

**ECOFEMINIST MOVEMENT IN ISLAMIC WOMEN'S ACTIVISM : THE
CASE OF 'AISYIYAH EAST JAVA**

ARTIKEL ILMIAH



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**PROGRAM STUDI STUDI AGAMA AGAMA
FAKULTAS STUDI ISLAM DAN PERADABAN
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Diajukan kepada Universitas Muhammadiyah Surabaya

Untuk Memenuhi Salah Satu Persyaratan

Dalam Memperoleh Gelar

Sarjana Agama (S. Ag.)

Program Studi Studi Agama - Agama



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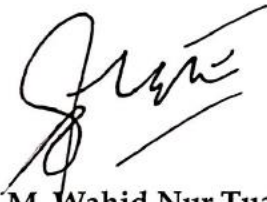
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Ecofeminist Movement in Islamic Women' Activism : The Case of 'Aisyiyah East

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ABSTRACT

A This study aims to describe and analyse the implementation of ecofeminism within the Islamic women's movement under the Environment and Disaster Management Unit (LLHPB) of the East Java Regional Board of 'Aisyiyah. It further seeks to identify the organisational patterns and praxis model emerging from the interaction among religious values, institutional structures, and gender-ecological awareness. Employing a qualitative descriptive approach and drawing upon Islamic Ecofeminism and Pierre Bourdieu's Theory of Habitus, this research explores how Islamic moral values are reproduced into ecological practices through the social and spiritual experiences of Aisyiyah's female cadres. The findings reveal three major patterns shaping Aisyiyah's ecofeminist praxis in East Java: (1) the organisational pattern, characterised by participatory leadership grounded in religious ethics and gender-ecological sensitivity; (2) the movement pattern, integrating da'wah bil-hal (preaching through action), environmental education, and disaster mitigation into a cohesive model of progressive Islamic activism; and (3) the consciousness pattern, where Islamic teachings are internalised into ecological habitus through cadre training, study circles, and community-based engagement. The interplay of these patterns constitutes the Aisyiyah East Java Ecofeminism Model, conceptualised as a "Religious Ecofeminism Based on Habitus." This model embodies ecological spirituality rooted in Islamic values, reproduced through institutional habitus, and manifested by women as khalifah fil ardh (stewards of the earth). The study concludes that Islamic women's movements can serve as transformative agents for ecological and social sustainability through a synthesis of faith, knowledge, and environmental commitment.

Keywords: Islamic Ecofeminism, Habitus, Aisyiyah, Environment and Disaster Management Unit (LLHPB), Women's Movement, Ecological Da'wah

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis implementasi ekofeminisme dalam gerakan perempuan Islam di bawah Lembaga Lingkungan Hidup dan Penanggulangan Bencana (LLHPB) Pimpinan Wilayah 'Aisyiyah Jawa Timur, serta menemukan pola gerakan dan model praksis yang lahir dari interaksi antara nilai keagamaan, struktur kelembagaan, dan kesadaran gender-ekologis. Menggunakan pendekatan kualitatif deskriptif dengan teori Ekofeminisme Islam dan Habitus Pierre Bourdieu, penelitian ini menelaah bagaimana nilai-nilai keislaman direproduksi menjadi praktik ekologis melalui pengalaman sosial dan spiritual kader perempuan Aisyiyah. Hasil penelitian menunjukkan bahwa praktik ekofeminisme Aisyiyah Jawa Timur terbentuk melalui tiga pola utama: (1) Pola kepengurusan, yang menampilkan struktur kepemimpinan partisipatif berbasis nilai keagamaan dan sensitif terhadap isu gender-ekologis; (2) Pola gerakan, yang mengintegrasikan dakwah bil-hal, pendidikan lingkungan, dan mitigasi bencana dalam satu sistem praksis dakwah berkemajuan; serta (3) Pola kesadaran, yang menegaskan internalisasi nilai Islam menjadi habitus ekologis melalui proses kaderisasi, pengajian, dan aksi sosial. Ketiga pola tersebut berinteraksi membentuk model Ekofeminisme Aisyiyah Jawa Timur, yaitu model "Ekofeminisme Religius Berbasis Habitus" – suatu praksis ekologis yang bersumber dari spiritualitas Islam, direproduksi melalui struktur kelembagaan, dan diwujudkan oleh agensi perempuan sebagai khalifah fil ardh. Model ini memperlihatkan bahwa gerakan perempuan Islam dapat menjadi subjek transformasi ekologis dan sosial melalui sintesis antara iman, ilmu, dan kepedulian lingkungan.

Kata Kunci: Ekofeminisme Islam, Habitus, Aisyiyah, LLHPB, Gerakan Perempuan, Dakwah Ekologis

INTRODUCTION

The Islamic women's movement in Indonesia shows increasingly complex dynamics in the midst of social change and a global ecological crisis. In this context, Aisyiyah as a Muhammadiyah women's organization plays an important role in affirming progressive Islamic values and social practices that are responsive to environmental issues. One of the manifestations of this role can be seen in the activities of the Aisyiyah Regional Leadership (PWA) of the Environment and Disaster Management

Institute (LLHPB) of East Java, which integrates ecological awareness with the principle of bil-hal da'wah as a form of grounded social Islam (Syahrul Basri et al., 2025). LLHPB is not only engaged in disaster mitigation, but also seeks to foster awareness of ecofeminism based on the values of justice, empathy, and women's social responsibility to nature (Kavya Michael et al., 2020).

