

TRASH ARISAN AS ECOLOGICAL DA'WAH: AN ECOFEMINIST ANALYSIS OF THE MAPAK PCA SUKOSEWU, BOJONEGORO COMMUNITY MOVEMENT IN REALIZING RURAL ECOLOGICAL RESILIENCE

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Abstract: *Environmental degradation and plastic waste present complex challenges in rural Indonesia, demanding integrated, community-led solutions. This study examines the "Trash Arisan" initiative, launched by the MAPAK Aisyiyah Sukosewu Community in Bojonegoro, as a model of ecological da'wah and women's empowerment. Using an ecofeminist lens, this qualitative case study draws on in-depth interviews, observation, and document analysis to explore the movement's mechanisms and its role in fostering rural ecological resilience. The findings reveal that the initiative successfully transforms waste into economic, social, and spiritual value by embedding waste management within religious activities. A key outcome is the unique synergy between practical theology (da'wah bil hal) and women's agency, which challenges patriarchal norms, establishes a village-scale circular economy, and strengthens ecological resilience. This research enriches Global South ecofeminist discourse by presenting a replicable model that integrates cultural-religious values into environmental action. The MAPAK model serves as a prototype for sustainable, gender-equitable rural development. Further research should test its scalability across different contexts and employ mixed methods to quantitatively assess its ecological impact.*

Keywords: *Ecological Da'wah, Ecofeminism, Ecological Resilience, Women's Empowerment, Trash Arisan*

Introduction

Climate change and environmental degradation are global crises whose impacts are disproportionately felt by vulnerable communities, including rural communities (IPCC, 2023). In Indonesia, the plastic waste problem is an acute challenge, with 18.7 million tons of waste generated annually, of which more than 50% is inadequately managed (Maskun et al., 2023). Amidst this ecological pressure, villages are not merely passive victims but also loci of resilience with the potential to generate local innovations grounded in wisdom and community resources. Efforts to build rural ecological resilience are increasingly urgent to ensure the sustainability of life, especially for groups whose livelihoods depend on the health of nature.

Conditions in East Java, especially in Bojonegoro, reflect the complexity of this problem. As an area with agricultural and industrial activities, this region faces a paradigm between economic growth and environmental pressure. Household waste, especially non-organic plastic, is a serious problem due to limited infrastructure and low awareness of waste management at the

village level. National trends show that women's participation in domestic waste management reaches 70%, but their strategic role is often limited to the private domain and is not recognized as agents of ecological change (Rahmawati et al., 2022). This creates space to explore how women's empowerment can be a catalyst for sustainable ecological development.

Responses to this crisis are often dominated by technocratic approaches that ignore socio-cultural and spiritual dimensions. In fact, community-based environmental movements and local values have proven to be more adaptive and sustainable (Yandri et al., 2023). In this context, 'ecological da'wah' emerges as an approach that bridges religious teachings with concrete environmental preservation actions, transforming theological awareness into ecological practice. This movement not only emphasizes saving nature, but also restoring a just relationship between humans and their ecosystems.

One interesting initiative is the 'Waste Arisan' (*Arisan Sampah*) driven by the MAPAK (*Emak-emak Berdampak*) community of the Aisyiyah Sukosewu Branch, Bojonegoro. This movement converts the arisan tradition, a social and economic space for women, into a medium for education, recycling, and creating economic value from inorganic waste. This activity offers a unique perspective: an ecological practice carried out collectively by rural Muslim women, rooted in religious values (*dakwah*) and the spirit of empowerment. However, narratives about similar movements are often analyzed only from the perspectives of environmental management or community participation.

A deep analysis of this movement actually reveals a research gap. The majority of literature on ecological resilience and environmental movements in rural Indonesia has not specifically integrated an ecofeminist perspective with an ecological dakwah approach. Ecofeminism, which connects the oppression of women with the exploitation of nature (Shiva et al., 2014), provides a critical lens for examining how women in Sukosewu are not only actors but also subjects who reconstruct power relations and knowledge through their ecological actions. This article aims to fill this gap by analyzing how the '*Arisan Sampah*' practice represents a substantive form of ecological dakwah while also being a strategy for women to build rural ecological resilience.

