

**The Ecofeminism and Implementation at Indonesian Language Learning
Class of the Song Lyric *Seperti Rahim Ibu* by Efek Rumah Kaca Band**

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ABSTRACT

This research discusses the form of ecofeminism in the lyrics of songs *Seperti Rahim Ibu* by the band *Efek Rumah Kaca* and its implications for Indonesian language learning for class high school. The aim of this research is to describe the ecofeminist values contained in the lyrics of the song "*Seperti Rahim Ibu*" by the *Efek Rumah Kaca* band, such as (1) the existence of an important link between (oppression) the treatment of women and nature, (2) understanding nature in this case is important for gain an adequate understanding of the oppression (treatment) of women and nature, (3) feminist theory and practice must include an ecological perspective, and (4) solving ecological problems must include a feminist perspective. As well as the implications for learning Indonesian in Class X Senior High School. The approach used in this research is a qualitative approach using content analysis methods. The data used in this research are quotations from the lyrics of the song "*Seperti Rahim Ibu*" by the band *Efek Rumah Kaca*. Data collection techniques use documentation studies or literature reviews. The lyrics of the song *Seperti Rahim Ibu* by the band *Efek Rumah Kaca* are the main data source in the research. The results of the research found nineteen song lyrics in the form of ecofeminist values contained in the lyrics of the song *Seperti Rahim Ibu* by the *Efek Rumah Kaca* band. In the form of ecofeminist values 1) There is an important connection between (oppression) the treatment of women and nature, three quotes. 2) Understanding nature in this case is important to gain an adequate understanding of the oppression (treatment) of women and nature, five quotes. 3) Feminist theory and practice must include an ecological perspective, three quotes. And 4) Solving ecological problems must include a feminist perspective, eight quotes. The benefits of this research can be implied and used as teaching material in learning Indonesian in Senior high school.

Key words: Ecofeminism; Song Lyrics; Implications

INTRODUCTION

The environmental crisis will have a negative impact on human life, including women. Because women have a very big role and duty in maintaining survival, especially for the family. Within the scope of a family, women have the responsibility to prepare and serve food for consumption by themselves and their families. If the surrounding environmental conditions are bad, such as water or air pollution, it will certainly disrupt women's duties and roles in their daily domestic tasks for the survival of themselves and their families. Currently, campaigns about

environmental sustainability continue to be voiced so that they can be implemented. Environmental campaigns are not only voiced through concrete actions in the field but can also be carried out through literary and artistic works that are based on the theme of love for the environment and also involve women in them. In the field of humanities or literature, this study is called ecofeminism. One form of effort to promote the green literature movement can also be done through song lyrics, because song lyrics are considered the same as poetry. Because in song lyrics there are a collection of words and verses that can influence thoughts and ideas to be conveyed to other people.

The song's lyrics can be one of the efforts in the green literature movement which criticizes humans' arbitrary actions in exploiting nature and the environment as well as the existence of women who are of course affected by these actions. One of the song lyrics which contains values and gives voice to the green literature movement through the study of ecofeminism is the lyrics of the song *Seperti Rahim Ibu* by the *Efek Rumah Kaca* band, which is one of the top indie bands in Indonesia. The lyrics in the songs are thick with social, cultural, life and political issues. Through ecofeminist studies, we do not only look at it from the perspective of feminism or women, but also look at the relationship between women and their natural environment. The environment and nature are the same as women, they are not inanimate objects in the form of objects that are permissible and worthy of continued exploitation (Wiyatmi, 2019:25). Meanwhile, according to Kurniasari (2015), feminist values are of the view that women are passive, irrational, weak, gentle and patient so that it is considered natural from the moment women are born (p. 48). The aim of this research is to discuss the form of ecofeminism in the lyrics of songs such as *Rahim Ibu* by the band *Efek Rumah Kaca* and its implications for Indonesian language learning for Class X SMA. The aim of this research is to describe the ecofeminist values contained in the lyrics of the song *Seperti Rahim Ibu* by the *Efek Rumah Kaca* band, such as (1) the existence of an important link between (oppression) the treatment of women and nature, (2) understanding nature in this case is important for gain an adequate understanding of the oppression (treatment) of women and nature, (3) feminist theory and practice must include an ecological perspective, and (4) solving ecological problems must include a feminist perspective.

