

Resistance to the Patriarchal Power over Nature and Women in the Novel Tanjung Kemarau by Royyan Julian

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Abstract: *Tanjung Kemarau is a novel by Royyan Julian about women's resistance to a patriarchal system that exploits nature and women. The method in this research is qualitative descriptive analysis using the perspective of the theory of ecofeminism. The source of the research data consists of the novel Tanjung Kemarau by Royyan Julian. Data is obtained through the reading, identification, and recording of narrative elements in novels containing information about the existence of patriarchal powers and rejecting the exploitation of nature. Research techniques are carried out gradually, ranging from identifying data sources, collecting data, and grouping data. Technical data analysis is done in a way that reduces research data, presents research data, and concludes research data. Based on the research carried out, the results obtained in relation to resistance to patriarchal power over nature and women include: 1) the exploitation of nature; 2) the oppression of women; 3) the preservation of marine trees from exploitation; 4) the conservation of the coastal environment; and 5) the protection of marine life.*

Keywords: *women; nature; patriarchy; ecofeminism*

I. Introduction

Literature is an important instrument as a mirror that connects man and nature. Teeuw (1984: 23) explains that literature can mean a tool for teaching, a handbook, an instruction book, or teaching. Literature is most accurately applied to the art of literature, that is, literature as a work of imagination. Literature is a creative activity, a work of art. (Wellek & Warren, 2016: 3). The literary work that was born is a representation of the circumstances when it was written, as well as an invitation for us humans to continue to fight against the forces that are detrimental to us and the environment around us (Wiyatmi et al., 2018: 12). Themes that are often highlighted in literary works are about women, culture, and nature. The novel Tanjung Kemarau is one of the literary works that represents resistance to patriarchal power over nature and women. Tanjung Kemarau's novel shows Nyai Rasera's struggle against investors who want to reclaim the bacon forest as a restaurant. Because they are the poorest of the poor, women are the first to suffer from the exploitation of nature (Shiva, 1998: 7). I mean, in a woman's body, all the injustice runs from economic to political. Violence against nature is the same as violence against women. Reclamation, or marine stockpiling, is carried out to expand the land as a business area. The complaint has resulted in the closure of access for coastal communities to the source of their sights (Hunga & Candraningrum, 2016: 253). Environmental damage is caused by the exploitation of natural resources that maximize profits and accumulate capital (Shiva & Mies, 1993: 81). Nyai Rasera's resistance to patriarchal power in the exploitation of nature is a social movement that has a strong ideology in opposition to women's exploitation and nature, including economic growth that disregards the sustainability of ecosystems (Candraningrum, 2013: 4).

Previous research that studied Tanjung Kemarau novels focused on social interaction, the philosophy of life of Madura communities, and the conservation of the coastal environment. When viewed comparatively, there is also an interesting aspect to the exploitation of nature and women. The novel Tanjung Kemarau describes the resistance of the characters to the patriarchal power that exploits nature and women at the same time. Literary studies in the novel Tanjung Kemarau related to the issue of the exploitation of nature and women at the same time are not enough and have not even received comprehensive attention. Nature, with all the organisms in it, is seen as an object and a means of fulfilling the interests of the sovereign, so that what happens is only a functional relationship (Setiawan, 2019). According to Warren, there is an important link between the oppression of women and the suppression of nature, so an understanding of nature has an essential link to obtaining an adequate understanding of oppression against women (Wiyatmi, 2016: 289). The social inequality that occurs in the novel Tanjung Kemarau is part of a program and project that violates the integrity of women and undermines the productivity of nature (Shiva & Mies, 1993).