This article aims to analyze the '*Arisan Sampah*' movement initiated by the MAPAK Aisyiyah Sukosewu community through an ecofeminist lens. The analysis focuses on how ecological dakwah is constructed within the movement and its contribution to realizing ecological resilience at the rural level. Thus, the main objective of this article is to unravel the connections among religion, gender, and ecology within a social movement led by a community of Muslim women.

Theoretically, this article is expected to enrich the study of ecofeminism and ecotheology in the Indonesian context, especially by providing an analytical framework that integrates Islamic spirituality, women's actions, and ecological sustainability. This article will also contribute to discussions about alternative approaches to waste management and inclusive and transformative rural development. In practice, the article's findings can serve as an inspiring model for community organizations, local governments, and environmental activists to design empowerment and ecological resilience programs that are gender-sensitive and grounded in local and religious values.

Literature Review

Islamic ecotheology builds a paradigm of human-nature relations centered on three integral principles: *tawhid* (the oneness of Allah), *amanah* (stewardship), and *mizan* (balance). Within this framework, humans are positioned as caliphs or representatives on earth, not

exploitative owners, with a mandate to preserve and prohibit all forms of environmental destruction (*fasad*) (Sholihin, 2025). Ecological *fiqh* then transforms this theological principle into concrete legal norms, affirming the prohibition of the destruction of natural resources, the obligation to preserve them, and maintaining cleanliness as part of worship and the realization of *maslahah* (universal good). The normative and educational approach in this *fiqh* has the potential to form a humanist, progressive, and naturalist paradigm towards nature, while also establishing environmental preservation as a collective responsibility (*fardhu kifayah*) (Sholihin, 2025).

Implementing this concept requires a multidimensional strategy that synergizes spiritual values, education, and collective action. Socialization through education and *da'wah* is key to building sustainable ecological awareness, where mosques can transform into educational centers and conservation agents through thematic sermons, educational gardens, and waste management programs (Kahfi & Qonitah, 2025). A holistic approach also integrates ecotheological principles with local wisdom and modern scientific innovation for effective conservation solutions, such as in water resource management (Susanti, 2025). At the level of ultimate goals, ecological justice is included among the *maqasid syariah* (the objectives of Islamic law), especially in the protection of the environment (*hifz al-bī'ah*), life (*hifz al-nafs*), and progeny (*hifz al-nasl*). This justice requires governance of resources, such as forests, that is free from exploitative political intervention and prioritizes principles of good governance and inter-generational responsibility, in the spirit of *amar ma'ruf nahi munkar* in *da'wah* (Rohmy & Nihayaty, 2025).

The effectiveness of ecological *da'wah* depends on a transformation mechanism that integrates spiritual, practical, and contextual approaches. First, this approach uses the language of worship by framing environmental preservation as direct obedience and trust in Allah, thereby fostering intrinsic motivation (Kahfi & Qonitah, 2025). Second, it combines *da'wah bil-lisan* (such as sermons and studies) with *da'wah bil-hal* in the form of concrete actions such as tree planting, eco-mosque development, and community-based waste management (Kahfi & Qonitah, 2025). Third, for sustainability, this approach must be community-based, embracing local wisdom, while also connecting with science and public policy within a synergistic integrated conservation framework (Rohmy & Nihayaty, 2025; Susanti, 2025).

Ecofeminism was introduced by Françoise d'Eaubonne in the 1970s as a radical critique of patriarchy, which is considered responsible for environmental exploitation and the oppression of women (Pradhan & Kanwal, 2025). This movement integrates feminist perspectives with ecological issues, highlighting the link between gender domination and earth degradation. Various main currents have developed, including spiritual ecofeminism which emphasizes the mystical connection between women and nature, socialist/Marxist ecofeminism which analyzes capitalism as the root cause, constructivist ecofeminism which questions the social construction of gender, deconstructive ecofeminism which challenges patriarchal dualisms, and "ecofeminism 5.0" which connects gender, ecology, and global economic dynamics (Anjum, 2020; Shiva et al., 2014). This approach encourages social transformation to achieve ecological and gender justice (Shyaonti Talwar, 2024).