LITERATURE REVIEW

Previous Related Study

Critical Discourse "Analysis of the Sara Mills Model of Women's Social Image in the short story *Kartini* by Putu Wijaya" by Fitri Yani in 2022. The results of this research aim to show the dimensions of the social image of a brave and intelligent woman in the short story *Kartini* by Putu Wijaya using the Sara Mills approach. This research was conducted in a qualitative descriptive manner. Data collection was carried out using library techniques. The research results here show that Ami considers herself and other Indonesian women to be the successors of the struggle

of powerful women such as Cut Nyak Dhien and Sagung Wah. In this research, Sara Mills Critique is used to analyze the short story Kartini by Putu Wijaya. Research finds that there are moral messages and values that must be lived out in women's lives, especially regarding the position of women who should have the same dignity and worth as men.

Asmarani (2018) researched about Ecofeminism in the Anthropocene Relevant? (Critique of Ecofeminist Ideas). A critical attitude towards the ecological crisis which had a negative impact on women was started by Francoise d'Eaubonne in her book *La Féministe au la Mort* (1974). This is where the terminology of ecofeminism was first introduced. d'Eaubonne revealed that there is a close connection between oppression of women and oppression of nature which is rooted in patriarchal culture. In this system, women occupy the same constructed position as nature, namely as objects, not subjects. Ecofeminism was then born to solve the problems of human life with nature based on women's experiences and making it a source of learning in managing and preserving nature. In this article the researcher tries to criticize several ecofeminist ideas. Criticisms of the idea of ecofeminism that will be raised are related to: the relationship between women and nature, the ideal nature of women, the ethic of care, the idea of "Mother Earth", and the idea of healing the Earth.

Ecofeminism

Ecofeminism is a thought and social movement that connects ecological issues and women. In ecofeminist studies, it tries to show the relationship between forms of human oppression of women and nature (the environment) in literary works. According to Fiter (2021), critical efforts with literary works are carried out by various parties to preserve nature and the welfare of women in it and exist as a human response to the oppression of nature and women. If connected to literary works, of course ecofeminism becomes a bridge to answer the relationship between women and the natural surroundings (p. 9). Meanwhile, Asmarani (2018) believes that ecofeminism exists as a form of theory and a movement because of the strong connection between women and nature. When women see damage to nature, they realize that there is a very strong connection between patriarchal attitudes (power or superior attitudes of men) towards women and human domination of the exploitation of nature (p. 131). Meanwhile, according to Permatasari (2022), Ecofeminism does not only come from a feminist perspective. But it is also influenced by ecology (p. 63). Apart from that, according to Umniyyah (2018), the perspective of women is that they are considered secondary creatures and are looked down upon, always oppressed by men, so that women move to end their oppression from men and demand equal rights with men. men (p.1). According to Warren (in Wiyatmi, 2019: 23-24), in explaining the relationship between nature and women, there are four main points, namely, 1) There is an important connection between (oppression) the treatment of women and nature, 2) understanding nature in this case is important to gain an adequate understanding of the oppression (treatment) of women and nature, 3) Feminist theory and practice must include an ecological

perspective, 4) Solving ecological problems must include a feminist perspective. Meanwhile, according to Kurniasari (2015), feminist values are of the view that women are passive, irrational, weak, gentle, and patient so that it is considered natural from the moment women are born (p. 48).

