

PROCEEDING

INTERNATIONAL
CONFERENCE ON LITERATURE
(KONFERENSI INTERNASIONAL
KESUSASTRAAN KIK
XXX HISKI)



"Literature in Multidisciplinary studies"

Swiss-Belhotel, Silae Palu Sulawesi Tengah
16-18 November 2021

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FOREWORD

Greetings of literature, beautiful and meaningful lite. Greetings HISKI jaya berkarya.

All praise and gratitude, I pray to the presence of Allah SWT, for His grace and blessing, so that the proceedings of the *XXX International Conference on Literature* (ICL) or KIK XXX can be realized. The long journey of compiling proceedings, in the era of the corona pandemic, of course there are various obstacles. However, thanks to the extraordinary collaboration between the local committee from the FKIP team at Tadulako University, Central Sulawesi, the Postgraduate Indonesian Language and Literature Education Study Program Untad, editors, and reviewers who I cannot mention one by one, this proceeding can be presented.

On behalf of the HISKI Central management, with the publication of this proceeding, it is necessary and appropriate to express gratitude to various parties. *First*, to the Chancellor, Deputy Chancellor, Dean of FKIP, Head of S2 Study Program, Head of Undergraduate Study Program at Tadulako University who have overseen the implementation of ICL XXX, until this proceeding can be published properly. *Second*, the local committee especially to the editorial team, the chairman of the committee, the chairman of the HISKI Central Sulawesi Commissariat, for their perseverance, diligence, and tireless cooperation, so that this proceeding can be realized as a scientific documentation of HISKI's annual activities. *Third*, to the resource persons of ICL XXX from London, Australia, Brunei, Tadulako University, and HISKI friends from all over Indonesia for their invaluable contributions to this proceedings.

The Proceedings of ICL XXX is actually an annual activity by the Chair II of the scientific meeting. The works that are included in the proceedings have gone through review stages, starting from the abstract level, to the full paper level. From ICL XXX which will be held on 16-18 November 2021 at the Swiss-bell hotel, Palu, Central Sulawesi. Of course, this proceeding is an important document in the development of literary studies using a multidisciplinary perspective. This multidisciplinary theme should be socialized in the future so that literary studies can fulfill their function.

Of course, this proceeding also has a lot of flaws here and there. Because of what is called a multidisciplinary study of literature, it has not been done much. That is why literary observers are still trying to roll out the latest perspectives in order to spread the wings of literature. This is based on the assumption that literary works contain a variety of sciences. In this context, the perspective of multidisciplinary studies such as literary botany, literary ecology, literary pedagogy, literary epidemiology, literary mitigation, literary spices, literary hydrology, literary gastronomy, and literary zoology is time to fly.

Finally, if there are shortcomings in this proceeding, we really look forward to suggestions and constructive criticism. It is hoped that the proceedings at the ICL XXXI relay in East Nusa Tenggara in 2022 can be carried out as well as possible. Happy reading,



observing, and taking advantage of this p[rosiding according to your individual needs. Thank you. Beautiful meaningful literary greetings. Greetings HISKI jaya work. Success always and may we always be given excellent health.

Yogyakarta, 16 December 2021
General Chairman of HISKI Center

Prof. Dr. Suwardi Endraswara, M. Hum.
KTA. 8818031

FOREWORDS

Assalamualaikum Warahmatullahi Wabarakatuh

the honorable, Rector of Tadulako University
the honorable, The Chairman of HISKI Center
to whom we respect, Dean of FKIP Tadulako University
which we are proud of, the member of writers of HISKI

On this very precious occasion, let's us say praise the presence of Allah Almighty, the most compassionate and the Merciful who always grant us the blessing, health and prosperity so that we can attend and gather the 30 Proceedings of the International Conference of Literature of the Indonesian Literary Scholars Association (HISKI) in Palu. The proceedings have been completed and published on time. This proceeding consists of a collection of articles that have been presented both offline and online which was held on November 16-17, 2021.

The theme of this conference is "Literature in Multidisciplinary Studies". We are honored to have keynote speakers, Dr. Chong, Ah Fok St Andrew, Prof. Dr. Ir. H. Muhammad Basir, M.P., ASEAN Ing, Dr. Asyraf Suryadin, M.Pd, Prof. George Quinn, Ph.D, Soe Tjen Marching, Ph.D and Dr. H. Gazali Lembah, M.Pd. There are also articles presented 45 articles from Universities, Language Halls and Language Development and Language Development Agency of The Ministry of Education and Technology published in the form of proceedings, printed and uploaded online.

I would like to thank for the honorable keynote speakers who have been willing to be speakers at this conference. Thank you also to the speakers who have disseminated innovative scientific works in parallel discussion sessions.

My sincere gratitude is also conveyed to the committee of all matters relating to the setting and arrangement of the very important forum that can be done well and be successful.

Wassalamualaikum Warahmatullahi Wabarakatuh.

Palu, December 16, 2021



Chairman of HISKI Commissariat
Central Sulawesi,

[Handwritten Signature]
Dr. Yunidar Nur, M.Hum.



FOREWORDS

Assalamualaikum Warrahmatullahi Wabbarakatu,

On this very precious event, let's us say praise the presence of Allah Almighty, the most compassionate and the Merciful who always grant us the blessing, health and prosperity so that we can attend and gather the 30th Proceedings of the International Conference of Literature of the Indonesian Literary Scholars Association (HISKI) in Palu.

Salam HISKI Jaya Berkarya Salam Sastra Indah Bermakna

The 30th International Literature Conference with the theme "Literature in Multidisciplinary Studies" was held by the Indonesian Language and Literature Education Study Program, FKIP Tadulako University in collaboration with the Central HISKI and the Central Sulawesi commissariat HISKI which was coupled with the 33rd HISKI commemoration and coordination meeting in preparing the following 31st KIK HISKI in Kupang, NTT in 2022.

Indonesia as a large nation can use the Indonesian language as a tool to study literature in various multi-disciplines that can be published both on a national scale and international as a form of implementation and development of Indonesian bahasa which contained in the Law on the protection of the Indonesian language and regional languages.

The 30th International Literary Conference was held as one of the fulfillments of the IKU Indonesian Language and Literature Education study program. This conference brings together lecturers to suggest solutions to the problem by presenting many quality papers. Accepted articles will be published in international proceedings of HISKI through OJS HISKI Center and publish the indexed journals of Scopus and SINTA.

I would like to express my sincere thanks to all who have given strong support for the success of this event, the Rector of Tadulako University, the Dean of FKIP Tadulako University, and the chairman of HISKI Center.

Finally, on behalf of the 30th HISKI committee members, conference team, we welcome you to Palu, Indonesia. I wish you very success in your deliberations.

Chairman of the Committee

ttd

Dr. Ulinsa, M.Hum.

