

Women's Participation in Sustainable Development in Teluk Sulaiman Village: An Ecofeminism Analysis

Bintang Daniswara Susanto, Khoirul Amin*, Mohamad Dzigie Aulia Al Farauqi

Universitas Muhammadiyah Kalimantan Timur, Indonesia

Email: 2211102434077@umkt.ac.id, ka163@umkt.ac.id*, mdaa343@umkt.ac.id

Abstract

Ecofeminism is a movement that considers gender equality and environmental sustainability as two important agendas in sustainable development. This research aims to analyze women's participation in achieving sustainable development goals (SDGs) 5 and 12 through an Ecofeminism analysis in Kampung Teluk Sulaiman, Biduk-Biduk District, Berau Regency, East Kalimantan. This research uses a descriptive qualitative approach with data collection techniques including in-depth interviews, web articles about rural women, and literature reviews. The research findings indicate that women play a significant role in promoting social and ecological awareness within communities. Women directly participate in environmental behavior change and improving the quality of life for communities. An analysis of Ecofeminism reveals that values of care, empathy, and social responsibility form the basis of women's contributions to maintaining a balance between social and ecological life. Active participation by women reflects local success in strengthening gender equality while also promoting sustainable practices. Thus, empowering women at the community level has the potential to be an effective strategy for achieving ecological and social justice in line with the principles of sustainable development.

Keywords: Ecofeminism; Women's Participation; Sustainable Development Goals; Ecological



INTRODUCTION

Ecofeminism is a theoretical perspective and social movement that highlights the structural link between the domination of women and the exploitation of nature. This form of oppression is rooted in the same patriarchal system and anthropocentric hierarchical logic, which views women and nature as passive objects or resources to be controlled and dominated.

In Vandana Shiva's view in the book *Staying Alive*, masculine values associated with rationality, control, and exploitation for accumulation neglect feminine values such as care, sustainability, and harmony with nature. Thus, ecofeminism reads the ecological crisis and gender injustice as two symptoms of the same systemic problem (Dewi, 2017). In the context of sustainable development, ecofeminism provides a strong argument for why SDG 5 (Gender Equality) and SDG 12 (Responsible Consumption and Production) are interdependent. Women's empowerment through education, access to resources, and participation is not only a goal of justice but also a strategy for achieving environmental sustainability (Rahmatia, 2025). Empowered women tend to be effective agents of change in driving caring practices at the grassroots level (Eden & Wagstaff, 2021).

Gender equality and environmental sustainability are two interrelated global agendas within the Sustainable Development Goals framework, particularly SDG 5 (Gender Equality) and SDG 12 (Responsible Consumption and Production). Women's participation has been shown to strengthen resource management practices and community ecological behavior (Eden & Wagstaff, 2021). According to data from the

Ministry of Villages (Kemendesa, 2025), Teluk Sulaiman Village achieved a score of 73.68 for SDG 5 in 2025, while SDG 12 only achieved 50.00, indicating the need for stronger integration between women's empowerment and environmental sustainability practices.

Several studies have examined women, the environment, and sustainable development in Indonesia, but research gaps remain, such as the lack of empirically based ecofeminist studies in coastal communities. Rahmatia emphasized the predominance of research on women's economic roles rather than ecological practices, as well as the limited long-term studies on changes in women's ecological awareness (Rahmatia, 2025). This gap opens space for research that links women, ecofeminism, and SDGs simultaneously at the village level. Ecofeminism provides a theoretical basis that the oppression of women and environmental damage are rooted in the patriarchal system (Dewi, 2017; Azzahra & Sugiarso, 2022).

Wambrau et al. emphasized that women's values of care, empathy, responsibility, and moral leadership are at the heart of how women maintain socio-ecological balance (Wambrau et al., 2022). In the context of Sulaiman Bay, women are key actors in conservation activities, simple waste management, MSMEs, and village institutions, demonstrating that gender empowerment can encourage the formation of more sustainable consumption and production patterns. Based on the above description, this study aims to analyze the contribution of women in Sulaiman Bay in supporting the achievement of SDGs 5 and 12, as well as explain the relevance of ecofeminism in the relationship between women's empowerment and ecological awareness, identifying strategies and values among women at the community level (Savira & Honosutomo, 2024).

This study aims to analyze women's participation in sustainable development in Teluk Sulaiman Village: an ecofeminism analysis, especially in supporting the achievement of SDG 5 (Gender Equality) and SDG 12 (Responsible Consumption and Production), by examining the roles, values, and ecological practices of women in the social, economic, and environmental life of the village community.

