

Analysis of Media Advocacy Theory (MAT) in the Communication of the Muslim Women's Ecological Movement 'Aisyiyah Towards Sustainable Gender Justice

Anik Rahmawati^{1*}, Hendy Setiawan², Sufrotun Khasanah³

arahma2108@gmail.com

hendysetiawan2020@mail.ugm.ac.id

sufrotun.kimia@gmail.com

Abstract

Abstract: The purpose of this paper will discuss the communication of the 'Aisyiyah environmental movement in creating gender justice through Media Advocacy Theory (MAT). The problem of environmental damage is still a serious problem that can threaten human life. This problem will have a worse impact on human life if there are no concrete rescue efforts. Interestingly, the impact of environmental damage often targets women's groups. This group is most vulnerable to environmental damage. However, in the midst of the risk and vulnerability of women due to environmental damage, the 'Aisyiyah group is able to show another face as a strong woman. The existence of the 'Aisyiyah environmental movement is constructed to be able to offer and promote how women have the ability to be involved in environmental rescue efforts. This movement is of course a form of resistance from Muslim women's groups who have so far been considered marginal. This study uses a qualitative type with a phenomenological approach. This method is used as a study of awareness and mindset towards the 'Aisyiyah environmental movement. While the data collection technique uses observation, in-depth interviews, and documentation. The stages of this phenomenological research include determining the subject and subject of research, the approach process, informant determination strategies, data collection techniques, data recording procedures, field issues, and data storage as well as the final reporting stage. The results of the study show that the use of media plays an important role in the communication of the 'Aisyiyah environmental movement. In addition to being able to support movement activities and mass information, the media is also able to capture every environmental advocacy carried out by 'Aisyiyah. Interestingly, in the media and advocacy of the movement, it is also strengthened by the use of environmental issue framing that is able to mobilize the public that women are able to be tough and empowered.

Keywords: ecological movement, gender justice, movement communication, advocacy media, Muslim women

¹Departemen Komunikasi Desain, Fakultas Komputer dan Desain, Universitas Selamat Sri

²Departemen Ilmu Pemerintahan, Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Selamat Sri

³Departemen Teknik Industri, Fakultas teknik dan Rekayasa, Universitas Selamat Sri

Introduction

The purpose of this study is to discuss the communication of the Muslim women's environmental movement 'Aisyiyah in promoting sustainable gender justice through the Advocacy Theory (MAT) media model. Women's groups are always considered vulnerable and most at risk from environmental damage. Compared to men, women's groups suffer 14 times more if environmental development ignores the concept of sustainability (Sinombor, 2023), (Sinaga, 2024), (Yolandha, 2024)&(Putri, 2024). This means that development that does not embrace sustainable development often has serious impacts on women's lives (Setiawan, 2024a), (Setiawan, 2024b)&(Setiawan & Erison, 2023). As a result, women experience an excessive burden from any environmental damage they experience (Hidayah et al., 2024). Therefore, it is often said that the environmental crisis that is occurring is another face and form of violence against this group of women (Safitri, 2025).

It must be admitted that environmental damage actually has an impact not only on women's groups, but also on men's groups (Setiawan et al., 2022a). However, interestingly, sometimes the male group does not feel the excessive burden when compared to the emotional and psychological condition of women (Setiawan, 2024a). This shows that the level of vulnerability and risk of women's groups will be increasingly depressed and suffer if at the same time they are affected by the environmental crisis that occurs. Therefore, in such a position, so that women's groups are no longer the object of vulnerability and risk of environmental damage, women's groups must be able to grow, rise, and be empowered. The empowerment of women's groups is the key so that they have excess capacity so as to reduce vulnerability and risk to the impacts of environmental damage that occurs (Remiswal et al., 2021).

Women's awareness to grow and be empowered, especially in responding to every environmental crisis, began to grow. This situation was able to encourage women's roles and activities to be more equal and empowered in all situations. It is not surprising that the reality they face then creates a form of resistance from women's groups to not remain silent (Mariati et al., 2023). Choosing to remain silent in an increasingly acute environmental crisis situation will only make them weaker and more oppressed. Therefore, the spirit of women's resistance in responding to environmental damage is displayed with another face, one of which is the 'Aisyiyah environmental movement (LLHPB, 2020). This group, through its environmental movement, is able to demonstrate women's empowerment in the environmental sector, which ultimately strengthens their position to be more resilient (Amaliatulwalidain et al., 2023).

