

Indigenous Eco-feminism in Kalitanjung Kejawen People as an Alternative to Preserve the Nature

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Abstract

Indigenous religions recognize the importance of natural elements in their lives that embodying traditional ecofeminism. Consequently, they bear the responsibility for properly maintaining and safeguarding nature from disaster or exploitation. Moreover, indigenous people's roles in collectively protecting the nature are inseparable from the crucial roles and help provided by indigenous women, such as those within the Kejawen Kalitanjung Banyumas Indigenous People. The concept of Indigenous Eco-feminism significantly influences the development of the Kejawen community. To support this research, qualitative methods with an emphasis on field research were employed. The primary method of direct data collection involved interviews with traditional Kejawen Kalitanjung community leaders, and was complemented by documentation. Thus, the indigenous women of the Kejawen Kalitanjung community played diverse roles, actively participating and leading in the protection of their nature as a cohesive whole.

Keywords: *indigenous eco-feminism, indigenous women, preserve nature, rituals and traditions*

Introduction

Diversity in religion continuously demonstrates its inseparability from the occurrences within it. This is evident in the lives of adherents of indigenous religions, considered the catalyst for the development of a place or region. Referred to commonly as indigenous people, these locals first-hand experience and witness the dynamics of their surroundings, including the rich customs and traditions integral to their identity (Wilson, 2005).

In the context of this research's focus, several closely related aspects fall within the discourse's scope. Delving deeper into ecology and feminism (gender), it's apparent that these two facets are intrinsic to indigenous peoples,

demanding their careful attention (Wilson, 2005). Moving forward, it is crucial to examine the confluence of ecology and feminism, forming the concept of eco-feminism, particularly in the context of indigenous eco-feminism. The emergence and prevalence of eco-feminism signify a commitment to equality, especially among women actively involved in environmental conservation. This includes addressing current issues related to nature and the environment. According to eco-feminists, addressing feminism is imperative to improve the initial state of nature, challenging and dismantling the detrimental effects of patriarchy on multiple fronts.

In the realm of environmental awareness,

* Naskah diterima September 2023, direvisi Oktober 2023, dan disetujui untuk diterbitkan November 2023

<https://doi.org/10.47655/dialog.v46i2.730>

Dialog, 46 (2), 2023, 215-228

<https://jurnaldialog.kemenag.go.id>, p-ISSN: 0126-396X, e-ISSN: 2715-6230

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both men and women contribute, as acknowledged by Astuti (2012). This observation prompted an exploration into an intriguing and unique subject – indigenous eco-feminism, specifically the variant known as indigenous (local) eco-feminism. Recognizing the interconnectedness of ecology and feminism, it becomes evident that women worldwide play a central role in empowering and preserving the environment. This extends to indigenous women, including those within the Kejawen community, who grapple with the challenges brought about by modernization.

The focus on the lives of traditional women in the Kejawen society unveils a key background. Kejawen, amid the pressures of modernization, relies heavily on the resilience and sustainability contributed by indigenous women. These women, essential to the community's steadfastness, also play a pivotal role in preventing the imposition of patriarchal systems that may subjugate them within existing traditions and rituals (Sempertegui, 2021).

The work of Pratiwi (2016) sheds light on the dual role of indigenous women – not only as moral custodians against the exploitation of nature in their daily lives but also as dedicated stewards deeply connected to nature. The closeness of indigenous women to nature is exemplified by the Samin Indigenous Community in the Kendeng area, Central Java. Here, indigenous women vehemently oppose environmental exploitation, viewing nature as sacred and integral to their existence. Damage to the natural environment disrupts their daily activities and rituals, emphasizing the critical role played by these women.

Candraditya (2021) further underscores the symbiotic relationship between indigenous peoples and nature, emphasizing the significance of maintaining natural conditions for the seamless continuation of traditions, rituals, and daily life. The caring and nurturing role of indigenous women towards nature is akin to a mother's care for her children.

Setyani, Yulistianto, and Gunawan (2019) assert that indigenous eco-feminism continues to be invaluable for indigenous women, providing a platform for them to voice concerns

and contribute to the protection of their environment. The belief that women are integral to indigenous families, serving as primary educators for the community, reinforces the importance of their role in fostering sustainable and healthy natural environments.