**PROGRAM
INTERNATIONAL CONFERENCE OF LITERATURE
(KIK) XXX**

Theme: Literature in Multidisciplinary Studies

Day/Date : Tuesday, 16 November 2021

Location : Silae Hall Swiss Bell Hotel Palu

No.	Time	Agenda
1	07.30 - 08.00	Registration of participants and participants
2	08.00 - 09.20	<p>Opening of the show by the performer</p> <ol style="list-style-type: none"> 1. Singing the song Indonesia Raya 2. Art display 3. Prayer Reading 4. Committee Chairman's Report 5. Welcome of Chairman of HISKI Commissariat of Central Sulawesi 6. Chairman of HISKI Central Welcome 7. Welcome of the Head of the Indonesian Ministry of Education and Language Development 8. Dean of FKIP Tadulako University 9. The Rector of Tadulako University also opened the event officially 10. Giving plaques to all keynote speakers by the Rector of Tadulako University 11. Submission of HISKI Flag as Host of KIK XXXI (Submission by the Chairman of the Committee to HISKI NTT Kupang, accompanied by the Chairman of the Central HISKI Commissariat, Secretary General, Rector, and Dean)
3	09.30 - 10.00	<p>Keynote Speaker</p> <p>Speaker 1: Dr. Chong, Ah Fok St Andrew (Bandar Sri Begawan Brunei Darusalam) Moderator: Prof. Konder Manurung, DEA.,Ph.D.</p>
4	10.00 - 10.30	<p>Speaker 2: Prof. Dr. Ir. H. Muhammad. Basir, M.P., ASEAN Ing. (Tadulako University) Moderator: Prof. Konder Manurung, DEA.,Ph.D.</p>

5.	10.30 - 11.00	Speaker 3: Dr. Asyraf Suryadin, M.Pd. (University of Muhammadiyah Bangka Belitung) Moderator: Prof. Konder Manurung, DEA.,Ph.D.
6	11.00 - 11.30	Speaker 4: Prof. George Quinn, Ph.D. (Australia National University)
7	11.30 - 12.00	Speaker 5: Dr. H. Gazali Valley, M.Pd. (Tadulako University) Moderator: Prof. Konder Manurung, DEA.,Ph.D.
8	12.30 - 13.00	Q&A/Closing
9	13.00 - 14.00	Break
10	14.00 - 14.30	Speaker 6: Soe Tjen Marching, Ph.D. (University of London United Kingdom) Moderator: Prof. Konder Manurung, DEA.,Ph.D.
11	14.30 - 17.15	Parallel Sessions

**ONLINE PARALLEL
LIST OF NAMES OF HISKI XXX SESSION I**

Location : Parallel 1 (Online) Time
: 14.00-15.15
Moderator : Dr. Agustan, S.Pd., M. Pd.
Minutes of meeting : Fauzia Putri

No.	Full Name	Institution	No. HP	Heading	Publication
1.	1. Nurhadi BW 2. Wiyatmi 3. Muh. Rashi d Ridlo	Yogyakarta State University.		"Reader's Response to The Staging of Judge Sarmintear Gandrik's Manuscript on Social Phenomena Cutting-edge politics"	Proceeding
2.	1. Nurbaity 2. Muham ad Latif Busyeiri 3. Nur ul Adh a Kur niati	Jakarta State University		"Marginalization of Indigenous People in Alfred Russel Wallace's The Malay Archipelago"	Proceeding
3.	1. Ratih Tri Pertiwi 2. Taufik Generous 3. Azizatuz Zahro	State University of Malang	081230065699	Resilience of Victims of Bullying In The Novel of Ordinary People and Teacher Aini By Andrea Hirata"	Journal -
4.	1. Elen Inderasari 2. Dwi Rahmawat i 3. Dwi Kurniasih	University of March 1	085649104440	Preservation of Moci Tradition in Mantu Poci Ritual in Tegal Society (Perspektive Review of Literary Anthropology)	Journal

5.	1. Librianti Kurnia Yuki	Putra University of Indonesia	081283952122	Literature and Culture Translation Library Review: Fiction and Folklore.	Journal
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Location : Parallel 2 (Online)
Time : 14:00-15:15
Moderator : Dr. I Gusti Ketut Alit Suputra, M.Hum
Minutes of meeting : Nurbaya S.Pd., M.Pd.

No.	Full Name	Institution	No. Hp	Heading	Publication
1.	1. Rendy Pribadi 2. Ninuk Lustyantie 3. Zuriyati.	Budi Utomo Institute of Technology, Jakarta State University	085781526638	The Form of Fokization in the Novel Searching for Missing Women by Imad Zaki: The Study of Theology	Proceeding
2.	I Gusti Ayu Agung Mas Triadyani	Udayana University		Space and Human in A Collection Of Short Stories Denpasar Sanur Intersection City Remains Crowded Danesi and Perron Semiotics Analysis	Journal
3.	1. Rita Oktapiani 2. N. Lia Marlina, Rahmah 3. Purwahida 4. Norazian Ab. Razak	SDIT Suwarna Bakti Bangsa, Jakarta State University, Sentul Regional Education Officer, Kuala Lumpur	081280015497	Influence of Short Animated Film Media on Narrative Text Writing (Imagination Stories) Students	Journal
4.	Thera Widyastuti	Departemen Susastra, University of Indonesia	0811921271	Gender Perspectives in Oka Rusmini's Essay Group, Men Coblom	Proceeding

5.	<ol style="list-style-type: none"> 1. Novi Anoeграjekti 2. Sudartomo Macaryus 3. Asrumi 	<p>State University of Jakarta, Taman Siswa University of Yogyakarta, University of Jember</p>	081584654042	From Myth to Myth Festival	Proceeding
6	Asri Sundari	University of Jember	085258587061	Hastabrata in makutharama text, a form of identity and model of educational leadership in the head of high school in Jember district	Journal

Location : Parallel 3 (Online)
Time : 14.00-15.15
Moderator : Juliah Marfuah S.Pd.,M.Pd
Minutes of meeting : Nirmayanti, S.Pd.,M.Pd

No.	Full Name	Institution	No. HP	Heading	Publication
1.	(1) Dakia N. Djou (2) Asna Ntelu	University Country Gorontalo	08124458728	Study Language Styles, Functions, and Values in Palebolu Oral Poetry at Traditional Wedding Ceremonies in Gorontalo	Proceeding
2.	(1) Surastina (2) Effrina Yuricki	STKIP PGRI Bandar Lampung Indraprasta Pgri University	081369442643	Study of Sociology of Literature in Kang Maksum Short Story Group by A. Mustofa Bisri	Proceeding
3	(1) Baban Banita (2) Lina Meilinawati Rahayu (3) Ari Jogaiswara (4) Adipurwawidjana	University Padjadjaran	08886859485	Read Power on the Rhyme "Arrest of Sukra" by Goenawan Muhammad	Proceeding
4.	Hawiah Djumadin	University of Flores		Advice in the Song "Tole Towa"	Journal

5.	(1) Lutfianto (2) Suwarna Dwijasnogoro	1. Islamic Education Concentration UIN Sunan Kalijaga Yogyakarta Indonesia. 2. University Country Yogyakarta	08122964680	Education With Macapat Aesthetic In The Contemporary Era: Descriptif Analysis of The Tembang Pangkur and Maskumambang on The Wayang Kekayon Khalifah	Journal
6.	(1) Muhamad Burhanudin (2) Aqilla Elza Dinasti	1. Semarang State University 2. Semarang State University		Social Potrait Of The Short Story "Mother's House" By Harris Effendi Thahar	Proceeding

**LIST OF NAMES OF HISKI XXX SPEAKERS
SESSION II**

Location : Parallel 1
Time :15.30-16.45
Moderator : Supriady M. Djafar, S.Pd,M.M
Minutes of meeting : Fadilah, S.Pd.