The success of the Muslim women's environmental movement 'Aisyiyah is certainly inseparable from how they use the media in communicating their environmental movement. Moreover, currently the 'Aisyiyah environmental movement is considered to be the largest Muslim women's movement not only in Indonesia, but also in the world (Yumna & Maksum, 2024). This reason is certainly the basis for why this article is important to discuss how the environmental movement communication they do. Therefore, this study tries to describe the involvement of Muslim women 'Aisyiyah in the environmental movement.

Previous research studies related to environmental movements involving women's groups have received attention from previous researchers. For example, studies on the resistance of environmental movements by women's groups or ecofeminism have been conducted by Amaliatulwalidain et al (2023), Fitri & Akbar

(2017), Sanawiyah et al (2024), and Santoso et al (2025). The researchers emphasized that women's groups have a crucial role in supporting environmental sustainability, including access to natural resources. This is because women's groups still experience unequal access, so that in the end they are more vulnerable (Ernawaty, 2019).

Furthermore, research using a gender approach in environmental movement studies was conducted by Rasmi et al (2022). This study emphasizes how women have the same ability as men in fighting for ecology. This means that in advocating for ecological damage, women also have the same rights as men to be involved and take part in sustainable ecological rescue efforts. Another study came from Dwityas et al (2023) and (Ema & Nayiroh, 2024). The second study emphasized the use of social media which is considered to play an important role in mobilizing society. The media is considered capable of creating broad public support and movements so that the goal of the women's environmental movement is able to change behavior by changing patterns of awareness first.

Based on the mapping of previous studies, the author sees that there is still a gap that describes the 'Aisyiyah environmental movement. Many previous researchers have not given their attention to the issue of communication of the 'Aisyiyah Muslim women's environmental movement. In fact, the ability to communicate the environmental movement is considered an important element in supporting the success of the goals of the women's environmental movement. Therefore, the researcher will offer an approach in viewing the communication of the 'Aisyiyah environmental movement, namely the Media Advocacy Theory (MAT) approach. The MAT approach is the approach that will be used as an analytical tool in this paper with three important variables, namely media variables, issue framing variables, and advocacy variables. These three main variables will be analyzed in the communication of the 'Aisyiyah Muslim women's environmental movement which not only increases women's empowerment but is also able to realize sustainable gender justice.

Research methods

This study uses a qualitative type with a phenomenological approach. This approach is used to study and explore events experienced by individuals or groups consciously (Nasir et al., 2023). The phenomenological approach is used with the consideration of understanding human life activities in the thoughts and behavior of the community that is the object of research. Therefore, the locus of this research is centered on the analysis of the MAT communication of the Muslim women's environmental movement 'Aisyiyah in strengthening sustainable gender justice. This research was developed for approximately 6 months from January to June 2025.

Meanwhile, the author's data collection technique uses observation, in-depth interviews, and visual studies. Therefore, the type of data used by the researcher uses primary data. The informant determination technique uses a purposive sampling model. The informant determination model is used with the consideration that the interview results obtained are more accurate and can be accounted for. The researcher also considers the expertise of the informant so that they are able to answer the formulation of the research problem that will be explained in this article.

The researcher will conduct in-depth interviews with the 'Aisyiyah party, namely the Environmental and Disaster Management Agency (LLHPB) or the Environmental Division of PP 'Aisyiyah. The collected data will then be analyzed using the Milles and Hubberman model, namely data collection, data selection,

display, and drawing conclusions (Huberman, 1992). However, to get there, the stages of the phenomenological approach that are passed include: determining the location, object, and individual or research group, the object approach process, determining credible informants, data collection, data recording procedures, field issues, data storage, and reporting.

Results and Discussion

This section will present four main sub-chapters related to advocacy media in the communication of the Muslim women's environmental movement 'Aisyiyah in creating sustainable gender justice in Indonesia. The first sub-chapter will describe the role of media in the 'Aisyiyah environmental movement. The chapter describes how the use of media in environmental movement communication has an impact on changes and public awareness of current environmental issues. The second sub-chapter reviews the various advocacies that have been, are being, and will be carried out by the 'Aisyiyah environmental movement in responding to environmental crisis issues. Next is the third sub-chapter which will analyze the importance of using framing or issue management in the 'Aisyiyah environmental movement so that it can attract public attention and more massive concern. Finally, the sub-chapter will describe the obstacles or challenges faced by the Muslim women's group 'Aisyiyah in promoting ecological justice and how it has implications for gender strengthening for the women's movement.

Media in the Communication of the 'Aisyiyah Environmental Movement

The mass communication of the environmental movement 'Aisyiyah in carrying out environmental preaching so far cannot be separated from the use of media. For the 'Aisyiyah community, the media has an important role in unifying the perception of the sustainable environmental movement. Moreover, the presence of 'Aisyiyah can currently be considered as a pioneer of women who are able to display the progressive Islamic character of Muslim women. It is said that Muslim women have a progressive character because 'Aisyiyah through the environmental movement marks the rise of women who have never existed before. Therefore, the media becomes an important instrument for the community so that various discourses are created that emphasize the role of women in saving ecological issues.