Building upon these observations, the study endeavours to explore indigenous eco-feminism within the Kejawen indigenous people of Kalitanjung. By delving into their rituals and traditions, the research aims to elucidate the women's significant role in preserving the environment and the traditional aspects of nature. The Kejawen Indigenous Peoples of Kalitanjung, as the original inhabitants of Central Java, form a unique cultural tapestry within Tambaknegara Village, Rawalo District, and Banyumas Regency. Amid the religious pluralism present, Kejawen people continue to coexist and thrive, warranting an in-depth investigation into their unique relationship with nature and the environment. This research builds upon a clear thesis statement, serving as a guiding beacon for an enriched exploration of indigenous eco-feminism within this distinctive cultural context name is follows:

“Indigenous Eco-feminism as an alternative to preserving the nature, for Kalitanjung's Indigenous people (including the rituals).”
(Aqiel, 2022)

Exploring indigenous eco-feminism within the community poses a distinct challenge. Yet, this exploration is inherently tied to previous studies, offering valuable insights into the study of ecofeminism within indigenous contexts. These reviews emphasize the intimate relationship and strength of indigenous peoples in specific areas with nature, considering it a vital part of their life journey.

Darusman's (2016) review highlights local wisdom as a potent force shaping the relationship between humans and nature. Indigenous communities in Kampung Naga and Kampung Kuta prioritize local wisdom, aligning with the principles of eco-feminism by recognizing opportunities and relationships crucial for maintaining their traditional nature.

Examining the role of indigenous women, Ramlan et al. (2019) showcase the Aboge

Community in Kedungbanteng, Blitar, where eco-feminism becomes a tangible contribution of indigenous women in caring for their traditional environment. This exemplifies the interconnectedness of indigenous and eco-feminism, demonstrating equality and the development of women's capacities within natural relationships and local wisdom.

The movement of indigenous women in East Nusa Tenggara and Kendeng Mountain, as highlighted by Arivia (2018), serves as another crucial dimension. These women actively contribute to nature conservation, demanding equality and justice. Their efforts provide clear evidence of the interconnectedness of eco-feminism and indigenous perspectives.

The synthesis of previous studies and literature emphasizes the contribution of indigenous women to nature conservation, showcasing a distinctive aspect of indigenous eco-feminism. This sets the stage for investigating the specific movements and relations of indigenous eco-feminism within the Kejawen Kalitang community, particularly its positive impact on the indigenous people there.

Looking ahead, this research aims to position indigenous eco-feminism as an alternative for indigenous peoples, particularly women who serve as the vanguards of progress in preserving their traditional environment. Two pivotal research problems emerge: firstly, understanding the reactions of the indigenous people of Kejawen Kalitang to matters related to nature, and secondly, delving into the role of the movement of Kejawen Kalitang indigenous women in protecting and preserving nature. These inquiries promise to unravel unique insights into the Kejawen Indigenous Peoples of Kalitang and their women's involvement in preserving customs intricately linked to nature.

Research Method

The research methodology employed in this study is qualitative-based, aligning with the approach described by Bogdan and Taylor. This method proves effective as it encompasses a rich array of data related to speech or action, coupled

with natural phenomena occurring in the environment, which serves as the research subjects. The research primarily focuses on the indigenous community of Kejawen Kalitang, including the Kalitang Indigenous Leader and several Indigenous Women, who are integral to extracting pertinent information for the study.

The research design involves observation and field studies (cases), in accordance with the procedures approved by the community, spanning approximately one month from November 3 to November 28, 2022. This timeframe is considered suitable and valid by the researcher in the context of the place and event. Interviews conducted with indigenous peoples supplement the research, offering valuable insights. Additionally, the study incorporates library research and documentation, reinforcing the qualitative approach with existing literature data.

By integrating these methods within the research background, the study aims to generate data and results pertaining to indigenous eco-feminism within the Kejawen indigenous peoples, particularly in the Kalitang area of Tambaknegara, Rawalo, Banyumas. The research endeavors to delve into the daily lives of indigenous people, exploring their relationship with and interpretation of nature as an integral part of their existence.

Results and Discussion

Overview of Kalitang's Indigenous People

a) Kalitang Kejawen History

According to a prominent traditional leader, the historical narrative of the Kejawen Indigenous Peoples of Kalitang remains somewhat elusive. While a concise account traces its origins back to the Kingdom of Demak Bintoro, the predominant influence of Islam, particularly through the propagation of the 9 guardian councils (Walisongo) in Banyumas Regency, is evident. It is noteworthy that the number of individuals fully embracing Kejawen is comparatively fewer than those adhering to mainstream Islam. The influence of two prominent guardians, Sunan Kalijaga and Sunan Bonang, played a significant role in the

birth of Kejawen in Kalitanjung, acting as mediators for the integration of customs, culture, and traditions during the historical spread of Islam.

However, the historical account gains support from tangible events within their locality, such as the mosque in Grumbul Kalitanjung hosting the significant Sekaten event. This event, marked by inscriptions of creed on the mosque's entrance, has contributed to the conscious embrace of Islam by the people of Kalitanjung, interwoven with their customs and rituals. It's crucial to acknowledge that the historical understanding of the Kejawen Indigenous Peoples relies primarily on oral accounts, as tangible historical evidence is limited.

