

Dialogue Between Humanity, Nature, and Islam: A Philosophical Perspective of Mama Aleta's Ecofeminist Struggle

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Abstract

This article examines Mama Aleta's struggle within the theoretical framework of ecofeminism. Employing a qualitative literature review with an analytical-philosophical approach, the study draws on data from books, journals, articles, and credible online sources related to *ecofeminism* and *Mama Aleta's activism*. The findings reveal that communities in Eastern Indonesia, particularly the Mollo people, hold a holistic and spiritual worldview in which nature is recognized as a sacred part of human existence. Nature is not perceived as a mere object of exploitation, but as a source of life, identity, and cultural continuity that must be safeguarded for future generations. Mama Aleta's resistance to large-scale mining in Mollo territory symbolizes a profound ecofeminist consciousness: caring for the environment is inseparable from protecting human dignity and maintaining the integrity of God's creation. Framed within Islamic ethical perspectives, this struggle aligns with the Qur'anic concept of humankind as *khalifah* (trustees of the Earth), tasked with rejecting greed while upholding harmony between humans, nature, and the Divine. The study thus argues that Mama Aleta's activism represents a powerful articulation that the defense of nature is inherently a defense of life, particularly women's lives, since environmental destruction disproportionately impacts women's roles, bodies, and social realities.

Keywords: Ecofeminism, Nature, Mama Aleta, Earth, Islam

Abstrak

Artikel ini mengkaji perjuangan Mama Aleta dalam kerangka teori ekofeminisme. Dengan menggunakan tinjauan pustaka kualitatif dengan pendekatan analitis-filosofis, studi ini mengambil data dari buku, jurnal, artikel, dan sumber daring yang kredibel terkait ekofeminisme dan aktivisme Mama Aleta. Temuan menunjukkan bahwa masyarakat di Indonesia Timur, khususnya masyarakat Mollo, memiliki pandangan dunia holistik dan spiritual di mana alam diakui sebagai bagian sakral dari keberadaan manusia. Alam tidak dipandang sebagai objek eksploitasi semata, tetapi sebagai sumber kehidupan, identitas, dan kesinambungan budaya yang harus dijaga untuk generasi mendatang. Perlawanan Mama Aleta terhadap penambangan skala besar di wilayah Mollo melambangkan kesadaran ekofeminisme yang mendalam: kepedulian terhadap lingkungan tidak dapat dipisahkan dari melindungi martabat manusia dan menjaga keutuhan ciptaan Tuhan. Dilihat dari perspektif etika Islam, perjuangan ini selaras dengan konsep Al-Qur'an tentang umat manusia sebagai khalifah (penjaga Bumi), yang bertugas menolak keserakahan sambil menjaga keharmonisan antara manusia, alam, dan Tuhan. Oleh karena itu, studi ini berpendapat bahwa aktivisme Mama Aleta merupakan artikulasi yang

kuat bahwa pembelaan terhadap alam pada dasarnya adalah pembelaan terhadap kehidupan, khususnya kehidupan perempuan, karena kerusakan lingkungan secara tidak proporsional berdampak pada peran, tubuh, dan realitas sosial perempuan.

Kata kunci: Ekofeminisme, Alam, Mama Aleta, Bumi, Islam

INTRODUCTION

Gender equality is the study of the position and proportion of women who should be placed on the same level as men. ¹ The understanding of gender equality emerged to explain, as well as make it thorough, to provide women with access to the same opportunities as men. Discussions about gender equality are indeed born from enlightened people, both men and women. ² Gender equality arises from the process of a woman's desire to remove the principle of all forms of social construction arranged by a society that tends to a patriarchal culture, namely a culture of prioritizing men over women. Patriarchal culture is very dangerous, because this doctrine leads to one gender as the superior (male) and women as the second human being. Losses will always be experienced by women if patriarchal culture is still everywhere, because this causes humans not to be born as creatures who can respect and respect each other, and even erode and kill human rights. One thing that is agreed upon from gender equality is that women and men must be given equal opportunities without discrimination. This opportunity is in the form of access to education, work, life, and accountability, which, of course, general records are intended to be domestic and public records. Open space must be given equally between men and women from the beginning to the end. ³

Gender equality fosters an awareness of humanity, promoting appreciation for differences and a rejection of arrogance based on advantages due to different genders. ⁴ Equality means that all parties, without exception, both men and women, are given the same opportunities to achieve their goals without any element of discrimination by various parties. This concept will certainly give birth to a movement that is so complex and superior, which is called the Feminism movement. As a movement,

¹ Ni Made Candra Dewi, I Ketut Ngurah Sulibra, and Nyoman Duana Sutika, "Peran Perempuan Dalam Lingkungan Alam Pada Komik Luh Ayu Manik Mas: Kajian Ekofeminisme," *Sphatika: Jurnal Teologi* 15, no. 1 (2024): 60–70, <https://doi.org/10.25078/sphatika.v15i1.3541>; H Özdemir and D Aydemir, "Ekolojik Yaklaşımlı Feminizm/Ekofeminizm Üzerine Genel Bir Değerlendirme," *Akdeniz Kadın Çalışmaları ve Toplumsal Cinsiyet Dergisi* 2, no. 2 (2019): 261–78, <https://doi.org/10.33708/ktc.608639>.