Ecofeminism, conceptually, is rooted in the view that the oppression of women and the exploitation of nature have the same roots, namely the patriarchal system and capitalism that place both in subordinate positions (Emmanuel, 2025). In the context of Islam, ecofeminism offers a theological and ethical approach based on monotheism, justice, and trust, which places humans, including women, as *khalifah* in maintaining the balance of the ecosystem (Sule & Musa, 2025). Previous studies have confirmed that the ecofeminist approach in Islam can be a model of social praxis that emphasizes the balance of gender and ecological relations (Malik et al., 2025). However, most of these studies are still conceptual and have not explored how Islamic women's movements such as Aisyiyah have built ecofeminist practices in institutional and organizational cultural contexts (Arifin et al., 2022).

The main problem raised in this study is how the implementation of ecofeminism practices is carried out in the body of the Islamic women's movement through LLHPB PWA East Java. The focus is directed to two important dimensions, namely (1) *the pattern of the ecofeminist movement* formed from the values of da'wah bil-hal of Muhammadiyah and (2) *the institutional model of ecofeminism* articulated in environmental and disaster management programs.

The questions of this research include: how does LLHPB PWA East Java build and implement the values of ecofeminism in the Islamic women's movement? And how is women's ecological consciousness formed through

the process of da'wah and social praxis in the body of Aisyiyah? The purpose of this study is to describe and analyze the implementation of ecofeminism in the Islamic women's movement under LLHPB PWA East Java, as well as to find movement patterns and praxis models born from the interaction of religious values, institutional structures, and gender-ecological awareness (Sulistiyati, 2023). Theoretically, this research is expected to enrich the treasures of Islamic and gender studies, especially in the development of contextual Islamic ecofeminism theories in Indonesia (Taylor and Francis, 2024). Practically, the results of this research are expected to be a reference for the development of environment-based women's empowerment policies and strategies in the body of Aisyiyah and other Islamic women's organizations.

Previous studies have discussed the role of Muslim women in environmental movements, but most of them still emphasize normative and theological aspects (Setiawan et al., 2022). For example, Basri's research on *eco-piety* highlights Islamic environmental ethics without discussing the social structure of the movement. Likewise, Humaidi's research examines environmental movements in Islamic organizations, but has not explored the aspects of awareness and institutions (Humaidi et al., 2024). Different from the study, This study highlights the integration between ecological awareness, bil-hal da'wah habitus, and the pattern of Islamic women's movements in the context of Aisyiyah East Java (Suara 'Aisyiyah, 2025). Thus, this study fills the research gap at the empirical level related to the institutional model and pattern of ecofeminism awareness in religious organizations (Ress, 2008).

Theoretically, this study uses the ecofeminism approach as the main theory to understand the relationship between women, religion, and the environment. Islamic ecofeminism, as argued by Shiva and Mies, is rooted in the ethical relationship between humans and nature that goes beyond the

paradigm of domination. In the context of Islam, this approach can be attributed to the values of monotheism and ecological justice that demand equality between humans and nature as a creation God. This approach is enriched by Pierre Bourdieu's *theory of habitus*, which explains how social values and practices institutionalize into repetitive patterns of behavior in the context of bil-hal da'wah.

The framework of this research can be explained as follows: the values of da'wah bil-hal Muhammadiyah (as a symbolic structure) → form the habitus of Aisyiyah women → this habitus gives birth to ecological awareness and ecofeminist ethics → this awareness is manifested in the LLHPB PWA movement of East Java as a model of the Islamic women's movement that is responsive to environmental issues (Hasan et al.,2022). Thus, ecofeminism in Aisyiyah is not It is a purely ecological movement, but it is an Islamic praxis that represents a synthesis between spirituality, gender, and ecological responsibility. Literature review shows that the ecofeminism movement in Islam still receives less attention at the level of institutional praxis (Zein-Elabdin, 2015). Most of the research highlights theological discourse, not on the organizational form and strategy of the movement (Muhammad et al., 2024). Therefore , this study is important to uncover how the values of ecofeminism are articulated in the context of Islamic women's organizations such as Aisyiyah, as well as how the patterns of consciousness and movement models built sustainably (Malik et al., 2025). By tracing the practice of LLHPB PWA East Java, this research is expected to expand the understanding of a distinctive form of Islamic ecofeminism, namely a women's movement that combines da'wah, social solidarity, and ecological responsibility in a single religious praxis unit (Sulistiyati, 2023).

METHOD

The methodology of this research uses a qualitative approach with a case study method. Primary data was obtained through in-depth interviews with the management of LLHPB PWA East Java, observation of field activities, as well as documentation of work programs and publications of the institution (LLHPB PWA East Java, 2025). Secondary data were collected from official Aisyiyah documents, academic articles, and related media reports. Data analysis was carried out with the Miles and Huberman interactive model which included reduction, presentation, and drawing conclusions (Hayes & Jung, 2023). This research was carried out in Surabaya and several LLHPB target areas during the January-June 2025 period.