Green Literature

According to Pranoto (2014), the term green literature has several criteria, namely that feminist theory and practice must include an ecological perspective (Wiyatmi, 2019: 31). Meanwhile, ecology is a science that studies the relationship patterns between plants, animals and humans with each other and their environment. Literature and the environment cannot be separated because literature always links human interactions with their environment. Ecological literature is a pillar of literary understanding that seeks to express ecological messages in literature (Endraswara, 2016: 5). Apart from that, according to Garrard (2004), the development of the movement is in exploring concepts related to ecocriticism, as follows: (a) pollution, (b) wilderness, (c) disaster (apocalypse), (d) housing/dwelling, (e) animals, and (f) earth. In the context of these six things, literary ecocriticism will play, contextualize, so that it finds meaning. Humans almost always meet these six things (Endraswara, 2016: 37). Ecofeminism is the study of two interrelated scientific disciplines, namely ecology and feminism. Ecological studies focus more attention on natural and environmental issues. Meanwhile, ecofeminism places more emphasis on gender issues towards women. As a school of thought and social movement, ecofeminism emphasizes attitudes and attention towards women (Wiyatmi, 2019: 25).

Song Lyrics

In conveying messages and meanings with the aim of voicing the green literature movement, you can also use song lyrics. Because song lyrics can be linked to other literary works, namely poetry, because they have similarities, namely there is a collection of words in conveying an idea, idea or thoughts to other people. Song lyrics are a form of expressing someone's feelings about what they are experiencing. In expressing their feelings, songwriters use beautiful language through words to create lyrics that suit the listener's mood. Songs and poetry are both literary works created based on expression and imagination with the aim of expressing feelings. As a medium of communication, song lyrics can provide a sense of sympathy about emotional states in an imaginative way that functions as a medium for conveying thoughts or feelings to other people. Song lyrics are a collection of texts containing words as well as the author's ideas and feelings (Yusniar, 2019: 159). The process of creating song lyrics requires inner and life experiences that have been experienced by the creator so that the song lyrics created have meaning according to the circumstances. The creative process in writing song lyrics can come from inner experiences and experiences resulting from the author's visions or actions (Abdillah, 2019:44). The position and role of women is often touched upon in the song lyrics. According to Harliani (2019), the position of women is often touched

on in songs. However, it makes women objects and values that tend to lead to gender inequality, such as marginalization, subordination, stereotypes, violence and excessive burdens, as well as ideological socialization through gender roles (p. 3)

METHOD

Design and Samples

The approach used in this study is a qualitative approach. Qualitative research is methods for exploring and understanding the meaning that several individuals or groups of people ascribe to social or humanitarian problems (Creswell, 2017: 4-5). This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively starting from specific themes to general themes, and interpreting the meaning of the data. The method in this research is content analysis. According to Krippendorff (2004), content analysis is a research technique used to make replicable and valid data conclusions by paying attention to the context. In qualitative research, a researcher carries out content analysis from preparing the proposal, carrying out data collection in the field, until the researcher obtains all the data needed for the research (Sulaeman, 2019: 226).

Instrument and Procedure

The steps in this research use the content analysis method, namely, carefully listening to the lyrics of the song Like Rahim Ibu by the band Efek Rumah Kaca, then identifying quotations that contain literary ecological values, analyzing quotations that contain ecofeminist values contained in Lyrics of the song Seperti Rahim Ibu by Efek Rumah Kaca Band. After identifying, proceed with classifying the ecofeminist values in the song lyrics Seperti Rahim Ibu by carefully rereading the research data sources by emphasizing the criteria, marking by underlining sentences or paragraphs that contain literary ecology, and finally concluding by describing the results of the analysis that data.