The use of media in the communication of the 'Aisyiyah environmental movement is generally divided into two forms, namely conventional media and digital media. Conventional media, for example, conducts discourse and studies on environmental issues through routine religious studies, socialization and training conducted by the 'Aisyiyah Central Leadership, environmental literacy, and environmentally friendly living practices in the 'Aisyiyah charity environment through the Suara 'Aisyiyah media.

Suara 'Aisyiyah Media has been established since 1926 and is the oldest women's magazine in Indonesia. (Sofia, 2021). This magazine is the official magazine of the Central Leadership of 'Aisyiyah and plays an important role in spreading ideas or concepts of renewal and efforts to improve the status of women. Through this conventional media, 'Aisyiyah's track record is captured in it, including 'Aisyiyah's contribution to strengthening the environmental movement for women. Through this media, 'Aisyiyah also continues to carry out ecological massification and literacy, which ultimately grows in the 'Aisyiyah community, not only among the elite, but also

to the grassroots. Therefore, Suara Aisyiyah media has become a central media for 'Aisyiyah members who are able to unite members in facing the issue of the ecological crisis.

Along with the development of the times, the transition of conventional media to digital media is also carried out by 'Aisyiyah in environmental movement communication. The use of digital media is considered to accelerate how the environmental movement communication of 'Aisyiyah is able to be known to be interesting to the public (Rahmawati et al., 2025). For 'Aisyiyah, the environmental movement is not only about how women are involved in saving ecological justice. However, at the same time, through this movement, 'Aisyiyah also introduces the character of progressive Islam, especially if women want to progress in their lives, then concern for environmental issues also needs to be considered. This reality ultimately shows that digital media is not limited to massifying information, but also shows 'Aisyiyah's progressive role in managing, organizing, and taking real action among Muslim women in Muhammadiyah. The Deputy Chairperson of LLHPB in an interview firmly stated that:

“The media is very important as a channel for preaching, education, and mobilizing environmental action. The media allows progressive Islamic values in caring for the earth to be conveyed widely and contextually, especially to grassroots women and the younger generation”
(Hening Suparti Parlan, Deputy Chairperson of LLHPB PP 'Aisyiyah, June 25, 2025).

Deputy Chairperson of LLHPB PP 'Aisyiyah, Hening Suparti Parlan, emphasized that the media plays a very important role in supporting the environmental dawah movement in the 'Aisyiyah community. They consider that the media is very possible in constructing alignment between the Islamic values that they believe in and ecological rescue practices. These two elements become a collective identity for the communication of the 'Aisyiyah women's environmental movement which is able to be broadcast in the media space, both conventional media and digital media that they manage. As emphasized by the 'Aisyiyah environmental activist who said that:

"Social media such as Instagram, Facebook, and WhatsApp Group are the main media because they are easy to access and can spread messages quickly. In addition, Suara 'Aisyiyah, which is even more than 100 years old, and local media both within Muhammadiyah and Aisyiyah and outside Muhammadiyah and Aisyiyah that collaborate with Aisyiyah are also used to document activities and strengthen the movement's identity"
(Hening Suparti Parlan, Deputy Chairperson of LLHPB PP 'Aisyiyah, June 25, 2025).

The statement confirms that the environmental da'wah movement of 'Aisyiyah is none other than their communication efforts, especially in strengthening the collective identity of the movement. This stems from their awareness of women's groups who are always considered vulnerable, marginalized, and high-risk objects. Therefore, through this movement, it shows that there is a communication effort that they are building as strong, empowered Muslim women while also strengthening their collective identity on various multi-platform media used.

In addition, the media for 'Aisyiyah also serves as a space to produce discourse as well as discursive about the relationship between women and the sustainability of the wider environment. This reality is not surprising if the environmental movement of 'Aisyiyah always decorates the media they use. In addition to being a massification of the rapid spread of information, it is also to raise awareness and change public behavior. (Susanto, 2013). How is their role in creating an environmental order that is in line with the religious beliefs they believe in. They use the media frontally as a basis for transforming public awareness and behavior in the midst of the current environmental crisis issue. Don't let the environmental crisis have a serious impact on the future of women's lives that has happened before.

