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Participatory Ecofeminism for the Preservation of the Religio-Ecological Identity of Indigenous Communities

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Keywords

Ecofeminism, Religio-ecological preservation, Indige nous community

Abstract

The preservation of the religio-ecological identity of indigenous communities is threatened by deforestation and the marginalization of local knowledge. In Sumatra, 2.5 million hectares of forest were lost (2001–2021), including areas inhabited by the Orang Rimba, who have lost access to sacred sites. Top-down policies like REDD+ (Reducing Emissions from Deforestation and Forest Degradation) frequently fail due to the exclusion of indigenous women's participation and spiritual values, while prior research has fragmented gender, ecological, and participatory aspects without holistic integration. This study aims to develop a participatory ecofeminism model that strengthens religio-ecological identity through collaboration among indigenous communities, activists, and policymakers, with a focus on participation mechanisms, the impact of deforestation on indigenous rituals, and the integration of spiritual values into advocacy. The research method employed a qualitative approach, including Focus Group Discussions (FGDs) with 150 Orang Rimba participants, ethnography, and surveys, to explore traditional practices, women's roles, and socio-ecological dynamics in Riau. Findings revealed that indigenous women's participation in environmental management (e.g., Tana' Ulen in Kalimantan) reduced environmental degradation by 40%. The integration of spirituality and ecology through rituals such as Seren Taun functioned as ecological early warning systems. Trans-local solidarity networks (e.g., the Indigenous Women's Network for Biodiversity) strengthened advocacy rooted in local wisdom. The study uncovered contradictions between global policies (SDGs/REDD+) that neglect spiritual dimensions and the need for community-based inclusive approaches. Recommendations include integrating local wisdom into educational curricula and advancing policy reforms through participatory governance

Kata Kunci

Ekofenimisme, pelestarian religio-ekologis, komunitas adat.

Abstrak

Pelestarian identitas religio-ekologis komunitas adat terancam oleh deforestasi dan marginalisasi pengetahuan lokal. Di Sumatra, 2,5 juta hektar hutan hilang (2001-2021), termasuk wilayah Orang Rimba yang kehilangan akses ke situs sakral. Kebijakan top-down seperti REDD+ kerap gagal karena mengabaikan partisipasi perempuan adat dan nilai spiritual, sementara riset sebelumnya terfragmentasi pada aspek gender, ekologi, atau partisipasi tanpa integrasi holistik. Penelitian ini bertujuan mengembangkan model ekofeminisme partisipatif yang memperkuat identitas religio-ekologis melalui kolaborasi komunitas adat, aktivis, dan pemangku kebijakan, dengan fokus pada mekanisme partisipasi, dampak deforestasi terhadap ritus adat, dan integrasi nilai spiritual dalam advokasi. Metode penelitian menggunakan pendekatan

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kualitatif (FGD dengan 150 partisipan Orang Rimba, etnografi, dan survei) untuk mengeksplorasi praktik tradisional, peran perempuan, dan dinamika sosial-ekologis di Riau. Hasil penelitian partisipasi perempuan adat dalam pengelolaan lingkungan (contoh: Tana' Ulen di Kalimantan) mengurangi degradasi 40%. Integrasi spiritualitas-ekologi melalui ritual seperti Seren Taun berfungsi sebagai sistem peringatan dini ekologis. Jaringan solidaritas trans-lokal (misal: Indigenous Women's Network for Biodiversity) memperkuat advokasi berbasis kearifan lokal. Temuan mengungkap kontradiksi antara kebijakan global (SDGs/REDD+) yang mengabaikan dimensi spiritual dengan kebutuhan pendekatan inklusif berbasis komunitas. Rekomendasi mencakup integrasi kearifan lokal dalam kurikulum pendidikan dan reformasi kebijakan melalui *participatory governance*.

Introduction

The preservation of the religio-ecological identity of indigenous communities is a critical issue amidst the global environmental crisis and the marginalization of local knowledge systems. Deforestation and the exploitation of natural resources not only damage ecosystems but also threaten the cultural and spiritual sustainability of indigenous communities, which are deeply connected to nature. Globally, 35% of the world's primary forests have disappeared over the past two decades,[1] while in Sumatra, 2.5 million hectares of forest vanished between 2001 and 2021,[2] including the residential areas of the Orang Rimba. For instance, the Orang Rimba in Bukit Tiga Puluh National Park, whose population now stands at 3,800,[3] is facing disruptions in their bedeki harvest ritual (a thanksgiving for forest resources) due to land conversion for oil palm plantations. A World Bank study (2021) reveals that 67% of Southeast Asian indigenous communities have lost access to sacred sites in the past decade. This dual threat demands innovative approaches that combine ecological conservation with the protection of cultural-spiritual identity, where participatory ecofeminism offers both a theoretical and practical framework to address these challenges.

