



Gender, Social, Cultural Injustice in the Short Story ‘Di Atas Tanah Retak’ and the Learning Plan

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ABSTRACT

This study aims to describe: 1) gender, social and cultural injustice in the short story "Di Atas Tanah Retak" by Tasia Sugiyanto for the aspects of (a) the influence of local culture and myths in the short story, (b) gender and social injustice, (c) the influence of questions and economy on the life of the central character, (d) symbolism and meaning of hanging in the short story, (e) psychological impact on the character of the character; 2) the implementation plan for learning in high school using the process skills approach, copying assignment techniques, and practice techniques through Google Form media. This study uses a library method so that both literary studies and learning implementation plans are based on literature studies. The collection of short story data was carried out using observation guidelines to obtain research data. The data were analyzed using a thematic approach based on a structural approach that combines intrinsic elements, namely characters and characterizations with extrinsic elements, namely gender, social, and culture that underlie the short story. A checklist is used to validate the data collected and validate the results of data analysis using time triangulation techniques. Research results: 1) gender, social and cultural injustice in the short story "Di Atas Tanah Cracks" as a result of the influence of local culture and myths in short stories, the presence of gender and social injustice, the influence of questions and economics on the lives of central characters, the symbolism and meaning of hanging in short stories, and the psychological impact on character characters; 2) the learning implementation plan in high school that uses a process skills approach, copying assignment techniques, and practice techniques through Google Form media involves 17 core activities.

Keywords: gender, social, culture injustice, short story, lesson plan

Ketidakadilan Gender, Sosial, Budaya dalam Cerpen ‘Di Atas Tanah Retak’ serta Rencana Pelaksanaan Pembelajaran

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan: 1) ketidakadilan gender, soasial dan budaya dalam cerpen “Di Atas Tanah Retak” karya Tasia Sugiyanto untuk aspek (a) pengaruh budaya dan mitos lokal cerpen, (b) gender dan ketidakadilan sosial, (c) pengaruh soal dan ekonomi terhadap kehidupan tokoh sentral, (d) simbolisme dan makna gantung diri dalam cerpen, (e) dampak psikologis terhadap karakter tokoh; 2) rencana pelaksanaan pembelajaran di SMA yang menggunakan pendekatan keterampilan proses, teknik tugas menyalin, dan teknik latihan melalui media google form. Penelitian ini menggunakan metode perpustakaan sehingga baik kajian sastra dan rencana pelaksanaan pembelajaran dilakukan berdasarkan studi literatur. Pengumpulan data cerpen dilakukan menggunakan pedoman observasi untuk mendapatkan data penelitian. Data dianalisis menggunakan pendekatan tematik berbasis pendekatan struktural yang menggabungkan unsur intrinsik yakni tokoh dan perwatakan dengan unsur ekstrinsik yakni gender, sosial, dan budaya yang melatarbelakangi cerpen. Daftar cek-riccek digunakan untuk memvalidasi data yang dikumpulkan dan memvalidasi hasil analisis data menggunakan teknik triangulasi waktu. Hasil penelitian: 1) ketidakadilan gender, soasial dan budaya dalam cerpen “Di Atas Tanah Retak” sebagai akibat adanya pengaruh budaya dan mitos lokal cerpen, adanya gender dan ketidakadilan sosial, adanya pengaruh soal dan ekonomi terhadap kehidupan tokoh sentral, adanya simbolisme dan makna gantung diri dalam cerpen, adan adanya dampak psikologis terhadap karakter tokoh; 2) rencana pelaksanaan pembelajaran di SMA yang menggunakan pendekatan keterampilan proses, teknik tugas menyalin, dan teknik latihan melalui media google form melibatkan 17 kegiatan inti.

