

## Resistance and the Struggle for Access: The Wadas Women's Movement Against Ecological Injustice in National Strategic Projects

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**Abstract.** This study examines the ecological injustice experienced by women in Wadas Village as a result of the National Strategic Project involving andesite mining for the construction of the Bener Dam in Central Java, Indonesia. It aims to evaluate the critical role of women in combating environmental degradation while advocating for gender equality and sustainable development. Employing a descriptive qualitative approach, the research utilizes data sourced from scientific articles, online media, and legal documents. The findings reveal that the Wadon Wadas movement, spearheaded by women, has effectively resisted repression and navigated legal challenges through various forms of protest and legal action, highlighting community resilience and a commitment to environmental conservation. The study concludes that women's movements can effectively challenge state policies that jeopardize ecological and social well-being, with the potential to influence public policy and safeguard natural resources.

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**Keywords:** Social Movements; Ecofeminism; National Strategic Projects; Environmental Justice; Gender Equality

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### INTRODUCTION

The role of women in the environmental movement reflects an understanding that social damage is not only an ecological problem but also a sociological issue and a matter of gender justice. Women often maintain a close relationship with the environment, and both are directly involved as stakeholders in natural resource management. When development is viewed solely as economic growth, without considering cultural, theological, ecological, and civic engagement, women frequently act independently to oppose state policies. In August 2016, women in the North Kendeng Mountains staged a run-and-run demonstration in front of the State Palace as a symbolic rejection of the Government's plan to build and

operate an Indonesian cement factory in the region (Suara.com, 2022; Mongabay.co.id, 2017; Tirto.co.id, 2023). In 2012, Mariana, a Dayak woman in Kinipan-Lamandau Village, led fierce resistance. Her opposition was based on the fate of future generations, who risk losing their livelihoods if the forest they depend on is seized for oil palm plantation development (theconversation.com, 2020). In 2019, the plan to mine andesite rocks in Wadas-Purworejo for constructing the Bener Dam was met with resistance from Wadas residents, including women who are part of the Wadon Wadas Movement (theconversation.com, 2020).

According to Anne Witte Garland (1988), women's involvement in activism against environmental destruction

demonstrates their ability to network and exhibit high levels of creativity, even if they lack formal education, work as farmers, and come from rural areas.

Previous studies on women's environmental activism have taken three main approaches. First, studies on the Wadas women's movement, represented by Wadon Wadas, focus on critical discourse analysis using mass media reporting as the foundation for discussion (Achyansyah, 2022). Second, research on women's resistance in Wadas is viewed from the perspective of vertical conflict between state officials and citizens, where resistance intensified due to security forces suppressing residents' protests, including those led by women (Nursalim & Slamet Riyono, 2022). Third, studies of the Wadas community's resistance analyze social movements that arose from excessive state dominance. This hegemony created a collective consciousness within the Wadas community, which later materialized in organized activism such as Resistance (Ulum, 2022). However, none of these studies explicitly address the resistance of women's groups in Wadas as a form of struggle for access to vital living spaces, particularly land and forests targeted for mining.

This research highlights the ecological injustices experienced by the Wadas Village community, particularly concerning the national strategic project of andesite mining for constructing the Bener Dam in Central

Java, Indonesia. These injustices impact not only the environment but also the survival and livelihoods of local residents, particularly women, who are at the forefront of the resistance movement. Empirical data gathered through interviews with local residents, field observations, and analyses of official documents and media reports illustrate the mining's negative effects on the environment and the socio-economic fabric of the Wadas community.

Previous studies proposed solutions to ecological injustice, including the ecofeminism approach, which emphasizes the importance of women's roles in environmental conservation and gender equality. These studies suggest that community mobilization, especially by women, can effectively oppose environmentally harmful policies. However, earlier research often focused on discursive analyses or specific case studies without offering practical solutions applicable to public policy. Additionally, such research has largely overlooked the long-term socio-economic impacts of mining on affected communities.

This study adopts a more holistic approach by combining critical analyses of government policies with in-depth empirical research on mining's real impacts on communities. Furthermore, it contributes to the literature by examining women's roles as central actors in resisting ecological injustices in Indonesia. Addressing these issues is

critical, as they are directly linked to human rights, environmental sustainability, and the economic well-being of local communities. Failure to address these concerns may result in irreversible environmental damage and further socio-economic decline in the Wadas community.