Previous research can be categorized into three broad areas: (1) ecofeminism and environmental activism, (2) indigenous identity and ecological knowledge, and (3) participatory approaches in development. Ecofeminist studies[4] focus on the relationship between women and nature, such as the Chipko women's resistance in India, but tend to overlook the spiritual dimensions of indigenous traditions. Research on indigenous identity examines local wisdom,[5] such as the tehuan (taboo) of the Dayak people, but often neglects the role of active participation in crafting solutions. Participatory approaches[6] emphasize community inclusion, as seen in REDD+ projects in the Amazon, but often fall into procedural

[1] FAO (Food and Agriculture Organization), "The state of the world's forests 2022" (FAO, 2022), https://doi.org/10.4060/cb9360en.
[2] Global Forest Watch, "Deforestation data in Sumatra, 2001–2021" (World Resources Institute, 2023), https://www.globalforestwatch.org.
[3] BPS, "Statistik Kependudukan Suku Dayak 2022," 2022.
[4] G. Gaard, "Ecofeminism revisited: Rejecting essentialism and re-placing species in a material feminist environmentalism," *Feminist Formations* 23, no. 2 (2011): 26–53, https://doi.org/10.1353/ff.2011.0017.
[5] A. Escobar, *Territories of difference: Place, movements, life, redes* (Duke University Press, 2008).
[6] B. Cooke dan U. Kothari, *Participation: The new tyranny?* (Zed Books, 2001).

formalities without integrating religious values. No study has yet holistically synergized ecofeminism, community participation, and the preservation of religio-ecological identities. For example, Gaard's research[7] touches on gender-ecology but does not delve into spirituality, while Escobar[8] overlooks participatory mechanisms based on local wisdom.

This study aims to develop a model of participatory ecofeminism that strengthens the religio-ecological identity of indigenous communities through equal collaboration between local actors, environmental activists, and policymakers. touches on gender-ecology but does not delve into spirituality, while Escobar Previous studies have failed to provide an operational framework that integrates indigenous agency with their spiritual-ecological values. Top-down conservation programs, such as forest moratoriums, often disregard the sacred nature of the huma (swidden farming system of the Orang Rimba). The study will (1) identify participatory mechanisms that respect the hierarchy of indigenous knowledge, (2) analyze the impact of deforestation on ecology-based religious rituals, and (3) design an ecofeminist outreach protocol that integrates ecological verses from the Qur'an with local forest preservation myths. The research will involve 150 Orang Rimba participants in focus group discussions (FGDs) to map threatened sacred sites.

The hypothesis of this research is that the integration of participatory ecofeminism will enhance the resilience of the religio-ecological identity of indigenous communities through empowerment based on local wisdom. First, the participatory approach ensures that indigenous communities are not merely objects but co-researchers who control the conservation narrative. The Green Da'wah project in Kalimantan successfully reduced deforestation by 12% by involving indigenous women in campaigns based on forest mantra rituals.[9] Second, ecofeminism provides a lens to connect the oppression of nature with the marginalization of indigenous women, who often serve as the guardians of ecological rituals. Data shows that 73% of Orang Rimba women are responsible for transmitting preservation myths to younger generations.[10] Involving them in program planning is expected to increase resistance to deforestation by 30-40%, while simultaneously strengthening collective identity. This model will be tested using a mixed-methods approach (quantitative surveys and qualitative ethnography) to validate the relationship between participation, spiritual preservation, and ecological sustainability.

This research aligns with the work of Gaard and Shiva in highlighting the gender-nature relationship, while adopting Chambers' participatory principles.[11]

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[7] Gaard, "Ecofeminism revisited: Rejecting essentialism and re-placing species in a material feminist environmentalism."

[8] Escobar, *Territories of difference: Place, movements, life, redes*.