‘Aisyiyah ‘Aisyiyah Environmental Advocacy Movement

Simply put, environmental movement communication advocacy is interpreted as a concrete effort made by ‘Aisyiyah in ecological rescue. This effort is certainly in line with the spirit of progressive women's character that is actualized in each of their movements. Moreover, currently the ‘Aisyiyah movement has grown into a Muslim women's community that can be said to be well-established (Remiswal et al., 2021). Due to this stability, every environmental movement that they do becomes part of a broad environmental advocacy. The aspect of the stability of the ‘Aisyiyah organization has an impact on strengthening the network and institutions both internally and externally of ‘Aisyiyah. This strengthening becomes a supporter for the realization of their environmental movement advocacy which continues to be dynamic.

The 'Aisyiyah advocacy movement in the environment began with strengthening the charitable efforts that they managed. (Wijaya, 2019). The charity business became a fundamental basis for them so that they have developed ecological justice literacy in the 'Aisyiyah community. Various phenomena of actions carried out by 'Aisyiyah in its charity business include household waste management, food and family security, clean energy, tree planting movements in every charity business both in educational and health institutions, environmental religious studies, environmental preachers, promoting environmentally friendly Islamic values in various religious and non-religious moments. All of that is part of the environmental rescue advocacy that has been running as part of the theological message that they believe in. Hening Suparti Parlan as a representative of LLHPB PP 'Aisyiyah in an interview stated:

“Aisyiyah’s advocacy focus includes household waste management, family food security, clean energy, tree planting and ecological justice based on Islamic values and women’s experiences and much more” (LLHPB, June 25, 2025)

Based on the interview, it can be understood that the model and focus of 'Aisiyiah's advocacy in building ecological justice is an inseparable part of the actualization of religious values and women's experiences. It is said to be the actualization of Islamic values, because for a long time religion has lost its role in ecological rescue efforts. Even the concrete relevance of religion has only found the spirit of ecological justice in the last few centuries. Previously, ecological advocacy had long been pioneered by non-religious organizations (Setiawan et al., 2022b). Meanwhile, it is said that women's experience because so far women's groups have experienced bitter realities in every ecological crisis. Women's groups are often considered obstacles or objects of vulnerability and high risk. Therefore, the advocacy model of the 'Aisiyiah ecological justice movement that has developed today, in addition to being an effort to handle the ecological crisis, is also an effort to improve the position of women who are more resilient and empowered.

On the other hand, the advantages of advocacy carried out by 'Aisiyiah as well as being a distinguishing identity of other environmental advocacy is the advocacy model developed. The advocacy model of the 'Aisiyiah environmental movement can be characterized by the basis used, namely the community (community-based advocacy) and the driving actor, namely Muslim women 'Aisiyiah (Muslim women). This is in line with the statement of the Deputy Chairperson of LLHPB PP 'Aisiyiah who said that:

“The community-based advocacy model is in line with the cultural da'wah culture and the grassroots approach of 'Aisiyiah. This model enables the transformation of values and direct practices at the family and community levels” (Hening Suparti Parlan, LLHPB June 25, 2025).

The advocacy model is the key to the development of the 'Aisiyiah environmental movement. For him, the community-based advocacy model is carried out in line with the culture of cultural da'wah. Which prioritizes the grassroots approach. Moreover, currently the 'Aisiyiah group is still dominated by grassroots strength so that the model is used as the basis for the strength of their environmental movement. At the same time, there is the involvement of women. This movement is also unique and interesting, because in every 'Aisiyiah environmental movement, it will always bring the exemplary and pioneering nature of Muslim women. These two aspects are what then become the key to the environmental movement in every advocacy movement.

Framing in Environmental Movement Communication

The use of issue framing in the communication of the Muslim women's environmental movement 'Aisiyiah has a fairly important role. Without issue framing, their environmental movement communication fails to enter the minds of the wider public. This is because the power of issue framing is able to mobilize and create wider public support so that their environmental movement can be realized in an accelerated manner easily. (Assegaf et al., 2022). Furthermore, the framing of the environmental movement issue is able to transform public behavior and perceptions that are more positive in treating the existence of an ecologically friendly life. Likewise in the 'Aisiyiah environmental movement, where this Muslim women's group is able to

combine issues that are framed in one movement framing so that the movement is able to get serious and broad attention among the public.

Framing environmental issues, for them, is a serious part of communication that bridges the Aisiyyah movement community with the wider community. This framing is able to bring the Aisiyyah environmental movement community closer to public attention to be actively and participatively involved in every handling of the ecological crisis. This closeness then transforms into a collective and comprehensive force so that ecological crisis issues can be minimized on the basis of changes in public awareness. Therefore, in every Aisiyyah environmental movement, the labeling or branding of “eco”, “green”, “environmentally friendly”, “green religion”, “green faith”, and so on becomes a framing that is always attached to the environmental movement in Aisiyyah.