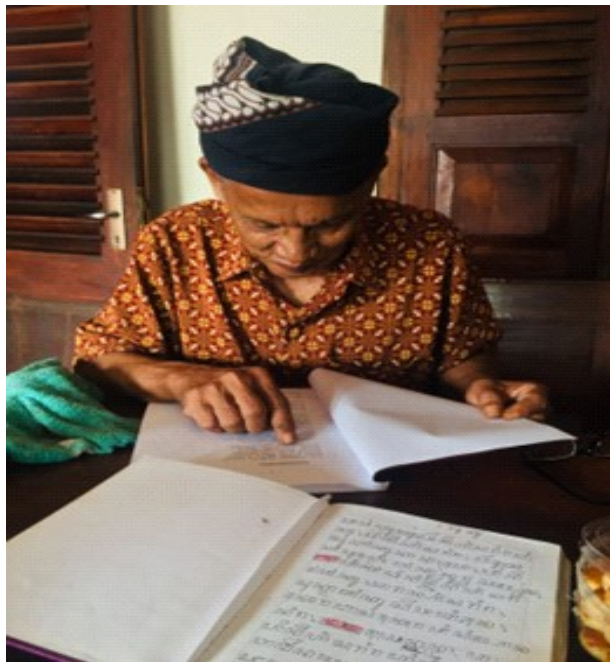


Figure 1. Mbah Muharto (Traditional figures of Kejawen Kalitanjung indigenous people)

In the present condition of the Kejawen Indigenous People of Kalitanjung, adherence to longstanding rituals and traditions persists. Notably, there is a phenomenon of increasing followership within the Kasepuhan Kejawen Kalitanjung. Joining this community is not a simple process; it requires sincerity, typically from individuals aged 60 years and above, demonstrating a heartfelt commitment to divest from worldly concerns. The distinctive attire

worn by followers, including black clothing and various types of headbands, carries a philosophical significance, symbolizing the steadfast faith and resilience of the indigenous people against external influences (Muharto, 2022).

Furthermore, the prevailing conditions among the Kejawen Indigenous Peoples of Kalitanjung are comprehensively examined through social, cultural, and religious lenses. The social and cultural fabric vividly manifests in the actions of the indigenous community, evidenced by communal solidarity initiatives and a rich tapestry of rituals. These rituals not only serve as expressions of their identity as Kejawen practitioners but also include diverse cultural forms such as puppet arts, gamelan, and gondolio. Collectively, these elements offer a vivid portrayal of their distinctive cultural condition.

From a religious standpoint, the Kejawen Indigenous Peoples actively engage in various facets of religious life. This involvement extends from community representatives to participation in the FKUB (Inter-religious Communication Forum), emphasizing an intricate interweaving of spiritual and communal aspects. Crucially, the community exemplifies harmonious coexistence with adherents of major religions and mass organizations, including Islam, NU, Muhammadiyah, Catholicism, and Hinduism, fostering a diverse yet interconnected societal fabric (Maeyulisari, 2020).

Situated in Tambaknegara Village within the Banyumas Regency, the Kalitanjung indigenous people constitute an integral part of the Kejawen tradition. Distinctive as an indigenous religion, the Kalitanjung community predates the arrival of major religions in Indonesia. Rooted in Javanese beliefs, their worldview encompasses a reverence for everything in nature, considering it sacred. Intriguingly, despite being part of Kejawen, the Kalitanjung community maintains a symbiotic relationship with Islam. This is a unique aspect, as they hold deep respect for Islam while retaining the right to practice their cultural rituals, rooted in the traditions of their ancestors

(Admin Indonesia.go.id).

Oral evidence from community elders, notably Mbah Muharto, lends authenticity to the Javanese heritage of Kejawen Kalitangjung. Described as an indigenous religion, Kejawen emanates from local communities that have preserved their distinctiveness, having remained unswayed by external religious influences. While Kejawen is a subset of indigenous beliefs among the Javanese, it often involves interactions with existing customs and culture. This ancestral religion, embedded in society since ancient times, traverses generations based on the practices handed down by forebears. Beyond Kejawen, other indigenous beliefs, such as sunda wiwitan, kaharingan, pormalim, and amatoa, share a similar perception as integral components of indigenous religions or community beliefs.

Adding to this rich tapestry of indigenous beliefs, the Kejawen mystical system presents a unique perspective (Allen, 2013). Originating from local communities untouched by external religious influences, Kejawen community is firmly rooted in its indigenous identity (Allen, 2013). This distinctive characteristic categorizes it as an indigenous religion, maintaining its authenticity while engaging with existing customs and culture.