Key figures in ecofeminism have shaped this discourse through their works. Vandana Shiva emphasizes the role of women in biodiversity preservation and critiques biopiracy (Shiva et al., 2014). Maria Mies integrates Marxist analysis with feminism to uncover the exploitation of women in the global economy (Anurogo, 2023). Carolyn Merchant examines the history of human domination over nature through a patriarchal lens (Merchant, 1983). Val Plumwood develops an ecological ethic that rejects the human-nature hierarchy (Plumwood, 2002). Karen Warren introduces the concept of "logical dualism" to critique the subordination of women and the environment (Warren, 1990). Greta Gaard extends ecofeminism to queer and multispecies

issues (Klemmer & McNamara, 2020). Their contributions enrich the understanding of the intersection between gender and ecology.

Early wave ecofeminism, emerging from the 1970s to the 1980s, often emphasized the “natural” connection between women and nature, linking both as entities vulnerable to exploitation within a patriarchal framework. Thinkers like Vandana Shiva and Carolyn Merchant highlighted how industrialization and capitalism exacerbated the shared oppression of women and natural resources, where women's unpaid domestic labor was paralleled with the commodification of nature. However, this essentialist approach risks reinforcing gender stereotypes that portray women as innate caregivers and passive victims of environmental degradation, thereby limiting their agency and overlooking the diversity of socio-cultural contexts (Canete et al., 2025; Jebaselvi & Mohanraj, 2024; Madhavi & Nageswar Rao, 2023).

Contemporary ecofeminist studies shift this paradigm by viewing the women-nature connection as a historical construct shaped by the intersection of patriarchy, capitalism, colonialism, and gender-based division of labor, rather than a biological essence. This approach critiques hierarchical dichotomies that subjugate marginalized groups and ecosystems, and encourages an intersectional analysis of power imbalances in resource governance, land access, and ecological decision-making. By integrating decolonial perspectives and local knowledge, the focus shifts to who controls land, biodiversity, and environmental policy processes, in order to empower marginalized communities against global exploitative structures (Canete et al., 2025).

Research Methods

This research uses a qualitative approach with an intrinsic case study type. The qualitative approach was chosen because it is suitable for deeply understanding the meaning, process, and social context of the “*Arisan Sampah*” (Waste Social Gathering) movement as a holistic and complex phenomenon (Creswell & Poth, 2017). The intrinsic case study allows for a detailed exploration of the MAPAK Aisyiyah Sukosewu community, not for generalization, but to gain an in-depth understanding of the mechanisms of ecological da'wah and ecological resilience in that context.

The research data sources consist of primary and secondary data. Primary data was obtained directly from the field through three main techniques. First, participant observation for 5 months, during which researchers were involved in regular social gatherings, recycling workshops, and other field activities to record interaction dynamics, da'wah processes, and waste management practices. Second, semi-structured in-depth interviews were conducted with 15 key informants, selected based on specific criteria. Third, document studies in the form of members' daily notes, da'wah modules, activity photos, and simple financial reports of the social gathering. Secondary data were obtained from journal articles, books, and official documents on environmental policy and women's empowerment.

The data analysis technique used is the thematic analysis model developed by Braun and Clarke (Braun & Clarke, 2021). The procedure begins with data transcription and organization (familiarization). Next, initial coding was performed on the raw data to identify interesting segments. These codes were then grouped to find patterns and assembled into potential themes (theme development). These themes were reviewed, checked for consistency with the overall data (reviewing themes), and then defined and named (defining and naming themes). Finally, the analysis findings were compiled into a coherent analytical narrative, linking the themes with the theoretical framework of ecofeminism and ecological da'wah.