The labeling or branding of the ‘Aisiyyah environmental movement communication has become a concrete daily practice in their movement. In multi-platform media or conventionally, they always attach the labeling to every inch of the charity movement. This means that the charity they manage becomes the mainstay and driving force in creating a society that has awareness of a sustainable environment in the future. Furthermore, in an interview, the Deputy Chairperson of LLHPB who is also an ‘Aisiyyah environmental activist stated that:

"The framing used in the 'Aisiyyah environmental movement such as Eco Jihad, Caring for Mother Earth, Earth is My Mosque, Environment as a Divine Mandate, Women Guardians of the Earth and others. This framing forms emotions, responsibilities, and a sense of public ownership" (Hening Suparti Parlan, LLHPB June 25, 2025).

Based on the above statement, it is interesting to understand that the use of framing in environmental movement communication has a significant impact on the sustainability of their movement. This is proven, where until now the character and characteristics of the 'Aisiyyah environmental movement have been able to survive and continue to produce new relevance that is in line with the issue of the environmental crisis. This indicates that the use of the right issue which is then framed in one framing, is able to move public perception and change behavior (Alifuddin et al., 2022). In this condition, framing the issue does not merely mobilize a wider mass, but is a communication medium that ultimately creates public power to synergize in saving the environment.

On the other hand, the use of issue framing is also oriented towards how women's roles currently have the same position as men. This framing is none other than being able to contribute to gender strengthening through the environmental movements they work on. Moreover, women are still placed in a patriarchal space and weak objects. Therefore, the use of framing is considered very significant in forming public perception that through ecological leadership, the women's community is no longer looked down upon. As conveyed by Hening Suparti Parlan, she said that:

"The use of framing is very significant in transforming the way society views the role of women as ecological leaders, as well as opening up space for gender justice in decision-making in the community."

The statement confirms that in the environmental movement of 'Aisyiyah, the framing of the issue used is also in line with transitioning the public's view of the women's community which is still taboo. As a result, the 'Aisyiyah movement has provided an example where women who were previously often considered unsuitable to move in saving environmental issues, but now their existence is expected by the public to be actively involved in efforts to save the environment so that it does not become more critical and in crisis. Therefore, they will always use contextual and responsive framing with the aim that the presence of the environmental movement they are working on does not lose public relevance, and is able to compete with extreme or apathetic narratives that have so far been considered ignorant of environmental advancement.

Framing issues in the environmental movement of 'Aisyiyah is not just a formality of its use, but becomes a vital value for the success of its environmental movement. Their movement in strengthening the framing of environmental issues always uses strategies with the basis of their strengths. Strategies in using framing issues in environmental movements include: storytelling based on the experiences of cadres, simple but strong visualizations, the use of progressive Islamic narratives, and the involvement of local figures trusted by the public. All of these strategies are carried out by 'Aisyiyah in the communication of its environmental movement so that the framing of the issues that are narrated can have a significant impact on the public.

Communication Challenges of the Muslim Women's Environmental Movement 'Aisyiyah

The dynamics of the environmental movement pioneered by Muslim women 'Aisyiyah are in fact not free from the challenges faced. In the midst of the success of the movement's communication, both in the use of media, advocacy models, and the use of environmental issue framing, this movement still faces challenges. These challenges include the use of media, the advocacy model used and the framing of issues developed. Therefore, in the midst of all these obstacles and challenges, the 'Aisyiyah environmental movement continues to move along with public demands to respond to the current environmental crisis and criticality.

The first challenge faced by the environmental movement 'Aisyiyah in current advocacy media is related to access to technology in rural areas. Until now, these areas are still limited and have minimal access to technology. Therefore, the limitations of technology that do not evenly reach rural areas create a gap in ecological literacy. Even the environmental movement 'Aisyiyah in urban areas will be much different compared to rural areas. Therefore, in the midst of such complex challenges, the environmental movement 'Aisyiyah continues to carry out environmental movement activities slowly. For 'Aisyiyah, the environmental movement must continue and the limitations of technology in rural areas are not a barrier to the progress of the environmental movement they are carrying out. However, it is undeniable that in the future the limitations of technology in the area will be a challenge that requires 'Aisyiyah to create innovations and alternatives so that the propagation of the

environmental movement can occur evenly, even in rural areas.