Furthermore, the holistic life view of Kejawen is not confined to specific geographical boundaries. In the broader context of environmental conservation, Kejawen's life view aligns with a holistic perspective (Purnomo et al., 2018). As emphasized by Purnomo et al. (2018), sacred areas within the Kejawen belief system are integral to both spirituality and environmental conservation. This dual perspective not only reinforces the intricate relationship between Kejawen and the surrounding ecological landscape but also positions sacred areas as potential sites for conservation-based ecotourism initiatives (Purnomo et al., 2018). The interplay between spirituality and environmental stewardship in the Kejawen mystical system underscores its dynamic role in both cultural and environmental domains.

Concept and Indicators of Eco-feminism

Initially, the ecofeminism movement stemmed from women's concerns about the injustice they face regarding the surrounding environment, particularly in relation to nature (Salleh, 2006). This arises because society, predominantly male, perceives that existing natural conditions, initially appearing maintained and protected, suddenly become damaged, with women held accountable for this deterioration. The roots of this movement can be traced back to several smaller movements in the West during the 1970s and early 1980s, in connection with the ecological peace movement. The increasing global presence of ecofeminism in various countries worldwide opposes discrimination, subordination, injustice, deprivation, or justification in society for women deemed contributors to ecological disaster.

On the other hand, ecofeminism is not solely a concept or paradigm assigning blame to women for the unbalanced relationship between humans and nature. Instead, ecofeminism itself directly or indirectly offers motivational learning for people, both men and women, encouraging them to continue protecting nature together (Larrère, 2012). This way, the concept or paradigm of ecofeminism presents indicators that the wider community can consider to understand the correlation between humans and nature, namely as follows:

1. Both women and men have a significant contribution to the preservation of nature and everything within it, which must be maintained in a balanced manner, avoiding placing women as solely negative contributors to natural destruction.
2. Ecofeminism delves into the role of women in more depth, recognizing their practical and emotional closeness to nature. The concept of Mother Earth fosters a perspective that women are not always destroyers of nature.
3. Indicators of ecofeminism are also present in society's view of the correlation between humans and nature,

strengthened by beliefs or sacred aspects. Nature, in particular, becomes an integral part of their lives.

4. The role of women in the world of ecology is crucial. Especially for traditional women, the relationship between humans and nature is a key aspect of their successful lives, requiring balance to challenge the perception of women as linguistic or symbolic destroyers of nature.

Therefore, the foundation of existing ecofeminism offers a clear perspective, especially concerning indigenous ecofeminism research. Starting from ecofeminism, we can observe indigenous ecofeminism, notably in the Kejawen Community of Kalitang, Banyumas, actively contributing to nature protection, enriched with various unique elements such as rituals, art, culture, etc.

Indigenous Eco-feminism for Kalitang's Indigenous People

a. Overview of Indigenous Eco-feminism Concept

Turn into researchers' attention to a pivotal aspect of this research—evaluating the efficacy of Indigenous Eco-feminism theory. Before delving deeper into Indigenous Eco-feminism, it's crucial to grasp a foundational term: eco-feminism. This term seamlessly blends ecology and feminism, with ecology referring to the environment or nature and feminism representing a movement advocating gender equality and justice (Kwaymullina, 2017). Eco-feminism, essentially a gender equality movement, particularly among women, strives for justice in their relationship with nature or the environment (Salleh, 2006).

Salleh (2006) emphasizes that Ecofeminism is a global movement centered on locality and life needs, addressing women's injustice in relation to the environment. This global perspective broadens the eco-feminist discourse, highlighting the interconnectedness of environmental issues with women's experiences worldwide. Furthermore, Ecofeminism, as highlighted by Larrère (2012), serves as

motivation for both men and women to protect the environment and address issues of male and human domination. This motivational aspect contributes to a collective effort to foster environmental stewardship and challenge power imbalances.

Beyond boundaries, eco-feminism holds significance in various contexts by recognizing the contributions and roles of women in their endeavors to care for nature or the earth they inhabit. When the term "indigenous" is added, it transforms into Indigenous Eco-feminism, a concept with profound implications. Indigenous eco-feminism is a movement or interactive activism deeply concerned with issues of gender, race, and sovereignty, responding to the strengths and contributions of indigenous communities to nature conservation (Benabed, 2020). This concept is inseparable from the intimate relationship of indigenous women with nature in their daily lives.