² J R Fystro, "Fra Innholdsløs Altruisme Til Motsetningsfull Feminisme," *Etikk i Praksis*, 2023, <https://doi.org/10.5324/eip.v17i2.5016>.

³ Dewi, Sulibra, and Sutika, "Peran Perempuan Dalam Lingkungan Alam Pada Komik Luh Ayu Manik Mas: Kajian Ekofeminisme"; Yornan Masinambow, "Kajian Ekofeminisme," *KARDIA: Jurnal Teologi Dan Pendidikan Kristiani* 1, no. 1 (2023): 56–66, <https://doi.org/10.69932/kardia.v1i1.5>.

⁴ Kumparan, "Mama Aleta Fund: Menyelamatkan Ruang Hidup Dan Memulihkan Alam," 2023, <https://www.kumparan.com/mahitala-unpar1483969525114/mama-aleta-fund>.

Feminism advanced in social, political, economic, and psychological aspects, in the global world, just to demand their rights to be human.⁵ As women, they are the same human beings as men, and deserve the same world as men. There is no justification for the assertion of superiority and privilege of men over women; they are human beings who are in the same physical form, so there should be no world of men only, and women should not become slaves of men. The Feminism movement has been and continues to campaign for women's rights, including the right to vote, hold political office, work, get fair wages, equal pay, and eliminate the gender wage gap, to own property, get an education, enter into contracts, have equal rights in marriage, and to have maternity leave. Feminists seek to protect women from acts of social integration violence, to protect women from rape, sexual abuse, and domestic violence.⁶

Women sit in a threatened condition, anywhere and anytime. They have always been part of the joint of violent discourse as an object of study or even an object of oppression. So the emergence of the Feminism school is a form of lawsuit against various oppressions in the name of gender differences.⁷ Apart from all that, the Feminism school appears in its diversity, one of the schools of Feminism that is still a hot study this century is Ecofeminism, which is a movement that tries to find an intersection between Feminism and ecology.⁸ This movement tries to provide a coherent synthesis that from the past to the present day, the position of female human beings is always the same as the position of nature, which is both an object of oppression. So ecofeminism raises at least two main points in one goal, namely to demand justice for women in the same justice as a human being without discriminating and demanding justice against nature, as humans and nature coexist with each other.⁹

The discussion about nature is certainly inseparable from how Islam, as a religion of *rahmatan lil alamin*, from the beginning positions the balance between man and nature in the same wholeness.¹⁰ The Quran (Q. 2:30), explains how man and nature are created by God, so they must live side by side.

⁵ C Yuksel, "Reimagining Doctoral Research: Full Stack Feminism for Supervisors.," *Full Stack Feminism*, 2024, <https://doi.org/https://doi.org/10.21428/6094d7d2.88eff4ee>.

⁶ Joanne Hollows, "Feminism, Cultural Studies and Popular Culture," *Feminism, Femininity and Popular Culture*, 2024, <https://doi.org/10.7765/9781526183903.00006>.

⁷ and R. A. Martusewicz Hatten-Flisher, J., "Ecofeminism and Education," *Oxford Research Encyclopedia of Education*, 2018, <https://doi.org/https://doi.org/10.1093/acrefore/9780190264093.013.136>.

⁸ G Varona, "The Contribution Of Critical Ecofeminism To The Criminological Debate In Spain," In *The Emerald Handbook Of Feminism, Criminology And Social Change*, 2020, 119–36, <https://doi.org/10.1108/978-1-78769-955-720201012>; Benediktus Dalupe, "Dari Hutan Ke Politik Studi Terhadap Ekofeminisme Aleta Baun Di Mollo-Ntt," *Jurnal Polinter: Kajian Politik Dan Hubungan Internasional* 5, no. 2 (2020): 31–51, <https://doi.org/10.52447/polinter.v5i2.4056>.

⁹ D D Haquri and A Sahab, "Perempuan Dalam Politik: Rekrutmen Anggota Legislatif Perempuan PDIP Jawa Timur Di Pileg 2019," *Jurnal Politik Indonesia* 9, no. 1 (2023): 69–80, <https://doi.org/10.20473/jpi.v9i1.45342>.

¹⁰ A Zahroh and M Suhayati, "Qur'anic Ecofeminism: The Solution of Environmental Crisis," *Al-'Allamah: Journal of Scriptures*, 2024, <http://al-allamah.istiqlal.or.id/index.php/pkumi/article/view/6>.