Second, the challenge faced is the still minimal capacity for producing digital content. For 'Aisyiyah, digital content that raises issues of sustainability and environmental development is important to use. Moreover, the unique characteristics and identities of digital content that are usually used by the 'Aisyiyah environmental movement are always combined with narratives of progressive Islam and the role of strong women. The combination of digital content around environmental issues that collaborate Islamic theology and women is a powerful and accurate weapon for every 'Aisyiyah environmental movement. The availability of such digital content is still limited, so in the future of course 'Aisyiyah will provide special attention so that 'Aisyiyah cadres are born who are able to broadcast environmental movements in a digital content space that is more attractive to the public

Third, the challenges related to the existence of patriarchal narratives that still dominate public spaces. These narratives are still strong in one framing so that the 'Aisyiyah environmental movement requires extra work so that the public perception that has been built so far can transform much better. Through the involvement of women in this ecological leadership, it is hoped that it can reduce the patriarchal perception of women today. Therefore, it is important that with the 'Aisyiyah environmental movement, it will open up broad insights and literacy where women's involvement becomes a symbol for strengthening gender in the development of sustainable environmental justice. As conveyed by LLHPB PP "Aisyiyah, Hening Suparti Parlan said in an interview that:

"The main obstacles are certainly limited access to technology in rural areas, minimal capacity for producing digital content, and patriarchal narratives that still dominate the public space."

The statement above shows that the three main things are still challenges faced by 'Aisyiyah in its environmental movement. Moreover, in the environmental movement, 'Aisyiyah carries a double burden, namely environmental justice on the one hand, and on the other hand, efforts to equalize gender for the women's community. However, in the midst of the challenges faced, 'Aisyiyah continues to make efforts in the environmental movement so that these challenges do not hinder the journey of their environmental movement in the present and in the future.

Conclusion

Based on the analysis above, it can be concluded that the communication of the 'Aisyiyah environmental movement cannot be separated from how they use the media, conduct advocacy, use the framing of movement issues, and are able to manage the challenges faced. The use of media in both conventional and digital contexts has brought the 'Aisyiyah environmental movement to be known to many people, so that the role of women in ecological justice can influence public perception. The media for 'Aisyiyah is a tool to massify how the combination of progressive Islamic values with saving ecology from the current crisis. Therefore, the media in the environmental movement for 'Aisyiyah will continue to play a vital role in every step and their environmental movement.

In addition, another important thing is the advocacy model they use. The 'Aisyiyah advocacy model is always based on the strength of community advocacy. This is because only with this advocacy model is it possible to transform values and practices in family and community life. Moreover, this advocacy is based on the charity movement that they manage. Therefore, with an advocacy model that can be portrayed in every media they use, they will be able to realize the goals of the environmental movement they are doing.

Finally, it is related to the issue framing they use. For them, the issue framing that is closely related to religion, the environment, and women has fostered an emotion and public awareness that their ecological movement is a response to the ecological crisis that is occurring. Gender issues also color this movement considering that their environmental movement is entirely pioneered by Muslim women from 'Aisyiyah. The use of this issue framing is able to increase public perception of how the environment should be treated starting from the community and family.

Thank-you note

The research team would like to express their deepest gratitude to the Directorate General of Research and Community Service, Ministry of Higher Education, Science and Technology of the Republic of Indonesia, which has fully funded this 2025 research. In addition, the research team would also like to thank the Institute for Research and Community Service (LPPM) of Selamat Sri University, which has contributed so that this research can be completed properly. Hopefully, the results of this study can be a reference for future researchers.

Bibliography

References to a book:

Huberman, M. dan. (1992). *Qualitative Data Analysis: A Sourcebook of New Method*. Terjemahan Tjetjep Rohendi Rohidi. Analisis Data Kualitatif: Buku Sumber tentang Metode-metode Baru. Penerbit Universitas Indonesia (UI-PRESS).

References to a journal:

- Alifuddin, M., Muallimah, M., Irayanti, I., & Rosmini, R. (2022). ISTEK AISYIYAH: Aktualisasi Pemikiran Progresif Komunitas Perempuan SULTRA. *Jurnal Pemerintahan Dan Kebijakan (JPK)*, 4(1), 46–58. <https://doi.org/10.18196/jpk.v4i1.17992>
- Amaliatulwalidain, Kencana, N., & Melinda, M. (2023). "Green Aisyiyah": Praksis Ekofeminis Gerakan Aisyiyah dalam Mengatasi Perubahan Iklim di Indonesia. *Jurnal Pemerintahan Dan Politik*, 8(3), 158–166. <https://doi.org/10.36982/jpg.v8i3.2205>
- Assegaf, A. H., Faizin, F., & Tandio, T. (2022). Memahami Komunikasi Lingkungan Dan Framing Sebagai Praksis Perubahan Sosial. *WACANA: Jurnal Ilmiah Ilmu Komunikasi*, 21(1), 120–129. <https://doi.org/10.32509/wacana.v21i1.1831>
- Dwityas, N. A., Marta, R. F., & Briandana, R. (2023). Media Sosial dan Aktivisme Digital Perempuan: Analisis Wacana #Ibutunggalmelawan di Instagram. *Jurnal Komunikasi*, 18(2), 109–132. <https://doi.org/10.20885/komunikasi.vol18.iss2.art1>
- Ema, E., & Nayiroh, L. (2024). Komunikasi Media Sosial Sebagai Alat Mobilisasi Gerakan Sosial Di Indonesia. *Jurnal Ilmu Komunikasi UHO : Jurnal Penelitian Kajian Ilmu Sosial Dan Informasi*, 9(1), 221–238.