Data Analysis

Data collection techniques use documentation studies or literature studies, in this case a study of the lyrics of the song Seperti Rahim Ibu by the Band Efek Rumah Kaca which is the main data source in the research. Literature review is carried out by analyzing directly and understanding the meaning rationally. In carrying out this, it can be developed through documentation study guidelines which function as research instruments. In the documentation study technique, several steps are applied: 1) the researcher observes critically the data source for the lyrics of the song Seperti Rahim Ibu by Band Efek Rumah Kaca , 2) the researcher observes carefully to understand the meaning of ecofeminism contained in the data source by repeatedly observing the source data on the lyrics of the song "Seperti Rahim Ibu" by Efek Rumah Kaca band, 3) the researcher observed once again the data

source to mark the parts containing ecofeminism in the lyrics of the song "Seperti Rahim Ibu" by the Efek Rumah Kaca band which was used as data for further analysis. This marking is adjusted to the data source.

According to Warren (in Wiyatmi, 2019: 23-24), in explaining the relationship between nature and women there are four main points, namely: 1) There is an important connection between the (oppression) treatment of women and nature, 2) Understanding of nature in this case it is important to gain an adequate understanding of the oppression (treatment) of women and nature, 3) Feminist theory and practice must include an ecological perspective, and 4) Solving ecological problems must include a feminist perspective.

Table 1. Ecofemism Shape Concepts

1. There is an important connection between the (oppression) treatment of women and nature;
2. Understanding of nature in this case it is important to gain an adequate understanding of the oppression (treatment) of women and nature;
3. Feminist theory and practice must include an ecological perspective;
4. Solving ecological problems must include a feminist perspective.

Warren in Wiyatmi (2019)

RESULT AND DISUSSION

Based on the findings of quotations from the lyrics of the song Seperti Rahim Ibu by Efek Rumah Kaca Band, there are 19 quotations from the song lyrics that contain ecofeminism values. For example, there are 3 quotes in the section: There is an important connection between the (oppression) treatment of women and nature. There are 5 forms of lyric quotes in the Understanding of nature section. In this case, it is important to get an adequate understanding of the oppression (treatment) of women and nature, next 3 the form of lyric quotation in the section Feminist theory and practice must include an ecological perspective, and the 8 forms of lyric quotation in the section Solving ecological problems must include a feminist perspective. The song of Seperti Rahim Ibu by the Band Efek Rumah Kaca has a duration of 3 minutes 57 seconds.

1. There is an important connection between the (oppression) treatment of women and nature. According Asmarani (2018) believes that ecofeminism exists as a form of theory and a movement because of the strong connection between women and nature. When women see damage to nature, they realize that there is a very strong connection between patriarchal attitudes (power or superior attitudes of men) towards women and human domination of the exploitation of nature (p. 131). Meanwhile, the findings in the song lyrics contained three quotes.

"Duka Padamu"

"Luka Padamu"
"Saling Lebur"

1. In the fifth stanza *"Duka Padamu"* and
2. *"Luka Padamu"* in the sixth stanza, it can be interpreted that the position of women and nature and their environment are victims due to arbitrary actions by humans towards themselves and their natural environment. Women become victims in their gender status and role in a society that adheres to a patriarchal system. Meanwhile, the environment and nature are victims affected by the rampant exploitation carried out by humans arbitrarily. Asmarani (2018) believes that ecofeminism exists as a form of theory and a movement because of the strong connection between women and nature. When women see damage to nature, they realize that there is a very strong connection between patriarchal attitudes (power or superior attitudes of men) towards women and human domination of the exploitation of nature (p. 131). Because women and the natural environment cannot be separated. Where her daily domestic duties and roles are for the survival of herself and her family, women depend on the balance of nature.
3. Meanwhile, the finding in the seventh stanza *"Saling Lebur"*, means that the duties and roles of women and their natural environment will merge with each other or need each other. Women treat nature and the environment to support the survival of their lives and their families, while nature requires women's role in protecting and caring for nature.

The quotation found in the lyric verse is a form of treatment of women and nature. Because women and nature are objects that become victims, in this case exploitation.