Islam and ecofeminism run on the same goal, that there is a spirit to voice, so that the inequality that occurs against women and nature must be avoided. Islam itself rejects all forms of damage done to nature, including rejecting the justification of violence against women. Islam explains in the Quran (Q. 4:1) that women and men are the same; their difference is only in the fear of Allah. When Islam is associated with ecofeminism, it is certainly not a foreign discourse in the landscape of struggle, but also an axis in protecting, appreciating, and respecting nature and women as men, and all three as existence must be positioned equally as subjects, not objects.¹¹

So it is very interesting to continue to understand Ecofeminism in a more complex and specific order. Because the issue of feminism, Islam, and the environment today has become an interesting discourse, where people live and with whom they live are often set aside for the sake of greed. The face of ecofeminist resistance from the case of the struggle against mining by the Mollo People and the figure of the initiator Mama Aleta in East Nusa Tenggara is important to be studied scientifically because it concerns strategic issues that are at the intersection between ecology, gender, and the rights of indigenous peoples. In the broader context of seeing and how the surrounding community responds to the ecological crisis due to the massive exploitation of natural resources, the ecofeminism movement exists as a resistance to the dominance of the patriarchal system and capitalism that not only oppresses women, but also destroys nature.¹²

Mama Aleta, as an indigenous woman from Mollo, East Nusa Tenggara, shows concretely how women can play a central role in protecting the environment. His struggle was not only a protest against the mine, but also contained a philosophical and spiritual dimension rooted in the harmonious relationship between man and nature, which had long been maintained by the local wisdom of the Mollo people. The study of Mama Aleta's resistance is also important because it contributes to the expansion of the discourse of feminism in Indonesia, which has tended to be understood in urban and modern spaces. The Mama Aleta movement shows that feminism can also be born from indigenous communities based on spirituality, ecology, and collective solidarity values. From this

¹¹ M Daffa and D Purnamasari, "The Wisdom of Ecofeminism in Arjasari as a Link between Hadith and Community Practice," *Journal of Child and Gender Studies*, 2024, <https://jurnal.ar-raniry.ac.id/index.php/equality/article/view/19835>; Hollows, "Feminism, Cultural Studies and Popular Culture."

¹² Mongabay Indonesia, "Hak Atas Air Terpasung, Beban Perempuan Di Tengah Bayang-Bayang Tambang," July 2023, <https://www.mongabay.co.id/2023/07/19/hak-atas-air-terpasung-beban-perempuan-di-tengah-bayang-bayang-tambang/>; Diah Kusumaningrum, "Ekofeminisme Dari Selatan?," *Jurnal Ilmiah Hubungan Internasional* 1, no. 1 (2024): 200–204, <https://doi.org/10.26593/jihi.v1i1.8292.200-204>; Y Qiu, "From Androcentrism to Ecofeminism: Gary Snyder's Goddess Worship.," *Orbis Litterarum* 77, no. 4 (2022): 238–147, <https://doi.org/https://doi.org/10.1111/oli.12332>; G Gaard, "Ecofeminism," *The International Encyclopedia of Ethics*, 2019, 1–10, <https://doi.org/10.1002/9781444367072.wbiee037.pub2>.

background of reasoning, it is interesting to look further at the order of ecofeminism studies from Mama Aleta's struggle to gain a broader understanding of women's issues and environmental issues in one discourse of study, as well as how to respond in Islam regarding the issue of nature and humans in life created by Allah SWT.

METHODS

This research employs a qualitative method with an analytical-philosophical approach to gain an in-depth understanding of ecofeminism in relation to Mama Aleta's resistance movement alongside the Mollo community against mining activities in their ancestral lands. The research relies entirely on secondary data obtained through an extensive literature review, including books, peer-reviewed journals, scholarly articles, and credible digital sources relevant to the discourse on environmental feminism and ecofeminism. As a literature-based study, no fieldwork or primary data collection was conducted. Instead, the research focuses on the documentation, interpretation, and critical examination of ideas and narratives emerging within ecofeminist scholarship. The analytical approach is aimed at exploring the interrelationship between women and nature as reflected in Mama Aleta's struggle, where both have historically been subjected to systematic domination and exploitation within patriarchal and extractive capitalist structures.¹³

The case of Mama Aleta and the Mollo community is positioned as a significant subject of analysis, particularly in enriching ecofeminist dialogue within the context of Islamic ethics and environmental stewardship. Through the evaluation of existing literature, this study seeks to deepen the understanding that the Mollo women's resistance does not merely reflect environmental protection but also constitutes a broader effort to defend cultural identity, ensure community survival, and uphold the spiritual values embedded in indigenous relationships with nature. In this framework, ecofeminism highlights women's strategic and transformative roles in sustaining ecological balance and social justice.¹⁴

DISCUSSION

Chronology of the Resistance Case of Mama Aleta and the Mollo Society

Quoted from Mongabay (19/07/2023), The Struggle of Mama Aleta, a woman from Mollo, East Nusa Tenggara (NTT), who later became famous as an environmental figure because she and the residents of Mollo fought for freedom by banning mining in her area. He has received an award from The

¹³ Suyitno, *Metode Penelitian Kualitatif: Konsep, Prinsip Dan Operasionalnya*, 2021, <https://doi.org/https://doi.org/10.31219/osf.io/auqfr>.