RESULT AND DISCUSSION

Islamic Symbols and Practices in the Environmental Movement

The environmental movement developed by the Environment and Disaster Management Institute (LLHPB) of the 'Aisyiyah Regional Leadership (PWA) of East Java displays a distinctive pattern: religiosity as the basis of ecofeminist praxis. Each LLHPB activity was opened with the reading of Qur'anic verses that were relevant to the theme of the activity, such as verses about the mandate of humans as caliphs fil ardh, responsibility for nature, and the importance of environmental cleanliness (Noercholifah, interview, October 13, 2025). This symbol of Islam is not just a ritual, but an entrance to build ecological awareness based on faith and ecological monotheism (Karman et al., 2023).

In an interview with Mrs. Noercholifah, Chairperson of LLHPB PWA East Java for the 2017–2022 period, it was explained that every institutional activity always contains elements of environmental spiritualization. She emphasized, "If we hold activities, there is always a reading of verses according to the theme, for example about the environment or disasters. It

is a kind of reminder that caring for the earth is part of worship." This statement shows that Aisyiyah's ecofeminism doesn't stand outside religion, but is rooted in Islamic ethics that views nature as a creation of Allah that must be preserved (Hidayah, 2020).

The application of Islamic symbols is also seen in the form of *da'wah bil-hal*, which is the dissemination of Islamic values through real actions, not just lectures. *Da'wah bil-hal* became the foundation of the religious habitus that shaped the ecological behavior of Aisyiyah cadres. For example, in disaster mitigation activities, LLHPB always emphasizes the value of *tawakkal*, effort, and *ukhuwah* to strengthen social solidarity (Suara Muhammadiyah, 2023). This is in line with Aisyiyah's view that women have a strategic role in maintaining life, both in social, spiritual, and ecological aspects (Candraningrum, 2023).

This religious symbolization shows a consistent pattern: Islamic spirituality is the source of concrete socio-ecological movements. Islamic praxis is internalized through environmental studies, "Green Eid al-Fitr" and "Green Eid al-Adha" campaigns, as well as cleanliness actions in schools and Muhammadiyah charities (Suara Muhammadiyah, 2023). Islamic values such as *amanah*, *ihsan*, and *rahmatan lil 'alamin* are the main narratives to mobilize women's awareness of the importance of caring for the earth (Karman et al., 2023).

Social Movements and Aisyiyah Ecofeminism Model

The Aisyiyah ecofeminism movement in East Java represents a unique combination of Islamic values, ecological ethics, and women's empowerment. Based on an interview with Mrs. Sumiati, S.Ag, Chairman of the 2022–2027 East Java LLHPB PWA, it was stated that "this LLHPB movement is the vanguard and guardian of the earth." The statement describes the transformation of ecological awareness inherent in the identity of Aisyiyah cadres, where women are not only the subject of

da'wah, but also agents of environmental change.

The model of the LLHPB movement in East Java follows the principles of the grassroots movement, starting from branches, branches, to regions. Activities such as the "Green Aisyiyah" video and flyer competition, collaboration with Plastic Banks in Sidoarjo and Sukodono, as well as household waste sorting programs show the integration of Islamic values and ecofeminism. This movement fostered a new ecological habitus among Aisyiyah women, namely the habit of using recycling bags, carrying tumblers, planting trees, and saving energy as part of their daily faith (Gralińska-Toborek, 2021).

A distinctive feature of Aisyiyah's ecofeminism model is its awareness of the connection between women, faith, and the earth. In each practice, LLHPB places women as moral and social agents who have high resilience to disasters and climate change (Nofrima et al., 2023). For example, during the COVID-19 pandemic, LLHPB East Java developed the "Women's Resilience in the Pandemic Era" movement which combines health education, environmental management, and family economic independence (Suara Aisyiyah, 2021).

The Green Aisyiyah program also reflects an action-based model of ecofeminism. Each activity always displays a collaborative and participatory spirit, women are not only the object of the program, but also the actors and designers of the activity. Thus, Aisyiyah succeeded in presenting a theological, prax, and transformative model of ecofeminism at the same time.

Policy and Institutional Structure of LLHPB PWA East Java

The structure and policy of LLHPB PWA East Java is built on the principle of decentralization of movements and collaboration across councils. Based on the results of an interview with Mrs. Sumiati, S.Ag, LLHPB PWA East Java has the main mandate from the Central Executive of

'Aisyiyah to integrate environmental issues into all Muhammadiyah charities, such as schools, hospitals, and taklim councils. She emphasized,

"Our policy is to ensure that every charity has a minimum environmental awareness of sorting waste, planting trees, and bringing *tumblers*. That's part of progressive da'wah."

LLHPB's institutional policy refers to the *Green Aisyiyah Movement Guidelines*, which emphasizes three main pillars:

1. **Value**
2. **Awareness**
3. **Inovation and Action**

Values in Green Aisyiyah likely include stewardship, moderation, and social responsibility, which are essential for promoting responsible resource use and equity in resource management (Eliza et al., 2025). Awareness is crucial for fostering environmental consciousness and commitment to sustainability. This pillar involves educating and engaging stakeholders to understand and act on environmental issues (Gani et al., 2023). Innovation and Action focus on implementing practical solutions and innovative strategies to address environmental challenges. This pillar is about taking concrete steps to mitigate climate change and promote sustainable practices (Riosvelasco-Monroy et al.,2024). This approach shows that LLHPB is not only the implementer of activities, but also a micro-policymaker at the organizational level. The institutional structure of LLHPB consists of the Chairman, Secretary, Treasurer, and several areas of work.