In the context of nature, women share a unique and inseparable bond with the environment. This connection encompasses various dimensions, including environmental issues, women's roles in nature conservation, and the environmental impacts on women. Women understand the critical importance of their right to live on their land. Gender equality and environmental sustainability must become collective priorities to protect our planet and improve overall well-being. Recognizing the relationship between women and nature is increasingly significant; women often reinterpret feminism as a source of strength. Femininity, as they define it, emphasizes nurturing and protection, focusing on preserving the soil and the natural environment.

This study aims to analyze in depth the role of women in resisting andesite mining in Wadas Village and evaluate the effectiveness of the ecofeminism approach in advocating for more equitable and sustainable public policies.

## **RESEARCH METHODS**

### **Type of Research**

This study employed a qualitative descriptive research method. According to Sugiyono (2016), qualitative methods are used to examine objects in natural conditions, with the researcher acting as the key instrument. Specifically, this research explores the ecological injustice faced by women in Wadas Village in relation to the national strategic project of andesite mining.

### **Research Approach**

This study adopted a qualitative approach with descriptive analysis. The approach aimed to understand the women's resistance movement in Wadas Village by analyzing secondary data from scientific articles, legal documents, and media reports.

### **Research Subject**

The subjects of this study included women activists in Wadas Village, local residents, and community members engaged in the resistance movement against the andesite mining project. The primary informants were Mr. Talabuddin and Mrs. Susi. Additionally, data were collected from various online media sources and scientific articles to support the analysis.

### **Research Implementation Procedure**

The research procedure consists of several stages:

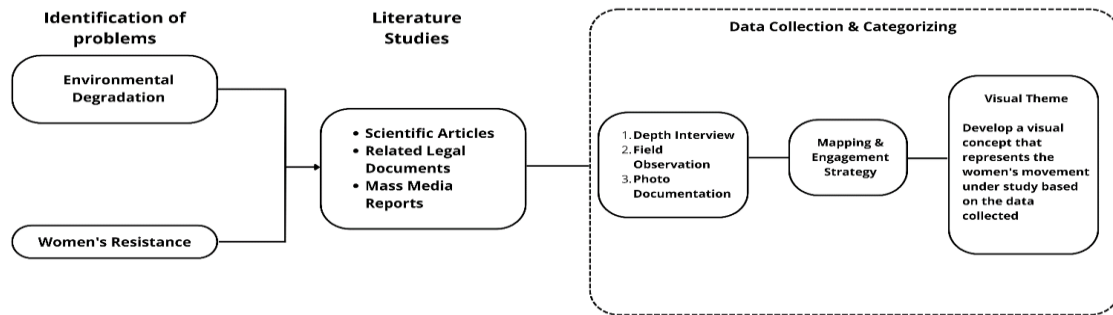


Figure 1. Research Implementation Procedures

### Research Instruments

The instruments of this research include:

1. In-depth interviews with research subjects (Mr. Talabudin and Mrs. Susi), who are the main actors in the Wadas women's resistance movement (Wadon Wadas).
2. Field observations to examine the social and environmental conditions at the research site.
3. Questionnaires to gather additional data from respondents.
4. Photo documentation to support observation and interview findings.

### Data Collection

Primary data were collected through in-depth interviews and field observations in Wadas Village. Secondary data were obtained from scientific articles, media reports, and legal documents. Interviews were conducted with female figures involved in the resistance, while field observations were conducted to validate the conditions at the research site.

### Data Analysis Techniques

Data analysis was conducted using a qualitative descriptive method. The data obtained from interviews and observations were integrated with secondary data to provide a comprehensive understanding of the women's resistance movement in Wadas Village. The findings were organized based on patterns relevant to the theories of ecofeminism and social resistance.

### Data Validity

To ensure the validity of the data, a triangulation technique was applied by comparing information gathered from interviews, observations, and secondary sources (scientific articles, legal documents, and media reports). This approach ensured the consistency and reliability of the findings.