No.	Full Name	Institution	No. Hp	Heading	Publication
1.	1. Darja Miharja 2. Firman 3. Hj.Hamdanah 4. Muliadi	IAN Pare-Pare and UMI Makassar	082188270265	Values Islamic Education in Bugis Song "Duppa Mata Duppa Ati" Unit Work Art and Culture Bugis (SSBB) Tosalama	Journal
2	Marwiah Usman Pahar	Universits Muhammadiyah Makassar	082271713311	Teaching Material Development Literature and Culture- Based For Foreign Speakers Indonesian	Proceeding
3.	Rita Inderawati	University Srivijaya	082180885569	Literary Pedagogy and Students Character Building	Proceeding
4.	1. Eva Leiliyanti 2. Giovannia Whelly Fortuna 3. Marsha Mayra	University Jakarta State		Jay Asher's Thirteen Reasons Why: The Representation of Main Female Character's Hysteria	Journal
5.	Juanda	Faculity Of Humanities Indonesian Computer University	0817706254	Characterization In "Delikan" Type	Journal

Location : Parallel 2 (Online)
Time : 15.30-16.45
Moderator : Nurbaya S.Pd.,M.Pd

No.	Full Name	Institution	No Hp	Heading	Publication
1.	Ali Mustofa	Surabaya State University	081217237674	Boy's Love Romance and its Development in the Kingdom of Popular Literature: Postcolonial Performativity Perspektif	Journal
2	1. Sudartomo Macaryus 2. Joko Santoso 3. Yoga Pradana Wicaksono 4. Ernawati	Universitas Sarjanawiyata Tamansiswa Yogyakarta	081802601499	Bengawan Solo From River To Song Verse and Photography Tourist Destinations	Proceeding
3.	Agatha Trisari Swastikanthi	Pakuan University	082111112781	Literary Ecology Study Novel Jerit Longing from Lengko Bukit Rengge Komba Untuk Rescue and Preservation Natural Environment in Manggarai.	Proceeding
4	1. Rasiah 2. La Bilu	Halu Oleo University	082196672196	Negotiating Feminist Ideology in Assalamualaikum Beijing Novel	Journal
5.	Fatmah Ar. Umar	Gorontalo State University	081340006270	Performance Assessment in Indonesian Learning	Journal
6	(1) Asep Yusup Hidayat (2) Lina Meilina wati Rahayu (3) Teddi Muhidin	University of Padjajaran	089676257111	The Silent Of Colonialism Narratives In Sundanese Novels Circa 1914-1940: Memory Discourse About Remembering And Forgetting	Journal

Location : Parallel 3 (Online)
Time : 15.30-16.45
Moderator : Ferdiawan S.Pd.,M.Pd

No.	Full Name	Insitution	No Hp	Heading	Publication
1.	(1) Nailiya Nikmah (2) Julkawait (3) Rusman Irwansyah	Polytechnic Banjarmasin State	08125109312	Pantun as a Means of Innovation in Creative Economic Activity in Floating Market Lok Baintan South Kalimantan	Proceeding
2	(1) Siswanto (2) Sukatman (3) Akhmad Taufiq (4) Endang Sri Widayati (5) Anita Widjajanti (6) Fitri Nura Murti	University of Jember	082298227039	Fragments Of Madura Women in The Works Of Madurese and Eastern javanese Literature: A reading of Ecofeminism	Proceeding
3.	(1) Heru S.P. Saputra (2) Titik Maslikatin (3) Edy Hariyadi	University of Jember		Banyuwangi song: The using culture in secondary orality	Proceeding
4	(1) Heru S.P. Saputra. (2) Sunarti Mustamar. (3) Abu Bakr R.M. (4) Zahratul Umniyyah	University of Jember		The Conflict Between Tradition And Religion: A Sociological Representation Of Hasnan Singodimayan's Novels	Proceeding
5.	(1) Sayama Malabar (2) Lady Yunita Djei	FSB Gorontalo State University	081241663638	The Morality Of The Protagonist In Calabai: Women In Men's Bodies Novel by Pepi Al-Bayqunie. Dapartement Of Indonesia Language Education And Literature	Journal
6.	(1) Ali Imron Al-Maruf (2) Zainal Arifin (3) Gallant's Gift of Assidik	University of Muhammadiyah Surakarta		Literary Ecranization and Strengthening of Character Education for High School Students	Journal

LIST OF NAMES HISKI SESSION I

Offline Parallel

Location : Room 1 Orchid (Offline)

Time : 14.00-15.15

Moderator : Dr. Sitti Harisah, S.Pd., M. Pd.

No.	Full Name	Institution	No. HP	Heading	Publication
1.	(1) Juliah Marfuah, (2) Asrianti, (3) Fadly A. Karim	University Tadulako	082219233332	The Local Wisdom of "Molabot Tumble": A Community Rituals in Banggai Districk	Journal
2.	(1) M. Arifin Zaidin (2) Patmawati Halim	Makassar Open University	08124270767	Hermenutic And Character Traits In The Sonnet "Twilight" By Sanusi Pane	-
3.	(1) Yunidar (2) Jayanti Puspita Dewi	Tadulako University	081333837060	The Meaning of The Symbols of The Body Part in The Book off Seno Gumira	Proceeding
4.	(1) Ninawati Shahrul	Development Agency n and Language Development Kemdikbud ristek		Free Literature Learning During the Covid-19 Pandemic	Journal
5.	(1) Adi Setijowati (2) Rima Firdaus	Universitas Airlangga	08123263969	Wayang Orang Graha Mustika Yuastiana Community in Surabaya in the Pandemic Era: The study of value, promotion and Management	Proceeding

Offline Parallel

Location : Room 2 Tinombala
Time : 14.00-15.15
Moderator : Dr. Ida Nur'aeni, M. Pd.

No.	Full Name	Institution	No. Hp	Heading	Publication
1.	(1) Nurbaya	MA Muhammadiyah Palu	08114544477	The Inner Conflict Of The Main Character Of Bumi Cinta, A Novel Of Habiburrahman El Shirazy: Kurt Lewin's Of Conflict Approach	Proceeding
2.	(1) Ulinsa (2) Dandi Golontalo	Tadulako University	085241949537	Representation of Aesthetic Values in Karambangan Lyric of Pamona Tribe in Poso Region	Journal
3.	(1) Gusti Ketut Alit Suputra (2) Yunidar (3) Nirmayanti	Tadulako University	085241174067	Children's Drama Assistance at Sanggar Seni Bulava in Sindue	Proceeding
4.	(1) M. Asri B, (2) Tamrin, (3) Nursyamsi (4) Sitti Harisah	Central Sulawesi Provincial Language Hall	082296786100	Dampelas Oral Literature Legacy By Literature Strategy On Literature Revitalization Activities	Proceeding
5.	(1) I Ketut Sadewa	Udayana University	081338651955	Psychological Struggle Between Pride and Consciousness in Putu Wijaya's "Pretentious" Short Story	Proceeding

Offline Parallel

Location : Room 3 Croissant
Time : 14.00-15.15
Moderator : Dr. Shamsuddin, M. Hum.