Table 1. LLHPB PWA East Java Work Program (2025)

| No. | Work Program | Information |
|-----|---|--|
| 1. | Planting tree seedlings in 5 landslide-prone areas (Lumajang, | Synergy with BPDAS JATIM, Follow-up of the |

| | | |
|----|---|---|
| | Probolinggo regency, Pacitan, Bojonegoro, Lamongan) | audience to BPDAS JATIM and DLH JATIM |
| 2. | Socialization of Public Kitchen Management (Disaster-prone areas: Locations to follow) | Synergy with MDMC, Discussion on preparation for the creation of Public Kitchen Guidelines with MDMC |
| 3. | <p>Conducting socialization and or campaigns on the impact of plastic waste hazards through popular study activities/articles on online media posters uploaded on social media, etc. a. Green Ramadan and Eid al-Fitr</p> <ol style="list-style-type: none"> 1. Webinar Series Studying the Environment in Synergy with the Tabligh Council (Citation of Green Ramadan Material and Appeal for Green Eid al-Fitr 2. Appeals/Directions and PWA to implement the Green Ramadan and Eid al-Fitr Movement for PDA in East Java 3. Socialization on social media social media groups | <ul style="list-style-type: none"> • "Green Ramadhan" in synergy with MTK • Monev for program execution control • Coordination with PDA Gresik and Lamongan • Coordination for the hearing schedule |

| | | |
|--|---|--|
| | <p>for the Green Ramadan and Eid al-Fitr Movement (Preparing Content)</p> <p>4. Creating social media for the environment and disaster management</p> <p>b. Green Eid al-Adha</p> <p>1. Good Practice Writing Competition for the Implementation of Green Eid al-Adha contemporary articles uploaded on blogs, websites, social media</p> <p>c. Plastic Waste and Wet Waste Treatment to reduce Waste Tonnage in Landfills</p> <p>1. Plastic Waste Management in Collaboration with PT Plastic Bank:</p> <ul style="list-style-type: none"> • Consistently building the school built by ABA Sukodono Kindergarten, Candi • Program Replication at PDA Gresik and PDA Lamongan <p>2. Wet Waste Management Socialization of Household</p> | |
|--|---|--|

| | | |
|----|--|--|
| | Waste Processing in collaboration with DLH East Java | |
| 4. | <p>Creating a curriculum for ecoliteracy and environmental care (waste sorting and environmental awareness)</p> <p>1. Green School Program, Socialization of PP Green School Program Green School 'Aisiyah Guidebook</p> <ul style="list-style-type: none"> • Implementation of healthy living habits with fruit and vegetable consumption in ABA kindergarten children | Synergy with the PAUDASMEN Assembly, East Java Education Office, East Java DLH |
| 5. | Application of the GEDSI Concept for the Procurement of Facilities in Disaster Locations that are Friendly to Mothers, Children and Disabilities. The GEDSI concept for public kitchens, has begun to become a protocol in MDMC East Java, food for the elderly, toddlers and the sick, Construction of evacuation tents in accordance with the GEDSI concept | Synergy with the PAUDASMEN and MKES Council, East Java Education Office |

| | | |
|----|--|--|
| 6. | Conducting research on environmental pollution, the impact of climate change and disasters | Synergy with MDMC PWM East Java |
| 7. | Participating in LPPA's National Disaster Preparedness Jamboree June 2025 | Synergy with LPPA PWA East Java National Jamboree of Aisyiyah Volunteers in Karanganyar, Central Java |
| 8. | <p>Multiyear Programme Monitoring and Evaluation</p> <ol style="list-style-type: none"> 1. Disaster Safe Education Unit (SPAB) 2. Tree Planting with a Parenting System 3. Sanitation, clean water and Stunting Control <p>Making Pocket Books of da'wah materials about sanitation, clean water and stunting</p> | <ul style="list-style-type: none"> • Monitoring to PDA, synergy with PAUD DASMEN • Synergy with KLL PWA & Lazismu East Java • Synergy with MTK and the Health Council |

Source: Documentation of LLHPB PWA East Java 2025

Table 2. Realization of the East Java LLHPB PWA Work Program (2022-2027)

| No. | Implemented Programs | Information |
|-----|---|---|
| 1. | Green Ramadan Webinar 2023 | - |
| 2. | Education on the sorting of wet and plastic waste | at ABA Sukodono Kindergarten and Sidoarjo Temple. |
| 3. | Green Eid al-Adha 2023 PDA Documentary Video | 25 June and 12 July 2023. |

| | | |
|----|---|---|
| | Competition in East Java | |
| 4. | East Java Disaster Volunteer Jamboree in Magetan Regency | Invitation from BPBD Prov. East Java on September 22-24, 2023 |
| 5. | Beach Cleanup Action and Garbage Sorting Education for the Coastal Community of Kenjeran Surabaya | (Commemorating National Waste Care Day 2024) February 25, 2024. |
| 6. | Disaster Safe Mitigation Unit Facilitator Training | - |
| 7. | Clean Water Sanitation and Stunting Cadre Training | - |

Source: Documentation of LLHPB PWA East Java, results of field observations (September–October 2025) and interviews with LLHPB administrators (Sumiati, 2025).