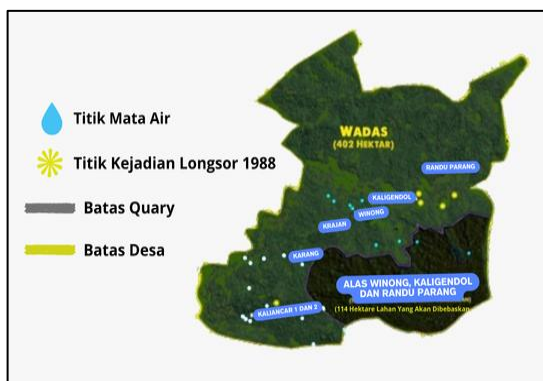
## RESULT

### Socio-Cultural, Economic, and Ecological Context of the Wadas Community

Wadas Village is located in Bener District, Purworejo Regency, Central Java Province, in the central part of Bener Regency. It borders the villages of Kaliurip, Kaliwader,

Kedungloteng, Bleber, Pekacangan, Cacaban Kidul, and Cacaban Lor. Wadas Village covers an area of 405,820 hectares, primarily dry land, with 24,000 hectares of rice fields. The village consists of hilly plains and valleys at an altitude of 213–258 meters above sea level. Officially established in 1911, the village's administration during the Dutch colonial era was led by a village chief. The area is divided by the Juweh River, with residential zones spread along the river. Administratively, it is organized into 4 RWs and 11 RTs, which are uniquely equated with villages or hamlets (kompas.com, 2022a).

Figure 1. Map of Wadas Village



Source: Walhi and Fijar (2021)

The people of Wadas Village have a strong connection with their environment. Agricultural products such as durian, rambutan, pineapple, cassava, ginger, coffee, rice, coconut, cloves, palm oil, and cocoa serve as their primary sources of income. The village benefits from fertile soil and an abundant supply of spring water that flows consistently throughout the day. Residents utilize these

natural resources responsibly to meet their daily needs (suaramuhammadiyah.id, 2021).

The Wadas community is also known for producing *beseke* (bamboo baskets) and palm sugar, which they often sell outside the district, including in Klaten. Tamarind sugar is made from *enau* trees, which typically grow along roadsides. Despite these artisan activities, gardening remains the primary livelihood of Wadas residents (kompas.com, 2022a).

Since 2017, Wadas Village has been among the first to pay Land and Building Tax (PBB). Additionally, nearly all elementary school students in the village have received scholarships from the Purworejo Regency government. The community is well-managed, frequently organizing cooperative activities aimed at improving the prosperity of its residents. These efforts demonstrate the strong social, economic, and educational foundations of Wadas Village (kompas.com, 2022d).

The sustainability of Wadas Village was disrupted when the central government designated it as part of a National Strategic Project (PSN), specifically the construction of the Bener Dam. The primary raw material for this dam is andesite rock, planned to be mined from the hilly areas of Wadas Village. The Bener Dam is intended to serve as the main water supplier for Yogyakarta International Airport (YIA) in Kulon Progo Regency, Yogyakarta.



The government has emphasized the importance of the Bener Dam, as detailed on the Committee for the Acceleration of the Provision of Priority Infrastructure (KPPIP) website. The dam is designed with a capacity of 100.94 million cubic meters of water. It can irrigate 15,069 hectares of land, reduce flood discharge by up to 210 m<sup>3</sup>/second, supply 1,500 liters/second of raw water, and generate 6 megawatts of electricity. Additionally, it is expected to reduce flooding risks in Purworejo and Kulon Progo Regencies by 8.73 million cubic meters and promote local tourism, potentially enhancing the community's economy.

The andesite rock required for the dam will be extracted through quarry or open-pit mining over an estimated period of 30 months. The mining process involves dredging, drilling, and blasting, requiring 5,300 tons (or 5,280,210 kilograms) of dynamite to reach a depth of 40 meters. The andesite quarry in Wadas Village is expected to yield 15.53 million cubic meters of material for the dam's construction (kompas.com, 2022b). This project is managed by private companies, including PT Brantas Abipraya (Persero), PT Pembangunan Perumahan (Persero) Tbk, and PT Waskita Karya (Persero) Tbk, under the supervision of the Ministry of Public Works and Public Housing (PUPR) (kompas.com, 2022b).

In general, the people of Wadas do not oppose the construction of the Bener Dam but

firmly reject the mining of andesite stone in the hills of Wadas Village. Residents argue that the mining activities will harm the ecosystem and disrupt their living spaces. The planned quarry targets 15.53 million cubic meters of andesite rock across 145 hectares to supply materials for the dam.

To protect their homes, environment, and livelihoods, Wadas residents have made various efforts to ensure sustainability. Initially, their resistance was sporadic and unorganized, allowing government officials to suppress their efforts. Learning from these experiences, residents, with the support of several NGOs, established an organizational forum called Gempadewa (Wadas Village Nature Care Community Movement). This forum became a unified platform for residents to advocate for their rights and protect the local environment.