Patriarchy is a system of power in which men, as a group, dominate women and are the primary beneficiaries of women's subordination (Walby, 1990: 3). Boserup in Economic Development argues that in various socio-economic and patriarchal structures, women continue to be oppressed and marginalised as a result of gender inequality (Imran, 2021: 1–14). The environmental damage caused by patriarchal power also affects women's lives. Tanjung Kemarau's novels show that women have a close relationship with nature that leads them to survive and protect nature (Kosilah, 2020; Lemba et al., 2023). In this context, it is necessary to explore further the setting in which women have important roles and positions, as well as the roles or positions in which men have full decision-making power (Sugiarti & Andalas, 2018; Sugiarti, 2021). Women have become protectors and preservers of biodiversity in the vast array of existing cultures. (Shiva & Mies, 1993: 193). Women and nature become part of the representation of the theme, background, and course of a fictional story. Women can sustain life in nature, just like men (Wiyatmi et al., 2018: 10). Women are culturally associated with nature, and ecofeminism argues that there is a conceptual, symbolic, and linguistic relationship between feminism and ecological issues (Tong, 1998: 359).

Literary studies on the oppression of women and the exploitation of nature have been carried out by several previous researchers. A few similar studies on this issue were conducted by Rawat (2014), entitled “Patriarchal Beliefs, Women’s Empowerment, and General Well-Being”, Wiyatmi (2016) research entitled “Deconstruction Against Patriarchal Power over Nature, Environment, and Women in the Novel-Novel of Ayu Utami”, The Hilmi study (2022) entitles “Power of Patriarchy in a Short Stories Group of Broken Heart Women who Re-found Love Through Dreams of Early Works of Charity”. Universally speaking, this research differs from previous research. This research focuses on resistance to the attempts to exploit nature and the oppression of women that occur in conjunction.

An approach to analysing the resistance to patriarchal power over nature and women is the ecofeminism of Vandana Shiva. Shiva and Mies (1993:3), through their eco-feminism, explain that Western propaganda, in proclaiming the idea of civilization, has made the Eastern Nation a colonial land. The thick Eastern nation with traditional wisdom is considered by the West to be lagging behind, so capitalist ideological development projects are chosen as a tool for achieving progress in accordance with the model in the West. Warren (1987: 3–20), through his writings entitled *Feminism and Ecology* published through *Environmental Ethics*, affirmed that ecofeminism sought to show a link between all forms of human oppression, especially women and nature. Ecofeminism is a stream of thought and movement in feminism

that connects patriarchal dominance over nature with the oppression of women (Tong, 1998: 359). Similarly, ecofeminism was born as a real action by women in the fight against the phenomenon of environmental damage as a result of brutal exploitation by human beings (Nisa & Andalas, 2021). This injustice towards women and the environment originates first and foremost from the notion that human beings are unjust against non-human beings or nature (Arivia, 2003: 143). Women and nature have symbolic similarities because they are equally oppressed by male-like humans. (Arivia, 2003: 144). In describing ecological issues and feminism in this study, it is in line with the view of Wiyatmi (2017: 15) that ecofeminism is in two interrelated disciplines, namely ecology, which focuses on natural and environmental issues, and feminism, which pays special attention to gender issues.

Based on the description, the novel *Tanjung Kemarau* is very interesting to analyze from the perspective of ecofeminism. Some of the aspects that can be studied in this study are: 1) the existence of patriarchal power covers aspects of exploitation of nature and oppression of women; 2) the rejection of natural exploitation covers aspects of keeping the tree from being exploited, protecting the environment, preserving the life of marine animals.

II. Research Methods

This research is qualitative and oriented to study the resistance to patriarchal power over nature and women in the novel *Tanjung Kemarau* by Royyan Julian. The method used is descriptive analysis. Descriptive analysis is a research procedure that produces descriptive data in written or oral form about the nature of an individual, condition, or symptom of a particular group that can be observed (Moleong, 1984: 16). The approach used is the approach of ecofeminism. This approach is used to describe the resistance to patriarchal power that occurs in the novel *Tanjung Kemarau* by Royyan Julian.