The program policy above shows that LLHPB has succeeded in changing the da'wah approach to *eco-da'wah* that is not only spiritually oriented, but also ecological. LLHPB positions female cadres as decision-makers and field actors in disaster mitigation and waste management. Thus, Aisyiyah has affirmed the position of women as active subjects in sustainable development (Arya & Shuhla, 2025).

Women-Based Environmental Education

One of the important achievements of LLHPB PWA East Java is the implementation of women-based environmental education. The program is rooted in the view that women are the "first ecological teacher" in the family. In an interview with Mrs. Nur Cholifah, it was explained that LLHPB developed simple environmental education modules for children and housewives. The module is titled "*Islam, Nature, and Our Responsibility*", which contains practical guidance on sorting waste, growing vegetables,

and keeping water clean.

Environmental education is carried out holistically, covering spiritual, social, and practical aspects. LLHPB PWA East Java utilizes studies, forums of Aisyiyah women, and school activities to instill ecological values. This approach differs from formal education which is instructive, in that it emphasizes an awareness of faith and example (Purnomo et al., 2025).

The "Aisyiyah Green School" movement which is being pioneered under the East Java PWA Dikdasmen Council is concrete evidence of inter-institutional synergy. In a pilot project in Sidoarjo, LLHPB engaged teachers, students, and guardians to create *eco-bricks*, school gardens, and paper recycling. The goal is not just physical cleanliness, but the formation of a sustainable ecological character (Shiva, 1988). Women-based environmental education also plays a role in building solidarity between regions. LLHPB PWA East Java encourages the formation of "Women's Forum for Environmental Care" in 20 district/city PDAs. This forum is a forum for knowledge exchange between cadres about community-based waste management and climate adaptation.

Green Aisyiyah Campaign: An Expression of Ecofeminism Da'wah

The Green Aisyiyah *campaign* is a tangible form of ecofeminism praxis in the body of Aisyiyah East Java. Based on an interview with Mrs. Sumiati, S.Ag., this movement was launched as an implementation of the decision of the 2015 Makassar Aisyiyah Congress which emphasized the importance of *da'wah* in environmental issues. However, East Java was only able to realize it in 2017 after the establishment of LLHPB at the regional level.

"We want Aisyiyah women to become *guardians of earth*, guardians of the earth who live the value of faith through real actions. Green Aisyiyah is not just a slogan, but a lifestyle," *Interview with Mrs. Sumiati, October 13, 2025.*

This movement became a medium of ecological da'wah by emphasizing strong Islamic symbols. Every LLHPB activity always begins with the

reading of Qur'anic verses that are relevant to environmental themes, such as QS. Al-A'raf [7]:56 on the prohibition of making damage on earth, or QS. Ar-Rum [30]:41 which affirms the consequences of human actions against the destruction of nature (Noercholifah, interview, October 13, 2025). The reading of this verse serves as a spiritual affirmation that protecting the environment is part of worship.

The Green Aisyiyah campaign is carried out through various forms of activities, such as waste reduction education video competitions, socialization of "Plastic Diet at Home and School", and invitations to bring tumblers to every meeting (Suara Aisyiyah, 2022). This action was carried out across levels from branches to regions and collaborated with various assemblies, including the Health Council, the Tabligh Council, as well as the Tarjih and Tajdid Councils in the preparation of *Sanitation Fiqh* on water conservation (Suara Aisyiyah, 2024). The movement also shows the integration between Islamic values and ecological awareness. In the view of LLHPB PWA East Java, women's piety is not only measured by ritual obedience, but also responsibility for the surrounding environment (Nur et al., 2025). Through *Green Eid al-Fitr* and *Green Eid al-Adha*, Aisyiyah promotes environmentally friendly worship, such as reducing the use of plastic and managing sacrificial animal waste with the principle of sharia cleanliness (Ramli et al., 2023).

Table 3. Distribution of Green Aisyiyah Program in 20 East Java PDAs (2025)

| No. | Area | Form of Activity | Status |
|-----|------------------|--|--------|
| 1. | Tulungagung City | Nurture Tree Planting (Distribution of tree seedlings) | Finish |
| 2. | Probolinggo City | Nurture Tree Planting (Distribution of tree seedlings) | Finish |

| | | | |
|----|---------------|--|---------------|
| 3. | Surabaya City | Clean Coast (Kenjeran Beach garbage collection), Green Tumbler Movement (Campaign to bring refillable bottles) | Finish |
| 4. | Sidoarjo City | School plastic bank at ABA Sukodono Kindergarten and its surroundings | Walk |

Source: East Java LLHPB PWA Activity Report, results of field observations (September–October 2025).

The *Green Aisyiyah* campaign is a symbol of the transformation of the da'wah paradigm that places women as agents of socio-ecological change. In the context of ecofeminism, this movement shows how women's relationship with nature is built on the basis of compassion, responsibility, and faith (Pandey, 2010). As conveyed by Mrs. Noercholifah,

"In the past, people thought that environmental affairs were official affairs. Now, we make it a matter of faith. If the house is clean, the environment is organized, it is part of the worship of Aisyiyah women."

