



Women's Resistance to the Issue of Appropriation of Living Space: An Ecofeminist Study

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ABSTRACT

It is very important for us to understand more deeply about the relationship between humans and the universe, especially in the current era of capitalism, because if we reflect on human actions, it will reveal a significant misunderstanding of the importance of this relationship with the universe. Many people view the universe (the earth's products) only as means For fulfil need basically . This capitalist system is the forerunner of the imbalanced conditions of the universe, which in practice involves extractive strengthening and can cause significant damage to the Earth. In addition, the many cases of coastal reclamation and land grabbing are typical of the results of the current extractive capitalist system. The living space of the community has been taken over for the benefit of only a few groups of people. As a result, the subordinated community does not only remain silent in the face of these events, but also shows its resistance as a way to defend its living space, especially for women who are often in vulnerable situations experiencing injustice in exercising their rights to power.

Keywords: Resistance, Capitalism, Women

ABSTRACT

Sangat penting untuk kita memahami lebih jauh hubungan antara manusia dan alam semesta terutama di era kapitalisme saat ini, karena mengkilas kembali tentang tindakan manusia sangatlah keliru dalam memahami Pentingnya hubungannya dengan alam semesta, karena banyak yang menganggap alam semesta (hasil bumi) hanya sebagai sarana untuk memenuhi kebutuhan hidup saja. Sistem kapitalisme ini merupakan bentuk cikal bakal dari kondisi disequilibrium alam semesta yang dalam praktiknya melibatkan penguatan ekstraktif dan dapat menyebabkan banyak kerusakan di bumi. Selain hal itu , banyak sekali kasus reklamasi pantai dan perampasan lahan merupakan ciri khas hasil sistem kapitalisme ekstraktif saat ini . Banyaknya ruang hidup masyarakat telah diambil alih demi kepentingan beberapa kelompok manusia saja . Akibatnya, masyarakat yang ter subordinasi tidak hanya diam saja melihat hal itu terjadi, tetapi juga menunjukkan resistensi mereka sebagai bentuk cara untuk mempertahankan ruang hidup mereka, terutama bagi kaum wanita yang sering sekali berada pada situasi rentan mengalami tidak adil dalam memiliki hak Berkuasa.

Keywords: Resistensi, Kapitalisme, Perempuan



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1. Introduction

Capitalism was born in European countries before the 20th century. Capitalism is a method of production that has a characteristic, namely by producing generalized goods and made in a systematic form, capitalism is also known for its method of production where needs will be collected to increase productivity which will later be invested in means of production such as land and others. In Indonesia itself, there are still many people who are not familiar with the term "ecofeminism" discourse even though the practice of ecofeminism itself has existed for a long time.

Ecofeminism is a form of discourse on the relationship between women and nature. This discourse is a school of thought and is a form of feminist movement that connects patriarchal domination over nature and forms of oppression against women, as well as various problems related to the oppression of nature that involve the involvement of the female gender in the case. Ecofeminism emerged as a statement of efforts to save humanity, especially the female gender and nature, in order to minimize the damage and ecological crisis that befell it.

Both patriarchal and capitalist systems are responsible for the destruction of the ecological crisis. Patriarchy sees women as resources that can be controlled and destroyed, while capitalism sees subjects who have no resources, so the combination of these systems can exploit women and nature. The birth of Ecofeminism gives hope that there will be a way to stop the worsening ecological crisis on the power of women in it. Ecofeminism is a social movement that includes environmental ethics in it. This movement emerged as a response to the need for women to protect their own environment. Ecofeminism also considers nature together with women in making the best policies and actions related to environmental safety ethics for many people.

The Ecofeminist Movement is considered a surefire tactic in strengthening women's empowerment efforts to be more independent and productive, this women's empowerment movement is carried out consciously by individuals or groups. However, in terms of maintaining and caring for the environment, it is clear that awareness is needed from each woman herself. The ecofeminist movement must be based on full awareness. Every woman must have the awareness to improve her environment in order to achieve better changes so that the practice of poaching in the air, sea, or beach does not happen again. Every human activity towards the environment, both good and bad, will certainly have a big influence on the results of the environment itself later.