The subjects or samples in this study were key informants selected through purposive sampling and further enriched through snowball sampling. The main criteria for informant

selection were: (1) core administrators of MAPAK Aisyiyah Sukosewu who designed the "Arisan Sampah" program; (2) active members who had participated for at least one year; and (3) community leaders or village officials who understood the impact of the movement. The selection process began with informants identified through recommendations from Aisyiyah, then expanded through recruitment from previous informants to obtain a variety of perspectives until data saturation was reached, i.e., when new information no longer provided different insights (Patton, 2014)).

To ensure the validity and reliability of the findings, this study applied source and method triangulation. Data from interviews were validated through confirmation with observation results and documents. In addition, member checking was conducted by returning preliminary interpretations to several informants to ensure the accuracy of meaning. This systematic methodological description was designed to produce credible findings and address the article's objective of comprehensively and deeply analyzing the "Arisan Sampah" movement through an ecofeminist lens.

Research Findings

Based on data analysis from in-depth interviews, observations, and document studies, this research reveals key findings structured into several key dimensions. These findings not only answer the research questions but also demonstrate the complexity and success of the Waste Arisan movement as an integrative model.

Operational Mechanism of Waste Arisan as Value Conversion

This movement converts the material value of waste into economic, social, and spiritual value through a systematic mechanism integrated with the community's socio-religious rhythm. The process can be described in the following cycle:

Table 1: Operational Cycle and Value Conversion in MAPAK Waste Arisan

Operational Phase	Key Activities	Value Converted/Generated
1. Collection & Sorting	Housewives sort inorganic waste (plastic, cardboard, used cooking oil) at the domestic level.	Environmental Value: Reduction of waste sources; Knowledge Value: Ecological awareness.
2. Deposit & Coordination	Waste is brought to the Coordinator Post in 6 villages/branches on a regular monthly schedule.	Social Value: Strengthening community networks and accountability.
3. Weighing & Recording	The coordinator weighs, records, and categorizes waste based on type and market value.	Economic Value: Quantification of material into assets; Agency Value: Women as administrators.
4. Fund Management	Sales proceeds are managed in a system: Arisan Fund (rotated), Member Savings, and Social Fund (donations).	Economic Value: Additional income; Spiritual Value: Charity and social justice (dakwah bil hal).
5. Education & Replication	The process is discussed in regular religious study groups, serving as a medium for education and motivation	Scientific Value: Knowledge transfer; Sustainability Value: Recruitment and regeneration.

for new members.

Waste Arisan as a Substantive Form of Ecological Dakwah

The research findings confirm that this movement is a practice of *dakwah bil hal* (dakwah through action) that internalizes Islamic values into concrete ecological actions. Narratives from informants affirm that, in the context of ecological dakwah, the Waste Arisan movement translates the abstract concept of "cleanliness is part of faith" into measurable, concrete actions. The collective activity of sorting and managing household waste is not merely social work, but a practical act of worship that cleanses the environment while purifying oneself. Every plastic bottle, separated or packaged, washed becomes a concrete form of living faith that is responsive to reality. Through the arisan mechanism, this value of worship becomes communal, strengthening solidarity and shared responsibility. Thus, dakwah is no longer conveyed only through sermons, but also through direct example, making a clean and responsible lifestyle a living and applicable manifestation of faith in daily life.

Second, the Waste Arisan movement is a real manifestation of humanity's role as *khalifah fil ardh*. The concept of leadership on earth is actualized by preventing damage (*fasad*), starting from the closest thing: household waste. In this arisan forum, each member actively takes on the role of an environmental guardian, changing consumption patterns and building a better management system. This collective action is a form of resistance against a destructive and exploitative lifestyle towards nature. By focusing on waste, this movement asserts that the responsibility of the *khilafah* begins with managing the simplest resources. Substantive ecological dakwah like this shows that being a leader on earth is about acts of care, not just discourse.