Evaluation and Challenges of the East Java LLHPB Movement

The success of LLHPB PWA East Java in building the Islamic ecofeminism movement is inseparable from a structured evaluation and reporting system. Based on the results of the interview with Mrs. Sumiati, S.Ag., the evaluation of activities was carried out in stages through regional coordination forums, plenary meetings, and regional activity reports. Evaluation also serves as a means of reflection on the effectiveness of the program, while strengthening institutional accountability. Each LLHPB program, such as *Green Aisyiyah* and *Disaster Resilient Schools*, is reported through a reporting format that includes participant attendance, achievements, and documentation of activities. This system is not only an administrative mechanism, but also a shared learning medium between

regions. If one region experiences problems, other regions can become mentors through *the champion sharing system* (Suara Muhammadiyah, 2024).

"Evaluation is not just a report, but to learn from each other. For example, Sidoarjo is an example of cooperation with Plastic Bank. From there, other regions can imitate the reporting system and the implementation of their activities." *Interview with Mrs. Noercholifah, October 13, 2025.*

Reporting on the results of activities is also regularly uploaded on the Suara Aisyiyah portal and submitted in the *Regional Leadership Conference (Muspimwil)* and *Regional Conference (Musywil)* forums. This is a form of transparency of the Muhammadiyah women's movement in the field of the environment. However, in practice, LLHPB faces some fundamental challenges. First, the lack of formal environmental education at the regional level. As conveyed by Mrs. Noercholifah, environmental education is only available at the Aisyiyah Central Leadership level, while East Java still relies on project-based training or technical assistance. This condition makes the capacity of environmental cadres in the regions uneven.

Second, there are still limited human resources and cadre time. Most LLHPB administrators concurrently hold positions in assemblies or other charities, so the concentration on environmental programs is sometimes divided. Third, cultural resistance to lifestyle changes. Efforts to change people's habits, such as reducing plastic or carrying tumblers, require a long process and ongoing education.

"The new habit is not easy to accept. But if it is done continuously and accompanied by an understanding that protecting the environment is part of faith, society can change over time." *Interview with Mrs. Sumiati, October 13, 2025.* Fourth, financial and logistical support is also a limiting factor. Some programs such as *Foster Tree Planting* or *Community Waste Bank* require initial capital for the procurement of seeds, equipment, and transportation. LLHPB usually relies on assistance from the synergy of

other assemblies or internal donors of Muhammadiyah, but financial sustainability is still the main challenge.

Table 4. Summary of Supporting and Inhibiting Factors of the East Java LLHPB PWA Movement (2025)

| No. | Category | Supporting Factors | Inhibiting Factors |
|-----|---------------------|--|---|
| 1. | Structural | Support from PP and PWA Aisyiyah; synergy between assemblies (Health, Tabligh, Tarjih) | Limited human resources and cadre's time |
| 2. | Culture | The strength of religious values and the tradition of da'wah bil-hal | Community resistance to lifestyle changes |
| 3. | Financial | Collaboration with external partners (Plastic Bank, BPBD) | Limited funds for logistics and project maintenance |
| 4. | Ecologis | The number of disaster-prone areas that encourage awareness | Dependence on geographical and weather conditions |
| 5. | Technologist | Use of digital media for socialization | Limited IT access in rural areas |

Source: Analysis of interview data and documents of the East Java LLHPB PWA, September- October 2025.

Overall, the results of this study show three main patterns in the Aisyiyah ecofeminism movement in East Java, namely:

1. **Management Pattern**, where the LLHPB system is built through a tiered structure from the center to the branches with a participatory model.
2. **Movement Pattern**, which combines Islamic values, social praxis, and ecological awareness in real actions such as *Green Aisyiyah* and

Disaster Safe Schools.

3. **The Pattern of Awareness**, which is religious awareness that develops into *a green habitus*, makes an environmentally friendly lifestyle an expression of Aisyiyah women's faith.

These three patterns show that the LLHPB movement is not just an environmental movement, but a religious movement based on ecological awareness. These patterns illustrate the integration between environmental theology and the praxis of Islamic feminism that favors the preservation of the earth and the well-being of women's communities (Malik et al., 2025).

Empirically, this study confirms that the practice of ecofeminism in Aisyiyah East Java develops in the context of *action-oriented da'wah*. Islamic values serve as a spiritual foundation that leads women to care for nature. This movement not only invites women to become waste managers, but also to become ecological moral educators for families and communities (Nur et al., 2025). Thus, LLHPB PWA East Java can be called a model of the Islamic ecofeminism movement at the regional level, which unites *faith, action, and ecological awareness* in one progressive da'wah framework (Sulistiyati, 2023).

General Framework: Islamic Ecofeminism and Religious Habitus

The results of the study show that the LLHPB movement of the East Java Regional Leadership is not just an environmental activity, but a system of values and social practices that integrates Islam, ecology, and the role of women. To understand the depth of its meaning, two main theories are used: ecofeminism and Bourdieu's habitus. **Ecofeminism Theory** (Ruether, 1992; Shiva, 1989) is of the view that exploitation of nature is parallel to subordination to women both born from patriarchal and anthropocentric paradigms. Islamic ecofeminism then proposes a theological correction: the universe and women both have spiritual value in the view of monotheism. Islam does not view humans as rulers over nature, but rather as *khalifah* on earth (Mies & Shiva, 2014).