Kata kunci: ketidakadilan gender, sosial, budaya, cerpen, rencana pelaksanaan pembelajaran

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INTRODUCTION

The issues of injustice towards women and environmental damage are often interrelated and affect the lives of many people. This can be seen in the short story “Di Atas Tanah Retak” by Tasia Sugiyanto. The literary work describes the story of Maruti, a village girl who lives in poverty in Sela Cengkar Village. Maruti is known as an ordinary village girl. Every day, she walks far to find water in the dry season. After graduating from high school, she worked at a hardware store near the market. One day, her mother asked Maruti to replace a member of the Tayub dance troupe who was absent. Maruti's performance as Tayub's joker was greeted enthusiastically, especially by Dargo, a village figure who was impressed by Maruti's beauty. However, the tragedy began when Dargo raped Maruti. Dargo, who was influential in the village, made Maruti powerless to fight back. When Maruti found out she was pregnant, she tried to ask for responsibility, but Dargo insulted her instead. A few days before she was found hanging, Maruti told her grandmother about nightmares and threats from dark figures. That tragic night, several men came to Maruti's house, killed her, and hung her body from a kapok tree. Residents linked Maruti's death to the myth of pulung gantung, but in reality, it was a human crime that left deep wounds on his family.

This short story depicts the poverty and injustice experienced by a woman named Maruti and raises questions about the cause of her death. In addition, this short story highlights the relationship between gender and the environment, where Maruti faces pressure from the patriarchal system that dominates her life. Maruti's suffering is exacerbated by the natural conditions in Sela Cengkar Village, which is hit by drought and cracked land. Thus, this short story shows how social injustice and environmental damage mutually affect the lives of Maruti and her community.

In ecofeminist studies, the relationship between women and the environment is often used to understand social domination and environmental

damage. Ecofeminism connects women's struggles for equality with ecological issues, where environmental damage affects women's lives. The problems faced by women in Sela Cengkar Village in this short story reflect gender inequality that affects their living conditions, including limited access to natural resources. Maruti becomes a symbol of injustice, facing social violence and helplessness due to harsh natural conditions.

This study will utilize ecofeminist theory to analyze short stories, examining gender, social, and cultural injustices as forms of oppression against women and nature within the Sela Cengkar Village community. Ecofeminism is a term that combines the concepts of ecology and feminism (Yusriansyah, 2024). According to Astuti (2012), ecofeminism links the domination of women with the exploitation of nature, both of which come from a value system that views humans as superior to nature and considers nature as an object that can be exploited. This theory emphasizes the importance of environmental preservation and women's empowerment that support and relate to each other.

From the learning side, the process skills approach is believed to facilitate students' understanding of learning materials. This approach is rich in teaching aids (Razak, 2020a). Although classified as a deductive approach, the process skills approach is widely used specifically for language and/or literature learning. (Aryani & Achmad (2024; Wilujeng et al., 2020; Mulyad & Wirda, 2024; Banont & Nur, 2024; Bungawati, 2023).

The copying task technique is used in the learning implementation plan. Razak (2020b) stated that the copying task technique is based on a teaching strategy that conditions students to read the teaching materials as a result of using the process skills approach. When students copy the teaching materials in the teaching materials, at that time they also read the relevant teaching materials. Many scientific articles in online journals use this technique such as (Harahap & Ningsih, 2024;



Debataraja, 2023; Mondolalo & Mulyadi, 2023; Rahayu & Ikhtiaruddin, 2024).

Based on the description above, this article contains two problem formulations. First, how is gender, social and cultural injustice in the short story "Di Atas Tanah Retak" by Tasia Sugiyanto for the aspects of (a) the influence of local culture and myths in the short story, (b) gender and social injustice, (c) the influence of questions and economy on the life of the central character, (d) the symbolism and meaning of hanging in the short story, (e) the psychological impact on the character of the character? Second, how is the learning implementation plan in high school that utilizes the process skills approach, copying task techniques, and practice techniques implemented through Google Forms?