- <https://doi.org/https://doi.org/10.52423/jikuho.v9i1.159>
- Fitri, A. I., & Akbar, I. (2017). Gerakan Sosial Perempuan Ekofeminisme Di Pegunungan Kendeng Provinsi Jawa Tengah Melawan Pembangunan Tambang Semen. *CosmoGov*, 3(1), 83. <https://doi.org/10.24198/cosmogov.v3i1.12634>
- Hidayah, T. N., Hasanuddin, Y. H., & Purbaningrum, D. G. (2024). Analisis Dampak dan Peran Perempuan dalam Bencana Perubahan Iklim di Indonesia. *Arus Jurnal Sosial Dan Humaniora (AJSH)*, 4(1). <https://doi.org/https://doi.org/10.57250/ajsh.v4i2.553>
- Mariati, T., Yulianti, Y., & Sukesu, K. (2023). Emas Di Gunung Tumpang Pitu Kabupaten Banyuwangi Women'S Resistance To Mining Activities Gold in Mount Tumpang Pitu Kabupaten Banyuwangi. *Jurnal Ekonomi Pertanian Dan Agribisnis (JEPA)*, 7(1), 283–291. <https://doi.org/https://doi.org/10.21776/ub.jepa.2023.007.01.25>
- Rahmawati, Mastorat, Jufrin, & Bulqis. (2025). Memperkuat Peran Perempuan dalam Dakwah Berkemajuan di Era Digital: Strategi Pemberdayaan dan Literasi Dakwah di Organisasi Nasyiatul Aisyiyah. *Meuseuraya: Jurnal Pengabdian Masyarakat*, 4(1), 97–106. <https://doi.org/10.47498/meuseuraya.v4i1.5396>
- Rasmi, M. Z., Mengge, B., & Raf, N. (2022). Perempuan dalam Gerakan Lingkar Ganja Nusantara. *Jurnal Noken: Ilmu-Ilmu Sosial*, 7(2), 182–191. <https://doi.org/https://doi.org/10.33506/jn.v7i2.1567>
- Remiswal, R., Fajri, S., & Putri, R. (2021). Aisyiyah dan Perannya dalam Meningkatkan Derajat Kaum Perempuan. *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora*, 4(1), 71–77. <https://doi.org/10.31539/kaganga.v4i1.2341>
- Safitri, I. (2025). Dampak Fast Fashion T Perempuan dan Lingkungan: Analisis Ekofeminisme. *Journal of Science and Social Research*, 4307(1), 212–218. <https://doi.org/https://doi.org/10.54314/jssr.v8i1.2514>
- Sanawiyah, Rahmaniati, R., & Marlina, S. (2024). Peranan aisyiyah cabang sebangau di lahan gambut kota palangka raya dalam ketahanan pangan. *Anterior Jurnal*, 3(23), 128–133. <https://doi.org/https://doi.org/10.33084/anterior.v23i3.3073>
- Santoso, I., Asrila, A. K., Kurniawan, R., Sari, M., Psikologi, F., Padang, U. N., Sendratasik, D., Bahasa, F., Negeri, U., & Barat, S. (2025). Perempuan Berswastantra Menghadapi Perubahan Iklim dengan Literasi Ecopsychology Feminism. *Jurnal Psikologi Sosial*, 23(01), 31–39. <https://doi.org/10.7454/jps.2025.06>
- Setiawan, H. (2024a). Kerentanan, Perempuan, dan Kemiskinan? Menata Ulang Arah Pembangunan Perlindungan Sosial Netral Gender Menuju Inklusivitas Sosial di Kabupaten Batang. *Salus Cultura: Jurnal Pembangunan Manusia Dan Kebudayaan*, 4(1), 79–90. <https://doi.org/https://doi.org/10.55480/saluscultura.v4i1.134>
- Nasir, A., Nurjana, Shah, K., Sirodj, R. A., & Afgani, M. W. (2023). Pendekatan Fenomenologi Dalam Penelitian Kualitatif 1. *INNOVATIVE: Journal Of Social Science Research*, 3(5), 4445–4451. <https://j-innovative.org/index.php/Innovative%0APendekatan>
- Setiawan, H. (2024b). Rivalry of Issues in the Public Sphere: How are Ecological Issues Positioned in the 2019 Political Party campaigns? *Journal of Social Sciences, Policy and Politics*, 2(1), 34–41. <https://ijsspp.yayasanwayanmarwanpulungan.com/index.php/IJSSPP/article/view/67%0Ahttps://ijsspp.yayasanwayanmarwanpulungan.com/index.php/IJSSPP/article/download/67/48>
- Setiawan, H., & Erison, Y. (2023). Women-Based Welfare (WBW): Strengthening Women Based on Government Expenditure Formulations in Gunungkidul Regency, DI Yogyakarta. *Bestuurskunde: Journal of Governmental Studies*, 3,