Third, Waste Arisan cleverly breaks down the dichotomy between economy and ecology, making it a holistic dakwah model. This movement demonstrates that gratitude for Allah's blessings is reflected in sustainable resource management, where waste, initially a problem, is transformed into a source of economic value through sales to waste banks or recycling. The proceeds are then managed collectively, meeting common needs while funding community activities. Thus, environmental preservation is not seen as a burden but as a path to inclusive, shared prosperity. This is substantive da'wah, proving that the principle of sustainability in Islam can be realized in practices that directly touch the ecological, economic, and social aspects of society.

Women's Empowerment and the Reversal of Patriarchal Narratives: Ecofeminist Perspective

Ecofeminist analysis reveals that Arisan Sampah successfully transformed women's position from objects of subordination to subjects of agency, dismantling patriarchal stigma. Findings show a significant shift in roles:

Table 2: Shift in Women's Roles: From Traditional to Transformational

Domain	Traditional Practices in Rural Areas	Transformational Roles in MAPAK
Domestic	Passive waste managers (disposing/burning).	Initiators & Innovators of the circular economy from home.
Economic	Consumers/passive recipients of conventional arisan funds.	Producers & Financial Managers who manage added value from waste.
Social	Participants in religious study groups have limited roles.	Educators & Environmental Preachers in religious study forums.

Political/Leadership	Marginalized in village public decision-making.	Community Leaders & Strategic Partners of the village government and TP PKK.
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From interviews, it is clear that women are no longer merely marginalized "environmental guardians," but sovereign "ecological change agents." They claim public spaces, master technical knowledge of recycling and management, and occupy decision-making positions. However, research also confirms the existence of patriarchal resistance, such as the perception that waste work is low-status or restrictions from family, which slows down the transformation but is gradually overcome.

Tangible Contribution to Rural Ecological Resilience

This movement has several direct material impacts on the ecological resilience of Sukosewu Village: First, *Arisan Sampah's* tangible contribution to rural ecological resilience begins from the most basic foundation: reducing the environmental burden. By successfully diverting more than 2-3 tons of waste per month from destructive practices such as open burning and illegal dumping into rivers, this movement directly breaks the chain of damage to land and water bodies. This diversion is not merely a relocation, but a systemic transformation where waste is managed as a material with value. In the rural context, where agricultural land and water sources are the backbone of life, this action protects productive assets from contamination. Thus, *Arisan Sampah* builds ecological resilience by protecting natural capital, ensuring that soil and water remain healthy to support the sustainability of agriculture and the daily lives of the community.

Second, *Arisan Sampah* plays a strategic role in mitigating pollution that threatens the stability of rural ecosystems. By stopping waste burning, this movement reduces carbon emissions and toxic substances, such as dioxins, that can harm air quality and public health. Simultaneously, the drastic reduction of waste dumping into rivers and open land lowers the risk of groundwater contamination and surface runoff, which are sources of irrigation and clean water. In the long term, these efforts contribute to the restoration and maintenance of natural ecosystem functions, such as soil fertility and water purity, which are key pillars of an agrarian community's resilience. By maintaining the quality of the living environment, *Arisan Sampah* indirectly strengthens the adaptive capacity of village communities to face ecological pressures, ensuring that vital resources remain sustainable for future generations.

Third: The transformative power of *Arisan Sampah* lies in its ability to create new, sustainable social norms. This movement shifts society's paradigm from viewing waste as "wasteful" to viewing it as a "resource" with economic and ecological value. This norm is then organically transmitted across generations, creating an environmental culture deeply rooted in community values. This intergenerational learning process is the most important social investment for long-term ecological resilience, as it instills waste management ethics from an early age. When children grow up seeing their parents sort and pool waste, environmentally friendly behavior becomes part of their cultural identity. It is this collective cultural change that ensures good environmental management practices will continue, strengthening the resilience and ecological independence of rural areas amidst changing times.

Socio-Economic Benefits and Sustainability Strategy

In addition to ecological impacts, the movement generates a double-dividend effect: Economically, *Arisan Sampah* produces benefits that go beyond mere additional income. Collected and sorted waste, when sold to collectors or affiliated waste banks, generates a

consistent cash flow for housewives, a significant achievement for those who often have limited access to formal income sources. Moreover, the *arisan* mechanism institutionalizes group savings, in which a portion of sales proceeds is managed collectively. This fund serves a dual purpose: as individual emergency savings that can be withdrawn during the *arisan*, and as a community social fund for common needs. Thus, this movement transforms household waste from a burden into a productive asset, building a more resilient and independent economic foundation at both the household and community levels.