No.	Full Name	Institution	No. Hp	Heading	Publication
1.	(1) Sadri (2) Gazali (3) Ida Nur'aeni	Tadulako University	082271513936	Mapping Of The Conjunctions Applications In A Collection Of Storiette " Along The Aquator" By Retno Niko Usuli	Proceeding
2.	(1) Nelis Pradesa (2) Ulinsa (3) Nur Mustaria Putri	Tadulako University	082395706131	Representation of Affix Forms in the Novel Conspiracy of the Universe By Fiersa Besari	Proceeding
3.	(1) Nurweni Saptawuryandari	Development And Language Development Agency, Kemdikbud Ristek	08161341439	Highliting Womens's Equality and Injustice in Literature	Proceeding
4.	(1) Marlina (2) Ulinsa (3) Ade Nurul Izatti (4) Aurelia Vila	Tadulako University	085241046274	Intrinsic and Extrinsic Elements of Vova Sanggayu Folklore in Pasangkayu Regency	Proceeding
5.	(1) Ricky Aptifive Manik	Jambi Language Office	08126738407	The Symbolic in the Seventh Religion	Proceeding

LIST OF NAMES OF HISKI XXX SESSION II

Offline Parallel

Location : Room 1 Orchid (Offline)

Time : 15.30-16.45

Moderator : Dr. Sitti Harisah, S.Pd., M. Pd.

No.	Full Name	Institution	No. Hp	Heading	Publication
1.	(1) Syamsuddin (2) Ryan Purnama	Tadulako University	082348112067	The Local Wisdom in the Novel Sinking of the Van Der Wijk Ship By Buya Hamka	Proceeding
2.	(1) Ajeng Rahayu Tjaraka	Language Development and Development Body	085781253645	The Theme Of Forced Marriage in Balai Pustaka " Sitti Nurbaya: Love Does Not Arrive" by Marah Rusli and Realismus Novel "Effi Briest" By Theodor Fontane	Proceeding
3.	(1) Juliah Marfuah, (2) Ahmad Syam (3) Pratama Bayu Santosa (4) Magfira	Tadulako University	082219233332	Deixis in The Serendipity Novel By Erischa Febriani	Proceeding
4	(1) Suwardi Endraswara	Head of HISKI Center		Multi-Discipline: Postmemory, Posthumanism, And Post-Truth Literature	Proceeding
5	(1) Jafar Lantowa	Universitas Negeri Gorontalo		<i>Perang Panipi: A Study Of Vladimir Propp's Narratology</i>	Proceeding

Offline Parallel

Location : Room 2 Tinombala
Time : 15.30-16.45
Moderator : Dr. Ida Nur'aeni, M. Pd.

No.	Full Name	Institution	No Hp	Heading	Publication
1.	(1) Siti Gomo Attas (2) Gres Grasia Azmin (3) Marwiah	1. Jakarta State University 2. University of Jakarta 3. Muhammadiyah University Makassar	081214632506	Get to know the Potential of Creative Industries of Tidung Island in The Thousand Islands of DKI Jakarta as a Tourism Destination	Proceeding
2	(1) Ida Nur'aeni	Tadulako University	081341486519	Hate Speech in Warganet Comments on political chat Instagram account	Journal
3.	(1) Agustan	Tadulako University	085235555579	The Contextual Perspective Verbal Signs Ritual Balia Ethnic Kaili	Journal
4.	(1) Sri Musdikawati (2) Rabiatul Adawiah (3) Chudriah Sahabuddin	Al Asyariah Mandar University	082189187122	Literary Zoological Perspective in Buttambaule Song Verse on a Traditional Stage	Proceeding
5.	1. Ellyana Hinta 2. Dakia N. Djou 3. Asna Ntelu	Universitas Negeri Gorontalo	08124458728	Structure of Lohidu's Verbal Poetry and Values Local Wisdom In The Gorontalo's Community	Proceeding

Offline Parallel

Location : Room 3 Crisant

Time : 15.30-16.45

Moderator : Dr. Shamsuddin.M.Hum.

No.	Full Name	Institution	No Hp	Heading	Publication
1.	(1) Muslimin	Gorontalo State University		Local Wisdom in Gorontalo Oral Literature as Character Learning Material in Sdn 27 South City of Gorontalo	Proceeding
2.	(1) Aftina (2) Taufik Darmawan (3) Wahyudi Siswanto	State University of Malang	085646720151	Tourism Potential in Novel Ronggeng Dukuh Paruk By Ahmad Tohari	Proceeding
3.	(1) Putri Ayuningsi Ida (2) Ulinsa (3) Pratama Bayu Santosa	Tadulako University		Story Code People of Lasaeo Pamona Tribe	Proceeding
4.	1. Andi Bismawati 2. Efendi 3. Nurhalifah 4. Trisnandemi	Tadulako University	081342715835	Symbolic Meaning In The Kaili Traditional Wedding Service	Proceeding
5.	1. Gazali 2. Pratama Bayu Santosa 3. Ade Nurul Izatti 4. Murnianti	Tadulako University	082351022010	Presentation Of Elegy and Romantism In A Collection Of Poetry Sapardi Djoko Damono	Proceeding

LIS OF CONTENTS
PROCEEDING INTERNATIONAL CONFERENCE ON LITERATURE
HIMPUNAN SARJANA-KESUSASTRAAN INDONESIA (HISKI)
Palu, 16 November 2021

Cover	i
Forewords and Schedule	ii-xxii
Lis of Contents	xxiii-xxvi
1. PRESENTATION OF ELEGY AND ROMANTISM IN A COLLECTION OF POETRY SAPARDI DJOKO DAMONO	
<i>Gazali Lembah, Pratama Bayu Santosa, Ade Nurul Izatti, Munianti Munianti ..</i>	1-8
2. MARGINALIZATION OF INDIGENOUS PEOPLE IN ALFRED RUSSEL WALLACE’S THE MALAY ARCHIPELAGO	
<i>Nurbaity Nurbaity, Muhammad Latif Busyeiri, Nurul Adha Kurniati</i>	9-15
3. MAPPING OF THE CONJUNCTIONS APPLICATION IN A COLLECTION OF STORIETTE “ALONG THE AQUATOR” BY RETNO NIKO USULI	
<i>Sadri Sadri, Gazali Lembah, Ida Nur’aeni</i>	16-20
4. A PSYCHOLOGICAL STRUGGLE BETWEEN PRIDE AND CONSCIOUSNESS IN THE SHORT STORY "SOK" BY PUTU WIJAYA	
<i>I Ketut Sudewa</i>	21-27
5. HIGHLIGHTING WOMEN'S EQUALITY AND INJUSTICE IN LITERATURE	
<i>Nurweni Saptawuryandari</i>	28-36
6. GENDER PERSPECTIVE IN THE ESSAY COLLECTION MEN COBLONG BY OKA RUSMINI	
<i>Thera Widyastuti</i>	37-43
7. MULTI-DISCIPLINE: POSTMEMORY, POSTHUMANISM, AND POST-TRUTH LITERATURE	
<i>Suwardi Endraswara</i>	44-61
8. LITERARY ECOLOGY STUDY NOVEL JERIT RINDU DARI LENGKO BUKIT KOMBA FOR THE RESCUE AND PRESERVATION OF THE NATURAL ENVIRONMENT IN MANGGARAI	
<i>Agatha Trisari Swastikanthi</i>	62-70