¹⁴ James Danandjaja, "Metode Penelitian Kepustakaan," *Antropologi Indonesia*, no. 52 (2014), <https://doi.org/10.7454/ai.v0i52.3318>.

Goldman Environmental Prize 2013 of US\$150 thousand. This fund is then allocated as a perpetual fund for other women warriors.¹⁵ The struggle demands that when nature is dredged by miners against nature, nature will be damaged, and when nature is damaged, the potential that experiences the bad consequences is women. According to Mama Aleta, women are the closest to nature. Women coexist with nature because in their area, women look for water as a source of life, firewood, weaving, and even look for food from nature. So when nature is damaged, what will happen is that women will find it difficult to get all the accommodations they got before.¹⁶

Mama Aleta's struggle, together with the people of Mollo, in obtaining their rights, certainly takes a very long time. Due to various factors, from the underestimation of women in the struggle and the still strong view of men as leaders, the struggle carried out by the village community was considered weak, and even the struggle of Mama Aleta at that time had to conflict with the government. From these many obstacles, it is clear that the struggle to protect the environment where Mama Aleta lives, together with the residents of Mollo, from the miners is quite hard. During the long struggle, Mama Aleta tried to raise funds and find many relationships to work together against the miners and their minions.¹⁷ So at that time, hundreds of assistants were obtained from villagers, with a total of 150 women who struggled with weaving from morning to evening, then continued by the men who slept overnight in the mine. This struggle continued for 12 months until, in 2007, finally the hard work of Mama Aleta and the people of Mollo received the attention of the central government.¹⁸

The struggle carried out by Mama Aleta is certainly a struggle for life. The success of this struggle is also a form of awareness of the Mollo tribe, who realize how important nature is to their lives. That nature coexists with them is clearly something that cannot be denied; then, many things can be obtained when one really takes care of nature. From clean water, food from nature, firewood, to traditional medicine can be obtained from nature. Humans also live in nature, so the peak of awareness for the people of Mollo, together with Mama Aleta, is to fight against various forms of damage to

¹⁵ C Parastasia, "Ekofeminisme Spiritualitas Pada Gerakan Perempuan Adat Dalam Menolak Tambang Marmer Di Mollo, Nusa Tenggara Timur," *Peradaban Journal of Religion and Society* 77, no. 4 (2024), <https://doi.org/https://doi.org/10.59001/pjrs.v3i1.144>.

¹⁶ M Özden, "The Importance of Ecofeminism in Sustainable Development.' Reconstructing Feminism through Cyberfeminism," 2023, 88–114, https://doi.org/https://doi.org/10.1163/9789004690868_007.

¹⁷ Rezky Aprilia and Raden Wijaya, "Makna Wanita Tangguh Di Program Tayangan Satu Indonesia Di NET. Episode Mama Aleta Baun," *Komsospol* 4, no. 2 (2024): 81–89, <https://doi.org/10.47637/komsospol.v4i2.1419>.

¹⁸ Alfredo Kevin, "Chipko: Relasionalitas Perempuan 'Liyen' Dalam Etika Ekofeminisme Berdasarkan Pemikiran Komparatif Vandana Shiva Dan Armada Riyanto," *Jurnal Ekologi, Masyarakat Dan Sains* 4, no. 2 (2023): 104–11, <https://doi.org/10.55448/cnjs9m58>; Masinambow, "Kajian Ekofeminisme."

nature. Resistance is carried out by men and women who have the awareness that nature and humans coexist, so they must take care of each other for harmony.¹⁹

One of the resistance strategies carried out by the Mollo people at that time in expelling the miners was specifically the women removing their breasts to show their resistance to caring for nature, when nature was destroyed, then the women could not get food, if they did not get food there was no milk, and if there was no milk from the women, then there will be no more life.²⁰ This also shows the struggle if the miners take natural resources as well as taking breast milk from their children, which, in the sense of killing a child without killing it directly.

Mama Aleta's struggle together with the people of Mollo clearly shows that humans are nature, because the human body is the same as the ecosystem of life. Humans do not want to be oppressed, so in this case, do not oppress life. According to Mama Aleta in Dalupe (2020), water, forests, rocks, and soil are like the human body. Land is like meat, water is blood, forests are considered veins and hair, and stones are like bones. From this metaphor, it is very clear that if a person takes something from nature by force, then it is the same as taking someone's life indirectly, so if it is done, then it should be called murder.