The theory or concept of Indigenous Eco-feminism evokes a sense of struggle and underscores the active role of indigenous peoples, particularly women, who vehemently protest against anything that disturbs or destroys their nature. It prompts us to reconsider our connection to the land, acknowledging it as our mother, with society being part of her children. Indigenous women, as caretakers of the land, aim to coexist with nature seamlessly, integrating customs, culture, and rituals. Their active roles and contributions are not only historical but ongoing efforts, demanding recognition from the wider community and other stakeholders. They advocate for the responsible management of nature, including aspects related to customs such as land, forests, and rivers, as their existence as indigenous peoples hinges on this delicate balance.

To illustrate the embodiment of Indigenous Eco-feminism, we can look to the Amazon River region in Brazil. Indigenous women from this region exemplify the struggles and efforts involved in protecting and embracing their nature, particularly the Amazon Forest, also known as the Living Forest. Their endeavors face discrimination and an asymmetrical relationship with nature as they care for

customary forests (Marwah, 2015).

Another pivotal theoretical concept of Indigenous Eco-feminism revolves around the idea of empowering organizations or indigenous communities.



Figure 2. Kyai Muharto and Nyai Rutiyem (Pioneers of preservation the indigenous nature)

Whether from women, men, or other genders, decolonizing that preserving and caring for nature is essential and applies overall. Not only from men, but from indigenous women who also have meaningful relationships in this regard, instructing them to care about nature which is their future asset, and prevent things that destroy it. Do not forget this point, about the struggle and effort to gain sovereignty over customary lands, namely the indigenous women from Kendeng, Central Java. Where he builds factories in his area because it can disturb and damage expected areas, as part of their lives. On the other hand, indigenous women have a unique role in caring for the earth, including being very close and connected to nature, likened to their bodies. Then, some feminine values connect deeply with nature, plus various rituals related to their existence with nature. Therefore, indigenous eco-feminism is considered an essential term in its contribution to protecting their natural or customary environment. (Arivia, 2018)

b. Indigenous Women's Role to Preserving Nature in Kalitanjung Indigenous People

If you look deeper into the relationship between indigenous women in balancing nature, they have an essential role. It becomes an instinct or intuition of a woman who has a caring and caring attitude toward their environment. On the other hand, if their nature or customary land is disturbed, damaged, or even exploited, they will certainly not stand still to fight for it again, to restore it to the way it used to be. In addition, if there is discrimination or perhaps gender inequality is often felt, especially in Indonesia, which is thick with its patriarchal culture. This makes the existence of the indigenous women of their Suar less cared for and neglected in their participation in protecting the nature they have. (Rahman F. et al., 2022)



Figure 3. The Indigenous Woman of Kejawen Kalitanjung, with they action to preserve the nature

Some of their roles include maintaining and caring for the existing customary nature, including: First, Indigenous women from among the youth and the elderly are involved as initiators and teachers of traditional schools towards environmental sustainability. (Ina, 2017) Because of their steps, protecting nature educates the community on the importance of

caring for nature or their customary land. Second, the role of women in saving knowledge directly contributes to the suppression of deforestation rates. Third, women are guardians of traditions and customs and sound natural resource managers. They are in their environment as active contributors in perpetuating the customs and culture they carry out, especially if it is related to the benefits of customary land. They are good women in managing these natural resources (Putri, 2022). The last thing that is very important and related to this research is that Indigenous women have the initiative in carrying out rituals that they believe in maintaining the preservation and balance of nature (cosmos). On the other hand, they also need to express gratitude to the One Above who has helped them protect their environment or wildlife appropriately. (Arivia, 2018)

The research that I got related to the role of the indigenous women of *Kejawen* Kalitangjung in their contribution to preserving the customary nature. Including, they carried out several activities that were directly implemented in the surrounding environment, such as education about the reforestation of typical forests, and harvesting rice fields and fields for the benefit of the community and customs. And re-voicing the indigenous women of Kalitangjung in collaboration with other indigenous peoples in the Tambaknegara area. Second, in the past women were discriminated against in the *Kejawen* Kalitangjung community for their contribution, and now they are not. Where the Chairperson of the Indigenous Community allows indigenous women to join in unifying the care of the traditional environment, the role of the *Kejawen* Kalitangjung indigenous women is to reconstruct and eradicate the inequality of rights to their natural preservation. Finally, their role as traditional women.