The government, however, proceeded with measures to facilitate the project. To advance the National Strategic Project (PSN), the Central Java Provincial Government issued Decree Number 590/41 of 2018, approving the location for land acquisition for the construction of the Bener Dam in Purworejo Regency. This decree granted authority to the Serayu Opak River Area Center (BBWSSO) for a two-year period to designate Wadas Village as a mining area for the dam project (tempo.co, 2023c). In 2021, this approval was updated with Decree Number 590/20 of 2021, which revised the designated land acquisition

areas for the Bener Dam project (cnnindonesia.com, 2022b).

In terms of environmental permits, the government did not involve Wadas residents in the application process from the beginning. Despite the lack of transparency and low public participation, the government granted the environmental permits on March 8, 2018. Wadas Village was designated as an area where land acquisition would take place. However, Walhi Yogyakarta questioned the validity of the AMDAL (Environmental Impact Assessment) permit, noting that Wadas Village was excluded entirely from the preparation process for the Bener Dam's EIA (lbh.yogyakarta.org, 2019b).

The primary concerns of the Wadas community revolve around the village's 28 spring water source points. Damage to these water sources would harm agricultural land, leading to the loss of livelihoods for many residents. Environmentalists warn that andesite mining in Wadas Village could trigger landslides and water shortages. According to Article 45 E of Regional Regulation Number 27 of 2011 on Regional Planning and Spatial Planning, Wadas Village is classified as a drought-prone area. As a critical water catchment zone, Wadas plays a vital role in storing water for local use (kompas.com, 2022a).

Flooding has also occurred in Wadas Village due to environmental degradation caused by mining-related activities. Forests in

the hills were cleared to create road access to the andesite mine, leading to water and mud floods that affected several residential areas (tempo.co, 2023b).

The injustices and violent actions carried out by authorities prompted the creation of the Gempa Dewa (God's Earthquake) movement to reject the andesite mining project. As part of their resistance, Gempa Dewa organized a demonstration during the Durian Festival, distributing local produce to showcase the fertility of Wadas land (krjogja.com, 2019). Subsequently, the Wadas Village Nature Care Community Movement (Gempa Dewa) filed a lawsuit against the Governor of Central Java, Ganjar Pranowo, in the State Administrative Court (PTUN), citing the negative impact of renewing the land acquisition permit for the Bener Dam project on the community (kompas.com, 2024b).

The Dewa Gempa lawsuit was filed to demand an analysis of the environmental impact of the andesite mining plan in Wadas Village, Bener, Purworejo Regency, Central Java. The government had only prepared an AMDAL (Environmental Impact Assessment) for the construction of the Bener Dam, but not for the mining activities. Additionally, Ganjar Pranowo, the Governor of Central Java, was unaware of the legal consequences of the expiration of the location permit (cnnindonesia.com, 2022c).

Following the lawsuit, Dewa Gempa organized a silent protest in the village, which concluded at the Wadas Village Office on Thursday, July 14, 2022. This protest included various symbolic actions against the government's attempts to acquire the land of Wadas residents for andesite mining. Male and female protesters covered their mouths with duct tape to symbolize being silenced and wore *bese* hats to represent the traditions of Wadas women that would be lost due to mining. Farmers carried plant seeds as a pledge of their commitment to nature (tempo.com, 2022).

The Wadas Village Nature Care Community Movement (Gempa Dewa) also staged a protest in front of the Ministry of Energy and Mineral Resources (EMR) and filed a lawsuit against the Director General of Coal Minerals in the Jakarta State Administrative Court (PTUN) concerning the permit for mining andesite material at the Bener Dam site in Wadas, Purworejo, Central Java. However, the Jakarta PTUN rejected this lawsuit.

In response, Wadas residents, represented by Dewa Gempa, appealed the Jakarta State Administrative Court's decision

to the Jakarta State Administrative High Court. The residents viewed the court's decision as unjust and dismissive of their concerns. Previously, Wadas residents had challenged mining permits in court, citing Letter Number T-178/MB.04/DJB.M/2021, signed by Ridwan Djamaluddin, Director General of Minerals and Coal at the Ministry of Energy and Mineral Resources. This letter stated that the excavation activities for the Bener Dam, supervised by the Director General of Water Resources of the Ministry of Public Works and Public Housing (PUPR), did not require a mining sector permit (cnnindonesia.com, 2023).