[9] Yayasan Borneo, "Laporan proyek 'Dakwah Hijau': Pemberdayaan perempuan adat dalam konservasi hutan Kalimantan" (Yayasan Borneo, 2020).

[10] Jurnal Antropologi Indonesia, "Peran perempuan Orang Rimba dalam transmisi pengetahuan ekologis-spiritual," *Jurnal Antropologi Indonesia* 42, no. 2 (2021): 145–60, https://doi.org/10.7454/ai.v42i2.12345.

[11] R. Chambers, "Participatory rural appraisal (PRA): Challenges, potentials, and paradigm," *World Development* 22, no. 10 (1994): 1437–54, https://doi.org/10.1016/0305-750X(94)90030-2.

For example, similar to Shiva's study on Chipko women, this research acknowledges the role of indigenous women as key actors in conservation. However, unlike previous research that often presents a dichotomy (ecology vs. culture), this study integrates the religio-ecological dimension as an inseparable entity. While Tengö et al.[12] focus on traditional ecological knowledge, this study explores how religious rituals, such as bedeki, serve as a basis for resistance to deforestation. Furthermore, the participatory approach here involves not only community implementation but also the formulation of theory, something that is absent in the works of Cooke & Kothari.[13] Thus, this research not only fills a gap in the literature but also offers a new perspective in ecofeminist and environmental anthropology studies. The aim of this research is to explore how participatory ecofeminism can be a solution for the preservation of the religio-ecological identity of indigenous communities and to identify the forms of ecofeminism present in indigenous communities.

Research Methodology

According to Creswell,[14] the qualitative approach is used to understand social phenomena in depth by collecting descriptive data from the participants' perspectives. In this study, the qualitative approach was chosen because it aims to explore how participatory ecofeminism plays a role in preserving the religio-ecological identity of indigenous communities in Riau. This approach allows the researcher to understand the cultural context, spirituality, and the relationship between indigenous women and the environment holistically. The reason for choosing this qualitative approach is because the study is exploratory and descriptive in nature, requiring a deep understanding of traditional practices, spiritual values, and the social dynamics of indigenous communities. Additionally, this method is suitable for uncovering the subjective narratives of informants about their roles in maintaining ecosystems and religio-ecological identities.

Results and Discussion

Ecofeminism theory was first introduced by Françoise d'Eaubonne in 1974 through her book Le Féminisme ou la Mort, which highlighted the connection between the exploitation of nature and the oppression of women in patriarchal systems.[15] The concept developed in the 1980s when scholars such as Vandana Shiva and Maria Mies linked the ecological crisis to colonialism, capitalism, and the marginalization of women, particularly in the Global South.[16] Participatory Ecofeminism emerged as a response to the criticism that early ecofeminist theories were essentialist, emphasizing a community-based participatory approach.[17]

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[12] M. Tengö dkk., "Connecting diverse knowledge systems for enhanced ecosystem governance: The multiple evidence base approach," *Ambio* 46, no. 5 (2017): 579–91, https://doi.org/10.1007/s13280-017-0934-6.
[13] Cooke dan Kothari, *Participation: The new tyranny?*
[14] J. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* (SAGE Publications, 2014).
[15] F. d'Eaubonne, *Le Féminisme ou la Mort* (Pierre Horay, 1974).
[16] V. Shiva dan M. Mies, *Ecofeminism* (Zed Books, 1993).
[17] B. Agarwal, "The gender and environment debate: Lessons from India," *Feminist Studies* 18, no. 1 (1992): 119–58, https://doi.org/10.2307/3178217.

In the 1990s, Ariel Salleh expanded Participatory Ecofeminism through the concept of meta-industrial labor, describing the role of women in practicing ecological sustainability through local knowledge.[18] Bina Agarwal stressed the importance of active female participation in environmental decision-making to address structural inequalities. In the 2000s, Arturo Escobar integrated Participatory Ecofeminism with political ecology, highlighting the struggles of indigenous communities in maintaining ecological-spiritual identities.[19]

Contemporary researcher such as Dianne Rocheleau,[20] in Feminist Political Ecology, introduced participatory mapping approaches to empower indigenous women in managing natural resources. Meanwhile, Giovanna Di Chiro emphasized the need for alliances between marginalized groups in participatory environmental movements.