- 129–141. <https://doi.org/10.53013/bestuurskunde.3.2.129-141>
- Setiawan, H., Kurniawan, N. I., & Santoso, P. (2022a). Ecotheological Movement of the Muhammadiyah Environmental Council in Response to the Environmental Governance Crisis. *Millah: Jurnal Studi Agama*, 21(3), 639–670. <https://doi.org/10.20885/millah.vol21.iss3.art2>
- Setiawan, H., Kurniawan, N. I., & Santoso, P. (2022b). Ecotheological Movement of the Muhammadiyah Environmental Council in Response to the Environmental Governance Crisis. *Millah: Journal of Religious Studies*, 21(3), 639–670. <https://doi.org/10.20885/millah.vol21.iss3.art2>
- Sofia, A. (2021). Konsep Awal Pemberdayaan Masyarakat Oleh ‘Aisyiyah. *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama*, 21(1), 45–58. <https://doi.org/10.14421/aplikasia.v21i1.2492>
- Susanto, D. (2013). Gerakan Dakwah Aktivis Perempuan ‘Aisyiyah Jawa Tengah. *Sawwa: Jurnal Studi Gender*, 8(2), 323. <https://doi.org/10.21580/sa.v8i2.660>
- Wijaya, A. A. M. (2019). Modal Sosial Untuk Pengembangan Organisasi: Studi Pada Aisyiyah Kota Baubau. *JSSH (Jurnal Sains Sosial Dan Humaniora)*, 3(1), 11. <https://doi.org/10.30595/jssh.v3i1.3885>
- Yumna, H. F., & Maksum, M. N. R. (2024). Feminisme Menurut Pandangan Muhammadiyah. *Jurnal Bina Ummat*, 7(1), 121–136. <https://doi.org/10.38214/jurnalbinaummatstdnatsir.v7i1.248>

References to a website:

- Ernawaty. (2019). *Ketimpangan akses akibatkan perempuan lebih rentan saat terjadi bencana alam*. Fkm.Unair.Ac.Id. <https://fkm.unair.ac.id/2019/06/12/ketimpangan-akses-akibatkan-perempuan-lebih-rentan-saat-terjadi-bencana-alam/>
- LLHPB. (2020). *LLHPB PP ‘Aisyiyah Terapkan Nilai-nilai Green, Resilience, dan Inclusive, pada Program Kerja ke Depan*. Suaraaisyiyah.Id. <https://suaraaisyiyah.id/llhpb-pp-aisyiyah-terapkan-nilai-nilai-green-resilience-dan-inclusive-pada-program-kerja-ke-depan/>
- Putri, C. N. (2024). *Beban Ganda Krisis Iklim: Ancaman Nyata bagi Perempuan dan Anak-Anak*. Kompas.Com2. <https://www.kompas.com/parapuan/read/534123924/beban-ganda-krisis-iklim-ancaman-nyata-bagi-perempuan-dan-anak-anak>
- Sinaga, K. (2024). *Perempuan, Perubahan Iklim, dan Ketidaksetaraan Global*. Kumparan.Com. <https://kumparan.com/kevin-sinaga-1730814605839671355/perempuan-perubahan-iklim-dan-ketidaksetaraan-global-240zwvDCxaM>
- Sinombor, S. H. (2023). *Perempuan Paling Berisiko Terdampak Perubahan Iklim*. Kompas.Com. <https://www.kompas.id/baca/humaniora/2023/07/31/perempuan-hadapi-dampak-paling-berisiko>
- Yolandha, F. (2024). *Studi: Perempuan 14 Kali Lebih Berisiko Meninggal dalam Bencana Iklim*. Republika.Co.Id. <https://esgnow.republika.co.id/berita/sebzgt370/studi-perempuan-14-kali-lebih-berisiko-meninggal-dalam-bencana-iklim>