From a social perspective, *Arisan Sampah* functions as an empowering space that strengthens solidarity through concrete action. Regular meetings are not only for transactions but also serve as a forum for women to share knowledge, boost self-confidence, and build support networks. The collective decision-making process in managing funds and activities naturally trains their leadership, negotiation, and organizational capacities. Recognition of their contribution to environmental preservation enhances their social status in the community's eyes. In this way, *Arisan Sampah* builds strong social capital, where cohesion and women's empowerment become the backbone of social resilience in facing various challenges.

The success and sustainability of this movement rest on an integrated trilogy strategy. First, the *dakwah* approach provides religious legitimacy by connecting waste management actions with values of faith and responsibility as khalifah, thereby transforming it from merely an environmental activity into an act of worship with spiritual meaning. Second, continuous education is carried out to change paradigms and behaviors, from technical understanding of sorting to awareness of ecological impacts, ensuring the transformation of knowledge into permanent habits. Third, building strategic partnerships with village governments and community leaders, such as securing policy support, gaining access to facilities, and integrating programs with village development agendas. This partnership provides vital structural and institutional support, rooting the movement in local governance and ensuring resources and formal legitimacy to grow and thrive beyond individual initiatives.

Replication Potential and Learning

Findings show that this model has high scalability potential in rural Indonesia because it builds on existing social institutions (*arisan* and *pengajian*) and addresses real problems using local resources. Its success offers important lessons: effective environmental approaches in rural areas must integrate with cultural-religious values and simultaneously offer socio-economic incentives that empower vulnerable groups, in this case, women.

Overall, this research demonstrates that the MAPAK Sukosewu Movement is not just an ordinary waste management program. It is a contextual ecofeminist practice that successfully synergizes ecological da'wah, the reversal of gender narratives, and the development of rural ecological resilience in a simple yet powerful model of collective action. These findings enrich the discourse of ecofeminism in the Global South by demonstrating how women's agency is mobilized through a religious framework to produce tangible socio-ecological transformations.

Discussion

Research findings on the MAPAK Sukosewu Movement offer a rich lens for analyzing the convergence of religion, gender, and ecology. This discussion interprets these results by linking them to theoretical frameworks, analyzing their implications, and critiquing contextual factors and research limitations.

Ecological Da'wah as Transformational Praxical Theology

The research finding that waste *arisan* (rotating savings and credit association) is understood as *da'wah bil hal* (preaching through action) represents the concretization of Islamic

ecothology principles centered on *amanah* (trust) and *mizan* (balance) (Sholihin, 2025), moving from the realm of normative discourse to transformational praxis. This movement operationalizes values such as *khalifah* (stewardship) and *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) (al-Dīn, 2000). Through collective action, in line with the framework of ecological *fiqh* (Islamic jurisprudence) that transforms theological principles into concrete legal norms and emphasizes environmental preservation as *fardhu kifayah* (collective obligation) (Sholihin, 2025). Thus, this approach bridges the gap between doctrine and action, realizing environmental theology through structured community participation.

The effectiveness of this ecological da'wah model lies in its multidimensional strategy, synergizing spiritual, cultural, and social aspects as required in the literature (kahfi & Qonitah, 2025; Rohmy & Nihayaty, 2025). The use of cultural channels such as *pengajian* (religious study groups) and ingrained social mechanisms (*arisan*) aligns with a da'wah approach that integrates *bil-lisan* (by word) and *bil-hal* (by action), thereby creating deeper and more sustainable value internalization. This strengthens the position of mosques or religious groups not only as educational centers but also as agents of conservation through concrete community-based actions.