This research also aims to explain the relationship between women's empowerment and ecological awareness as two mutually reinforcing agendas in community-based sustainable development. The benefits of this research are to provide theoretical contributions to the development of ecofeminism studies in rural and coastal contexts, enrich academic references on the integration of gender and environmental issues, and provide practical and policy benefits for village governments, community institutions, and stakeholders in formulating women's empowerment strategies that are gender-fair, ecologically insightful, and oriented toward social and environmental sustainability.

RESEARCH METHOD

This research used a descriptive qualitative approach with ecofeminist analysis. This qualitative approach was chosen because this study aims to understand the meaning, values, and social experiences of women in protecting the environment and supporting sustainable development at the community level. The analysis focuses on how women in Teluk Sulaiman Village express their social roles and ecological concerns, which are relevant to achieving SDGs 5 and 12.

Data collection techniques used were semi-structured interviews to explore their perceptions, experiences, and motivations for maintaining cleanliness and social engagement (Morissan, 2012). Participatory observation, namely direct observation of

activities involving village women (Tukiran & Effendi, 2012), and official data from the Ministry of Villages regarding the Village SDGs index, web articles or websites, and documentation discussing women in Teluk Sulaiman Village.

A scientific literature review was conducted, compiling academic sources (journals and books) that discuss ecofeminism, women's empowerment, and environmental sustainability. The literature was used to build a conceptual framework and strengthen the interpretation of field data. Data analysis was conducted using a descriptive, argumentative approach, emphasizing the meaning of women's narratives and social actions within an ecofeminist framework (Lewis, 2015). The analysis phase included data reduction, which involved selecting and categorizing information from interviews and observations based on key themes: women's roles, environmental awareness, and ecofeminist practices.

Data was presented in the form of narrative descriptions that illustrate the relationship between women's empowerment and ecological practices. Conclusions were drawn, linking field findings to ecofeminist concepts and SDGs 5 and 12 indicators. The analysis process followed an interactive model that emphasized the simultaneous link between data collection, reduction, and interpretation. This approach enabled researchers to understand environmental gender relations contextually and argumentatively, rather than merely descriptively (Miles et al., 2018).

RESULTS AND DISCUSSION

The Role and Participation of Women in Community Social Life (SDG 5)

The role of women in social activities in the village has strengthened over time. Initially, women's participation in public activities was limited to social gatherings (arisan). The transformation of the role of women in Teluk Sulaiman from the domestic domain to the community social sphere is a concrete manifestation of women's empowerment at the grassroots level. Activities carried out by women that focus on community-based environmental care create value for life. Thus, the care ethics practiced by these women not only strengthen social cohesion but also represent a form of resistance to an economic system that devalues women's social reproductive work (Chinsya, 2024).

The women's movement in Teluk Sulaiman Village represents Vandana Shiva's ecofeminist principles in the form of concrete and contextual actions. Mrs. Rusdiana is a real example of a female figure who not only plays a role in the family but also in the community that mobilizes and increases the value of women in the village, participates in the management of BUMK and MSMEs until they are able to generate a decent economy, is also involved in the women's collective in the Nature Conservation Care Forum (Forlika) not only as a conservation activity, but is a manifestation of an ecological movement with a gender perspective (YKAN, 2023).

Women's Collective Movement through Forlika Data shows that around 70% of participants in Forlika activities outside the organization are women, with activities including mangrove planting and rehabilitation, fruit and forestry plant nurseries, patrols in the Sigending area (YKAN 2022). Sigending has an area of 1,500 hectares through the Decree of the Regent of Berau No. 474/2016, Forlika is the official institution managing the area based on the Decree of the Village Head No. 1/2019.

Women's activities in Teluk Sulaiman Village are driven by a community catalyzed by a female figure named Ibu Rusdiana, a concrete manifestation of the ethics of ecological care as well as a form of resistance to patriarchal structures explored by

Vandana Shiva. First, her dual role, both in the management of BUMK/UMKM and in conservation leadership in Forlika, demonstrates the expansion of the value of care that was previously confined to a small scope such as caring for the family into the broader public space of caring for the community economy and caring for the ecosystem (Ompusunggu et al., 2025).

Patriarchal systems and exploitative Western development both degrade women's care labor and view nature as a passive resource (Wambrauw et al., 2022). By managing a BUMK (Village-Owned Enterprise), Mrs. Rusdiana enhances women's value, and the BUMK and Forlika are significant precisely because of their ability to embrace and mobilize them. Her leadership serves as a trigger that opens up participation for many other women.

