, Perabumulih, Lunukrantau. While setting of time was on 1962 in Perabumulih (the place of
Wisanggeni’s childhood), in 1983 Wisanggeni became a priest, in 1984 he dedicated his life in Perabumulih, in 1990 something happened to Upi, in 1993 in South China Sea there was an accident of explosion happened. The next day in Matak Island, in 1993 in Perabumulih, there was an accident too. In 1994 New York, and the last in 1996 Central Park, New York.

The plot of *Saman* novel consists of Exposition, Complication, Climax, and Resolution. Exposition told the beginning of the story, introduced the characters and setting, both setting of time and setting of place. The complication of the novel divided into two parts, namely internal conflicts and external conflicts, the internal conflict told conflict among the main characters, there were Wisanggeni, Yasmin, Shakuntala, Cok and Laila. The climax told the condition in Perabumulih that became chaos and full of riots until the isolation time of Wisanggeni. The resolution came when Wisanggeni could get out of from the imprisonment then cured in hospital and exiled in New York.

The writer used standard and non-standard grammatical structures and variation between long short sentences made the novel easily to be read and understand. The writer used figurative language so linguistic an aspect of the novel was interesting and beautiful. The figurative languages used by the writer were personification, and metaphor, hyperbole. The writer kept using Javanese and Indonesian word to express certain phrase. The writer also used Latin to embellish the novel, while the readers reading the novel. It make the readers seems feels and to be involve in the story.

The theme of *Saman* novel was about power tends to corrupt” religion the historical event that was happened in Indonesia. Politic in Soeharto’s regime was called reformation. It also dealt with the authoritarianism of Suharto’s regime of the New Order, including the repression of human rights activists. Authoritative reigned and class struggle a battle between the company and the farmers. Also human sexuality, power and religion. This became very controversial related to its sex deviation. This was due to the reasons that this novel depicted sexual freedom and women sexual openness.
Ecofeminism the analysis of feminist approach in *Saman* (1998) novel includes five major principles feminist they are woman’s position, woman’s role, woman’s right, woman’s sorrow, woman’s participation. 

a. Women’s Position

In the novel *Saman* women were on the second position after men. The narrator also depicted a women’s inferiority over men. The story of the novel also told that there were some limitations for women. Women were not allowed to go out of the house after the sunset. They were not allowed to pursue their love. They did not have authority even for their body, because it was just for their husband. It was described on the following excerpt:

> I was exile to his town. Here he would tie me to my bed at night and drill me in the first two rules of love. First. It is the prerogative solely of the male to approach the woman. A woman who chases a man is a whore. Second, A woman shall give her body only to the right man, who shall support her the rest of her life. That’s what is known as marriage (*Saman*, 2005: 115).

b. Women’s Role

In the *Saman* novel, women played many roles towards men and society. There were inequality of the roles between women and men. As a daughter, who had not married yet, women have to obey their parents. Women who did not obey their parents were considered insubordinate. It was represented on Laila. When Laila was studying in junior high school, her parents knew that Laila had felt in love with a priest. When Laila grew older, and worked, Laila felt in love with Sihar, married man. They always dated and met in many places far from Laila’s parents and Sihar’s family. Laila worried when Sihar asked her to meet him and go together in several days.

Of course our relationship would give no joy to those near and dear to us. His wife and children. My parents. He would phone me with ever-changing pseudonyms. (My father was always wanting to meet the man who kept asking for me). I phoned him only at his office (at home his wife often answered). The love became something that was wrong. Because this relationship couldn’t be neatly encapsulated by something called marriage. He often felt that he was betraying his wife (*Saman*, 2005: 31-32).
c. Women’s Right

In *Saman* novel conditions women was not same as men. It happened in many aspects of life. The first women character who did not get her right as human being was Upi. As human being, Upi did not get her right for living, loving, to be loved, happiness. It caused of her backwardness. The character Upi was shown when she felt down into a dried up well, but people did not want to help her, because she was mad.