9. FRAGMENTS OF MADURA WOMEN IN THE WORKS OF MADURESE AND EASTERN JAVANESE LITERATURE: A READING OF ECOFEMINISM <i>Siswanto Siswanto, Sukatman Sukatman, Akhmad Taufiq, Endang Sri Widayati, Anita Widjajanti, Fitri Nura Murti</i>	71-77
10. CHILDREN'S DRAMA ASSISTANCE AT THE BULAVA ARTS STUDY IN SINDUE <i>I Gusti Ketut Alit Saputra, Yunidar Yunidar, Nirmayanti Nirmayanti</i>	78-81
11. THE THEME OF FORCED MARRIAGE IN BALAI PUSTAKA NOVEL SITTI NURBAYA: KASIH TAK SAMPAI BY MARAH RUSLI AND REALISMUS NOVEL EFFI BRIEST BY THEODOR FONTANE <i>Ajeng Rahayu Tjaraka</i>	82-88
12. LASAEO FOLKLORE SPEECH CODE OF THE PAMONA TRIBE <i>Putri Ayuningsi Ida, Ulinsa Ulinsa, Pratama Bayu Santosa</i>	89-94
13. PETIK LAUT RITUAL: FROM MYTH TO FESTIVAL <i>Novi Anoegrajekti, Sudartomo Macaryus, Asrumi Asrumi</i>	95-102
14. PRESERVATION OF MOCI TRADITION IN MANTU POCI RITUAL IN TEGAL SOCIETY (PERSPECTIVE REVIEW OF LITERARY ANTHROPOLOGY) <i>Elen Inderasari, Dwi Rahmawati, Dwi Kurniasih</i>	103-119
15. DAMPELAS ORAL LITERATURE LEGACY BY LITERATURE STRATEGY ON LITERATURE REVITALIZATION ACTIVITIES <i>M. Asri B., Tamrin Tamrin, Nursyamsi Nursyamsi, Sitti Harisah</i>	120-126
16. DEIXIS IN THE SERENDIPITY NOVEL BY ERISCA FEBRIANI <i>Julia Marfuah, Ahmad Syam, Pratama Bayu Santosa, Magfira Magfira</i>	127-132
17. SOCIAL PORTRAIT OF THE SHORT STORY "RUMAH IBU" BY HARRIS EFFENDI THAHAR <i>Muhamad Burhanudin, Aqilla Elza Dinasti</i>	133-138
18. TOURISM POTENTIAL IN NOVEL RONGGENG DUKUH PARUK BY AHMAD TOHARI <i>Aftina Aftina, Taufik Dermawan, Wahyudi Siswanto</i>	139-147
19. PANTUN AS A MEANS OF INNOVATION IN CREATIVE ECONOMIC ACTIVITIES IN THE LOK BAIN TAN FLOATING MARKET, SOUTH KALIMANTAN <i>Nailiya Nikmah, Julkawait Julkawait, Rusman Irwansyah</i>	148-160

20. THE INNER CONFLICT OF THE MAIN CHARACTER OF BUMI CINTA, A NOVEL OF HABIBURRAHMAN EL SHIRAZY: KURT LEWIN'S CONFLICT APPROACH	
<i>Nurbaya Nurbaya</i>	161-173
21. LANGUAGE STYLE, FUNCTIONS, AND VALUES IN PALEBOHU ORAL POETRY AT A TRADITIONAL WEDDING CEREMONY IN GORONTALO	
<i>Dakia N. Djou, Asna Ntelu</i>	174-187
22. THE MORPHOLOGY OF THE GORONTALO FOLKLORE PERANG PANIPI: A STUDY OF VLADIMIR PROPP'S NARRATOLOGY	
<i>Jafar Lantowa</i>	188-195
23. CONFLICT BETWEEN TRADITION AND RELIGION: A SOCIOLOGICAL REPRESENTATION OF HASNAN SINGODIMAYAN'S NOVELS	
<i>Heru S.P. Saputra, Sunarti Mustamar, Abu Bakar R.M., Zahratul Umniyyah</i> ...	196-204
24. BANYUWANGI SONG: THE USING CULTURE IN SECONDARY ORALITY	
<i>Heru S.P. Saputra, Titik Maslikatin, Edy Hariyadi</i>	205-213
25. BENGAWAN SOLO: FROM RIVER TO SONG LYRIC AND PHOTOGRAPHIC TOURISM	
<i>Sudartomo Macaryus, Joko Santoso, Yoga Pradana Wicaksono, Ermawati Ermawati</i>	214-226
26. THE WAYANG ORANG GRAHA MUSTIKA YUASTINA COMMUNITY IN SURABAYA IN THE PANDEMIC ERA: A STUDY OF VALUE, PROMOTION AND MANAGEMENET	
<i>Adi Setijowati, Rima Firdaus</i>	227-239
27. THE SYMBOLIC IN AGAMA KETUJUH	
<i>Ricky Aptifive Manik</i>	240-252
28. TEACHING MATERIAL DEVELOPMENT LITERATURE AND CULTURE-BASED FOR FOREIGN SPEAKERS INDONESIA	
<i>Marwiah Marwiah, Usman Pahar</i>	253-268
29. THE MEANING OF THE SYMBOLS OF THE BODY PART IN THE BOOK OF SENO GUMIRA AJIDARMA'S INCIDENTAL TRILOGY	
<i>Yunidar Yunidar, Jayanti Puspita Dewi</i>	269-275
30. LOCAL WISDOM IN THE NOVEL OF THE SNKING OF THE VAN DER WIJK BY BUYA HAMKA	
<i>Syamsuddin Syamsuddin, Ryan Purnama</i>	276-288

31. FOCALIZATION FORM IN NOVEL MENCARI PEREMPUAN YANG HILANG BY IMAD ZAKI: NARROTOLOGICAL STUDY <i>Rendy Pribadi, Ninuk Lustyantie, Zuriyati Zuriyati</i>	289-297
32. RECOGNIZING THE CREATIVE INDUSTRY POTENTIAL OF TIDUNG ISLAND IN KEPULAUAN SERIBU, DKI JAKARTA AS A TOURISM DESTINATION <i>Siti Gomo Attas, Gres Grasia Azmin, Marwiah Marwiah</i>	298-306
33. STUDY OF SOCIOLOGY OF LITERATURE IN THE COLLECTION OF SHORT STORIES KANG MAKSUM BY A. MUSTOFA BISRI <i>Surastina Surastina, Effrina Yuricki</i>	307-313
34. STRUCTURE OF LOHIDU'S VERBAL POETRY AND VALUES LOCAL WISDOM IN THE GORONTALO'S COMMUNITY <i>Ellyana Hinta</i>	314-323
35. LITERARY PEDAGOGY AND STUDENTS' CHARACTER BUILDING <i>Rita Inderawati</i>	324-336
36. THE LITERARY ZOOLOGY PERSPECTIVE OF BUTTAMBAULE IN PAKKOAYANG TRADITIONAL THEATER <i>Sri Musdikawati, Rabiatul Adawiah, Chudriah Sahabuddin</i>	337-342
37. REPRESENTATION OF AFFIX IN THE NOVEL KONSPIRASI ALAM SEMESTA (KOLASE) BY FIERSA BESARI <i>Nelis Pradesa, Ulinsa Ulinsa, Nur Mustaria Putri</i>	343-354
38. INTRINSIC AND EXTRINSIC ELEMENTS OF VOVA SANGGAYU FOLKLORE IN PASANGKAYU REGION <i>Marlina Marlina, Ulinsa Ulinsa, Ade Nurul Izatti, Aurelia Vila</i>	355-384
39. SYMBOLIC MEANING IN THE KAILI TRADITIONAL WEDDING SERVICE <i>Andi Bismawati, Efendi Efendi, Nur Halifah, Trisnandemi Trisnandemi</i>	385-399