Data showing that 70% of Forlika participants are women from outside the core structure demonstrates the success of her initiated inclusion strategy. From Shiva's perspective, ecological knowledge (knowledge holders) is not the private property of individuals, but rather communal knowledge brought to life through shared practices. This is the core of the village-level SDGs, strengthening women's capacity through training, business management, environmental advocacy, and public communication (Imam & Millah, 2024).

Second, by involving other women in the BUMK value chain, for example, from plant nurseries and ecotourism to marketing, this helps build a circular economic ecosystem that involves many female actors. This action is a counter to the logic of the extractive patriarchal economy, because it replaces the model of "exploitation for individual accumulation" with a model of "co-management for community resilience" (I Nengah et al., 2023).

Conservation practices such as mangrove planting are the basis of this economic model, thus achieving SDG 12, responsible consumption and production patterns integrated with ecosystem conservation (Raman et al., 2024). Strengthening women-based environmental institutions involves more women in forest patrols, mangrove planting, and plant nurseries.

Third, the deepest motivation for their involvement, as reflected in the awareness that women are most impacted and have the greatest potential to contribute, is the intrinsic link between women's oppression and environmental degradation (Utami & Godjali, 2020). Women and nature are both colonized by the logic of capitalist patriarchy (Rahmatia, 2025). Thus, village women's actions in conserving Sigending are simultaneously an act of preserving a source of life, a staying alive that forms the basis of their community's survival.

The resistance is not in the form of direct confrontation, but through productive and reproductive actions to revive a responsible local economy and reproduce ecological life through planting and patrols (Santoso, 2022). In this context, increasing the value of women does not mean commodifying them into the market system, but rather elevating the values of life represented by women and nature, which have so far been subordinated by the patriarchal system (Kristianto, 2022). This involvement of women is based on the awareness that they are the parties most affected by environmental problems, as well as the ones with the most potential to contribute to nature conservation.

Reflecting several fundamental principles of ecofeminism, a paradigm that recognizes the intrinsic relationship between the oppression of women and the destruction of the natural environment (Bangun, 2020). Women are not only users of natural resources, but they are also the most vulnerable when ecological systems are disrupted,

particularly in the context of a patriarchal division of domestic labor (Yasin et al., 2021). Damaged water sources mean women must work harder to find water, and food shortages mean women must seek alternative food sources with greater effort (Annisa & Azizah, 2025).

The ecofeminist perspective views women as carriers of ecological awareness not because of biological essentialism, but because of their close position in reproduction and maintenance of life (Sulistiani & Indriyany, 2025). Women are the ones most affected by ecological degradation and therefore have a stronger moral urge to protect nature. In relation to SDGs 5 in decision-making, women's participation in organizations and individuals is a clear indicator of progress towards SDG 5 (women's involvement at all levels). Women are present not only as participants but also as strategic leaders, as evidenced by the organizational role and involvement of senior women such as Rusdiana as a conservation activist and local economic manager, who also mobilizes other women (Chinsya, 2024).

Impact on SDG 12: Responsible Consumption and Production

The contribution of women in Teluk Sulaiman to SDG 12 is manifested through various sustainable initiatives that have become part of their daily lives. Mangrove planting, forest patrols, and the planting of fruit and forestry trees carried out by Forlika represent concrete examples of responsible natural resource management (Hidayati & Sunandar, 2024). Interestingly, these conservation activities are not viewed as a burden by the women but rather serve as a means of socialization and community development.

Creating a space where women can socialize while celebrating and preserving nature demonstrates that sustainable practices are integrated with the community's cultural and social values, making them easier to adopt and sustain in the long term (Oktarina & Yulianti, 2022).

The holistic integration of SDGs 5 and 12 in practice is an interesting finding in Teluk Sulaiman, where SDGs 5 and 12 are integrated and mutually reinforcing. Women's empowerment through capacity building, increased participation in decision-making, and recognition of women's leadership actually encourages sustainable consumption and production practices (Wambrauw et al., 2022). Conversely, women's involvement in conservation activities provides them with the space to develop skills, build networks, and strengthen their social standing within the community.