This study aims to fill this gap by examining the relationship between the oppression of women and the exploitation of nature in the short story "Di Atas Tanah Retak." Through an ecofeminist approach, this study aims to analyze the short story "Di Atas Tanah Retak" from an ecofeminist perspective, highlighting gender, social, and cultural injustices as forms of oppression of women and nature within the Sela Cengkar Village community. The ecofeminist theme in the text is explored through a qualitative, descriptive-analytical approach. "Relevant articles were found in various online journals. First, Wahyuni, P. (2019). Social Values ??in the Short Story "Titik di Kala Senja" in the Prison Short Story Anthology. 8(2), 95–102. https://ejournal-pasca.undiksha.ac.id/index.php/jurnal_bahasa/article/download/3500/pdf. Second, Puspita, D. D., & Shopia, R. (2023). Gender Injustice and Social Burden on Women in the Short Story Mata yang Indah by Budi Darma. *Literature Research Journal*, 1(2), 126–36. doi: 10.51817/lrj.v1i2.675. Third, Mulyati, E. R., Mahmudah, M., & Saleh, M. (2024). The Relationship between Women and Nature in the Novel Bumi Ayu by Restiana Purwaningrum (Ecofeminism Study). *Onoma Journal: Education, Language, and Literature*, 10(3), 3085–91. doi: 10.30605/

onoma.v10i3.4056. "Relevant research that explores the theme of ecofeminism in literature, such as Mulyati's (2024) study on the relationship between women and nature in Restiana Purwaningrum's book "Bumi Ayu" and Manullang's (2024) examination of the relationship between nature and women in Cynthia Hariadi's "Kokokan Mencari Arumbawangi." Both studies explore the relationship between women and nature, reflecting a patriarchal social structure. However, the study of ecofeminism in the short story "On Top of Cracked Land" remains limited, particularly in its connection between gender, social injustice, and environmental damage within the context of local culture.

METHOD

This research employs a descriptive qualitative method. Through this method, the research data are presented through a qualitative description, namely a presentation using the principle of in-depth description (Nurzaimah, 2021). The descriptive qualitative method was chosen because it allows for a deeper exploration of meanings and an understanding of the social context in literary texts. "The subject of this research is the short story "On Top of Cracked Land" by Tasia Sugiyanto. The study focuses on aspects of ecofeminism that address gender, social, and cultural injustices as forms of oppression of women and nature within the Sela Cengkar Village community. In other words, the analysis of the short story involves elements of ecofeminism, including the relationship between women and nature and the impact of environmental damage on women. "Data collection was conducted by reading the short story text in its entirety, noting relevant elements, and examining parts that describe gender and environmental relations. "The data were analyzed using qualitative discourse analysis. The purpose of this analysis is to identify symbols, characters, and events in the short story that reflect the relationship between gender and nature as well as their impact on women. "The results of this analysis will be linked to ecofeminism theory. This

technique is used to conclude how this short story reflects social dynamics related to gender, social, and cultural injustice as a form of oppression of women and nature.

RESULT

1. Gender, Social, and Cultural Injustice Short Story 'Di Atas Tanah Retak'

1.1 Influence of Local Culture and Myths 'Pilung Ganung'

The short story "On Cracked Ground" contains descriptions of local culture and myths, such as the phenomenon of pulling Gantung, influencing the way people view the tragedy that occurred. Pulung Gantung is understood as a sign of a curse or an inevitable destiny, which justifies the hanging incident in Sela Cengkar Village. This myth not only reinforces the collective beliefs of the community but also serves as a legitimizing tool to avoid a deeper investigation into the social and psychological causes of the tragedy. This culture limits people's understanding of complex problems, such as gender inequality and poverty.

Maruti's death has added to the long list of cases of people hanging themselves in Sela Cengkar Village. People immediately connected the case to the myth of Pulung Gantung, which had been ingrained in their minds. Pulung Gantung appears at certain times. At night, there is a red light streaking across the sky. Its shape resembles a sewer. The light then falls on the village residents' settlements. People believe that whose house the light falls on is certain to have an occupant who chose to die by hanging themselves.