Meanwhile, **Pierre Bourdieu's Habitus Theory** (1977; 1990) explains how social values and structures shape dispositions or tendencies to act that are rooted in individuals and collectives. Habitus is not just a spontaneous behavior, but the result of internalizing values that continue to be reproduced through social practice (Thomson, 2008). In the context of LLHPB, Islamic teachings and ecological values are not only taught, but lived becoming religio-ecological habitus that shapes the way of thinking, behaving, and interacting with Aisyiyah cadres in their daily lives (Bourdieu, 1977).

Thus, the theory of ecofeminism explains *why* Aisyiyah women care about environmental issues (because of their spiritual awareness and symbolic relationship with nature), while Bourdieu's theory of habitus explains *how* these values shape ecological behavior consistently and sustainably.

From Value to Praxis: The Internality of Islam in the Ecological Movement

Islamic values are the main foundation of the LLHPB movement. Doctrines such as *amanah*, *ihsan*, and *rahmatan lil 'alamin* are not just theological jargon, but articulated in concrete ecological actions like greening, waste management, and disaster mitigation. In the context of Islamic ecofeminism, this action shows the relationship between women and nature that is spiritually symbiotic: caring for the earth means taking care of life (Sumiati, interview, October 10, 2025).

From Bourdieu's perspective, this shows how the religious habitus (Aisyiyah spiritual habits) is transformed into an ecological habitus. Every LLHPB activity, from recitation, training, to environmental action becomes an arena where habitus is reproduced. The cadres did not just participate in the program, but formed a new mindset that worship is not only prayer and fasting, but also maintaining the cleanliness and preservation of nature

(Sitnikov, 2017).

The logical flow can be explained thus: Islamic values (symbolic structure) → internalized through LLHPB activities → form an ecological habitus (religio-social disposition) → produce socio-ecological practices (real actions in the field) → re-strengthen the Islamic value structure (symbolic reproduction). This process shows a reflexive cycle between structure and action, as Bourdieu explains: *habitus shapes practice, and practice reproduces habitus* (Mohamed, 2014).

Islamic Ecofeminism: Women as Agents of Ecological Spirituality

In the theories of spiritual ecofeminism (Ruether, 1992) and social ecofeminism (Shiva, 1989), women have ecological sensitivity due to their biological and social experiences that are close to the life cycle. In the context of LLHPB, this is confirmed through the findings that Aisyiyah women not only play a role as implementers of environmental activities, but also as moral and spiritual agents in shaping the ecological consciousness of their communities (Candraningrum, 2023).

Through "Green Aisyiyah" activities and environmental education at ABA Kindergarten, women are the main drivers in building a new habitus, *green habitus* in the family room, school, and community. Here, Islam plays the role of a symbolic force that affirms ecological actions as part of faith (Gade, 2012).

In Bourdieu's perspective, women's actions are a form of symbolic strategy to convert religious capital (faith, morality) into social capital (community influence and leadership). When Aisyiyah women lead environmental clean-up actions, they are not only acting ecologically, but at the same time affirming their social legitimacy in the public sphere. In other words, LLHPB's Islamic ecofeminism combines *spiritual capital* and *social capital* in a social space that was previously dominated by patriarchal structures (Hidayah, 2020).

Green Habitus and Progressive Da'wah Reproduction

The LLHPB movement shows how green *habitus* is formed and reproduced systematically. The process of regeneration, training, and environmental education programs makes ecological awareness part of Islamic identity (Suara 'Aisyiyah, 2025). Bourdieu calls this process the *internalization of externality and the externalization of internality* Islamic values that were originally external (teachings) become internal (character), then re-manifested to the social world through real actions.

In other words, LLHPB becomes a social space where Islamic theological values are reproduced into ecological actions through the habitus process. This movement goes beyond a purely moral approach; it forms a *collective disposition structure* that makes environmental concern an inherent habit in Aisyiyah cadres (Mustofa et al., 2025). In the context of progressive da'wah, this shows that Islam can move from a normative level to a transformational praxis – from verbal da'wah to deed da'wah (*bil-hal*), which addresses global challenges such as the climate crisis and environmental degradation (Efendi et al., 2021).

Dialectics between Structure, Agency, and Social Space

According to Bourdieu, every social action occurs in a *field* governed by the relationship of power and capital. LLHPB operates between two major domains: the religious domain (religion) and the ecological domain (environment). Aisyiyah women play the role of agents who are able to navigate these two realms, blending spiritual legitimacy and social leadership (Husu, 2013). The LLHPB movement is thus not only an ecological activity, but a symbolic arena where the battle of meaning takes place between materialistic and spiritualistic paradigms, between patriarchy and equality, between the exploitation of nature and the care of the earth. In this arena, Aisyiyah women used religious and social capital to expand their moral influence. This shows a transformative form of

agency, where women become actors of social change based on Islamic values (Hidayah, 2020).