2. Understanding of nature in this case it is important to gain an adequate understanding of the oppression (treatment) of women and nature. According to Fiter (2021), critical efforts with literary works are carried out by various parties to preserve nature and the welfare of women in it and exist as a human response to the oppression of nature and women. If connected to literary works, of course ecofeminism becomes a bridge to answer the relationship between women and the natural surroundings (p. 9). Meanwhile, the findings in the song lyrics contained five quotes.

"Bait risauku"
"Kemanusiaan itu"
"Seperti terang pagi"
"Merekahkan harapan"
"Terjang aral".

1. In the second stanza *"Bait risauku"* means the anxious and restless mood of women regarding their fate regarding the attitudes and treatment they receive because of differences in gender roles and status which seems to see them as victims in a society that adheres to a patriarchal system.
2. In the ninth stanza, *"Kemanusiaan itu "* and the tenth, *"Seperti terang pagi"*, hint at the meaning of human attitudes and characteristics which

should be able to provide real benefits to others and even to the environment around them.

3. Meanwhile, the lyrics of the eleventh stanza, namely "*Merekahkan harapan*", can be interpreted as a message that wants to be conveyed about the presence of a sense of optimism in the future for better conditions regarding the sustainability of nature and also a view of the importance of equality for women in society due to negative treatment. which they have received so far.
4. Meanwhile, the lyrics of the fifteenth stanza, "*Terjang aral*", reveal the many struggles and obstacles that must be overcome to create all that hope. because of the strong connection between women and nature.

The finding of quotes in lyrical verses that contain the meaning of solving ecological problems must include a feminist perspective, where when women see damage to nature, they realize that there is a very strong relationship between patriarchal attitudes (power or superior attitudes of men) towards women and domination. humans towards the exploitation of nature. And if it is connected to literary works, of course ecofeminism is a way to answer the relationship between women and the natural environment.

3. Feminist theory and practice must include an ecological perspective. According to Permatasari (2022), Ecofeminism does not only come from a feminist perspective. Beside that according to Pranoto (2014), the term green literature has several criteria, namely that feminist theory and practice must include an ecological perspective (Wiyatmi, 2019: 31). Meanwhile, the findings in the song lyrics contained three quotes.

"Menghalau awan mendung"
"Menepis kabut kelam"
"Pekik Menebal"

1. The finding of lyric quotes in the eighth stanza "*Menghalau awan mendung*" as well as in the twelfth lyric stanza
2. "*Menepis kabut kelam*", can be interpreted as efforts or attempts made by women in voicing their opinions regarding the impact of air pollution due to ongoing human behavior. exploit nature and the environment. The use of ecological dictions are criteria in studying literary ecology, where air pollution is a problem that humans will always face. Apart from that, in the study of the ecofeminist perspective, the impact of pollution is something that really disturbs women and their families. Because women have the responsibility to process and serve food for consumption by themselves and their families. If the surrounding environmental conditions are bad, such as water or air pollution, it will certainly disrupt women's duties and roles in their daily domestic tasks for the survival of themselves and their families.
3. Meanwhile, in the fourteenth lyric stanza "*Pekik Menebal*" can be interpreted as a form of the green literary movement which is used as an environmental campaign which is not only voiced through concrete actions in the field, but can also be carried out through literary and artistic works

based on the theme of love for the environment. and will involve women in it.

When women see damage to nature, they realize that there is a very strong relationship between patriarchal attitudes (power or superior attitudes of men) towards women and human domination of the exploitation of nature, so women try to raise their voices through literary movement campaigns. green. Even though they can do whatever they can, they are hampered by the issue of gender equality as an obstacle. In the study of ecofeminism, Wiyatmi (2019: 25) argues, Ecofeminism is the study of two interrelated scientific disciplines, namely ecology and feminism. Ecological studies focus more attention on natural and environmental issues. Meanwhile, ecofeminism places more emphasis on gender issues towards women. As a school of thought and social movement, ecofeminism emphasizes attitudes and attention towards women.