Rituals and Traditions of Kalitangjung's Indigenous People (Relate to Indigenous Eco-feminism to Preserve Nature)

Among the forms of maintaining the mandate of the *kejawen* ancestors, Kalitangjung

performs several traditions and even rituals, which the elders of the indigenous peoples offer. On the other hand, that is a response or reaction from them as servants or creatures to the Creator of the universe, who has complete power over the nature they inhabit. (Klemmer & McNamara, 2020). Count as a form of maintaining the purity of the teachings of their ancestors and their direct relationship with God through natural intermediaries, as follows:

a) *Ritual Tolak Bala Kanggo Njaga Alam*

One of the many rituals is holding a sacred ceremony of "Nulak Bala," or rejecting reinforcements. In this sense, what is meant by the *kejawen* community of Kalitangjung includes things categorized as dangerous, such as natural disasters and *pagebluk* (epidemic). (Wahyudi, 2022). The Ritual of Rejecting Bala', a profound ceremony practiced by the *Kejawen* community of Kalitangjung, emerges as a focal point for exploring the integration of feminist alternatives in the context of nature preservation (Wahyudi, 2022). Feminist perspectives, as elucidated by Plesa (2019), offer invaluable insights into environmental issues, accentuating the intricate interplay between gender dynamics, ecology, and societal structures.

To address the nexus on eco-feminism and its role on natural preservation within the traditional rituals, a closer examination of the Ritual of Rejecting Bala' unveils nuanced connections with feminist principles, particularly in the roles and contributions of women within the *Kejawen* community. Within the community's decision-making processes related to the ritual, women play active and significant roles, showcasing their agency and contributions to both the ceremony and broader environmental initiatives (Yulisatiani et al., 2020).

The Ritual of Rejecting Bala' becomes a canvas where eco-feminist values come to life. This sacred ceremony embodies interconnectedness, sustainability, and the recognition of diverse perspectives (Plesa, 2019). For instance, the participation of both Kyai and Nyai numbering over 30 individuals, signifies a gender-inclusive approach. The centerpiece of the ceremony, the tumpeng resembling Slamet

mountain, serves as a visual representation of seeking blessings and protection from God, transforming into a communal banquet (slametan) that fosters a sense of community and shared purpose. The leadership of the traditional head, conducting prayers in Kawi (Old Javanese), further underscores the integration of diverse perspectives within the ritual (Pandhu, 2019).

By explicitly weaving feminist alternatives into the narrative of the Ritual of Rejecting Bala', this findings is contributed on the nexus between eco-feminism in the indigenous rituals. This comprehensive exploration not only enhances our understanding of gender dynamics within cultural rituals but also deepens our insights into how these dynamics contribute to a holistic approach to nature preservation (Wahyudi, 2022). The intersectionality of cultural practices, gender roles, and environmental conservation becomes evident, enriching the discourse on the preservation of nature within the Kejawen community of Kalitangjung.

b) *Nyedekahing Bumi*

Furthermore, within the series of rituals observed by the Kejawen indigenous people of Kalitangjung, Sedekah Bumi (Nyedekahing Bumi) stands out as a significant embodiment of grace and gratitude. While its implementation might vary across different locations, the essence remains uniform (Miftahudi, 2016). The morning ritual follows the slametan tradition and involves the community bringing dozens of tumpeng and takiran rice using tenong, followed by a collective prayer led by local traditional leaders (Serayu, 2019).

The feminist perspective into this context, it's intriguing examine how the Sedekah Bumi ritual embodies ecofeminist values. Ecofeminism, emphasized for its interconnectedness, sustainability, and inclusive perspectives (Plesa, 2019), offers a lens to understand the environmental practices of the Kejawen community.

The Sedekah Bumi ritual reflects interconnectedness through its communal nature and emphasis on gratitude. The joint

prayer led by local traditional leaders signifies a unified effort toward environmental stewardship. Notably, the unique practice of the burial procession or planting of goat heads aligns with an ecofeminist viewpoint, acknowledging the cyclical nature of life and fostering sustainability in the community's relationship with the land (Serayu, 2019).

Moreover, one of the traditional leaders articulates that the ritual extends beyond fulfilling immediate needs. It embodies a hope for the community to avoid shortages of essential food ingredients while committing to care for the nature they inhabit. This resonates deeply with ecofeminist principles, highlighting holistic well-being and recognizing humanity's intricate interconnectedness with the natural world (Plesa, 2019).

In essence, the Sedekah Bumi ritual transcends mere almsgiving. It becomes a profound manifestation of the community's dedication to fostering balanced coexistence with nature, encapsulating principles that align harmoniously with the feminist alternative in environmental preservation. (Fatimah, 2019)

c) *Ritual Njaluk Udan (Nyengget dan Cowongan)*

After performing the Ritual of Rejecting Bala', the indigenous people also perform other rituals, specifically "Nyengget." The Nyengget Ritual, commonly referred to by the *Kejawen* Indigenous Peoples of Kalitangjung, is a sacred ritual of calling or asking for rain from the One Above. Usually, they do a prayer together, followed by the indigenous community led by a local figure or traditional leader. (Wahyudi, 2022). In more or less the implementation process, representatives of the traditional Kasepuhan *Kejawen* Kalitangjung visit an open area (field, forest, or other) and then pray together. Don't forget to bring a basket filled with water and after praying the water is thrown upwards, which is done by kasepuhan personnel by facing in the direction of the wind.