This quote illustrates the significant role local myths play in the lives of the people of Sela Cengkar Village. Belief in Pulung Gantung creates a deep sense of fear and certainty of fatalism, so when Maruti was found hanging, residents immediately linked her death to the myth. This reflects the tendency of people to seek explanations that are easier to understand when faced with the

reality of tragic death. According to Budiarto (2021), myths, local culture, and the relationship between ideology and belief influence the way people view death or tragedy. Pulung comes from Javanese and means a gift, revelation, or signal. However, Gantung is a term that means suicide by hanging oneself. The appearance of a fireball with a tail like a meteor in the middle of the night is a sign of Pulung Gantung. The fireball is a sign of death. The occupants of the house will hang themselves if one of them is at the location where the fireball falls. People still believe this, especially the elderly (Budiarto, 2021).

1.2 Gender and Social Injustice

Gender injustice is a central theme in this short story, which is reflected through Maruti's life. As a woman, Maruti faces pressure from a patriarchal system that limits her role in society. This injustice is evident in the neglect of women's voices and the double burdens they must bear, both in the domestic and public spheres. The short story reveals how gender inequality plays a role in exacerbating Maruti's suffering, who ultimately becomes a symbol of the oppressed women of Sela Cengkar Village.

Maruti, next week you will dance, okay?", suddenly her mother's voice was heard from inside the room adjacent to the dining table. Maruti did not answer immediately. She finished her dinner. Brown rice, clear spinach soup, fried grasshoppers, and chili paste. "It just so happens that Darsi cannot join the performance. She said she is handling her divorce in court. You can replace her, okay? So Tayup teased her... Do you want to?" Maruti was still silent. She did not react when her mother took out her dance clothes, kebaya, and shawl. "I am sure you can. Next week our group will be invited to the village office. She said it was for a village clean-up and a rain-seeking ceremony. You have to join the dance." Maruti did not answer.



“Eh, Pak Kades... that kid is okay... Can I introduce you?” “Oh, done. Done”. After the Tayub performance, the entire group of dancers and musicians ate in the front room of the village. Only Maruti was allowed to eat in the room with Dargo and Pak Kades. Dargo had the opportunity to observe Maruti’s beauty. I also enjoy her voice and her soft speech. Several times, Dargo held his breath. They chatted. Dargo seemed enthusiastic about talking despite Maruti being tired. Some naughty remarks were uttered, but Maruti responded with a smile. From her mother, Maruti had heard, “Most men turn naughty when given the opportunity. You have to be careful, Maruti.

This quote reflects the gender injustice experienced by Maruti when she was forced to replace her colleagues in a dance performance. This indicates that women in the village have limited choices and are often constrained by social norms and expectations. Women are usually only looked down upon as a result of circumstances or because of their social status, especially women from lower economic backgrounds, who are often the most vulnerable to acts of violence, rape, and other unpleasant treatment (Lisa, 2017). In addition, Maruti's experience as a victim of sexual harassment by Dargo also illustrates how vulnerable women are to violence from powerful men, increasing feelings of insecurity and injustice in their lives. Gender inequality and patriarchal dominance play a role in shaping women's experiences in society. This can be used to explain the injustice experienced by Maruti. Patriarchy is a system in which women do not have complete control of a family and are, therefore, insignificant. In addition, patriarchy is also a term for men who are powerful and who have a higher position than women. Thus, women and men have different responsibilities and roles in society and the family. These differences reflect the division of

complementary tasks to maintain a balanced life together (Silalahi, 2022)—An analysis of the relationship between social dominance and gender inequality shows the cycle of violence against women. Gender injustice refers to the unequal treatment of individuals based on their gender, including favoritism, dismissal, or exclusion, which results in human rights violations experienced by both women and men, as well as the denial of equal political, economic, cultural, and social rights (Hsb, 2021). It can strengthen the discussion about how patriarchy exploits nature and women, which is important for understanding the violence experienced by Maruti. Women are in an unpleasant situation because they not only experience gender injustice but also social injustice (Puspita, 2023).