4. Solving ecological problems must include a feminist perspective. According to Umniyyah (2018), the perspective of women is that they are considered secondary creatures and are looked down upon, always oppressed by men, so that women move to end their oppression from men and demand equal rights with men. men (p.1). Meanwhile, according to Kurniasari (2015), feminist values are of the view that women are passive, irrational, weak, gentle and patient so that it is considered natural from the moment women are born (p. 48). Meanwhile, the findings in the song lyrics contained eight quotes.

"Niatkan tinju terkepal"

"Pagi pasti terkejar"

"Menguatkan yang rapuh"

"Seandainya negeriku"

"Serupa rahim ibu"

"Merawat kehidupan"

"Menjadi terang pagi"

"Menjelma Rahim Ibu"

1. In the thirteenth lyric stanza *"Niatkan tinju terkepal"*, it can be interpreted as a form of women's resistance to the arbitrary actions they have received so far, because of the view that women are always considered secondary creatures and looked down upon, and always oppressed by men, causing women to want to move to end their oppression from men and demand equal rights.
2. Meanwhile, the finding of the lyric quote in the fifteenth stanza *"Pagi pasti terkejar"* means that new hope will emerge for women in the future regarding their efforts to voice and campaign for their rights, especially in terms of gender equality which has always been in the shadows. shadow of the patriarchal system.
3. Furthermore, the finding of lyric quotes in stanzas twenty, twenty-four, and twenty-six *"Menguatkan yang rapuh"*, can be interpreted as a form of

solidarity for women in the feminist movement which they are fighting for because the value of feminism is that women are passive, irrational, weak, gentle, and patient so it is considered natural from the moment a woman is born.

4. Furthermore, the finding of lyric quotes in stanzas seventeen and twenty-one "*Seandainya negeriku*" means women's hopes regarding the parable of a house, region or country in a wider scope that can protect and safeguard their rights from issues of their perceived gender status. as the number two creature under the shadow of the patriarchal system.
5. Apart from that, continuing in the lyrics of the eighteenth and twenty-second stanzas "*Seperti Rahim Ibu*", the word "rahim" in the Big Indonesian Dictionary means the reproductive organ in women (women) which is a membrane sac or place for the baby's fetus to grow, but in the findings The quote in the lyrics is used as a metaphorical language style in literature which describes a region or country which should be the birthplace of a group of people who should have awareness of the importance of compassion and mutual love for others, as well as have awareness of love for nature and the surrounding environment with do not overexploit nature.
6. Meanwhile, the lyrics found in the twenty-third and twenty-fifth stanzas, "*Merawat kehidupan*", are expressions voiced and acted out by women who help preserve nature and the surrounding environment. Because within the scope of a family, women have the responsibility to process and serve food for consumption by themselves and their families, therefore women are always in contact with the existence of nature.
7. Furthermore, the discovery of lyric quotes in the twenty-seventh and twenty-ninth stanzas "*Menjadi terang pagi*", is the aim of the green literature movement through the ecofeminism campaign. Because ecofeminism is a thought and social movement that connects ecological and women's problems which seeks to show the relationship between forms of human oppression of women and nature, because the roles of the two cannot be separated. Critical efforts with literary works carried out by various parties to preserve nature and the welfare of women in it then appear as a human response to the oppression of nature and women.
8. Apart from that, the finding of the lyric quote in the twenty-eighth and thirtieth stanzas, namely "*Menjelma rahim ibu*" can be interpreted as if nature and the environment are likened to a "rahim", where the existence of nature and the environment is a place for humans to grow and develop. Apart from that, women are aware of their connection with nature and their environment, because in ecofeminist studies women realize that there is a very strong relationship between patriarchal attitudes (power or superior attitudes of men) towards women and human domination of the exploitation of nature.