Decisions from both the Semarang and Jakarta PTUN courts relied solely on the PSN (National Strategic Project) designation to dismiss the residents' lawsuits. Consequently, the people of Wadas declared the mining project illegal. Moreover, the location determination permit (IPL) for Wadas had already expired. Despite this, the land acquisition process continues (mongabay.co.id, 2023).

Table 1. Legal Resistance of Wadas Residents Against the Government

Lawsuits	Grounds of Lawsuit	Result
Decree of the Governor of Central Java Number 590/20 of 2021 concerning Updating the Determination of Land Acquisition Locations for the Construction of Bener Dams in Purworejo Regency	<ol style="list-style-type: none"> <li>The Governor of Central Java, Ganjar Pranowo, does not yet know the legal impact of the expiration of the location permit.</li> <li>Andesite mining is not for the public interest.</li> <li>The location permit is different from the Purworejo room plan.</li> <li>Each andesite mine with an area of more than 500,000 m<sup>3</sup> requires its own EIA.</li> </ol>	The Semarang State Administrative Court rejected the lawsuit of the Wadas community. The Court ruled that the Governor's Decree was valid and was a national strategic project for the public interest.



5. Ignoring human rights standards.
6. Not paying attention to feather protection.
7. For Wadas residents, land not only means rupiah but also upholds religion and the integrity of the village.

The lawsuit of the Director General of Coal Minerals of the Ministry of Energy and Mineral Resources against the Letter of the Director General of Minerals and Mineral Resources Number T-178/MB.04/DJB. M/2021 to the Jakarta State Administrative Court

The violation in the letter is claimed not to require state permission to carry out excavation material collection activities. In addition, the Director General of Minerals and Mineral Resources also stated that mining activities do not require permits because they are only used for their own interests or not for commercial purposes.

This lawsuit was rejected by the Jakarta State Administrative Court (PTUN). In addition, the exception of the Director General of Minerals and Coal of the Ministry of Energy and Mineral Resources received by the Jakarta State Administrative Court is still in the determination stage. The recommendation letter issued by the Director General of Energy and Mineral Resources to accept the defendant's exception has not been finalized. The Jakarta State Administrative Court also sentenced the plaintiff to pay a case fee of Rp320,000.

The Serayu Opak River Area Center (BBWSSO) submitted a consignment determination hearing to the Purworejo District Court over the residents' refusal to release the land.

The basis for the implementation of BBWSSO is Government Regulation Number 39 of 2023 concerning Amendments to Government Regulation Number 19 of 2021 concerning the Implementation of Land Acquisition for Development in the Public Interest.

The Purworejo District Court granted the application for the determination of a consignment of compensation of Rp. 7.9 billion for the land acquisition of the Bener Dam Project belonging to three affected residents in Wadas Village.

The Serayu Opak River Area Center (BBWSSO), as the primary proponent of the Bener Dam project, submitted an application for consignment determination (deposit of compensation money) to the Purworejo District Court. BBWSSO sought to deposit funds as compensation for five plots of land

owned by three Wadas residents who refused to sell their land for mining. The court granted the application, allowing BBWSSO to deposit a total of Rp 7.9 billion. However, the residents of Wadas rejected the compensation, as they had consistently opposed the acquisition of land in Wadas Village. Their rejection was

also supported by Article 42 of Law Number 02 of 2012 on Land Acquisition for the Public Interest (kompas.com, 2024a).

Beyond rallies and demonstrations, the Wadas community engaged artists to contribute through symbolic art. Wadas artists created coffee bean wrapping bags for local farmers, featuring illustrations of rice fangs that symbolized environmental challenges faced by the village (mongabay.co.id, 2022).

The legal struggle of Wadas residents continues. On November 30, 2023, they filed a civil lawsuit against the government over alleged unlawful acts (*perbuatan melawan hukum*, PMH) related to andesite mining activities in the village. The case was brought to the Sleman District Court, naming multiple defendants, including the Head of the Serayu Opak River Area Center (BBWSSO), the Head of the Purworejo Regency Land Office, the President of the Republic of Indonesia, the Minister of Public Works and Public Housing, and the Governor of Central Java.

The residents demanded exclusion from the projects planned in their village, maintaining their refusal to provide andesite stones for the dam project, as they believe the land is not intended for a national strategic project (detik.com, 2023). Despite opposing powerful state institutions and corporations, the people of Wadas remain committed to their resistance, driven by a sense of duty to protect the environment and ensure the future well-being of their children and grandchildren.