Women's local experience and knowledge are leveraged to build an economic model that not only seeks profit but also considers the sustainability of natural resources (Wardhani et al., 2025). This integration demonstrates that achieving gender equality and environmental sustainability are not two separate goals, but rather two sides of the same coin, interdependent and reinforcing (Hidayati & Sunandar, 2024). Thus, the practices carried out by the women of Teluk Sulaiman not only contribute to the achievement of the global SDG targets, but also offer a model of sustainable development that is community-based, inclusive, and responsive to the local context, as taught by the ecofeminist perspective (Sulistiani & Indriyany, 2025).

CONCLUSION

This research demonstrates that women in Teluk Sulaiman Village play a central role in advancing SDGs 5 (Gender Equality) and 12 (Responsible Consumption and Production) by enhancing environmental awareness and bolstering their societal positions. Through an ecofeminist lens, their contributions embody values of care,

empathy, and social responsibility, bridging gender equality and ecological sustainability while showcasing empowerment rooted in care as an effective pathway to community-level ecological justice. Consequently, strengthening women's involvement in village development programs and environmental policies via ongoing training, institutional support, and recognition of their roles as agents of social and ecological change is essential. For future research, longitudinal studies could track the long-term impacts of these women-led initiatives on SDG indicators in similar coastal Indonesian villages, integrating quantitative metrics like waste reduction rates alongside qualitative assessments of shifting patriarchal norms.

REFERENCES

- Annisa, T. I., & Azizah, N. (2025). Agensi Perempuan dalam Krisis Air di Komunitas Pesisir Urban. *Peradaban Journal of Religion and Society*, 4(2), 233–247. <https://doi.org/10.59001/pjrs.v4i2.482>
- Azzahra, Z., & Sugiarso, S. (2022). Women's Participation in Coastal Community Empowerment Programs. *Prosperity: Journal of Society and Empowerment*, 2(1), 24–34. <https://doi.org/10.21580/prosperity.2022.2.1.11138>
- Bangun, B. H. (2020). Ecofeminism and Environmental Protection: A Legal Perspective. *Jambe Law Journal*, 3(1), 1–18. <https://doi.org/10.22437/jlj.3.1.1-18>
- Chinsya, B. A. D. (2024). Women and Nature: An Ecofeminist Study of Environmental Conservation Sustainability. *An-Nisa Jurnal Kajian Perempuan Dan Keislaman*, 17(2), 165–180. <https://doi.org/10.35719/annisa.v17i2.309>
- Dewi, Y. S. (2017). Peran Perempuan Dalam Pembangunan Berkelanjutan Women in Sustainable Development. *Jurnal Ilmiah Pendidikan Lingkungan Dan Pembangunan*, 12(2), 61–64. <https://doi.org/10.21009/plpb.122.05>
- Eden, L., & Wagstaff, M. F. (2021). Evidence-based policymaking and the wicked problem of SDG 5 Gender Equality. *Journal of International Business Policy*, 4(1), 28–57. <https://doi.org/10.1057/s42214-020-00054-w>
- Hidayati, N., & Sunandar, M. A. (2024). Implications of Ecofeminism in Efforts to Preserve the Environment of Coastal Settlements. *Indonesian Journal of Advanced Research*, 3(1), 119–132. <https://doi.org/10.55927/ijar.v3i1.7878>
- Hudha, et al. (2019). etika lingkungan (Teori Lingkungan). In *Penambahan Natrium Benzoat Dan Kalium Sorbat (Antiinversi) Dan Kecepatan Pengadukan Sebagai Upaya Penghambatan Reaksi Inversi Pada Nira Tebu*.
- I Nengah, M., Desak Ayu Diah Prawerti, D. A. D. P., Kadek Somariana, K. S., Ketut Suwarmadi Putra, K. S. P., I Wayan Sudiarta, I. W. S., & Ni Luh Putu Putri Setianingsih, N. L. P. P. S. (2023). Women's Involvement in the Implementation of Source-Based Waste Management through Composting Method in Batuan Village, Gianyar-Bali. *Asian Journal of Community Services*, 2(5), 429–446. <https://doi.org/10.55927/ajcs.v2i5.4292>
- Imam, K., & Millah, A. S. (2024). An-Nur : Jurnal Studi Islam Muslim Women As Environmental Warriors : A Study Of Nahdliyin Women ' S Social Networks In The. *An-Nur: Jurnal Studi Islam*, 16(2), 179–193.
- KEMENDESA, S. I. D. (2025). *SDGs Desa | Sistem Informasi Desa*. Kemendesa.Go.Id. <https://sid.kemendesa.go.id/sdgs>
- Kristianto, P. (2022). Perjalanan Maraton Menuju 2030:Menyelamatkan Bumi, Menggapai Tujuan Pembangunan Berkelanjutan Pasca 2015dari Sisi Pemikiran Ekofeminisme1. *Dekonstruksi*, 6(1), 1–34.