With full awareness, the statement of women as an indicator of the driving force of this social movement is put forward as a result of a movement to create environmental improvements that will be more optimal in its implementation. In Indonesia, the relationship between women and the environment is often discussed. Women often show their concern through environmental preservation so that it is used as a form of resistance and awareness of the oppression that occurs to women. Many public awareness movements discuss the human environment as a real form of change agent that will face challenges in the present and the future. Because discussing the issue of environmental change is the origin of human thought and activity in protecting its own environment. Nature and women are often considered the same because both are referred to as "Mother Earth" because women follow her position because nature is considered gentle and full of feelings. Likewise, nature if treated well will provide a decent life and is said to be able to meet the needs of life resources on earth, but if both are treated unfairly then it will be damaged and have a major impact on human life on earth.

The movement that places women as the main actors in ecofeminism activities results in the failure of activities that want to subordinate women in their life systems. Ecofeminism wants and has offered a fairly broad, plural, and inclusive perspective by providing a vision of the natural phenomena that occur. This refers to the emphasis on an equal relationship between the positions of men and women who are willing to work together with the natural environment to be able to guide this life for the welfare of all members of the global community, in the sense that this concept of thought recognizes and respects the eligibility of the right to life of every creature as an independent and valuable individual in an integral concrete world. Women who play an important role in ecofeminism will certainly consider this movement as something unusual. Women are considered capable of controlling nature and in the process of utilizing it. Women and nature are expressed as forms that need each other's use. It is hoped that this ecofeminism social movement can encourage women to be brave and able to save their environment without any limitations that become obstacles .

2. Method

This study uses a qualitative approach with a literature study and case study method. This method was chosen to deeply understand the phenomenon of women's resistance to the seizure of living space in the context of ecofeminism. The data in this study were obtained through a literature review from various

secondary sources, such as scientific journals, books, research reports, articles, and documentation on women's social movements related to environmental issues in Indonesia. The author examines specific cases, such as the Aleta Baun movement in Mollo-NTT and the Kendeng women's movement in Rembang, as concrete forms of ecofeminist resistance. Data analysis was carried out using content analysis techniques, namely carefully reading related documents to identify patterns of women's resistance, women's relationships with the environment, and how capitalism and patriarchy contribute to the ecological crisis and women's subordination. Data interpretation is carried out descriptively-analytically to reveal the meaning behind the practice of resistance. The main focus of this study is to explore and interpret the meaning of women's struggle to defend their living space, as well as to examine the contribution of the ecofeminist movement in fighting for social and ecological justice amidst the dominance of capitalism.

3. Results and Discussion

Resistance and Women

Since the birth of capitalism in Indonesian society, many people feel uncomfortable with the results of their own natural resource wealth. Foucault, a European politician, used the genealogical method to discuss human relations and how power is exercised in human culture and communication. In his works *Discipline and Punishment* and *History of Sexuality 1: An Introduction*, Foucault explores this power through his analysis of the practices of power that occur in prisons and sexuality. In fact, the conversation is often referred to as resistance, or as a form of real resistance that emphasizes the attitude of defending, rejecting, or opposing a statement.

In Indonesia, the women's community is increasingly existing, and lately there has been a lot of discussion about gender studies in Indonesia. One of the most interesting topics is "Power Feminism", which discusses how women face injustice in their own environment. This feminism has enough meaning in making a statement against, and as a form of self-liberation from oppression, domination, hegemony, injustice, and violence, especially those that occur to women in Indonesia. All forms of feminism seek to find the source of injustice experienced by women and hope to fix it. The more Indonesian women dare to participate in the process of national development, the more the nature of these women creates a position of resistance as a result of the struggle they undertake to free themselves from violence, especially in terms of structure, social culture, and natural conditions.