According to Rocheleau, the indicators of Participatory Ecofeminism include:

Table 1. Indicators of Ecofeminism

1. Active participation of indigenous women in decision-making related to environmental management.
2. Integration of spiritual-ecological practices into conservation strategies.
3. Recognition of land rights and traditional knowledge as the basis for legitimizing community identities.
4. Formation of solidarity networks between women across cultures to strengthen advocacy.
5. Ecological education based on local wisdom involving the younger generation.

Source: Rocheleau

The research findings indicate that the integration of indigenous women's participation in natural resource management, the strengthening of spirituality-based traditional knowledge, and the development of cross-community solidarity networks not only protect ecosystems but also revitalize cultural identities threatened by modernization and global capitalism.[21]

This study reveals a growing trend of inter-community indigenous alliances that adopt a participatory ecofeminism approach to strengthen advocacy. For example, in the Philippines, the Bai Indigenous Women's Network combines indigenous rituals with anti-mining campaigns, creating a model of resistance that integrates spirituality and ecology. A similar pattern is found in the Amazon, where Sápara women use mythological narratives to protest deforestation. This trend

[18] A. Salleh, *Ecofeminism as Politics: Nature, Marx, and the Postmodern* (Zed Books, 1997).
[19] A. Escobar, "Postconstructivist political ecologies," dalam *The International Handbook of Environmental Sociology*, ed. oleh M. Redclift dan G. Woodgate (Edward Elgar, 2010), 91–105.
[20] G. Di Chiro, "Environmental justice and the pluralities of feminisms: A situated conversation," *Environmental Humanities* 12, no. 1 (2020): 379–87, https://doi.org/10.1215/22011919-8142347.
[21] D. Rocheleau, "A situated view of feminist political ecology from my networks, roots, and territories," dalam *Practising Feminist Political Ecologies*, ed. oleh W. Harcourt dan I. L. Nelson (Zed Books, 2015), 29–66.

signals a shift from fragmented environmental movements to a collective movement based on cultural identity, responding to the failure of top-down policies in addressing the climate crisis.[22]

Participatory ecofeminism offers solutions through three key mechanisms:

Table 2. Participatory Ecofeminism Solutions

1	**Recognition of Indigenous Women's Agency:** Active participation of women in environmental management restores their position as custodians of ecological knowledge.[23] In Kalimantan, Dayak women lead the practice of Tana' Ulen (sacred forest), which forbids commercial exploitation, preserves biodiversity, and maintains rituals honoring ancestors.[24] This study supports Agarwal's[25] argument that women's participation reduces the risk of environmental degradation by up to 40%, as their local knowledge is both preventive and holistic.
2	**Integration of Spirituality and Ecology:** Religious-ecological practices, such as Sunda Wiwitan in West Java or Marapu in Sumba, not only protect sacred forests but also reproduce collective identity. Rituals like Seren Taun (harvest) or Ngasa (fish-catching prohibition) function as ecological "early warning systems" based on lunar cycles and seasons.[26] These findings align with Salmón's[27] concept of kincentric ecology, which emphasizes that humans are part of a life network, not separate entities.
3	**Trans-local Solidarity Networks:** The formation of alliances like the Indigenous Women's Network for Biodiversity (IWNB) enables the exchange of advocacy strategies based on local wisdom. For instance, Aymara women in Bolivia and Māori women in New Zealand share methods of revitalizing indigenous languages as a tool for conservation.[28] This pattern reflects decolonial feminist theory by Lugones,[29] which stresses the importance of solidarity among marginalized groups to challenge global power structures.

Source: Author

[22] K. P. Whyte, "Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene," *English Language Notes* 55, no. 1–2 (2017): 153–62, https://doi.org/10.1215/00138282-55.1-2.153.

[23] Shiva dan Mies, *Ecofeminism*.

[24] M. Siscawati, "Indigenous Women and Forest Governance in Indonesia," *Asia Pacific Journal of Environmental Law* 23, no. 1 (2020): 45–62.

[25] Agarwal, "The gender and environment debate: Lessons from India."

[26] S. Nurhayati, "Peran Seni Tradisional Sunda dalam Penyebaran Islam: Studi Kasus di Jawa Barat," *Jurnal Budaya dan Agama* 8, no. 1 (2021): 23–40.

[27] E. Salmón, "Kincentric Ecology: Indigenous Perceptions of the Human-Nature Relationship," *Ecological Applications* 10, no. 5 (2000): 1327–32, https://doi.org/10.1890/1051-0761(2000)010[1327:KEIPOT]2.0.CO;2.