FRAGMENTS OF MADURA WOMEN IN THE WORKS OF MADURESE AND EASTERN JAVANESE LITERATURE: A READING OF ECOFEMINISM

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Abstract: This paper will present the fragments or dimensions of Madurese women in the context of environmental relations with culture, social interaction and gender in the works of Madurese and East Javanese writers. The focus of this research study is the narratives of Madurese women in viewing and interpreting the relationship between nature or the environment with Madurese culture, whether influenced by environmental changes, social dynamics, local wisdom, Madurese community norms in literary works written by Madurese writers. and East Java. The approach in this study is ecofeminism as a formal object aimed at uncovering the relationship between women and the environment inherent in Madurese Man and his entire culture. The interpretive descriptive method is used to analyze and interpret data from material objects, including prose and poetry by Madurese and East Java writers which have been determined based on the research objectives.

Abstrak: Tulisan ini akan menyajikan fragmen atau dimensi perempuan Madura dalam konteks relasi lingkungan dengan budaya, interaksi sosial dan gender dalam karya sastrawan Madura dan Jawa Timur. Fokus kajian penelitian ini adalah narasi-narasi perempuan Madura dalam melihat dan memaknai hubungan alam atau lingkungan dengan budaya Madura, baik dipengaruhi oleh perubahan lingkungan, dinamika sosial, kearifan lokal, norma masyarakat Madura dalam karya sastra karya sastrawan Madura. dan Jawa Timur. Pendekatan dalam penelitian ini adalah ekofeminisme sebagai objek formal yang bertujuan mengungkap hubungan antara perempuan dan lingkungan yang melekat pada diri laki-laki Madura dan seluruh budayanya. Metode deskriptif interpretatif digunakan untuk menganalisis dan menafsirkan data dari objek material, termasuk prosa dan puisi karya sastrawan Madura dan Jawa Timur yang telah ditentukan berdasarkan tujuan penelitian.

Keywords: Ecofeminism, East Java, Women, Madura

INTRODUCTION

Madura does have an inexhaustible attraction to explore. Many artists and writers grew and grew, because their writings portrayed the exoticism of Madura in a multidimensional way. Madura is like a mine

of words, for their source of inspiration. The sea, salt, boats, tobacco, siwalan, farmers, are symbols that are scattered in many literary works written by writers and initiate artists apparently.

For example, from the literary circles: D Zawawi Imron, Abdul Hadi WM., Fudzoli Zaini, Jamal D Rahman, Syaf Anton WR,

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Djamaludin Kahfie, Turmizi Dzaka, M Faizi, Moh Hamzah Arsa, Ibn Hajar, Edi AH Iyubenu, and a series of names. others who are poor across the literary area. Of the many writers, most chose to live in Madura, and some chose to live in various areas, outside Madura.

When classified, some Madurese writers consist of: Madurese writers who grew up, grew up and lived in Madura; Madurese writer who grew up, grew up and lived outside Madura; writer outside Madura who grew up, grew up and settled in Madura; and writers outside Madura who grew up and grew up in Madura, and live outside Madura. From this classification, it is interesting to examine the second and fourth categories: Madurese writers who grew up, grew up and lived outside Madura; and and writer outside Madura who grew up and grew up in Madura, and lives outside Madura. How the works are produced, after they are not in Madura, and the like.

To be more specific, the discussion will focus on several writers both from Madura and outside Madura, who now live outside Madura. And more narrowly, the two categories of writers above, who now live in the eastern area of Java (Pasuruan, Probolinggo, Lumajang, Jember, Bondowoso, Situbondo and Banyuwangi). Meanwhile, the scope of the discussion, namely, how they view "Madura women" in the perspective of their work, both prose and poetry.

Based on initial readings, women's issues presented in the works of writers in the two regions, both those from Madura or writers who write about Madura have thematic linkages with local wisdom, environment and social politics. Therefore, this research will focus on women's narratives on the thematic with an ecofeminist approach. This is an urgent matter to be investigated, because so far Madurese people tend to be understood from the figure of Sakera as a tough man and other stereotypes, for example, sickles, *carok*, satay, scrap metal and so on.

This study will also discuss more deeply, examining Madurese people, especially the existence of women and aspects of nature in literary works. How humans and the nature of Madura are interpreted in literary works as a medium in

responding to the development of relations between the environment and humans on ethics or behavioral values towards the nature they inhabit. This is in line with Indrayani's concept (in Candraningrum & Hunga, 2015:163) that ecofeminism discusses *First*, the interaction of women with nature is a reciprocal. Women understand that women's bodies are productive, as do women's understanding of nature and the environment; *second*, when women take natural products, women's actions do not constitute a relationship of domination or possession. Women do not own women's bodies on earth, but women cooperate with other women's bodies and the earth.

METHODS

This research was conducted using an ecofeminist approach. In ecofeminism, there are two disciplines, namely ecology and feminism. According to Tong (2006:366-367) Ecofeminism is a new thought that understands all forms of human and non-human relations (nature) on a feminist basis and tries to save it from oppression or damage caused by the domination system which is reflected in the poetry and prose of Madurese and east of Java. Data sources include the poetry anthology *Pesan Laut Kepada Perahu* by Muhammad Lefand (2020: Bukuinti); an anthology of short stories from *Mata Blater*, especially the short story *Kasur Pasir* by Mahwi Air Tawar (2010: Matapena).

Data collection technique in this research is documentation technique. Data collection techniques in the form of documentation, namely studying documents related to all data needed in research. The data collection procedure in this study was carried out by mapping, classification, and codification based on the research focus, namely the fragment of Madurese women in the context of ecofeminism.

The data analysis technique in this research is descriptive interpretive. After completing the data collection stage, the researcher then analyzed the data. The steps of data analysis in this study, namely (1) preparing and processing data, (2) reading the data contained in the works of writers from Madura and East Java, (3) analyzing more deeply and codifying, (4) interpreting or

interpreting the data in the work. writers of Madura and East Java (5) drawing conclusions.

DISCUSSION

Talking about “Madura women”, of course, many perspectives will be present, both socio-culturally and historically. Madurese women have been portrayed as hard workers, unyielding, obedient to their husbands and upholding the dignity of the family. This is reflected in their daily lives, both those who trade in the market, work in the fields, as well as those who work hard at fish auctions and salt ponds.