The Relationship Between Nature and Humans for the Mollo People

The book "Sapiens" by Yuval Noah explains that in the history of human life, for the first time, there was a division of labor, with a woman who stayed in a cave or house only to produce, while men would hunt for food. So that the gap in roles, but the stability of life functions does occur. But whether we realize it or not, patriarchy has clearly accumulated into an ideology for a long time, so that in the end, it is still a culture that is still being fought. Equality and equality in the name of humanity, regardless of gender, are the real demands of those who care about humanity, especially gender which is part of a feminist group. From this history, it can be seen how oppression of women and exploitation of nature are something that has happened for a long time, then equality and equality of life are clearly an old idea. For a struggle for equal life in the name of nature and women, it is a form of feminism movement with ecological figures who hope that life is not just a creature called a human, but that life

¹⁹ A P Dirgantari, "Ekofeminisme Pada Tokoh San Dalam Film Princess Mononoke," *Pantun: Jurnal Ilmiah Seni Budaya* 5, no. 1 (2020), <https://doi.org/10.26742/pantun.v5i1.1344>; Gaard, "Ecofeminism."

²⁰ Kubra Celik, "Ecofeminism in Translation: The Case of Moana," *Söylem Filoloji Dergisi*, 2025, 267–81, <https://doi.org/10.29110/soylemdergi.1601650>.

is everything that lives both moving and immobile, so that humans are as just as aware of life as possible to take care of each other and live in harmony.²¹

According to Rosemary Radford Ruether (1975) that women must realize that there will be no liberation for them. Nor will there be a solution to the ecological crisis in a society whose basic relationship is the structure of power domination. So, they must unite the demands of the women's movement with the ecological movement to achieve women's liberation and also fix the ecological crisis itself, one of which is the Ecofeminist movement. Karen J. Warren (1991) states that the term Ecofeminism encompasses various perspectives that highlight the relationship between women, marginalized human groups, and nature. The concept of "Others" in this view refers to groups that experience domination, exploitation, and colonization, including women, children, the poor, and subordinated racial groups.²²

There is a misconception about how to understand ecofeminism today, according to Paul Ehrlich, that one of the reasons why the earth today is deteriorating is because of too many people. Humans after the Industrial Revolution can minimize the number of deaths, as well as the level of health is increasing, the implication is that the human population over time is increasing, so that it experiences overpopulation. The impact of overpopulation is that humans are increasingly needy, including the need for housing, which they eventually destroy nature to meet these massive needs. However, d'Eaubonne explained that half of the total human population is women.²³ However, the culture and patriarchal system that make women experience alienation and oppression is one of the implications of which is the uncontrollability of their reproduction. In other words, the patriarchal capitalist system makes women continue to reproduce to give birth to many human beings to be used as workers.²⁴

The struggle of Mama Aleta together with the people of the Mollo tribe, in fighting for their nature from miners who want to dredge natural resources, is a reflection of how one of the many real movements of Ecofeminism in Indonesia is formed. How Mama Aleta shows that the struggle for resistance to protect nature, together with all parties of the community who support, makes the resistance that there is no oppression and exploitation in the name of life, including nature itself.

²¹ Luxy Nabela Fariz and Pundra Rengga Andhita, "Wacana Ekofeminisme Tirto.Id," *Jurnal Common* 4, No. 2 (2021): 144–60, <https://doi.org/10.34010/Common.V4i2.4434>.

²² Qiu, "From Androcentrism to Ecofeminism: Gary Snyder's Goddess Worship."; Parastasia, "Ekofeminisme Spiritualitas Pada Gerakan Perempuan Adat Dalam Menolak Tambang Marmer Di Mollo, Nusa Tenggara Timur."

²³ Maria-Sabina Draga Alexandru, "Critical Ecofeminism in Amitav Ghosh's Fiction: From The Hungry Tide to Gun Island," *Représentations Dans Le Monde Anglophone*, no. 26 (2023), <https://doi.org/10.35562/rma.294>.

²⁴ Dalupe, "Dari Hutan Ke Politik Studi Terhadap Ekofeminisme Aleta Baun Di Mollo-NTT."

Women and men together fight to protect nature, together in the name of life to protect nature. Mama Aleta is a figure who reflects how the Ecofeminism movement is really applied in real form. It is not just a theory in books that human equality between men and women is also proportional to equality with life itself, so that life should be maintained and respected.