Environmental injustice against women begins with the understanding that humans are committing injustice against nature or non-humans. Because women are conceptually, symbolically, and linguistically connected to nature, there is a relationship between feminist and ecological issues. But in reality, women are always associated with the word "natural" or 'feminine', for example, with "raped, controlled, cultivated, etc. of the same sex in an unjust way of power, and the discovery of relational capital of domination in environmental discourse is exactly the same as the discourse of women and is often said to be the guardian of "world society", "world peace", and "world ecology", because in reality women are the third world that forms a layer of oppression.

Women are often referred to as the context of nature itself, namely the form that will be fought for in terms of protecting their rights. The involvement of humans with nature is very important in terms of building a good environment. One of the important issues discussed is the context of women and their environment. Women are the form of nature itself. Women are said to give life, care for, protect, and provide what humans need. Unfortunately, many people do not realize how important it is to keep nature alive. Nature and humans are interconnected. Nature will continue to provide life for humans, and humans will continue to need nature as a place to live.

However, if humans do not protect nature, then the efforts in this ecofeminist social movement will not be fruitful, especially when humans exploit nature itself without thinking about its existence. What needs to be done to ensure that women can continue to participate in environmental protection despite realizing that the system is damaging nature and women is a discourse on the concept of ecofeminism, which explains the principles of feminism that highly uphold equality between the gender positions of men and women. This

ecofeminist social movement firmly rejects the idea that reality consists of two separate components and does not have a reciprocal relationship contained therein.

Ecofeminism as a Response to Women's Struggle

The word "eco" in ecology comes from the Greek "Oikos," which means home; a place where all humans, women and men, animals, plants, water, soil, air, and sun live (Issiki, 2000). Ecology studies the relationship between humans and the environment; connecting the natural sciences with the humanities in an interdisciplinary manner. Ecological awareness sees the reality of this world as something integral and holistic, that this one world contains a lot of diversity (Buntaran, 1996). Ecology is also a critical reaction to the general view of the world that is dualistic-dichotomous. Environmental conservation efforts are understood as human willingness to acknowledge their limitations, realizing that they cannot fully understand how the world and all its elements work. Therefore, humans choose to cooperate with nature in directing life towards the welfare of all members of the world community. This also means recognizing and respecting the right to life of every creature as an independent entity with dignity in a real and complete world.

Feminism emerged as a response to issues of gender inequality, discrimination, oppression, and violence against women. Feminism and the ecology movement have complementary goals, as both seek to construct worldviews and practices that are not based on patriarchal and dominating models. There is a close relationship between the domination of women and the domination of nature. Current ecological destruction is caused by male-centered views and practices. The relationship between feminism and the environment is historical and causal. Ecofeminist philosophers argue that the roots of the dual domination of nature and women are value dualisms and value hierarchies. The role of feminism and environmental ethics, therefore, is to expose and dismantle these dualisms and rebuild the philosophical ideas that underlie them.

Ecofeminism also criticizes dominant models of development and consumption patterns, which prioritize economic growth and profit, often at the expense of the environment and marginalized communities. Ecofeminism emphasizes the importance of recognizing multiple forms of knowledge and perspectives, including local and traditional ecological knowledge, to create more just and sustainable approaches to environmental issues. Overall, ecofeminism provides an important framework for understanding and challenging the roots of gender inequality and environmental degradation. By acknowledging the connections between these different forms of oppression, ecofeminism advocates for social and ecological justice for a more just and sustainable future for all.

The ecofeminist framework adopted in this study emphasizes the interconnected struggles between women and nature against systemic exploitation. Ecofeminism, as articulated through women's resistance in dispossessed communities, functions as both a critique and a form of activism. Ecofeminism functions as a response to the dual oppression experienced by women and the environment under patriarchal and capitalist systems. This study illustrates how women, particularly in rural and indigenous contexts, are often the primary defenders of ecological integrity, as their everyday lives are inextricably linked to the sustainability of their surrounding environment.