In addition to their legal and protest activities, Wadas artists have continued their symbolic contributions. They created artwork on coffee bean wrapping bags for Wadas farmers, depicting rice fangs as a representation of the environmental problems threatening their community (mongabay.co.id, 2022).

### **Wadas Women's Movement**

The Wadas women's movement arose as a response to violence perpetrated by authorities and the injustices experienced by the Wadas Village community. On April 23, 2021, the National Land Agency (BPN)'s Land Measurement Plan sparked a clash between authorities and the Wadas community. This altercation involved acts of violence against residents, resulting in the arrest of eleven individuals, including a legal representative from the Legal Aid Institute (Yogyakarta). Later, on February 8, 2022, Wadas Village was surrounded by thousands of police officers who monitored workers conducting soil measurements for the next phase of the project. During this operation, forty Wadas residents were arrested. In addition, residents reported power outages and weak cell phone signals following the clashes (tempo.co, 2022).

The women of Wadas oppose andesite stone mining through demonstrations and symbolic actions (tempo.com, 2023). Their efforts, organized under the Wadon Wadas Movement, focus on promoting social and environmental justice. The movement

highlights the importance of protecting human rights and preserving the environment. Wadas women reject mining activities due to their detrimental effects on environmental sustainability, including the depletion of local water sources, the destruction of ecosystems, and the loss of economic potential (kompas.com, 2024).

Through the lens of ecofeminism, women are viewed as vital contributors to the management and preservation of nature. Ecofeminism emphasizes the importance of equal access and opportunities for women and men in environmental conservation. This philosophy, inherent in women with feminist perspectives, encourages the creation of a feminist and ecological future. Ecofeminists argue that women possess a unique closeness to nature, which fosters their role in defending the environment and maintaining their land for survival and shelter.

Ecofeminism presents women as gentle, attentive stewards of the environment rather than aggressive actors. Women are seen as proponents of ecologically friendly practices and literature, further solidifying their role as defenders of nature (lbh.yogyakarta.org, 2019a).

Figure 2. Symbolic Activities of Wadon Wadas Resistance



Source: Lbh Yogyakarta (2021)

*Besek*, a bamboo bag, symbolizes the connection between Wadas women and the well-being of their land. This relationship stems from the bamboo plants used to make *besek*. For generations, the tradition of weaving bamboo has been integral to the identity, culture, and community of Wadon Wadas. Weaving *besek* not only serves as a livelihood but also preserves their cultural heritage. The sturdy bamboo, capable of withstanding strong winds due to its resilient roots and stems, mirrors the unwavering spirit of Wadon Wadas women in resisting mining. This tradition has endured for years without exploiting nature unfairly, allowing Bumi Wadas to remain vibrant and robust. Wadas women continue their weaving efforts as a symbolic act to protect their land from the environmental and social injustices posed by andesite mining, which threatens to destroy their identity, traditions, and cosmic connection to their homeland (lbh.yogyakarta.org, 2021).

Wadas women have engaged in numerous activities since the conflict between

the community and the government began. These include *Mujahadah* prayer rituals held every Wednesday and Sunday, setting up posts along village roads, and venturing into forests. Their resistance comprises direct and symbolic actions (Jumaynah & Singka Subekti, 2023). One notable protest took place in front of Central Java Governor Ganjar Pranowo's office. Women carried 27 jugs and performed the *Ruwatan Kendi* ritual, symbolizing respect for water sources essential to life. The Wadon Wadas movement demanded the cessation of mining plans in Wadas Village, an end to criminalization, intimidation, and repressive measures by state officials, and the revocation of the Mining Location Determination Permit (IPL) to stop natural resource exploitation (kompas.com, 2022c).

Other actions include wrapping stage cloth around trees in Wadas Village, a Javanese tradition symbolizing a mother's protection of her homeland. These symbolic acts highlight the hope that Wadas people can continue opposing andesite mining while preserving the wisdom, blessings, and spiritual wealth passed down through generations (konde.co, 2023). Additionally, Wadas women protested in front of the Semarang State Administrative Court, weaving *bese* as a symbolic act to emphasize that agriculture remains the main livelihood of the local community (kompas.com, 2024c).