Observing the work of several young writers in eastern Java, it is enough to give an impression of the approaches they take to problems in society. One of them, how their work slices the female life of a Madurese woman. These writers include writers who were born, grew up and grew up in Madura, but lived in the eastern part of Java (Muhammad Lefand - the poet), and writers who grew up and worked in Madura, and lived in the eastern part of Java (Ali Ibnu Anwar - the poet). , Fandrik Ahmad - prose, Nurillah Achmad - prose and Gusti Trisno - prose).

Some of the works written by the writers above, found interesting points of view, how they judge the figure of a Madurese woman with the furniture of the problem. It can be said so, because even though they do not live in Madura, the memory of Madurese women in Madura, or Madurese women living outside Madura—can be traced from the way of dialogue—is quite intriguing. At the same time, it gives a new perspective on how Madura culture actually influences the perspective and attitude of Madurese women, who are outside Madura. Quite a variety, apparently.

Fragments of Madurese Women in Poetry

There are two poems of Muhammad Lefand, which will be sampled. Namely, a poem entitled *Madura* and *Mother*. In a poem entitled *Madura*[1], Muhammad Lefand writes:

MADURA

Kukirimkan rindu
Kepada tanah madura
Ingatan menjadi perahu

Kukirimkan rindu
Kepada seorang ibu
Airmata menjadi laut

Madura dan ibu
Detak di dada
Waktu kularung rindu

Jember, 2020

Lefand describes the figure of a mother, equivalent to Madura, who is very closely related to sea and boat diction. At titimangsa, this poem was written in Jember, where Lefand now lives. The image that is felt in this poem is an image of taste. How does a child feel, when he is hit by endless longing, because he is far from his mother and Madura, who gave birth to him. At first, the author felt a longing for his homeland, by: *kukirimkan rindu/kepada tanah madura*. Then, that longing brought memories of his journey, when he had to leave and enter Madura, by sea. Thus, he wrote: *ingatan menjadi perahu*. Of course, the reader feels how memories, whether childhood, or adolescence, pass like boats passing by in the ocean.

In the next stanza, Lefand writes: *kukirimkan rindu/kepada seorang ibu*. And because of that longing, without feeling something welled up in his eyes, so he wrote: *Airmata menjadi laut*. Why the sea? Why not a well? Well, this is where Lefand positions a Madurese woman, especially a mother, as a place to get a taste of salt in her life and journey. Mother, in Lefand's eyes, is the breadth that leads him to wander everywhere. If D Zawawi Imron describes “mother” as a “hermitage cave”, then Lefand expands his metaphor into a “sea”, which will never be finished to be navigated.

In the last stanza, Lefand positions “mother” and “madura” as two of the same material, namely the source of life. *Madura dan ibu//Detak di dada//Waktu kularung rindu*, why which is both of them have always been the spirit of life and life, as well as a place to anchor their longing. How noble and honorable Madurese women are, in the eyes of

their children, so that Mother is described as life itself.

In the second poem, Lefand still maintains his position on diction that cannot be separated from the element that brings the reader closer to Madura: the sea, in the poem entitled *Ibu*[2], as follows:

IBU

Ibu adalah laut
Menyimpan segala denyut
Tangis dan harapan

Ibu adalah laut
Tak pernah surut
Pada angin badai

Ibu adalah laut
Sedang aku perahu
Berlayar dengan doanya

Jember, 2020

In this poem, Lefand is more assertive in narrating "mother" as—or perhaps not only as, but also as—the “sea”, which *Menyimpan segala denyut* for her *tangis dan harapan*-nya. As the sea, he also describes the "mother" who *Tak pernah surut* under any circumstances, even *pada angin badai*. And as a child, Lefand realized that he was a boat. *While I am a boat*, which will not be able to sail or cross the ocean, except with the prayers and blessings of the Mother. Lefand puts awareness on how important a mother's prayer is, as a medium to usher in her success.

The aesthetic phenomena presented in Lefand's poetry related to the existence of Madurese women tend to be spiritual. Meanwhile, spiritual ecofeminists draw strength from various earth-based spiritualities and tend to focus on worshipping ancient goddesses (Tong, 2006:380). In addition, spiritual ecofeminism draws an analogy between the role of women in biological production and the role of "Mother Earth" or "Mother of Birth," as the giver of life and the creator of all that exists (Tong, 2006:381). The Madurese woman, in this context is the mother, is imagined as a sea full of mystery and depth. However, it is precisely in its depths that something special is stored, to deliver the generations after it, to know the

wider outside world. Far from the narrative of Malin Kundang, who wanders, to forget someone who has given birth to him.

The Fragment of Madurese Women in Short Stories

The issue of environmental advocacy carried out by Madurese women can be found in the short story *Kasur Pasir* by Mahwi Air Tawar. This short story presents the story of Nyi Marfuah's struggle in saving the coastal environment of Legung, a coastal village north of Madura, this story is compiled in an anthology of short stories eco-feminine side, along with the *Mata Blater* published by Matapena in 2010 and is interesting to discuss from an quote.

Tapi, ah, itu dulu. Kini, Nyi Marfuah sudah tiada. Dan pasir yang serupa gunung itu pun sudah rata, dijadikan jalan beraspal oleh pemerintah. Kini, setiap pagi, di tepi pantai di sekitar tempat tinggal Nyi Marfuah, yang terlihat hanyalah bungkus-bungkus makanan yang berserakan, botol-botol yang menumpuk—entah dari mana datangnya sampah-sampah itu. Orang-orang sekitar tak peduli. Bahkan warga setempat turut serta mencemari pantai dengan membuang tulang-tulang ikan di sembarang tempat.

“Nyi Marfuah meninggal,” kata orang itu
“Gara-gara sampah,” kata Madrusin tak acuh
“Termasuk paku yang sengaja mpean buang dekat kuburan!” kata Madrusin
“Jaga mulutmu!” sentak orang itu
(halaman 56-57, *Kasur Pasir*)

Based on the quote above, it can be seen how evil intrigues and conspiracy are carefully planned to harm the main character in the short story—Nyi Marfuah—who is keen to fight environmental destruction in any name. These efforts were met with obstacles, both regulatory and criminal acts that eventually claimed his life. This can be categorized as a form of natural ecofeminism that has a cultural-radical background and seeks to

strengthen, rather than weaken, nature's relationship with women. Nature ecofeminists believe that nature/women are equal or perhaps even better than culture/men. In addition, it is women's traditional values that can encourage better social relations and a less aggressive and sustainable way of life (Tong, 2006:373).

Kasur Pasir tells the story of an old widow from the village of Legung known as Nyi Marfuah. She has lived alone around the beach since her husband died. The coastal woman daily works as a seller of white sand which is used for sleeping mats. The white sand is said to be a very sacred thing and it is only with this mattress that the villagers of Legung can sleep soundly. That said, if a person sleeps on the white sand it will avoid various kinds of diseases. Not infrequently white sand is also used for sleeping mats for newlyweds. Therefore, the cleanliness of the white sand on the beach is the most important thing. For Nyi Marfuah, white sand has a deep sacredness, even too sacred to be polluted by garbage. However, an unfortunate thing happened to the woman, Nyi Marfuah died and the beach sand was increasingly polluted by garbage.