Furthermore, throwing the water in a different direction is done $7 \times 2 = 14$ times. There are two stages: the prayer initiated simultaneously and the prayer of each elder who threw the water. The ritual of asking for or

calling for rain is carried out at least on Mondays and Thursdays during the prolonged dry season. However, the ritual is carried out for 7 days (every Monday and Thursday) and if it rains, it is stopped. Then, it is closed with the Apostles' Tradition or *Slametan* in simple language as a feeling of gratitude to God Almighty. In addition, there is also a rain summoning ritual that is spread throughout Banyumas, not only in the *Kejawen* Indigenous Peoples of Kalitangjung, namely *Cowongan*. This ritual procession is sacred and uses unusual media, including dolls of coconut shells clothed with straw. This is in line with the meaning of the *cowongan* itself, namely the doodles on the *cowong's* face. Then, the ritual of asking for and calling for rain is carried out, of course, during the dry season or a very prolonged famine, which disrupts the daily life of the indigenous people. It is performed every Kliwon Friday night in the belief that summoning the spirit of Dewi Sri or the Goddess of Fertility will enter the traditional doll. The implementation procession is carried out by traditional leaders and handlers equipped with offerings and flowers that show the sacredness of the ritual. Coupled with prayers or praises to God, ritual makes them send down rain at that time. (Ningsih, 2022). Finally, according to the *Kejawen* Indigenous People of Kalitangjung, the ritual of asking for rain is again so that the surrounding nature does not experience misfortune and remains fertile. These include fields, forests, etc. although women and indigenous people have struggled to prevent it. However, without the One above's help to bring down the rain, the balance of nature will be disturbed. (Kamal, 2018)

In this research, a lot was obtained, especially regarding the *Kejawen* Indigenous Peoples of Kalitangjung in the Rawalo area, Banyumas Regency. According to an interview with one of the Chief Traditional Leaders, namely Ki Muharto, he explained that *Kejawen* has been here for a very long time and is very concerned about the conditions or circumstances of the people. One example is working hand in hand in building a sense of trust between the elders (Indigenous People) to

do everything with a sincere heart and involving the One Above (God Almighty). (Ki Muharto, 2022) Not only that, in matters of preserving nature or the familiar environment around him, it is also our shared responsibility. Although, the indigenous women are here as movers and initiatives for matters relating to the benefit of the environment and nature (indigenous land).

On the other hand, the traditional community in Kalitangjung people (*Kejawen*) focuses on traditional things and Javanese culture that goes hand in hand with their lives. It turns out that they have seven holding values or commonly referred to as *ma'rifat*, one of which means to be open-minded in something, one of which is maintaining the balance of the environment and nature around them, because it is directly related to God Almighty. He explained that humans like us in the *Kejawen* view of Kalitangjung hold values in the Javanese term "Padang Jagate," understanding that humans must be more open-minded to what is in this universe. Not only thinking, but in the form of action or concrete steps against what they think. One example he explained is that not only indigenous peoples, all humans must even have broad thoughts in responding to and protecting our nature, as proven by actual actions. So that what we think and do to nature and the environment will have a good impact on us (Ki Muharto, 2022).

Furthermore, there are still essential points that indigenous eco-feminism to the indigenous woman can discuss. How we see the side of indigenous women in the *Kejawen* Indigenous Peoples of Kalitangjung. They are instilling the value of Indigenous Eco-feminism, as a primary form of preserving the environment and its customary nature. The results of an interview from one of the representatives of indigenous women, Nyai Rutiyem, have responded to indigenous women's role in environmental conservation. He explained that indigenous women care about their traditional environment, like children who we give love with all our hearts. This is because, he thinks about what the impact will be if their natural and customary environment gets damaged, will not be able to be enjoyed in the future, and

exploitation of nature will disrupt the continuity of the rituals (related to the era with it). Therefore, she emphasized that indigenous women have been the primary movers or initiators of traditional natural and environmental problems for a long time. (Nyai Rutiyem, 2022).

Although previously, there were times when indigenous women struggled more and harder, facing discrimination in their environment. The patriarchal system dominates and overlaps with women's actual actions to preserve their environment. For example, in the past, male elders had authority in all *kejawen* activities (rituals, etc.) and women's contributions were neglected. In addition, by dominating each other in preserving natural beauty and beauty (familiar environment), women are feared to contribute to problems concerning nature. (Nyai Rutiyem, 2022). However, as time goes by, indigenous women get their role and place in the business of preserving the traditional (natural) environment. The idea of Indigenous Eco-feminism for them can voice their views on caring for nature.