The success of this model also reinforces Salleh's (1997) thesis that effective ecological solutions often originate from the epistemology of the South knowledge and initiatives of affected communities. This bottom-up approach differs from top-down policies that often fail at the implementation level, and aligns with contemporary perspectives in ecofeminist studies that prioritize local knowledge and the empowerment of marginalized communities against exploitative structures (Canete et al., 2025; Friman, 2024). Thus, community-based ecological da'wah not only realizes the *maqasid syariah* (objectives of Islamic law) in environmental protection (*hifz al-bī'ah*) but also offers a participatory, contextual, and transformative framework.

Reconfiguring Gender Power Relations: Beyond the "Guardians of Nature" Narrative

Ecofeminist analysis of the MAPAK movement makes a significant contribution to the discourse on women and the environment. The research findings not only confirm the initial thesis of ecofeminism regarding the women-nature connection (Shiva et al., 2014) but also critically move beyond essentialist narratives that portray women merely as passive caregivers of nature (Canete et al., 2025; Jebaselvi & Mohanraj, 2024). The practices of women in MAPAK, in fact, demonstrate active agency in transforming domestic roles into a basis for political and economic power, thereby reversing these essentialist stereotypes.

Furthermore, the transformation of "reproductive labor" such as household waste management into "productive and political labor" aligns with the development of materialist ecofeminism, which emphasizes women's strategies and agency in responding to patriarchal and capitalist structures (Agarwal, 1992; Anjum, 2020). This reflects a paradigm shift in contemporary ecofeminist studies, which views the women-nature connection as a historical and social construct rather than a biological essence (Canete et al., 2025; Friman, 2024).

This contextualization also enriches intersectional analysis by highlighting how women utilize local spaces and knowledge, such as *arisan* and *pengajian* mechanisms, to empower themselves and their communities. This approach aligns with a perspective that integrates local wisdom and decolonial approaches to counter exploitative structures in resource governance (Canete et al., 2025; Madhavi & Nageswar Rao, 2023)).

The findings regarding persistent patriarchal resistance, such as stigma and permit restrictions, reinforce the analysis that ecological women's empowerment is a continuous negotiation process. This emphasizes that the struggle for ecological and gender justice is not a

final achievement but an ongoing dynamic for confronting hierarchical structures, as both Islamic ecotheology and ecofeminism criticize (Rohmy & Nihayaty, 2025; Warren, 1990).

Construction of Community-Based Ecological Resilience and Its Implications

The endogenous, circular ecological resilience model developed by MAPAK aligns with the principles of *mizan* (balance) and *amanah* in Islamic ecotheology, where environmental preservation is understood as a collective responsibility (*fardhu kifayah*) grounded in the community (Sholihin, 2025). By breaking dependence on external solutions and building a micro-circular economy system, this model aligns with socio-ecological resilience theory, which emphasizes social capital, adaptive learning, and self-governance (Berkes et al., 2000). This approach integrates spiritual principles with transformative practical action, as recommended in ecological da'wah strategies (Kahfi & Qonitah, 2025).

The success of this model also reflects the holistic integration of local wisdom and practical innovation, as emphasized in the literature for creating effective and sustainable conservation solutions (Susanti, 2025). Mechanisms such as *arisan* (rotating savings and credit associations) and *pengajian* (religious study groups) function as adaptive learning spaces that strengthen community capacity, while internalizing ecological values into deeply rooted socio-cultural structures. This reinforces the thesis that effective ecological solutions often originate from local community initiatives and knowledge.

The resulting policy implications emphasize the need to shift from top-down infrastructure approaches to strengthening grassroots organizational capacity, especially that of women's groups. These findings align with contemporary ecofeminist perspectives that encourage the empowerment of marginalized communities in resource governance (Canete et al., 2025). The scalability of the model is suggested through the transfer of core principles such as empowerment, value integration, and circular economy, rather than mechanical replication, thus ensuring sustainability and contextualization in various locations.

Supporting and Inhibiting Contextual Factors

This research reveals that the success of community-based waste management movements is highly determined by the unique configuration of local contextual factors. The analysis shows that the dynamics of the movement cannot be separated from the social, cultural, and economic ecosystem in which it operates, creating both specific opportunities and challenges (Tomimi, 2024).