1.3 Social and Economic Influence on Maruti's Life

Maruti’s life is marked by suffocating structural poverty, creating economic dependence on those with more power. Sela Cengkar Village is depicted as a community trapped in economic inequality, where women like Maruti lack access to the resources necessary to improve their lives. This economic injustice is exacerbated by a social hierarchy that devalues ??women and makes it difficult for them to fight oppression. The short story illustrates how the combination of social and economic pressures can slowly destroy an individual.

The people who remember Maruti are no more than ordinary village girls. Since she was a child, she had to walk every day on cracked soil in the barren hills. After school, she had to walk for kilometers to find water. Some dry fields made her gasp. It hurt. All she found were rocks and black gravel that glistened in the sun. Other than that, she could only wait for the announcement from the village office when the water tanker truck would arrive from the city.

Every time the announcement rang out, she and the other girls immediately ran to the village office yard. Their hands were hanging around carrying plastic jerrycans. The queue was so long that Maruti only got home in the evening. This work was done every day and for years during the dry season that roasted Sela Cengkar Village until Maruti grew into a virgin.

The above quote illustrates the complex social and economic conditions in Sela Cengkar Village that affect Maruti's life. The difficulty of finding water and working for a meager salary reflects the economic challenges faced by the village community. Maruti is forced to accept inadequate work, limiting her ability to pursue better dreams. In this context, the short story illustrates the interrelationship between economic and social factors, highlighting how women are often the most disadvantaged. The impact of social and economic inequality on individuals and how this inequality contributes to the suffering and alienation experienced by Maruti. Socio-economic inequality is a significant issue in distributing opportunities between groups or individuals in society. Various factors can cause this inequality, including government policies, differences in wealth status, discrimination, and social based on gender, background, or race (Hababil et al., 2024).“

1.4 Symbolism and Meaning of Hanging in the Short Story

Hanging in this short story has a deep symbolic meaning. It is not only an individual act but also a reflection of the systemic injustice faced by Maruti. This event depicts the despair born from the pressing social, economic, and cultural pressures. In addition, the act of hanging oneself is a form of criticism of a society that prefers to believe in myths rather than face the reality of injustice. In this context, the short story *On the Cracked Ground* uses the symbol of hanging as a medium to depict the failure of society to protect its vulnerable members.

“Oh, dear, you died hanging.....” 1) shouted Grandma Maruti. People looked at Grandma Maruti’s face. However, the grandmother did not care. “Hey, Maruti wants to hang himself so he cannot go back... Why are you all so upset?” (2) The people were silent. Maruti’s body was immediately taken home to be purified.

The above quote highlights the symbolism of Maruti's hanging death, which is not only a tragic act but also symbolizes despair and loss of hope. The act of hanging herself became Maruti's final protest against the injustice she experienced. In the context of the Pulung Gantung myth, this death also reflects the cycle of violence and death that exists in society, where depressed individuals feel there is no other way out. This symbolism provides a deep meaning of how trauma and pressure can drive someone to tragic choices. Maruti's death by hanging herself can be seen as a symbol of rebellion against social and natural injustice, as well as the concept of powerlessness in patriarchy. Patriarchy is a system that regulates the dominance and superiority of men over women (Umniyyah, 2021). This system often creates gender inequality, where women are considered subordinate and must submit to male domination (Fitria, 2025).

1.4 Psychological Impact on Character

The suffering experienced by Maruti is not only seen in physical or social aspects but also leaves deep psychological wounds. A stressful life leaves Maruti feeling hopeless, which ultimately pushes her into the depths of despair. This psychological impact also reflects the pressure felt by many women in a society that normalizes injustice. Through the character of Maruti, this short story illustrates how the psychological burden of systemic injustice can erode a person's fighting spirit, leaving them with no choice but to surrender to the situation.



A few months later, Maruti's heart felt like it stopped beating after hearing the doctor from the health center say that she was pregnant. Maruti's soul felt as though a big, heavy hammer had struck it. She was determined to meet Dargo. However, Dargo only grinned. Showing off his fangs. Maruti's anger was uncontrollable. She spat in Dargo's face.