The primary data source for this research is the novel *Tanjung Kemarau* by Royyan Julian, published by Grasindo in 2017 with a total of 253 pages. Secondary data sources are needed as references to reinforce arguments in research. Secondary sources of data are references to sources obtained from journals, related books about ecofeminism, discussions, and others. Through such data sources, data such as words, phrases, clauses, sentences, paragraphs, and dialogue related to the resistance to patriarchal power over nature and women will be classified. To obtain valid and reliable data, researchers use two techniques. The techniques used are reading and recording.

Semiotic validation is the observation of data in the form of units of words, sentences, discourses, dialogues, monologues, and events of various kinds to observe how well the data can be interpreted according to the context. In obtaining valid data, researchers read repeatedly and thoroughly, then identify problems, formulate problems, and classify data based on findings that fit the concept of ecofeminism. Data analysis techniques use the framework of the theory of ecofeminism. Data reduction stages are data that are collected, selected, and contain the focus of the problem, according to the theory of ecofeminism.

III. Results and Discussion

Based on this description, research on the resistance to the patriarchal power over nature and women in the novel *Tanjung Kemarau* by Royyan Julian obtained results among them: (1) the existence of the power of patriarchy, (2) the rejection of the exploitation of nature. The results of this study are presented using a table that describes parts of each category of data that are classified based on the theory of ecofeminism.

No	Viewed Aspects	Problem Focus	Data Description
1	There is patriarchal power	Exploitation of nature	An investor who wants to exploit the backyard forest.
			Environmental damage is caused by the disposal of garbage and waste.
			Wild capture using a tiger's scratch.
		Oppression of women	Women as the object of sexual violence.
			Women don't have the same chance to decide their own lives.
2	Rejecting the exploitation of nature	Keeping the caterpillars from being exploited	The consistent attitude of women keeps the forest alive.
			Women reject attempts to exploit the barley forests as a restaurant.
			Women insist on staying in the woods.
		Keeping the coastal environment	Refusing to follow the scourge that pollutes the beach.
			Catch a fisherman who made a wild catch.
		Preserving marine life	Preserving wildlife through fortune stories.
			Consider animals as beings to be respected.

Ecofeminism not only discusses the inequality of women but also the subordination of ecosystems, that is, nature and the environment, under human interests (Azida & Fitri, 2021). The priority of human interests in industrial societies, especially men who hold economic and political solitude, is the cause of ecological damage (Clifford, 2002: 365). Manik (2016:14) affirms that the living environment is the unity of space with all things, forces, conditions, and living beings, including man and his behavior, which affects nature itself, the survival of life, and the well-being of man and other living creatures. Any discussion relating to the existence of patriarchal powers and the rejection of the exploitation of nature can be dealt with as follows:

4.1 There is a Patriarchal Power

Ecofeminism, as a stream between the two disciplines of ecology and feminism, idealizes human attitudes and actions that devote attention to nature and women. Nature, like women, is not a dead object; it is not an object that can and deserves to be dominated and exploited (Wiyatmi, 2017: 15). Exploitation is not only about sexual behavior against nature and women but also about ideological issues. The destruction and exploitation of nature is a portrayal of the duality of capitalism and patriarchy, which is deliberately controlled and dominated to create oppression against human beings, especially women and nature.

a. Exploitation against Nature

Man sees nature not as the center of discourse but as a source of capital. Women and nature have a parallel relationship with the violence and exploitation of the patriarchal system. The existence of a patriarchal system is also an abolition of unlimited discrimination and exploitation of women and nature. The patriarchal ideology sees men as the measure of all values; there is no room for diversity; there is only hierarchy (Shiva & Mies, 1993: 189). As for the description, it shows the exploitation of nature as follows:

- (1) An investor wants to advertise a forest area in Dusun Tinjang to be used as a restaurant. For the outsiders, maybe the green area is exotic, filled with the noise of birds and animals. It's not a shame if there's a funder who wants to have it. Building a business in that place brings huge profits (Julian, 2017: 32).