Key supporting contextual factors are institutional legitimacy and social cohesion. The existence of religious organizations such as 'Aisyiyah provides a normative legitimacy umbrella and access to established social networks (Sukmana et al., 2022). In rural contexts, strong community ties facilitate participant mobilization and effective enforcement of collective norms. Reinforced by charismatic and visionary leadership, these factors become catalysts for collective action.

Conversely, dominant inhibiting factors are rooted in broader socio-economic structures. Patriarchal structures at the domestic level often become practical obstacles, especially regarding permits for women's participation. Economically, dependence on fluctuating recycled commodity prices threatens the sustainability of financial incentive models (Antriyandarti et al., 2025). In addition, limited management capacity and the limited adoption of processing technologies hinder the optimization of the economic value of waste materials.

The implication is that the sustainability of such movements depends on the ability to adapt to this context. Strategies are needed to transform inhibitors, such as diversifying recycled products for market risk mitigation and strengthening technical capacity, while continuing to consolidate the strengths of existing supporting factors.

Research Limitations and Suggestions for Future Research

This case study has several limitations. First, the focus on the community level has not touched upon macro policy analysis at the district/provincial level that could support or hinder its replication. Second, this study has not empirically or scientifically quantified ecological impacts (such as reduction of methane or carbon emissions), which could strengthen arguments from an environmental science perspective. Third, the perspectives of men and village officials, although briefly mentioned, have not been explored in depth to understand more holistic gender dynamics.

For future research, it is suggested: (1) Conducting comparative studies with similar communities in areas with different cultures to test the contextuality of the model; (2) Conducting mixed-methods research that combines in-depth qualitative analysis with quantitative measurements of environmental and economic impacts; (3) Investigating broader political-economic networks, including relations with recycling industry actors and the formulation of village regulations.

Overall, this research makes substantive contributions in three areas. First, the study of religion and environment offers a concrete example of how theology can be a force for socio-ecological mobilization. Second, the discourse of ecofeminism presents empirical evidence of the strategic ways rural women articulate their agency. Third, the literature on ecological resilience shows that the most resilient solutions are often local, simple, and integrated with existing value systems and social practices. The MAPAK movement is thus not merely a local success story, but a prototype for reimagining gender-just and sustainable rural development.

Conclusion

Based on an in-depth analysis of the MAPAK Sukosewu Movement, it can be concluded that the "Waste *Arisan*" model constitutes a substantive form of ecological da'wah, in which Islamic values are actualized through collective environmental management actions, while simultaneously representing contextual materialist ecofeminist practices. Research findings show that this movement transforms the role of women from mere domestic managers into agents of change who mobilize ecological knowledge, community leadership, and the circular economy, thereby simultaneously dismantling patriarchal stigma and building sustainable rural ecological resilience. These results provide theoretical contributions by enriching the discourse of ecofeminism in the Global South, emphasizing women's agency and strategies, and strengthening the concept of environmental theology in Islam, oriented towards transformational praxis. In practice, this research offers a prototype for integrating environmental policy, gender empowerment, and the strengthening of social capital grounded in cultural-religious values in rural areas. The limitation of this study, which focuses on a single case, opens opportunities for further comparative research across various cultural contexts, as well as for mixed-methods approaches to quantitatively measure ecological and economic impacts, to test the scalability and adaptability of similar models.

Suggestions

Based on the research findings, it is recommended that local governments and community organizations, such as 'Aisyiyah/Muhammadiyah, adopt and adapt the MAPAK Waste *Arisan* model into systematic village empowerment programs, by providing waste management training, access to more stable recycling markets, and integrating ecological da'wah messages into religious study curriculum materials. For academics, future research needs to broaden its scope through comparative studies across various cultural-geographical contexts and to use mixed-methods approaches to quantitatively measure ecological and economic impacts, while also

exploring the perspectives of husbands and village officials to gain a more holistic understanding of power relations and movement sustainability.

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