In Eastern societies, they see nature as a form of unity with themselves, that nature and man are one unity; no nature is an object, and man is a subject. Eastern societies in particular see nature as a whole, even themselves, living and developing, given life by nature. The concept of nature is never separated from the social and spiritual life of the community that has been inherited from generation to generation. Nature, such as forests, seas, mountains, and land, is considered to have a soul (spirit of place) that must be respected, and at the same time, the self as a human being is never completely separated from nature itself. In this case, when there is destruction of nature, it is a form of insult to life; Humans are microcosmic forms of nature, while natures such as the earth, forests, mountains, and oceans are macro realms that are both unified without unification.²⁵

Mount Mutis is the lung and heart of life in West Timor. The mountain stores all the biodiversity continuously multiplying on the island of East Nusa Tenggara, which can be used for the lives of many people. For the people around Mount Mutis, they see nature as not separate from themselves, but a whole unit that without nature, they cannot live, because nature presents any blessing from forests, seas, and all other forms for humans to obtain from fertile soil to grow crops, can extract medicines from plants, and take natural dyes from nature for traditional will be loaded with meaning. So when Mount Mutis experiences the potential of mining, of course, for the surrounding community, it is a form of violence not only against nature, but also against their lives as human beings who have been united with nature since the beginning.²⁶

In the act of struggle, the women lifted their shirts and showed their breasts, aiming to prevent the company from entering their territory, and the movement was successful. One of the quotes from Mama Aleta is sourced from Mongabay.co.id (2021). "What is the strength of the struggle is actually that they show the breasts as a symbol that this is where society is formed, this is where they live, and when companies come in to tear down or injure the women who take care of them, the destruction is the same as the loss of milk from women, so that they can no longer provide milk or food to their people."

²⁵ Kumparan, "Mama Aleta Fund: Menyelamatkan Ruang Hidup Dan Memulihkan Alam."

²⁶ Dalupe, "Dari Hutan Ke Politik Studi Terhadap Ekofeminisme Aleta Baun Di Mollo-Ntt."

What is said and done by women in the Mollo community is said firmly by Mama Aleta is a form of none other than resistance.²⁷ The act of showing breasts in their struggle is not a form of provocation, but a very strong spiritual and cultural symbol of the origin of life and the sustainability of humans. Breasts here are interpreted as the source of life, a place where new generations are nurtured, raised, and connected to nature. When mining companies destroy the land and nature that they are guarded by the Mollo Society, it is seen as the same as depriving and destroying the source of life itself, because nature for them is the "mother body" that feeds and maintains the balance of human existence.

The postulate of Ecofeminism in Mama Aleta's real movement shows gender equality as well as how to be aware of protecting nature.²⁸ The people of Mollo get a lot of food, drink, and shelter from nature, so that when nature is destroyed by the presence of miners, the potential for the local community to live prosperously in harmony with nature will be disturbed, and they will even experience damage to the life ecosystem. This is certainly undesirable, so the people of Mollo led by Mama Aleta fight for human rights and the right to life on earth, In one of the most memorable forms of struggle when women show their breasts in public to symbolize that women's lives are the same as life in nature, if natural life is destroyed, then it is tantamount to breaking human life. Just as wood, water, stones, soil, and everything in nature are the same as what the human body has, especially a woman who gives birth and suckles. When nature is destroyed, it indicates that there is no more milk that will give life to humans on this earth. Finally, when nature is destroyed, humans also experience depopulation.²⁹

Islamic Dialogue in the Struggle of the Mollo Community to Protect Nature

An important note in Ecofeminism about "the issue of nature is a feminist issue". Nature is seen as a tree, wood, water, sky, earth, and even the sky and the people in it are a unit of life. Also, often the problem that arises is the issue of the patriarchal structure system that results in women being oppressed by patriarchal groups, as this is also felt by nature itself, being oppressed by being exploited for their own interests. Both in the position of subordination by the superordination group make nature a feminist issue, so that the main task of the Ecofeminism school is none other than to fight

²⁷ Al Chukwuma Okoli, "Exploring the Transformative Essence of Intellectual Feminism in Africa: Some Contributions of Amina Mama," *Open Political Science* 4, no. 1 (2021): 126–35, <https://doi.org/10.1515/openps-2021-0013>.

²⁸ Kevin, "Chipko: Relasionalitas Perempuan 'Liyen' Dalam Etika Ekofeminisme Berdasarkan Pemikiran Komparatif Vandana Shiva Dan Armada Riyanto."

²⁹ Dirgantari, "Ekofeminisme Pada Tokoh San Dalam Film Princess Mononoke."

for life by seeing nature and humans live together without anyone discriminating and oppressing, as one of them divides the part of subjects-objects.³⁰

Spiritual ecofeminism explains that from the beginning, women were indeed the highest aspect in the spiritual aspect. And finally, social ecofeminism, which explains how human relationships, especially women and nature, are related to life together.³¹ Nature is complex, and humans are also part of natural life. When women are always oppressed by forms of social structures, such as being made into workers with small salaries, it is a form of exploitation and oppression that also happens to the nature that is exploited. Women and nature are subjected to excessive oppression and exploitation by the patriarchy for their own personal interests only, so to end the oppression in this common life is clearly done by women and men must realize together that they live socially not only for them, but they forget that their lives are in the life of nature itself, in other words from the beginning women and men have been in nature. Then it was concluded that man and nature are a whole unit.