So, it came to light that there are many things and struggles of Indigenous *Kejawen* women to assess the idea of Indigenous Eco-feminism as the suitable alternative to restore women's equality in terms of preserving traditional customs considered very influential in their lives. This is demonstrated by two pieces of evidence or examples that illustrate the idea:

- a. The indigenous women of *Kejawen* Kalitangjung are the movers and initiators in their efforts to protect their nature and familiar environment. They maintain rice fields, fields, and customary forests for the common good (both daily and traditional-ritual affairs). Because according to them, all these things cannot be left alone and must be maintained at any time so that the surrounding ecosystem can occur correctly.
- b. On the other hand, indigenous women preserve their nature (indigenous environment), and are supported by

matters of belief in God. Because there is a more significant portion of God towards maintaining and balancing the mini style, rituals must be carried out. Whereby reason, apart from the *Kejawen* Indigenous women taking care of him, God also helped them, and this was also done as evidence of gratitude to God. These rituals include, Tolak Bala Kanggo Alam, Nyedekahing Bumi, Njaluk Udan, etc. which are usually done in the forest, Serayu River, and in the open.

Conclusion

Indigenous eco-feminism in a community of indigenous peoples can indirectly have a significant impact or influence. It might even be said as an alternative to seeing how indigenous peoples can show their steps in caring for and preserving their nature. This is because they are indigenous people, apart from their daily life which always coexists with nature or their customary land. It is also part of the traditions or rituals they carry out. One of them is the Kalitangjung *Kejawen* Indigenous Community, located in the Tambaknegara area Rawalo, Banyumas. A community of indigenous peoples who have inhabited the Land of Java for a very long time with the grip of Javanese customs and culture in their daily lives. Seeing the idea of Indigenous Eco-feminism in the *Kejawen* Indigenous People of Kalitangjung, he has experienced extraordinary twists and turns. As we know before, the concept of Indigenous Eco-feminism arises in a society, because there are odd things and discrimination against indigenous women who are always ignored in voicing issues of preserving the integrity of the environment or indigenous nature.

The things mentioned above happened long ago, in the *Kejawen* Indigenous Peoples of Kalitangjung. All the parts within the scope of men's customs always dominate and do not give space to indigenous women, one of which is their struggle to pay attention to and protect the environment. However, nowadays the role and contribution of the indigenous women of *Kejawen* Kalitangjung have been heard by the

indigenous people, where they get their right to protect the environment as an alternative to perpetuate their *kejawen* tradition (one of them). Leading figures in Indigenous Peoples responded to this and reacted. It is time for women to play a role in this *Kejawen* community. On the other hand, they also work hand in hand in maintaining the integrity and preservation of nature (including customary land). So that in the future, the benefits can be enjoyed and valued for their traditional activities. Based on the thesis statement discussed earlier, it is emphasized that the idea of Indigenous Eco-feminism towards the *Kejawen* Indigenous Peoples of Kalitanjung as an alternative to protecting the environment is the right step. This is shown by the various changes and struggles they make for the environment, including: the indigenous women of *Kejawen* Kalitanjung as movers and initiators of nature conservation issues and concrete steps to protect them, namely by taking care of traditional rice fields, fields, and forests for the common good (whether daily or traditional-ritual affairs). Then, there are several rituals or traditions carried out by the women and indigenous peoples there, as a form of their efforts to perfectly protect the environment and nature. In the sense that here, with God's help too, nature will be more awake, and with this ritual there is an expression of their gratitude to God and the nature that He protects. Looking at the things mentioned above, it is rare and unheard of for the existence of gender inequality and discrimination against women in their role in preserving nature and the disappearance of the lousy stigmatization of women as a source of environmental damage.

Acknowledgement

The research in essence will never succeed and run easily, without the support of the parties involved. First, I would like to thank the Lecturer for the Indigenous Religion Course, Dr. Samsul Ma'arif, M.A. at CRCS UGM, who have directed and guided me in completing research and writing this paper. Furthermore, to resource persons Ki Muharto and Nyi Rutiyem, I would like to thank them for all the information they

have provided regarding how indigenous eco-feminism develops in the Tambaknegara area, Banyumas. So that it gives influence to the women there and the people there about the importance of protecting the nature that God has given. Finally, I would also like to thank Mr. Karpin as the Head of the RT in Tambaknegara Village, Rawalo District, Banyumas Regency. As well as providing directions, instructions, and mouthpieces to the sources from ancestral beliefs in Kalitanjung (*Kejawen*) Hamlet. Without direct direction and communication from him, it will not be easy to easily trace *kejawen* and the development of indigenous religions in Tambaknegara Village.

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