In this case, it can be interpreted that Nyi Marfuah is a Madurese woman who is narrated as a woman who has the character of a nurse. During his life, he took care of the beach to avoid trash on his own free will. Although the main goal is not to pollute the sacred sand, Nyi Marfuah's action is a form of cultural-nature ecofeminism movement. This can be proven in the following quote.

Jangan lupa pula, bila saatnya kalian datang berkunjung, mampirlah meski sesaat ke tempat tinggal Nyi Marfuah, yang telah ia tempati selama bertahun-tahun. Maka di sana akan kalian temui foto-foto pasir putih, yang tinggi serupa gunung. Foto-foto itu terpampang tanpa bingkai. Nyi Marfuah mendapatkan foto-foto itu dadi seseorang yang dulunya pernah berkunjung. Gunung pasir, Nyi Marfuah menyebutnya.

Tapi, ah, itu dulu. Kini Nyi Marfuah sudah tiada. Dan pasir yang serupa gunung itu pun sudah rata, dijadikan jalan beraspal oleh pemerintah. Kini, setiap pagi, di tepi pantai di sekitar tempat tinggal Nyi Marfuah, yang terlihat hanyalah bungkus-bungkus makanan berserakan, botol-botol yang menumpuk-entah dari mana datangnya sampah-sampah itu. Orang-orang sekitar tidak peduli. Bahkan warga setempat turut serta mencemari pantai dengan membuang tulang-tulang ikan di sembarang tempat.

(Tawar, 2017:48)

The absence of Nyi Marfuah resulted in the contamination of the beach with garbage. Now, on the edge of Nyi Marfuah's empty house, it always looks dirty due to garbage such as scattered food wrappers, bottles, and even fish bones. The pollution of the beach can be said to be the result of the displacement of the sand mountain near Nyi Marfuah's house by the government to be used as a paved road. With the paved road access, it is possible that the garbage comes from road users and irresponsible local residents.

Before the eviction, it could be interpreted that Nyi Marfuah really took care of the beauty of the beach so that the sacred white sand was always clean when it was sold. This reflects that the indigenous women of the coast really care about the state of the beach. His actions, which are based on the cleanliness of white sand on the beach, certainly have a big impact on the safety of the coastal and marine ecosystems. Nyi Marfuah's thought that saves white sand and belief in its magical function is the same as Shiva & Mies' (2005:117-118) opinion that considers that land is survival, land is a womb that is not only for the reproduction of biological life but also cultural and spiritual life. and is 'home' in the deepest sense. In this case, the survival of the white sand is a cultural and spiritual life for the Legung residents. According to Nyi Marfuah, besides being sacred, the white sand has many benefits. The sand can eliminate all kinds of diseases and relax stiff muscles and

function as an antidote to magic. Not only that, the sand is also believed that the newlyweds who sleep on it will avoid all forms of household disasters.

His closeness to the natural beach made Nyi Marfuah emotional when the government flattened the sand mountain near where she lived to become an asphalt road, moreover she did not have the heart to take more white sand and sell it. The even distribution of the sand dunes really has a bad effect on the beach sand area.

Ketika pemerintah meratakan gunung pasir untuk dijadikan jalan beraspal, Nyi Marfuah tak berani lagi mengambil pasir di sana. Di samping memang rata, juga kotor, tiap hari sampah berserak di sekitar tempat itu. Sementara untuk menegur agar orang tak membuang sampah di sembarang tempat, ia bingung, karena ia memang tidak tahu siapa yang membuang sampah ke laut. Dan untuk menegur orang-orang sekitar agar tak membuang tulang ikan di sekitar pantai, Nyi Marfuah pun tak sampai hati. Lalu, apa yang bisa dilakukan perempuan setua dirinya?

(Tawar, 2017:52)

The eviction of the sand mountain to become a paved road occurred before Nyi Marfuah died. Since the sand dune was flattened, the area where it has become polluted with garbage has increased day by day. This made Nyi Marfuah reluctant to take the sand to sell. As a result of the scattered garbage, Nyi Marfuah's mind and heart became at war with each other. He was alone, it was impossible if he himself had to clean everything up. The only way is to warn or remind people not to litter, especially in the area, but Nyi Marfuah feels pessimistic because she is just an old woman and doesn't have the heart to reprimand the surrounding community. The pollution of the area made Nyi Marfuah no longer take sand to sell. Dirty sand certainly reduces the value of sacredness and quality for use as bedding. Nyi Marfuah's main purpose in selling the sand is for the

convenience of the Legung residents. If he continues to pick up sand in a dirty area, the comfort of the Legung residents will be disturbed.

Based on the data above, it is reflected that Nyi Marfuah is worried about the consequences of pollution by garbage in the sand area. The sacred sand that he has been selling as a symbol of his cultural and spiritual livelihood has been polluted. The dirty area will certainly have a bad impact on the surrounding ecosystem. The turmoil that emerged from Nyi Marfuah's heart also reflected that the woman really cared about the cleanliness of the beach sand. He seemed to be the one who knew best the bad consequences that would occur from the pollution. Unlike other people who litter, Nyi Marfuah seems to have a close relationship with the coast so she feels very uneasy if garbage is scattered around her. This is in line with the view of cultural-nature ecofeminism which states that the nature of women who cares and nurses emerges biologically from within them. Women feel they have a special duty to take action against things that destroy the ecology through their characteristics and experiences (Shiva & Mies, 2005:15).

The sand mattress itself is a form of hereditary tradition of the residents of the Legung village. The area is also known as the sand village, precisely in the northern coastal area of Madura, Sumenep Regency. Residents there have a habit of sleeping soundly on the sand which is believed to have many benefits. Mahwi Air Tawar has succeeded in elevating the local north coast of Madura through the story of Nyi Marfuah and touching it with a cultural-nature ecofeminism perspective. Nyi Marfuah reflects the people of the sand village who really love the sand bed tradition. Almost all of their activities are done on the fine sand, from relaxing to sleeping. Even husband and wife activities to the delivery process are carried out on sand mattresses, newborn babies are immediately put to sleep on it (Suyami, 2012). Through Nyi Marfuah's story, the author seems to imply a message for people who have to worry if garbage pollution occurs in the area. In this case, the author also warns that all levels of society should participate in maintaining the beauty and cleanliness of the coast, especially in the sand village area.

CONCLUSION

Ecofeminism reading of the Madurese literary work entitled *Kasur Pasir* by Mahwi Air Tawar and the eastern Javanese writer entitled *Madura* and *Ibu* by Muhammad Lefand as stated in the research methods subsection on the previous page. Some of the findings in this study are as follows. *First*, Madurese literature—whether written by Madurese or eastern Javanese writers—successfully emerged from the thematic confines of its predecessors, in the generation of writers born in the 80s, maturity is presented with a more daring and straightforward interpretation. *Second*, it is not easy to find environmental issues that have a narrative relation to the existence of Madurese women. In fact, the current condition of Madura's natural environment needs a lot of attention, especially the coastal areas. As the closing sentence of this research, it takes commitment and social, environmental and humanitarian sensitivity by all parties, especially Madurese and eastern Javanese writers in narrating the relations of Madurese women and their nature and culture.

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[1] Muhammad Lefand, *Message of the Sea to the Boat* (Bukuinti: Jember, 2020). p. 8

[2] Ibid. p. 8