The quote above illustrates the psychological impact that Maruti experienced due to the sexual harassment she experienced. This incident created great emotional stress, making Maruti feel hopeless and helpless. The emotional responses shown, such as anger and frustration, reflect how deep the trauma she experienced. Maruti's death ultimately resulted from the accumulation of unaddressed trauma, showing how difficult situations and violence can destroy an individual's mental health, especially marginalized women. In the patriarchal culture that still exists in society, women usually experience violence (Rokhmansyah, 2018). Not having access to resources and social support makes women more vulnerable to violence. As a result, women are more disadvantaged by discrimination (Muryani, 2017).

2. The Lesson Plan

The lesson plan is one of the learning tools. The core of this tool lies in the existence of learning activities that are based on learning objectives, learning strategies, and learning media.

The Google form file upload option contains three sections. Section 1 is a double section because it involves the title of the teaching material and student attributes. Section 2 contains a collection of teaching materials on gender, social, and cultural injustice in the short story 'Di Atas Tanah Retak' This teaching material is a manifestation of the use of a process skills approach combined with the technique of copying tasks in the media Google form file upload option. Section 3 contains a collection of practice questions to find aspects of gender, social, and

cultural injustice in the short story 'On Top of Cracked Land' as a manifestation of the use of test techniques.

Below is the learning procedure for the core activities.

- 1) the teacher facilitates students to be in section 1 of the Google form via a link in the WhatsApp group
- 2) the teacher facilitates students to fill in their names in section 1 of the Google form
- 3) the teacher facilitates students to fill in their classes in section 1 of the Google form
- 4) the teacher facilitates students to fill in their WhatsApp addresses in section 1 of the Google form
- 5) the teacher facilitates students to be in section 2 of the Google form
- 6) the teacher facilitates students to copy in their notebooks, take pictures, and upload teaching material about the influence of local culture and myths 'Pilung Ganung' in section 2 of the Google form
- 7) the teacher facilitates students to copy in their notebooks, take pictures, and upload teaching material two about gender and social injustice in section 2 of the Google form
- 8) the teacher facilitates students to copy in their notebooks, take pictures, and upload teaching material three about the influence of social and economic factors on Maruti's life in section 2 of the Google form
- 9) the teacher facilitates students copying into their notebooks, taking pictures, and uploading them. Teaching demonstration four on the symbolism and meaning of hanging in short stories in section 2 Google form
- 10) the teacher facilitates students to copy in their notebooks, take pictures, and upload teaching demonstration five on the psychological impact on the character in section 2 Google form

- 11) the teacher facilitates students to be in section 3 Google form
- 12) The teacher facilitates students to write the answers to group 1 questions in their notebooks, take pictures of them, and upload teaching guide five about the psychological impact on the character in section 3 of the Google form
- 13) the teacher facilitates students to write the answers to group 2 questions in their notebooks, take pictures of them, and upload teaching guide five about the psychological impact on the character in section 3 of the Google form
- 14) the teacher facilitates students to write the answers to group 3 questions in their notebooks, take pictures of them, and upload teaching guide five about the psychological impact on the character in section 3 of the Google form
- 15) the teacher facilitates students to write the answers to group 4 questions in their notebooks, take pictures of them, and upload teaching guide five about the psychological impact on the character in section 3 of the Google form
- 16) the teacher facilitates students to write the answers to group 5 questions in their notebooks, take pictures of them, and upload the teaching guide five about the psychological impact on the character in section 3 of the Google form

DISCUSSION

The quote above describes the psychological impact experienced by Maruti due to the sexual harassment she experienced. This incident created great emotional stress; Maruti, this short story describes how the psychological burden of systemic injustice can erode a person's fighting spirit until there is no other choice but to give up on the situation.