Limitations and Critical Reflection

Despite showing positive results, the study also found challenges relevant to Bourdieu's theory and ecofeminism:

1. First, not all cadres have the same ecological knowledge capital, so the ecological habitus is not completely homogeneous.
2. Second, there is cultural resistance from people who still view environmental affairs as "government work", not the responsibility of faith.
3. Third, some LLHPB programs still rely on central resources, indicating that the process of reproduction of ecological habitus is not yet fully independent.

However, these limitations reveal the dynamics of ongoing social reproduction, that changing habits require time, terrain, and sustained social capital support (Sumiati, interview, October 10, 2025).

Research Positions in Academic Discourse

Academically, this research expands the discussion of Islamic ecofeminism which previously focused more on theological discourse and patriarchal criticism. This research offers a new dimension: habitus-based praxic ecofeminism, which is a blend of theological awareness and concrete social reproduction at the community level (Malik et al., 2025). Another contribution is the integration between Islamic spirituality and the sociology of Bourdieu's actions, which shows that socio-ecological change occurs not only due to moral awareness, but also due to the formation of habitus structures that support sustainability (Gäbler, 2015). Thus, this study shows a new direction in the study of progressive da'wah, that ecological da'wah is not just an ideal narrative, but can become an institutionalized and highly transformative social system (Mohamed, 2025).

CONCLUSION

The LLHPB PWA East Java movement is a real example of how Islamic values can be materialized into ecological habitus through women's agency based on the spirit of ecofeminism. Through preaching bills, environmental education, and community leadership, Aisyiyah women reproduce ecological awareness as part of their religious identity.

In the perspective of ecofeminism, this movement opposes patriarchal logics that oppress nature and women. In Bourdieu's perspective, he shows the process of transforming religious habitus into ecological habitus that reproduces a new social structure: an earth-friendly Islamic society. This is the most concrete manifestation of progressive Islam when faith, science, and ecological action come together in a women's movement that upholds the spirituality of life.

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LAMPIRAN

Lampiran 1. Surat Izin Penelitian



**Fakultas
Agama Islam**

Nomor : 0236.2/II.3.AU/FAI/F/2025
Lampiran : -
Hal : **Permohonan Ijin Penelitian**



Kepada Yth.
Pimpinan Wilayah Aisyiyah Jawa Timur (LLHPB)
Di Tempat

Assalamu 'Alaikum Warahmatullahi Wabarakatuh.

Segala puji bagi Allah SWT, Shalawat dan salam semoga selalu tercurah kepada Rasulullah Muhammad SAW. Semoga keberkahan mengiringi aktifitas kita, amin.

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Program Studi : S1 Studi Agama-Agama
Nomor HP/WA : 085748189490
Judul Penelitian : The Practice of Ecofeminism in Islamic Women's Movements: A Study of the Environment and Disaster Management Unit (LLHPB) of the East Java Regional Board of 'Aisyiyah

Permohonan ini berlaku 6 bulan sejak dikeluarkan. Adapun waktu dan teknis pelaksanaan penelitian dapat dikoordinasikan lebih lanjut kepada peneliti.

Demikian, atas perhatian dan kerjasamanya kami sampaikan terimakasih.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Surabaya, 21 Oktober 2025



Dekan
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Dekan Fakultas Agama Islam Universitas Muhammadiyah Surabaya
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Assalamu'alaikum Wr. Wb.

Puji syukur kehadiran Allah SWT yang telah memberikan rahmat-Nya kepada kita. Shalawat serta salam semoga tetap tercurahkan kepada Rasulullah SAW dan keluarganya. Aamiin.

Menindaklanjuti surat dari Fakultas Agama Islam Universitas Muhammadiyah Surabaya No. 0236.2/II.3.AU/FAI/F/2025, tanggal 21 Oktober 2025 perihal Permohonan Ijin Penelitian, dengan ini kami beritahukan bahwasanya kami menyetujui permohonan tersebut. Selanjutnya untuk teknisnya mohon bisa berkoordinasi dengan Ketua Lembaga Lingkungan Hidup dan Penanggulangan Bencana Ibu Sumiati, S.Ag (+62 851-0038-9947).

Demikian atas perhatian dan kerjasamanya disampaikan terima kasih.

Nasrun min Allah wa Fathun Qarib.

Wassalamu'alaikum Wr. Wb.

Ketua

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Judul : The Practice of Ecofeminism in Islamic Women's Movements: A Study of the Environment and Disaster Management Unit (LLHPB) of the East Java Regional Board of 'Aisyiyah

telah **diserahkan dan memenuhi kriteria** batas maksimal yang sudah ditentukan.

Petugas perpustakaan



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Mahasiswa


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This letter is to certify that the abstract of the thesis below

Title : The Practice of Ecofeminism in Islamic Women's Movements: A Study of the Environment and Disaster Management Unit (LLHPB) of the East Java Regional Board of 'Aisyiyah

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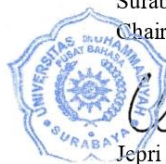
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Department : Religious Studies, Undergraduate Program, Faculty of Islamic Studies and Civilization, Muhammadiyah University of Surabaya, Indonesia

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Surabaya, 14 April 2026

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Dear Authors,

We would like to inform you that; based on the review of the following article:

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- 1. Zahra Zayyinna Hanifah,**
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- 2. Muhammad Wahid Nur Tualeka,**
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