Mama Aleta's struggle in the Mollo community was certainly not carried out alone, but Mama Aleta was a figure who became a leader in the struggle against mining in her area. For Mama Aleta and the Mollo Community, not only will the mountains be damaged, but the lives of humans will also be damaged. Because destroying nature is the same as destroying existing life, both humans, animals, and plants. If observed more closely, how the Eastern People of the Indonesian Region coexist with nature, their lives are still thick with natural culture, so they see nature as sacred, so that destroying nature indicates a form of insult also to God who created Nature.³²

The argument of spiritual ecofeminism about humans having the right to live on earth because God wills at least it is also explained in the Islamic view that humans were created by God to be the Caliphs on this earth, that humans are not necessarily present in the world, but their task is to prosper the earth as part of nature. It is clearly explained that the duty of humans on earth is given by Allah, which is to be the leader on earth. If they destroy the earth, then it is a form of violation of the duty that God has given them; also, if the destruction of nature continues to occur, then there is no place for humans to live. Ecological crises such as global warming from the greenhouse effect, floods, landslides, or many animals are not the result of nature's will, but rather because humans, with their

³⁰ Parastasia, "Ekofeminisme Spiritualitas Pada Gerakan Perempuan Adat Dalam Menolak Tambang Marmer Di Mollo, Nusa Tenggara Timur."

³¹ C Taylor, "Feminism, Crime and Punishment." Foucault, *Feminism and Sex Crimes*, 2009, 77–114, <https://doi.org/https://doi.org/10.4324/9780429429866-5>; Özdemir and Aydemir, "Ekolojik Yaklaşımlı Feminizm/Ekofeminizm Üzerine Genel Bir Değerlendirme."

³² Sally L. Kitch, "Reproductive Rights and Ecofeminism," *Humanities* 12, no. 2 (2023): 34, <https://doi.org/10.3390/h12020034>.

greed, do damage that makes nature unstable. In Islam, it is emphasized that Allah SWT positions humans, from men and women, to become Caliphs, so that they will be responsible for the damage that occurs.³³ In this verse, it is very clearly explained that the duty of humans on earth is given by Allah SWT is to be the leader on earth, if they destroy the earth then it is a form of violation of the duty that God has given them, also if the destruction of nature continues to occur, then there is no place for humans to live. Ecological crises such as global warming from the greenhouse effect, floods, landslides, or many animals are not the result of nature's will, but because humans, with their greed, do damage that makes nature unstable. In Islam, it is emphasized that Allah SWT positions humans as men and women to become Caliphs, so that they will be responsible for the damage that occurs.

Sayyed Hosein Nasr, an Islamic thinker from Iran, explained that the natural crisis that occurred on earth today was caused by man's denial of the existence of the same life that God had created everything, including nature and man, and even the two were intact with each other.³⁴ God actually created humans from the earth, so this is where humans need to realize that the damage that occurs to nature is the origin of the destruction of human civilization. Modern human life causes the consumption rate to increase, hedonistic life, and capitalism to become more thirsty for material gains, accompanied by a low level of human consciousness, causing nature to slowly become an object that is constantly being dredged out endlessly. It is in this way that modern humans today refuse to see God as a real "Environment", surrounding humans and nurturing life.³⁵

Modern society lives with the power of capitalism, which makes the measure of everything vertical; the strong will get more, and the weak will be dominated. This condition shows that there is an axis of objects present in human life, even though the capitalist sees it as a powerful subject, and the proletariat is made an object. It is also concerned with the position of the gender that sees women as objects and men as subjects, to the point of also seeing humans as subjects and nature as objects.

³³ N A Febriani, M A Fitriana, and A N Huda, "The Model and Implementation of Quranic Integral Ecofeminism at The IIQ Takhasus Islamic Boarding School Jakarta-Indonesia," *Journal of Law and Social Studies*, 2023, <https://ojs.journalsdg.org/jlss/article/view/2309>.

³⁴ Daffa and Purnamasari, "The Wisdom of Ecofeminism in Arjasari as a Link between Hadith and Community Practice."

³⁵ B Subagiya, "Etika Pelestarian Alam: Konsep Environmental Ethics in Islam Dan Ecofeminism Ethics Dalam Memandang Alam," *Islamic Literature: Journal of Islamic Civilisations*, 2024, <https://journal.melek.id/index.php/iljic/article/view/105>; M L Wafa, "The Saint, Education and Ecofeminism: Analyzing the Empowerment and Development of Children and Women in the Zawiyah Ahansal Morocco," *Jurnal Ilmiah Hubungan Internasional*, 2024, <https://journal.unpar.ac.id/index.php/JurnalIlmiahHubunganInternasional/article/view/7808>.