The suffering experienced by Maruti is not only seen in physical or social aspects but also leaves deep psychological wounds. A stressful life

leaves Maruti feeling hopeless, which ultimately pushes her into the depths of despair. This psychological impact also reflects the pressure felt by many women in a society that normalizes injustice. Through the character of Maruti, this short story describes how the psychological burden of systemic injustice can erode a person's fighting spirit until there is no choice.

The suffering experienced by Maruti is not only seen in physical or social aspects but also leaves deep psychological wounds. A stressful life leaves Maruti feeling hopeless, which ultimately pushes her into the depths of despair. This psychological impact also reflects the pressure felt by many women in a society that normalizes injustice. Through the character of Maruti, this short story illustrates how the psychological burden of systemic injustice can erode a person's fighting spirit, leaving them with no choice but to surrender to the situation.

The learning procedures in the lesson plan are situational. This means that all activities contained in the lesson plan cannot be operated in class if there is an internet or power outage at school. Therefore, the use of electronic devices is not recommended. To overcome the network constraints, the teacher verbally and in writing on the board explains to students about:

- 1) how to enter the Google form by using the link in the WA group, which is also section 1 of the Google form
- 2) fill in student attributes, namely student name, class, and WA number, at the bottom of the Google form title
- 3) how to enter section 2, which contains a teaching guide for learning materials
- 4) copy a set of teaching guides in a notebook, take a photo of a copy, and upload it to Google form
- 5) how to enter section 3, which contains questions to find metaphors and hyperboles in the short story 'Hello.
- 6) answer a set of questions by writing in a notebook, taking a photo of it, and uploading it



- 7) submitting it to Google form
- 8) Inform students that learning via Google Forms will be conducted using a take-home examination system with a specific time limit.

Based on the description above, teachers should not lose their minds when faced with electrical and/or electrical network constraints at school. Several scientific articles describe the psychomotor attitudes carried out by teachers when there is a network disruption at school (Hastuti, & Fatmawati, 2022; Dewi, 2021; Anugrahana, 2020; Apriliana, 2020).

In learning activities, classroom conditions have the potential for undesirable events to occur for teachers. For example, one or more students may not have a cellphone or an internet quota. In this context, they must empathize with their group (Andayani, 2012; Lestari & Agung, 2016; Zainudin & Ediati, 2016; Raharjaningtyas & Masykur, 2013). This means that teachers must be aware that the use of Google Forms media does not accommodate students who have difficulty accessing cell phones. This group should not be ignored at all. They must also be involved in teaching and learning activities. For this reason, teachers must also prepare manual media for them.

Media google diyakini meningkatkan motivasi belajar siswa. Mereka lebih termotivasi berkunjung ke perangkat elektronik dibandingkan dengan membuka buku manual. Beberapa artikel ilmiah menulis tentang mmotivasi belajar akibat penggunaan media google form (Putri & Ramadhan, 2022; Florina & Atmazaki, 2023; Adeninawaty et al., 2018).

CONCLUSION

The short story "Di Atas Tanah Retak" by Tasia Sugiyanto portrays gender, social, and cultural injustices closely tied to environmental damage in Sela Cengkar Village, which is plagued by land drought. Through the character Maruti, women are depicted as double victims who are oppressed by the patriarchal system and affected

by poor environmental conditions. Environmental damage not only reflects the ecological crisis but also exacerbates the social injustice faced by rural women. Maruti becomes a symbol of resistance against oppression, as well as a reminder that women's struggles and environmental conservation must go hand in hand. With an ecofeminist approach, this short story shows that the dominant mindset that oppresses women also contributes to the exploitation of nature. This short story invites readers to understand that gender justice and environmental conservation are interrelated. Harmony between humans and nature can only be achieved through equality and sustainability, replacing the patriarchal system and ecological exploitation.

The implementation plan for teaching gender inequality, questions, and culture in the short story 'Di Atas Tanah Retak' for high school students employs a process skills approach, incorporating assignment techniques and practice methods. The learning plan, utilizing Google Forms, involves 16 core activities.

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