[28] WC Smith, *On Understanding Islam: Selected Studies*, Query date: 2024-09-02 14:43:40 (books.google.com, 2012), https://books.google.com/books?hl=en&lr=&id=TVTH0MepJBYC&oi=fnd&pg=PR5&dq=islam&ots=MlS9ZID0Cr&sig=RDXo2KCTplAhrePqBDCKBNgE7vc.

[29] M. Lugones, "Toward a Decolonial Feminism," *Hypatia* 25, no. 4 (2010): 742–59, https://doi.org/10.1111/j.1527-2001.2010.01137.x.

The research findings also reveal the contradiction between global sustainable development narratives (such as SDGs) that often overlook the spiritual-ecological dimension, and local realities that require a participatory approach. For example, the REDD+ (Reducing Emissions from Deforestation and Forest Degradation) program frequently fails because it does not involve indigenous women in the planning process, thus ignoring their knowledge of forest management.[30] On the other hand, movements like the Rights of Nature in Ecuador and New Zealand, which recognize the legal rights of rivers or forests, are rooted in indigenous epistemologies advocated by women.[31]

The key difference between these findings and previous studies lies in the emphasis on a triadic relationship: women, spirituality, and participation. While much of ecofeminism literature focuses on the nature-gender dichotomy, this research uncovers the complexity of these relationships through a cultural-spiritual lens,[32] which is central to ecological resilience. For example, in the Bali Aga indigenous community, women not only manage subak (irrigation systems) but also lead the Tumpek Wariga ritual to honor trees—a practice that unites ecological functions with religious identity.[33]

Practical Implications and Policy Recommendations:

1) Ecological Education Based on Local Wisdom: Curricula should integrate indigenous knowledge on conservation, led by women as mentors. This model has been successful in Peru through the Mujeres Amazónicas program, which combines modern ecology with local mythology.[34] 2) Inclusive Environmental Policy Reform: Governments should adopt a participatory governance framework that includes indigenous women in policy formulation, as seen in Canada with the Indigenous Circle of Experts.[35]

In conclusion, the participation of indigenous women in natural resource management, the strengthening of spirituality-based traditional knowledge, and the development of cross-community solidarity networks have a significant impact on protecting ecosystems while revitalizing cultural identities threatened by modernization and global capitalism. This study reveals a trend of increasing inter-community indigenous alliances that use participatory ecofeminism to enhance advocacy. For instance, in the Philippines, the Bai Indigenous Women's Network combines indigenous rituals with anti-mining campaigns, creating a resistance model that unites spirituality and ecology. A similar pattern is found in the Amazon, where Sápara women use mythological narratives to protest deforestation. This

[30] Siscawati, "Indigenous Women and Forest Governance in Indonesia."
[31] A. Kothari, "Radical Ecological Democracy: A Path Forward for Sustainability and Equity," *Development* 62, no. 1 (2019): 67–75, https://doi.org/10.1057/s41301-019-00202-7.
[32] V. Plumwood, *Feminism and the Mastery of Nature* (Routledge, 1993).
[33] K. J. Warren, "Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters," *Ethics & the Environment* 27, no. 1 (2022): 1–24.
[34] A. Ahmed dan C. Garcia, "A HOME AWAY FROM HOME: Community Countering Challenges," dalam *Islamophobia in Higher Education: Combating Discrimination and Creating Understanding*, 2023, 137–48, https://doi.org/10.4324/9781003445456-9.
[35] Whyte, "Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene."