The data (1) represents the power of patriarchy through the investor's desire to destroy the grassland to build a restaurant. The natural heritage described in the data is the area of barley forest that will be declared as restaurant building land. The existence of investors with high social status is a threat to the survival of natural life. So the ecosystem of the bush forest is threatened. Patriarchal power often goes side by side with a system of capitalism that seeks to seize the greatest profits without worrying about the consequences. It shows that authority and power can facilitate the achievement of the goal. In this case, the barley forest is an object to be exploited.

- (2) The garbage pollutes the coast. Machine oil waste kills living creatures. No more shells in the sand belly, little fish, green dwarfs, or baby crabs hiding in the rocks. Soil becomes poisonous, with black mud sinking alongside plastic garbage. For when the sea is dry, the waves of the river, which rushes from the north to the southward, are drawn out to the sea, and they are poured out into the breadth of the sea (Julian, 2017: 85–86).

Data (2) represents environmental pollution due to patriarchal power in the social system. The environmental damage in the data quotation describes the environmental pollution caused by the disposal of garbage and engine oil wastes. It affects the disappearance and destruction of marine ecosystems ranging from shellfish, small fish, green deer, cockroaches, and soil that starts to become poisonous. The construction of the bridge leads to the accumulation of garbage on the shoreline that can't be drained by sea water into the open ocean. The impact of environmental pollution by irresponsible humans has damaged the marine ecosystem. In addition to the construction of a port for the benefit of a particular group, the environmental damage is becoming more complete. Who benefits? Only those who have access to transportation are not owned by ordinary people. The adverse effects of reclamation activities in the area are marine pollution, habitat damage, excessive exploitation of resources, coastal abrasion, and the conversion of protected areas (Pawitro, 2015: 150).

- (3) They used a tiger's punch, transported all the sea content, and destroyed the coral reefs. Small fish, small shrimp, small cockroaches, dolars, and sea animals The unworthy animals are sunbathed, evaporated, leaving an unpleasant smell, and sold to a livestock feed factory. People used to like to catch turtles and frogs if they managed to snatch sharks. The fish seals are very expensive. Where are the animals now? (Julian, 2017: 86–87).

The data (3) described the existence of environmental damage using tiger squid in transporting marine content and destroying coral reefs. It caused marine animals not worthy of capture to be transported. Like little fish, little shrimp, little cockroaches, dolars, and sea animals. The use of forbidden scores demonstrates the egotistical nature of citizens in obtaining maximum results without considering the sacrifice of unworthy animals. People used to catch animals like turtles, frogs, and sharks, but these animals are now extinct. It's related to fishing activities using a tiger's punch that plundered all the seabed. The destruction of the environment caused by the hands of people has prevented future generations from enjoying the wealth of the marine environment.

b. Oppression of women

Horney argues that women's inferiority is basically not caused by their consciousness of castration but by the social aspect (via Hagita & Nurhadi, 2023). Millet explained that the power of patriarchy was to exaggerate the biological differences between men and women and to ensure that men always had a masculine and dominant role, while women had a subordinate or feminine role. (Tong, 1998:73). As for the description of the oppression of women by patriarchal authority, it is as follows:

- (4) Looking at Ria's figure is a very dangerous thing for him. I don't know why he was so eager to see the whole woman. From the end of the rambuit to the tip of his fingernails Until he thought, maybe only Ria was the only woman who was able to satisfy her sexual desires optimally. Although there's one important thing Walid doesn't get from him: love. He didn't see love in her eyes (Julian, 2017: 6).

Data 4 describes a patriarchal power that sees women as purely sexual objects. Women seem to have no value but to be male sexual charges. It shows that men position women as complementary to their existence. Subordination to women in the social system continues to occur against the patriarchal system. Like Ria, who's only seen as a sexual object in the quotation, from the tip of her hair to the top of her legs, she's thought to be able to satisfy Walid's sexual desires. Women must follow the wishes of men. Women can only behave according to men's instructions. Walby (1990) describes a social structural system that puts men in positions that they always dominate and exploit.