- Lewis, S. (2015). Qualitative Inquiry and Research Design: Choosing Among Five Approaches. *Health Promotion Practice*, 16(4), 473–475. <https://doi.org/10.1177/1524839915580941>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications. <https://books.google.co.id/books?id=fjh2DwAAQBAJ>
- Morissan. (2012). *Metode Penelitian Survei*. <https://api.semanticscholar.org/CorpusID:57307128>
- Ompusunggu, A. R. I., Safinatunnaja, E. N., Ridwan, R. M., Khaerina Ramdani, T. C., Ana, A., & Achdiani, Y. (2025). Pengelolaan Sampah Rumah Tangga dan Dampaknya Terhadap Kesehatan Keluarga. *Health & Medical Sciences*, 2(3), 10. <https://doi.org/10.47134/phms.v2i3.431>
- Rahmatia, A. (2025). *Ecofeminisme : Peran Perempuan sebagai Penjaga Hutan Adat Mandala Bayan di Kabupaten Lombok Utara*. 8(2), 42–47.
- Raman, R., Lathabai, H. H., & Nedungadi, P. (2024). Sustainable development goal 12 and its synergies with other SDGs: identification of key research contributions and policy insights. *Discover Sustainability*, 5(1). <https://doi.org/10.1007/s43621-024-00289-0>
- Oktarina, T. N., & Yulianti, A. (2022). The Role of Women in Sustainable Development and Environmental Protection: A Discourse of Ecofeminisme in Indonesia. *Indonesian Journal of Environmental Law and Sustainable Development*, 1(2), 107–138. <https://doi.org/10.15294/ijel.v1i2.58137>
- Savira, W. M., & Honosutomo, A. (2024). Sinergitas Kearifan Lokal Dan Gender: Peran Strategis Perempuan Adat Kalimantan Dalam Upaya Iklim Berkelanjutan. *Journal of Gender Equality and Social Inclusion (Gesi)*, 3(2), 28–45. <https://doi.org/10.38156/gesi.v3i3.177>
- Sulistiani, S., & Indriyany, I. A. (2025). Ecofeminism and Urban Farming: Empowering Women Farmers in Serang City, Indonesia. *Government & Resilience*, 3(1), 38–51. <https://doi.org/10.62503/gr.v3i1.26>
- Tukiran, & Effendi, S. (2012). *Metode penelitian survei edisi revisi*. <https://api.semanticscholar.org/CorpusID:231438772>
- Utami, W. K., & Godjali, M. R. (2020). The Role of Women in Empowerment and Improvement of Community Literation through Waste Management. *Journal of Governance*, 5(2), 164–178. <https://doi.org/10.31506/jog.v5i2.8159>
- Wambrauw, M., Ohee, K., & Anastasia, A. (2022). Analysis the Impact of the Forest Crisis on Merauke Women in the Perspective of Ecofeminism. *Jurnal Perempuan Dan Anak*, 5(2), 104–130. <https://doi.org/10.22219/jpa.v5i2.22152>
- Wardhani, A. A., Arwinda, S., Solechan, A., Shibghatalloh, A. H., Syafrudin, H. A., & Musliha, C. (2025). Women as Pillars of Coastal Economic Resilience: Role Transformation, Empowerment, and Gender Support in the Juwana Coastal Community. *Jurnal Ilmu Sosial Dan Humaniora*, 14(2), 396–406. <https://doi.org/10.23887/jish.v14i2.95632>
- Yasin, F., Salviana Darvina S, V., & Su'adah, S. (2021). Ecofeminism Movement Through Household Waste Management In The Zona Bening Community, Batu City- East Java. *Jurnal Perempuan Dan Anak*, 4(2), 104–119. <https://doi.org/10.22219/jpa.v4i2.19175>

YKAN. (2022). *Forlika: Srikandi Pelindung Sigending*.
<https://www.ykan.or.id/id/publikasi/artikel/perspektif/srikandi-perlindung-sigending/>

YKAN. (2023). *Setia Sepanjang Usia untuk Alam dan Manusia*. Yayasan Konservasi Alam Nusantara. <https://www.ykan.or.id/id/publikasi/artikel/perspektif/setia-untuk-alam-dan-manusia/>