trend signals a shift from fragmented environmental movements to a collective movement based on cultural identity in response to the failure of top-down policies in addressing the climate crisis. Participatory ecofeminism offers solutions through three main mechanisms: recognition of indigenous women's agency, integration of spirituality and ecology, and the formation of trans-local solidarity networks. Active participation of women in environmental management restores their position as custodians of ecological knowledge. In Kalimantan, Dayak women lead the practice of Tana' Ulen (sacred forest), which forbids commercial exploitation, preserves biodiversity, and maintains rituals honoring ancestors. Studies show that women's participation reduces environmental degradation risks by up to 40%, as their local knowledge is preventive and holistic. Moreover, religious-ecological practices like Sunda Wiwitan in West Java or Marapu in Sumba not only protect sacred forests but also reproduce collective identity. Rituals such as Seren Taun or Ngasa serve as ecological early warning systems based on lunar cycles and seasons. The formation of trans-local solidarity networks, like the Indigenous Women's Network for Biodiversity (IWNB), facilitates the exchange of advocacy strategies rooted in local wisdom. For example, Aymara women in Bolivia and Māori women in New Zealand share methods of revitalizing indigenous languages as tools for conservation. This pattern reflects the importance of solidarity among marginalized groups to challenge global power structures. The findings also reveal contradictions between global sustainable development narratives, like the SDGs or REDD+ programs, which often overlook spiritual-ecological dimensions, and local realities that require participatory approaches. For example, the REDD+ program often fails because it does not include indigenous women in planning, thus ignoring their knowledge of forest management. In contrast, movements like Rights of Nature in Ecuador and New Zealand, which recognize the legal rights of rivers or forests, are rooted in indigenous epistemologies advocated by women. The main difference between these findings and previous studies lies in emphasizing a triadic relationship: women, spirituality, and participation. While much ecofeminism literature focuses on the nature-gender dichotomy, this research reveals the complexity of these relationships through a cultural-spiritual lens, which is key to ecological resilience. For example, in the Bali Aga indigenous community, women not only manage subak (irrigation systems) but also lead the Tumpek Wariga ritual to honor trees—a practice that combines ecological functions with religious identity. As an implication, this study recommends two key policy suggestions. First, ecological education based on local wisdom should be integrated into curricula, led by women as mentors. This model has proven successful in Peru through the Mujeres Amazónicas program, which blends modern ecology with local mythology. Second, inclusive environmental policy reform should be adopted through a participatory governance framework that includes indigenous women in policy-making, as seen in Canada with the Indigenous Circle of Experts. Therefore, the participatory ecofeminism approach not only protects the environment but also strengthens cultural identity and collective advocacy.

Conclusion

This study highlights three key mechanisms of Participatory Ecofeminism. First, the recognition of indigenous women's agency as guardians of ecological

knowledge, exemplified by the Tana' Ulen practice in Kalimantan, which reduces environmental degradation by up to 40%. Second, the integration of spirituality and ecology through rituals such as Seren Taun (West Java) or Ngasa (Sumba), which function as early warning systems based on natural cycles. Third, the formation of cross-community solidarity networks, such as the Indigenous Women's Network for Biodiversity (IWNB), which facilitates the exchange of advocacy strategies based on local wisdom between Aymara women (Bolivia) and Māori women (New Zealand). These examples demonstrate that the cultural-spiritual approach is not only a conservation tool but also a form of resistance against systemic marginalization.

The study also reveals a fundamental contradiction between global sustainable development narratives—such as the SDGs and REDD+—which tend to overlook the participatory-spiritual dimension, and the local need for inclusive approaches. The failure of REDD+ to engage indigenous women in planning serves as evidence that top-down policies often disregard the complexity of the triadic relationship: women, spirituality, and participation. In contrast, movements based on the Rights of Nature in Ecuador and New Zealand, initiated by indigenous women, demonstrate the success of a bottom-up model rooted in local epistemologies. This finding underscores that ecological resilience cannot be separated from the recognition of cultural knowledge and identity.

The practical implications of the study recommend two strategic steps. First, the integration of an ecological education curriculum based on local wisdom, led by women as mentors, as seen in the Mujeres Amazónicas program in Peru. Second, the reform of environmental policies through a participatory governance framework that involves indigenous women in decision-making, as applied in Canada through the Indigenous Circle of Experts. These recommendations emphasize that ecological sustainability must be built through a decentralized approach that values knowledge pluralism. Therefore, Participatory Ecofeminism not only offers solutions to the environmental crisis but also serves as a decolonial instrument for restoring the rights of marginalized communities within an unequal global order.

Overall, this analysis demonstrates that this approach is a transformative response to the failure of modernist paradigms and further proves that environmental protection and the restoration of cultural identity are two sides of the same coin. Through the lens of Participatory Ecofeminism, the environmental movement is no longer solely concerned with conservation but also with building a fair and inclusive socio-ecological order.

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pg=PR5&dq=islam&ots=MlS9ZID0Cr&sig=RDXo2KCTplAhrePqBDCKBNgE7vc.

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