This duality perspective is what causes crises to occur, from humanitarian crises, justice crises, and even environmental crises.³⁶

Modern society lives with the power of capitalism, which makes the measure of everything vertical; the strong will get more, and the weak will be dominated. This condition shows that there is an axis of objects present in human life, even though the capitalist sees it as a powerful subject, and the proletariat is made an object. It is also concerned with the position of the gender that sees women as objects and men as subjects, to the point of also seeing humans as subjects and nature as objects. This duality perspective is what causes crises to occur, from humanitarian crises, justice crises, and even environmental crises.

In this case, Islam also tells people that when humans are good to fellow creatures, then they will also get good, and vice versa, if they harm, then they will also get bad effects.³⁷ It is clear that Islam also informs more emphatically about human life and the lives of fellow creatures created by God will not be free from consequences, as the saying goes, "what we plant, what we reap" affirms that what humans do, then also what they get, and vice versa as well. Nature and human life are indeed true and ideally not fought for, but made aware of each other, what happens to the environment that is destroyed as Mama Aleta and the Mollo People in East Nusa Tenggara are not just a struggle not to destroy nature because it is from nature that the community seeks food and lives, but the struggle they carry out is a form of the highest awareness that nature is the "mother" of life of all creatures on earth. So if nature is damaged, then life is also damaged; humans, plants, animals, and even the earth itself.

There needs to be awareness for humans to take care of nature, so it is the same as taking care of themselves, by starting from the awareness of each individual. According to Shinta Nurani (2017), several ways for humans to maintain it are explained, including: First, humans must always maintain and improve the environment for the survival of the next generation. Second, all natural resources, such as air, water, soil, plants, and animals, need to be protected from all forms of pollution and damage. Third, in utilizing non-renewable natural resources, it is necessary to carry out careful planning and management so that their use is more wise. Fourth, any actions that have the potential to cause pollution, damage health, or disturb the balance of the environment must be avoided or at least minimized. Fifth, economic and social development should not only focus on human welfare, but also be directed to improve the quality of the environment. Sixth, the application of science and

³⁶ Taylor, "Feminism, Crime and Punishment." Foucault, *Feminism and Sex Crimes*."

³⁷ Aiyuhan Nurul Ain and Muhammad Yuslih, "Peran Buruh Migran Perempuan Dalam Melestarikan Lingkungan Hidup Perspektif Ekofeminisme Dan Islam," *Martabat: Jurnal Perempuan Dan Anak* 6, no. 2 (2023): 242–70, <https://doi.org/10.21274/martabat.2022.6.2.242-270>.

technology in overcoming environmental problems must aim for the benefit of all mankind. Seventh, education, research, and scientific development efforts in the field of the environment are needed so that various ecological problems can be overcome through harmonious cooperation between various parties in order to preserve nature and prevent its destruction or extinction. Eighth, nature and humans must be equally positioned as subjects, so that taking care of nature is the same as taking care of oneself.³⁸

CONCLUSION

The ecofeminist movement constitutes an effort to uphold equality and justice within the shared existence of humans and nature. Human life is inseparable from the natural environment; both form an integrated unity. Communities in Eastern Indonesia, such as those in Maluku, Papua, and Nusa Tenggara, do not perceive nature as a passive object while humans exist as dominant subjects. Instead, they understand nature and humanity as interwoven, sacred, and mutually sustaining. Nature is respected as the source of all life, such as human, animal, and plant alike.

This worldview is reflected in the struggle of the Mollo people around Mount Mutis, who reject mining activities not merely for economic reasons but because mountains, forests, and land embody their identity, spirituality, and cultural continuity. The anti-mining resistance led by Mama Aleta, an indigenous woman deeply rooted in her community, illustrates a profound ecofeminist consciousness: protecting nature is synonymous with safeguarding human survival, especially that of women who symbolically represent the power to nurture and sustain life.

The struggle of Mama Aleta and the Mollo community expresses a deep ecological and spiritual awareness of the intrinsic unity between humans, nature, and God. They recognize that environmental destruction is equivalent to dismantling the divine order of life, for humans and the environment are equally part of God's interconnected creation. From a dialogical perspective that bridges ecofeminism and Islamic ethics, any form of oppression, whether against women or nature, must be confronted. All human beings, regardless of gender, share the responsibility as *khalifah* (stewards) of the Earth, tasked with ensuring its prosperity. In alignment with this insight, Mama Aleta's movement integrates gender awareness with environmental protection, centering on the principles of justice, equality, and spirituality that ecofeminism emphasizes. Their struggle affirms that humans and nature are inseparable; harming the environment constitutes an assault on human dignity and existence, particularly for those whose lives and identities are directly sustained by the land.

³⁸ Zahroh and Suhayati, "Qur'anic Ecofeminism: The Solution of Environmental Crisis"; Qiu, "From Androcentrism to Ecofeminism: Gary Snyder's Goddess Worship."

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