Furthermore, it will have an impact on the environmental crisis and cause bad problems for human life, including women. Because women have a very big role and duty in maintaining survival, especially for the family. Within the scope of a

family, women have the responsibility to prepare and serve food for consumption by themselves and their families. If the surrounding environmental conditions are bad, such as water or air pollution, it will certainly disrupt women's duties and roles in their daily domestic tasks for the survival of themselves and their families.

The implication of this research in learning Indonesian at school is in learning the musicalization of poetry for class Furthermore, through the next meeting activity, namely at KD 4.16, students demonstrate (read or musicalize) one poem from a poetry anthology or collection of poems of their own work by paying attention to vocals, expression and intonation (dynamic stress and tempo stress). With the following indicators: 1) Students are able to determine the atmosphere in poetry contained in a poetry anthology, 2) Students are able to determine the theme and meaning of poetry contained in a poetry anthology, 3) Students are able to demonstrate by reading one poem from the anthology poetry by paying attention to vowels, expression and intonation, and 4) Students are able to musicalize a poem from a poetry anthology by paying attention to vowels, expression and intonation. Meanwhile, the approach used in learning the musicalization of poetry uses a scientific approach with a discovery model (at the first meeting) and assignment (at the second meeting). By using assignment, question and answer and discussion methods. The media used in this learning material is a collection of poetry texts, laptops, LCDs, illustrations and musical instruments. Meanwhile, learning sources in this material can use the Indonesian language package book for class The assessment techniques used in this learning include religious and social competencies which include observational assessment techniques, in the form of notes on the results of observations with journal instruments (attached). Furthermore, knowledge competency includes test assessment techniques, assessment forms in the form of oral tests (quizzes) and individual and group assignments, with assessment instruments in the form of quizzes (list of questions) and worksheets (attached). Furthermore, skills competency includes assignment assessment techniques, in the form of written assignments, and worksheet assessment instruments as well as poetry reading assessment.

The steps required in learning to musicalize poetry are: 1) students form groups (each group has a maximum of 7-8 people), 2) students discuss with their group members to determine the poetry that will be musicalized, 3) students discuss musical instruments that will be used for poetry musicalization activities (according to the character of the poem that has been chosen by the group), 4) students practice together musicalizing the poem that has been determined with their group, 5) students perform musicalization of poetry with their group members. Based on the Competency Standards (SK), Basic Competencies (KD), and these indicators, it can be seen that research on ecofeminism in the lyrics of the song *Seperti Rahim Ibu* by Band *Efek Rumah Kaca* can be used as an example of Indonesian language learning material, in this case the musicalization of poetry. This is done as a form of illustration of the message of the meaning of ecofeminism in learning. Learning about the green literature movement through themes and studies of ecofeminism is very much needed by students at the high school level as knowledge that can be

applied in everyday life, especially about human duties, especially the importance of the role of women who struggle and care about preserving the environment and nature. surrounding. Especially in protecting nature in the school environment, they can help maintain cleanliness, not litter, and also take part in planting plants, both flowers and trees, as well as participating and actively voicing gender equality with a feminist perspective for women. So that within the school environment awareness can be created of the importance of maintaining the sustainability of the environment from all forms of damage and destruction, as well as the realization of feminist values which contribute to voicing the rights and equality of women, in this case female students in schools, based on ecofeminist values. Apart from that, the lyrics of this song can also be used as entertainment material for class X high school students to listen to and sing together, as well as reference material for learning about musical poetry.

CONCLUSION

Based on the results of research and discussions that have been carried out on the lyric data for the song Seperti Rahim Ibu by the Efek Rumah Kaca band, it can be concluded that the song's lyrics contain elements of (1) the existence of an important connection between (oppression) the treatment of women and nature, (2) an understanding of nature in this case is important to gain an adequate understanding of the oppression (treatment) of women and nature, (3) feminist theory and practice must include an ecological perspective, (4) solving ecological problems must include a feminist perspective. The lyrics of the song can be implemented in learning material for the musicalization of Indonesian poetry in high school in class based on humans and the surrounding environment by involving the role of women in it.

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