Who was it who fell? A girl, she seemed to have some of speech impediment. “Oh her, the mad one,” someone said. “Her? Oh dear, what a shame…” said one of the women. “So you know her?” asked Wis, relived, but also disquieted because these people seemed to be gradually summing to some sort of a decision. Now that they knew who she was they seemed rather reluctant to do anything (*Saman*, 2005: 66).

d. Women’s Sorrow

Sorrow means guarantee or feels something that not happy. Sorrow in human life often happens along with life development. More and more human life develops, so will more complex humans be up against the sorrow. Sorrow includes a humans and world reality. Sorrow intensity with many consecutive levels more high the intensity more heavy sorrow that will be experienced by humans. However, an individual also determines heavy or not sorrow intensity.

The two young men dragged her along the path, ignoring her howls and moans. Bewildered. Rogam and Wis, who was still lying spread - eagled on die ground, watched the three figures as they disappeared down the path. Then they saw the girl being put into a sort cage behind the house. Wis could hear her moaning pitifully when the two men had locked the door. The others watched in silence. A group of children momentarily looked up from their game - a competition involving rubber seeds - and laughed (*Saman*, 2005: 70).

e. Women’s Participation

Women’s participation in the novel were described as a struggled to get same participation as men. As described in Laila, she worked in place where the workers were dominant by male workers. Nevertheless, she was not afraid. She thought the place where she worked was a peculiar place. When Laila walked through the workers, there were audibled wolf-whistles
once they’d passed by Laila started to feel like an outsider as the only women in this peculiar place (Saman, 2005: 17).

The women’s name was Laila and the man’s was Tony. They ran a small production company—or partnership more accurately— that had a contract to undertake two connected projects. First to do a profile of Texoil Indonesia a joint venture with a mining company based in Canada. They had also been assigned by Petroleum Extension Services to write a book on oil exploration in Asia-Pacific region (Saman, 2005: 17).

f. Ecofeminism

Ecofeminism is a social and political movement which points to the existence of considerable common ground between environmentalism and feminism, with some currents linking deep ecology and feminist. In summary, human rights are rights possessed by all human beings (at all times and all places), simply in virtue of their humanity. Human rights are those natural rights that are innate and that cannot be lost namely that cannot be given away. Human rights, then, will have the properties of universality, independence from social or legal recognition, naturalness, inalienability, non for felt ability, and impress criptibility.

D. Conclusion

The story of the novel covered some aspects of life. They are moral values, struggles, the character’s self’s personalities, principles, believes, religion, politics, and economic. But, the strong case that the writer wanted to reveal was ecofeminism. By using feminist approach to analysis Saman novel, the writer knows about women’s position, women’s role, women’s right, women’s sorrow, women’s participation and ecofeminism which are reflected on the novel.

Saman novel depicted inequality of women’s position over men. Women were described in the second position over men. The writer described the women were male from men’s rib; it indicated that women tended to be weak. It also indicated the women’s position was being a part men’s. The description of men an ogre indicated men’s power and authority. Implicitly, it means that women was inferior that men, because there was no description of women’s power in the story. The story of the novel also told that there were some limitations for women.
BIBLIOGRAPHY


Jones, Jacqueline. 2010. *Labor of love, labor of sorrow: black women, work and the family, from slavery*.


**VIRTUAL REFERENCES**

Sokhi, Be Zhi. Makalah mengenai Orde Lama, Orde baru dan masa Reformasi


https://www.princeton.edu/~achaney/tmve/wiki100k/docs/Ecofeminism.html

(Accessed on Monday, 13 March 2015, 3.50 p.m)

http://books.google.co.id/books?id=dQMPKUQNwQC&printsec=frontcover&dq=ecofeminism&hl=en&sa=X&ved=0ahUKEwiC3IVskMjJAhWJ6iMKHaeNAwIQCh2wDACE&source=gbs_navlinks_s (Accessed on Monday, 13 March 2015, 3.48 p.m)