Ecofeminism in this context acts not only as a theoretical lens but also as a form of resistance. Ecofeminism highlights how women's struggles are not only about gender inequality, but are also closely related to environmental degradation and socio-economic injustice. The study reveals that women's responses to land grabbing and ecological destruction are rooted in lived experiences, cultural knowledge, and relational worldviews that contrast with extractive and industrial models of development. Through protest, community organizing, and the preservation of traditional practices, these women assert moral and political stances against systems that commodify nature and marginalize vulnerable populations.

At the heart of ecofeminism is a belief in the interconnectedness of all life forms and a recognition of the interdependence of humans and nature. This study highlights how ecofeminism challenges binary and hierarchical thinking that divides men/women, culture/nature, and

reason/emotion—frameworks often used to justify domination over women and the environment. By affirming a holistic and integrative view, ecofeminism promotes a worldview in which nurturing, caring, and cooperation are core values. The women in this study exemplify this by practicing sustainability, resisting destructive development, and cultivating community resilience.

Ecofeminism is an increasingly important theory to consider, especially in the context of the impacts of climate change that we are all facing. By acknowledging the relationship between gender and the environment, ecofeminism has the potential to create a more just and sustainable world. The theory challenges traditional views of the environment as a resource to be exploited, and instead proposes a perspective that values organic processes, holistic relationships, and the values of intuition and collaboration. Ecofeminism is also relevant in the context of consumption impacting the environment. Women play a key role in environmental protection, and ecofeminism helps explain why this political ideology is so important in light of climate change and the global climate crisis. The theory encourages individuals to consider how their belief systems may support the exploitation of the earth and the oppression of women.

Kings, Wei, and Klemmer highlight the importance of women's involvement in protecting the environment, which shows the close relationship between women and nature. They argue that women, as caregivers of the family, have an important role in protecting the public environment. However, despite this important role, women are often negatively judged by patriarchal societies that belittle their efforts. Such societies often assume that women's environmental protection actions are based on personal emotions and concerns for their own lives, and are considered irrational and non-technological. In this context, the three authors emphasize that women's involvement in environmental issues is not only based on personal concerns, but also reflects a deeper understanding of the importance of maintaining the balance of the ecosystem. They also note that women's marginal status in society is often the cause of men's condescending attitudes towards women's environmental protection efforts. Therefore, Kings, Wei, and Klemmer advocate greater recognition of women's roles and contributions to environmental protection, and the need to combat patriarchal views that hinder their participation.

In a patriarchal and male-dominated society, the value and significance of women are often underestimated or even completely ignored. Women are often confined to the private sphere of family life for a long time, which deprives them of the opportunity to participate in discussions and decision-making related to public issues. This makes them victims of men's actions, similar to the state of nature. Therefore, ecofeminism has gradually built a strong public image, emphasizing the importance of women fighting the oppression caused by patriarchal culture, as well as changing their position to gain social status and voting rights equal to men, and gain a place in the public sphere. Given the natural relationship between women and the environment, environmental issues can connect domestic life with the wider society. Thus, ecofeminism actively engages in environmental issues as an important way for women to challenge male dominance and fight for power in the public sphere. Ecofeminism integrates political practice and theory to influence each other and create a better life for women and all living beings.

As a statement of the role of the main authority in life, ecofeminism places the natural position of women as actors in its movement in order to eliminate the patriarchal system in environmental problems that occur, so that in this ecofeminist social movement, society is expected to be able to protect and maintain the environment together. The leading position of the ecofeminist movement is not only because it is able to explain the flashback of women's subordination, but also the discussion of topics that underlie global environmental damage.

Ecofeminism pays attention to social, cultural, and structural issues because of the strong dominance in the relationship between humans and nature and between human groups such as race, tribe, country, nation, religion, sex, and gender. The environment has caused suffering for humans themselves, as war has caused suffering for humans and the environment itself. How can women's energy help preserve the environment, preserve planet earth, which is stated as a place where we all live (men and women). Ecofeminism can also explain how hypermasculinism contributes to ecosystem damage.