- (5) "Syahriar killed his queen. Syah Jenar became his great enemy until eventually Syahriar managed to destroy him during the civil war."
"So far?"
That betrayal caused Syahriar trauma. But he has to get married and have a queen. That's why it's a condition to remain king."
"That's the next one. He wants to be a prince, but he doesn't want to have a wife. He marries, and every one of them is a woman's life." (Julian, 2017: 8–9).

Data 5 describes the oppression of women through the power they possess. A king who has authority and is very dictatorial in his decision-making describes the patriarchal power in the quotation. A prince who serves as king must have a queen in order to remain a ruler. Therefore, the Syahriar continued to marry to maintain his power, and every queen married only lasted one night. Each queen would be killed on the pillars of hanging, and so on. In this quotation, of course, the existence of a woman is only as a complement and has no power over her. The social status of a king makes men dominate women, resulting in exploitation and deliberate acts. It suggests that patriarchal power is due to the social status of men, who are considered higher than women. In the social system, social status is considered superior when men hold power. Unlike women, who have always been the object of oppression and discrimination over the existence of patriarchal power in society.

4.2 Rejecting Natural Exploitation

The destruction of nature and the oppression of women are not merely the sources of one patriarchal system; the destruction and oppression occur simultaneously. Human presence in the world as a guest, not an owner, and not as a colonialist (Shiva & Mies, 1993). Thus, Shiva affirmed that the existence of forests that have provided for the various needs of human life, both primary, secondary, and tertiary, should be thanked as a gift.

a. Keeping the forest from being exploited

Women act as agents of change who are responsible not only for themselves and the survival of their families but also for the sustainability of nature and economic recovery. (Chant & Sweetman, 2012). Candraningrum (2013) sees the issue of oppression as part of a policy of submission because the power-holders are trying to exercise control over the female body. Not only that, Candreningrum affirms that the capitalization of the feminine body and the reduction of nature occur simultaneously as an attempt to assert the domination of power. Shiva (1998:3) explains that the sale of land to individuals for earnings will result in the exorcism of women, eroding their traditional right to use the land. Preserving nature is a human task, as the figures in the following data quotation do.

- (6) A pile of money in front of your eyes doesn't make Nyai Raser have a voice. Closure means no. The rich man failed and returned to Raamir. He's still trying to take the land. In his shadow, the butterflies had rolled over the branches of the barley, and the bills were scattered over his bed. He's already designed a restaurant concept. And I'm sure the dining house will be surrounded by people (Julian, 2017: 34).

Data quotation number 6 describes the representation of resistance to patriarchal power against nature and women against Nyai Rasera. The existence of men in the quotation tries to dismiss and underestimate the role of women in the conservation of nature. Men show dominance and the power to govern the lives of nature and women. This caused Nyai Rasera to resist by choosing a buck when there was a pile of money that investors brought. The collapse marks a rejection of the investor's desire to acquire the meadow forests to build a restaurant. Pine forests are more important to Nyai Rasera than a pile of money. Shiva and Mies (1993) affirmed that women were a group that suffered greater oppression than men and were, at the same time, a leading group in protesting environmental damage. Every aspect of environmental damage is translated as a dangerous threat to future generations' lives. Nyai Rasera citation shows resistance to the patriarchal power that is a threat to nature and women. If a man is lord of the world, and if he is given authority over it, he has authority not only over the world but also over the woman. Whatever a man can do to the earth, that he may do to a woman (Tong, 1998: 360).

- (7) Then, on a magrib, the investor returned to Nyai Rasera with a number of suitcases floating along with a handful of men in the shape of a squirrel. He thinks the extra money will weaken the woman's stubbornness. And a big man's figure can provoke a feeling of intimidation (Julian, 2017: 34–35).