The resistance of Wadas women stems from their belief that government policies

enabling andesite mining contradict societal values. This aligns with the theory of public policy implementation, which states that communities resist policies conflicting with their value systems. The mining project is seen as contrary to the traditional values of Wadas Village, including harmonious family and community life, mutual cooperation, preservation of local wisdom, reliance on agriculture and plantations, and protection of cultural and religious heritage (Nursalim & Slamet Riyono, 2022).

The environmental impacts of andesite mining are already evident in Wadas. The excavation and transportation of andesite rocks have degraded air quality due to dust and equipment mobilization, as the quarry site is only 500 meters from the nearest settlement. This poses health risks to residents (cnnindonesia.com, 2022a). Flooding has also occurred, caused by forest clearing for road access to the mining site. Mudslides have submerged parts of the village, further threatening environmental sustainability and agricultural livelihoods (tempo.co, 2023a).

The mining project endangers 27 plant species that serve as food sources and raw materials for local crafts, jeopardizing the income and welfare of residents (kompasiana.com, 2023).

Wadas women face challenges in understanding the links between environmental permits, Environmental Impact Assessments (EIA), and court decisions. Their

knowledge has been enhanced through interactions with organizations like the Yogyakarta Legal Aid Institute (LBH), which provides free legal services, accompanies them in court proceedings, and advocates for their rights. LBH Yogyakarta's support has equipped Wadas women with a better understanding of government and corporate practices related to the dam project (ekspresionline.com, 2021).

## DISCUSSION

This research reveals that the women-led resistance movement in Wadas Village exemplifies the ecological injustice prevalent in many rural communities across Indonesia. The findings align with existing literature, which shows that large-scale development projects, such as mining and infrastructure, disproportionately harm vulnerable communities, especially women. For instance, Achyansyah's (2022) study highlights that women in these communities often lead resistance against environmentally destructive projects due to their close relationship with natural resources, which form a vital part of their daily lives and cultural identity.

Similarly, Ulum's (2022) study examined the social movement of Wadas residents resisting state hegemony. Ulum described this movement as a protest against policies that disregard the voices and rights of citizens. Expanding on this perspective, our research introduces an ecofeminist dimension, demonstrating how women's movements not

only resist state power but also strive to protect the natural environment that sustains their livelihoods. Women in Wadas play a unique role as guardians of nature, advocating for environmental protection while defending their rights to land and resources.

Furthermore, this research emphasizes the importance of solidarity networks built by Wadas women with other groups at local and national levels. These findings reflect Smith et al.'s (2021) argument that the success of environmental movements often relies on their ability to form alliances with various actors, including NGOs and international organizations. The women's movement in Wadas not only addresses local concerns but also connects their struggles to broader issues of human rights and environmental justice.

This research can be further examined through the lens of ecofeminism, as articulated by experts such as Astuti (2012) and Fahimah (2017). Ecofeminism posits a close relationship between environmental exploitation and the oppression of women. In Wadas, the women's resistance to andesite mining can be seen as a rejection of patriarchal structures that oppress women socially and economically while degrading the environment that sustains their lives.

The women of Wadas adopt a holistic approach to environmental conservation, emphasizing the interconnectedness of soil, water, and natural resources. This aligns with Subekti & Rachman's (2017) view that



ecofeminism provides an alternative perspective on the human-nature relationship by stressing interdependence. Ribot & Peluso (2003) further suggest that women possess a unique ability to understand and mitigate environmental impacts due to their deep connection to nature.

In Wadas, women have demonstrated their capacity to organize and lead effective social movements that not only challenge state authority but also propose sustainable alternatives for managing natural resources. This research significantly contributes to the literature on social movements and ecofeminism in Indonesia, showcasing how the Wadas women's movement can serve as a model for other communities facing similar challenges.

These findings underscore the critical need to recognize and support the role of women in environmental preservation and social justice, areas that are often neglected in public policy and academic research.

## CONCLUSION

This article examines the resistance and struggle of women in Wadas Village, Bener District, Purworejo Regency, Central Java, against ecological injustice associated with the andesite stone mining project. Women in Wadas Village, who are part of the "Wadon Wadas Movement," actively defend their rights to land and natural resources threatened by the mining plans.

The resistance of Wadas women highlights the crucial intersection of gender equality and environmental sustainability. This article emphasizes the concept of ecofeminism, which connects women's struggles with ecological preservation and opposes patriarchal domination. Through their movement, the women of Wadas endeavor to protect their land and environment from exploitative practices that harm their communities.

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