An important aspect of ecofeminist resistance highlighted in this discussion is the recognition and validation of local and indigenous ecological knowledge. These knowledge systems, often

passed down through women across generations, play a critical role in sustainable environmental management. The discussion highlights how such knowledge is often devalued or ignored in dominant development paradigms, yet has proven crucial in conserving biodiversity and maintaining ecological balance. Ecofeminism advocates for the inclusion of these voices in environmental discourse, affirming their epistemic value and their potential to inform more just and sustainable futures.

This discussion connects the logic of patriarchal capitalism to processes of environmental degradation and social marginalization. It critiques how dominant development models prioritize economic growth and resource extraction, often at the expense of ecological integrity and the well-being of marginalized communities, especially women. These models perpetuate a cycle of dispossession, in which local people lose access to their lands and resources, while at the same time being excluded from the benefits of development. Ecofeminism thus emerges as a critical counter-narrative that exposes these injustices and calls for alternative ways of being that prioritize environmental care, justice, and harmony.

The Case of the Deprivation of Living Space; Response to Women's Struggle

a) Forest to Politics A Study of Aleta Baun's Ecofeminism in Mollo -NTT

In a patriarchal culture like in East Nusa Tenggara (NTT), women are fully responsible for food matters, starting from providing food sources from the harvest to be processed into food on the table, the environment, clothing and shelter, home, childcare, and so on. Therefore, most of the time and activities of women are quite a lot in contact with water. When the dry season arrives, women face difficult times that are quite disruptive to their optimal activities. In many villages in East Nusa Tenggara (NTT), women and children are required to be able to cross rivers that continue to flow during the dry season carrying dirty clothes to be washed by their families. They also carry water home to drink by placing it on their heads or shoulders. Although the Aleta movement is often referred to as ecofeminism, there is a clear distinction between male and female genders. The goal of Aleta's success is to show that women's movements can be linked to other important issues, such as the environment. This makes women an inspiration or role model that is seen as a form of local naturalist organizational movements everywhere. Now, the movement of Aleta Baun and the Mollo women in East Nusa Tenggara (NTT) can succeed and grow thanks to their efforts. A promising "ecotourism paradise" has been rebuilt from the rocks and forests destroyed by miners. However, in this case, they must still collect water because water is a basic need that must be the main consumption of their bodies every day.

b) Ecological Crisis in Indonesia with Ecofeminist Resistance

Indonesia is facing an ecological and social crisis due to competition between the government and natural resource owners. Land conflicts and environmental damage are everywhere. Women often bear the double burden of this condition. More and more female figures are emerging as leaders in society in defending land and the environment. By encouraging space for women to lead the struggle will be successful. There is a female environmental activist, Siti Maimunah, an activist of the Women's and Mining Working Team in Jakarta. She said that women have their own strategies and tactics because women have the power to be able to maintain good natural conditions and get out of the ecological crisis. Structural poverty and environmental degradation are getting worse. From the facts on the ground, it is clear that the nodes of poverty actually occur in areas that have natural resources, be it forests, water, land or mountains. In conditions like this, the struggle of women to continue to appear and be present in order to improve the current worrying natural conditions, they fight in their own way, women lead the community, village and society. Women are part of other communities that are starting to appear to fight and strengthen efforts. According to Eko, it is important to spread examples and ideas of women, one of the crises of this nation's problems is the absence of role models, let alone examples of women's struggles. A woman who is able to organize a local farmer group is Nissa Argadipura, she and her farmer group are fighting to resolve agrarian conflicts in Garut, Tasikmalaya and Ciamis.