Data quotation number 7 shows Nyai Rasera resistance to an attempt to intimidate investors with a large number of suitcases and dozens of men in tight knuckles. Nyai Rasera stubbornness and courage mark his refusal to hand over the backyard where he lived to serve as a restaurant. The quotation above shows the attempt of the patriarchal system to override the role of women in preserving nature so that they can exploit it, like the attempts made against Nyai Rasera. Accordingly, patriarchy is a system of power in which men, as a group, dominate women and are the primary beneficiaries of women's subordination (Walby, 1990: 3). Nyai Rasera rejection is a way to keep the forest from patriarchal power. On the other hand, the next generation will be able to enjoy the nature inherited by the people before.

- (8) "As you know, I don't need those helpers. You're insulting me. This house doesn't need to be rebuilt. You want to destroy what my ancestors built? And connecting electricity? I don't need electricity. I'm used to living in the dark. Only those who are drowning and lazy need electricity. I also don't want a single tree around here to be cut off just because of the

pavement you're going to make. Their souls are too precious. The roads and footwear you're wearing just keep people away from their origins: the land." (Julian, 2017: 176–177).

The citation of data number 8 shows the resistance of Nyai Rasera against the patriarchal power that will renovate his house, connect electricity, and build a paved road. It was done to enable Nyay Rasera to support Ra Amir in the village election and to cut down trees to make paved roads. Everyone's been rejected. Nyai Rasera thinks that the souls of the trees are more valuable than the roads, and more importantly, they keep people away from their origins. Nyai Rasera's rejection of these lamentations depicts the resistance to the patriarchal powers that destroy nature for the sake of modern life. Daly insists that women must free themselves from men for their own good, but if women fail to complete this task, nature seems to be really going to end (Tong, 1998: 375–376).

b. Keeping the coastal environment

Placing women and nature on an equal footing with the existence of men is a pattern for raising egalitarian social control. The living environment is the unity of space with all things, forces, conditions, and living things, including man and his behavior, which affects nature itself, the survival of life, and the well-being of man and other living things (Manik, 2016: 14). The attitude to protect the coastal environment can be described in the following quotation:

(9) Walid knows the stereofoam is the rest of the rice package at the seafront event. He never watched the show. When invited to the committee, he refused. To him, the show was bullshit. The ocean cliffs are organized with the intention of thanking the sea's gifts. For the sake of thanksgiving, the event must be useful for marine sustainability: cleaning up garbage, planting strawberries, stopping the use of forbidden scales. But instead of introspection, they polluted the ocean with the garbage that the show produced. Studies and orchestras located in the gates left plastic in the quantity of acbar (Julian, 2017: 87–88).

Quoting data number 9, it shows the resistance of the Walid against activities that destroy nature. The form of resistance was not agreeing to become the Traditional Seafood Commission and condemning the behavior of the Madura community that performs the traditions of seafood. According to Walid, the tradition of seafood only produces the garbage leftover from packed rice, and the event is bullshit. Because the event was supposed to be a garbage-cleaning activity, planting strawberries and stopping the use of forbidden scissors The event involved the village government, religious figures, and public figures. Walid is considered to be resisting because of his choice not to submit to the product of culture, lifestyle, and the doctrine of the oppressor.

(10) "You use forbidden measurements. We'll show the evidence to the police. As you know, your scores have also ruined our tracks. We suffered huge losses. You have troubled us." (Julian, 2017: 138).

Data quotation number 10 describes the resistance of citizens to activities that destroy marine ecosystems with prohibited measurements. They insist that they will report the illegal activity because it has damaged their networks. In that quotation, compact citizens guard the ecosystem from the hands that destroy it, either ordinary fishermen, capitalists, or local governments. They showed the importance of unity to keep an environment sustainable over irresponsible. In other words, the representation of resistance can also be seen in the way citizens respect the environment in which they live.

- (11) "Tigers can damage the environment. That's why the government has banned the use of the tool."
"Walid, you were just a boy last afternoon," said Ra Amir in a calm but sharp voice.
"Do you know if you're a life problem? You've never felt how hard it is to be a fisherman."
"That's an excuse." (Julian, 2017: 204).