In her struggle, she managed to defend and take over agricultural lands. After the trip, she considered that farmers are not enough to just get land, but how to maintain it. She saw that in various regions, farmers were decreasing. They let go of their land, either by selling, renting, or pawning it. She felt that the farmer union must be present and fight for the rights of farmers and farmers' land, starting in 2008, Nissa and her husband founded an ecological Islamic boarding school.

c) Women's Movement in Mining Companies

A basic understanding of the relationship between humans and nature occurred in Rembang Regency, Central Java. This is related to the environmental conditions and local communities, especially Rembang women. The Indonesian women's movement at that time, which tried to fight the colonial government and fight for the independence of the Indonesian nation, realized that their environment was threatened by the presence of a cement factory, the villagers made various efforts to fight back. The effect of this resistance is not without reason, they have a strong reason to save the environment from the threat of cement factory construction. This is proof that women have the same interests in maintaining the sustainability of the homeland. The Rembang women's movement rejecting the construction of a cement factory in an effort to save the environment is not the first time it has happened in the world. Humans as mothers will give birth to children, unlike the earth as a mother who will give birth (produce) water, plants, and other agricultural products.

Even Rembang women in the implementation of this internalization process cannot be separated from what they experience in their daily lives, working as farmers and seeing the reality that nature is a source of livelihood for the community. When they found out that a cement factory would be built which would definitely damage their agricultural land, the ecosystem was clearly damaged. Nature will be damaged if the cement factory remains standing and what Rembang women are worried about is that their next generation (their children and grandchildren) will not be able to earn a living like they did. The awareness that became the basis for the birth of the Rembang women's movement also had a philosophical basis for the struggle that underlay the Rembang women's movement. When Mrs. Karsupi participated in the movement process, for example consolidation in Jakarta during the action in the form of kicking the State Palace, walking to Semarang and so on. Rembang women continued to apply strategies that had not been thought of before, such as setting foot in front of the state building, which had the meaning that when the cement factory was still standing in Rembang, farmers, especially women, felt constrained.

The need for water and other sources of life are disrupted. Agricultural land is threatened with loss, so the economic aspect is also shaken. Natural sources of life support for future generations are threatened with difficulty in obtaining and the environment in the northern Kendeng Mountains is no longer beautiful but damaged due to the impact of the cement factory. The actions carried out by Rembang women are also based on the general awareness that there is no need for conflict between husband and wife because they already understand that the struggle must take turns to fulfill their respective roles in the family, this is one of the determining factors in the occurrence of mass movements. From the case above we can see the awareness of women in Rembang towards the establishment of a cement factory. This is where we can see how important the role of women is in the environmental rescue movement, they took unexpected actions, they came to the state building and made a movement to cement their feet, this is an action that shows that when the cement factory is still standing in Rembang, they will experience a very big loss.

4. Conclusion

With this and women who can produce offspring and the earth that can produce sources of life. In this case we can see that we must together protect women and nature. However, capitalism continues to exist in our environment, which makes the environment and women increasingly destroyed. Ecofeminism emerged to discuss how women's movements protect the environment. Ecofeminism is actually a way to analyze environmental issues using a feminist analysis knife. Women realize and feel that they have the right to their customary land so that it is not exploited and damaged by parties in the name of industrial development. Environmental damage is caused by male gender dominance. So that women are aware and restless about the dominance of men who are too large in number. In the case study that I discussed, we can see that women are able to play an important role in participating in change with activist movements so that they are able to

achieve social change. So that this is stated to be able to raise the position of the natural gender of women. The presence of women in state institutions is also an effort to fight all the hegemonic forces of imperialism and forms of capitalism.

A woman who is able to grow whole in a patriarchal environment, now makes her understand more about how women struggle to free themselves from the shackles of the limits of their self-actualization. As the discussant of this article, I want women to always rise up against the oppression of the rulers and the oppression of capitalists to get out of the ecological, sexual and other crises. My hope is that we as women must be able and capable of helping to protect the world's natural resources. nature because we know that nature is the source of human life, if nature is damaged then there will be no other source of life. other sources of life. Of course we as women are part of nature itself, not normalizing nature is part of our reality.

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