Data quotation number 11 describes the resistance carried out through Walid against Ra Amir and his subordinate team against the use of environmentally damaging tiger squirrels. Walid understands that the use of tiger squirrels has a bad impact on the environment. And this is why the government has banned the use of tiger squirrels. Walid's argument against the impact of the use of tiger punches was directly challenged by Ra Amir, who assumed Walid was just a boy last afternoon who knew nothing. Walid's rejection of the existence of a tiger squirrel that destroys nature is an opposition to Ra Amir and his successful team, as they are the supporters of the use of the squire.

c. Preserving marine life

Wild hunting has caused the extinction of species and caused damage to nature. The truth is that man has a moral duty and a responsibility to nature, so that at least he does not harm nature unnecessarily (Keraf, 2010: 173). Nature and the whole organism in it must be a valuable discourse, so that the sense of responsibility will emerge on its own in man, even when faced with a common ownership. As for the description of the preservation of marine animals, it is as follows:

- (12) When he was a kid, Walid often heard fish testimony. Regarding Rajumina, a giant gold-shiny fish that sits at the foot of the ocean, It's said that the guy who stole the fish splashes would go crazy. What is the message of the story besides teaching the fisherman not to be unrighteous? (Julian, 2017: 88).

The data quotation number 12 describes the existence of indications of efforts to preserve the natural environment by not engaging in wild capture and destruction of nature. Walid remembers a story about Rajumina, who has a message to not be cruel. The existence of Rajumina's story makes Walid realize how important it is to preserve the environment by not carrying out wild capture. Therefore, Walid regrets the fishermen's enthusiastic attitude to catch fish with tiger nets that can damage fish ecosystems and coral reefs. Environmental conservation efforts are a form of attitude not to commit wild capture and nature destruction.

- (13) About the whale they call "grandfather," Ancient and wise mammals. The drainage of water from the air canal of the beast is believed to bless the boats of fishermen. They refused to catch and kill the beast. Do the fishermen consider their grandparents to be their ancestors? (Julian, 2017: 88–89).

Data quotation number 13 describes the whale conservation effort by believing that the creature can bless the fishermen's boats. Besides that whale, they called with Grandpa. It's a barrier for fishermen to catch whales and kill them. The existence of ancient and wise mammals has made fishermen aware that together, shoulder-to-shoulder, they preserve marine life. Moreover, fishermen call the whale "grandfather," which means that the fisherman considers it a godfather, an ancestor to be respected and preserved for his life. Fishermen's faith in the benefits and blessings of whales indirectly instills a love for the life of the sea, so that on their own they will take care of it together.

IV. Conclusion

Based on the problems in research, results and discussions on the resistance to the patriarchal power over nature and women conclude two aspects: the first is the existence of the patriarchal power in the novel Tanjung Kemarau by Royyan Julian, while the second rejects the exploitation of nature in a novel by Royyan Julian. First, the existence of patriarchal power in the novel Tanjung Kemarau by Royyan Julian puts forward two aspects, namely, 1) the exploitation of nature, and 2) the oppression of women. Second, the rejection of natural exploitation in the novels of Royyan Julián Tanjung Kemarau put forward three aspects: 1) keeping the forest from being exploited; 2) protecting the coastal environment; and 3) preserving the lives of marine animals. Therefore, ecofeminism was born as a social movement that opposed the exploitation of nature and the oppression of women and included economic growth that ignored the sustainability of ecosystems. Placing women and nature on an equal footing with the existence of men is a pattern for building egalitarian social control.

This research is expected to make a theoretical contribution to the development of literary science, especially the study of ecofeminism in Indonesian literature. Moreover, this research can be used as a consideration to review the relationship between man and nature in literary studies. It can be realized when human consciousness lives side by side with nature and women without exploitation, oppression, and discrimination. Therefore, it requires the cooperation and commitment of the people and the government in preserving the land and eliminating the oppression of nature and women through policies and decisions agreed upon jointly.

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