



FROM IDEALS TO REALITIES: WOMEN'S ACCESS TO LAND IN THE MINING AREAS IN EAST KALIMANTAN

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ABSTRACT

Land is a basic human right, including for women. As a living space, land occupies a strategic position in the fulfillment of human rights. Constitutionally, women's equal rights to land are guaranteed by law, but in reality, it is neglected and lacks recognition and protection, especially in the natural resource extraction area. Economics that rely on mining extraction have the consequence of widespread ecological and environmental crises that affect people's lives, including vulnerable groups of women. The gender inequality in tenure, ownership, access and control over land has many impacts on women's lives. This research focuses on the law guarantees the recognition and protection of women's human rights to land, and the reality of recognition and protection of women's human rights to land in mining areas. The research findings show that ideally the law provides recognition of equal rights between women and men in access, control, and ownership of land. However, mining regulations provide more convenience for mining business actors, not ensuring protection for the community, especially women. In addition, the male paradigm as the head of the family has led to the marginalization of women in decision-making related to their land and living space. In the midst of conflicts in mining areas, efforts to assert rights and struggle for women's basic rights to land often receive discriminatory treatment and gender bias. The ecological crisis situation is a problem for the protection of women's human rights to land in mining extraction areas.

Keywords: Extractive; Mining; Women's Rights; Rights Over Land

Citation: Haris Retno, dkk. "From Ideals to Realities: Women's Access to Land in The Mining Areas in East Kalimantan". *Mulawarman Law Review* 10 (1), <https://doi.org/10.30872/mulrev.v3i1.43>.

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INTRODUCTION

Land has a very important meaning for everyone in society, this is because land has a close relationship with human existence for its survival and in its environment. Land as

a place to live, grow and develop, even when someone dies will be buried in the ground. In addition to being a place to live, land also has economic value that can be used as a source of livelihood such as for agricultural activities for planting, doing business, used as collateral in making loans, and as a source of livelihood for future generations. Based on this, it can be understood how important land is to provide benefits from time to time with the development of the era so that the amount of land needs is increasing.

Land plays an important role for all living things, because we can find sources of life through it. This illustrates how close and important land is in our lives. The land that we have must be utilized and used, because land is also a source of welfare for the community¹. Land is part of basic human rights as a living space, land occupies a strategic position in fulfilling human rights. Talking about land and natural resource issues is indeed endless. Various conflicts emerge along with the increasing economic value of land and natural resources. Komnas HAM itself has received many complaints of land disputes from the community who claim that the process is often accompanied by acts of intimidation, excessive authority, and allegations of other human rights violations². One of the cases that occurred was the agrarian conflict between residents of Kampung Baru and PTPN III where there were indications of human rights violations, namely: the act of occupation of land that has been managed/cultivated by residents by force and unilaterally by PTPN III even though the dispute process has been processed legally, there are attempts to criminalize residents which are a form of violation of the right to justice, the right to defend life and the right to ownership which have been guaranteed in the provisions of Article 28A, 28B Paragraph 2, 28D Paragraph 1 of the 1945 Constitution; the mobilization of security forces in large numbers and routine patrols accompanied by acts of intimidation and physical violence are violations of the right to a sense of security and the right not to be treated inhumanely/degrading human dignity; acts of occupation and eviction of residents, the majority of whom are victims of women, children and the elderly. Cak Wawa assessed that this was a form of violation of the rights of women and children who are classified as vulnerable groups including the elderly as guaranteed by Articles 52, 53, 61, 63 of Law Number 39 of 1999, Law Number 35 of 2014 Amendment to Law Number 23 of 2002 concerning Child Protection, as well as the Convention on the Elimination of All Forms of Discrimination Against Women as ratified through Law Number 7 of 1984, and the Convention on the Rights of the Child of 1989 (United Nations Convention on the Rights of the Child); Komnas HAM found that there was a distinction between residents in the disputed location, some of whom were not evicted on the pretext of administrative data collection by the local sub-district; residents in dispute lost access to land as a source of livelihood and lost their homes. This is a form of violation of the right to welfare; there was a violation of the principles of Business and Human Rights of the UN as stated in the Guiding Principles of Business and Human Rights/UN Guiding Principles on Business and Human Rights (UNGPs) which is a reference for the business world regarding respect for human rights. Also included in Standard Norms and Regulations Number 7 on Human Rights to Land

¹2023. *Land and the Consequences of Ownership*. <https://ombudsman.go.id/artikel/r/pwkinternal--tanah-dan-konsekuensi-kepemilikannya>. Accessed September 29, 2023.

²2021. *Talkshow on Human Rights on Land and Natural Resources*. <https://www.komnasham.go.id/index.php/news/2021/11/19/2000/talkshow-tentang-ham-atas-tanah-dan-sumber-daya-alam.html>. Accessed September 29, 2023.

and Natural Resources and Standard Norms and Regulations Number 11 on the Right to Adequate Housing³.

Land as a strategic natural resource for the nation requires state intervention to regulate it. So the relationship between individuals, families, and communities with land is based on their nature as God's creatures to live individually and socially by exercising rights (abilities and skills) and obligations (necessities) in a balanced manner for the sake of justice, and the benefit of individuals, families and communities⁴. Problems related to land often occur in society, one of which is a problem related to land used for mining. Land that is extracted to take natural resources in it for mining needs has its own complex problems because it is not only about land but more broadly because it is related to environmental sustainability and the impact on the surrounding community. One of the groups of people who are vulnerable to these impacts is women. Women as a vulnerable group are a group that has low power and bargaining power in society because of their gender. The Minister for Women's Empowerment and Child Protection stated that women are referred to as a vulnerable group because of the deep-rooted patriarchal culture that positions women's main role in the domestic sphere. This vulnerable condition can be caused by a lack of assets, access (geographical), gender gaps (cultural), and systemic (systems controlled by certain groups)⁵.

Indonesia is a country that has the largest mining potential in the world with various commodities, namely: coal, gold, copper and nickel which are one of the important pillars in the national economy⁶. Based on data from the Central Statistics Agency (BPS), the contribution of the mineral and coal sector in 2023 reached 2,198 trillion rupiah or 10.5 percent of Indonesia's total GDP of 20,892 trillion rupiah, The major contribution to economic growth arising from the mining sector is in line with Asta Cita, the government's priority program, namely prioritizing national resilience, namely food resilience, energy resilience and continuing the downstream program for sustainable natural resource management for the welfare of the wider community. The government is targeting economic growth during the 2025-2029 period of 8 percent⁷. Based on data in 2024, the area of mining permits in Indonesia reached 9,112,732 hectares consisting of mineral and coal mining. The area consists of exploration of metal minerals reaching 360,513 hectares, coal 117,278 hectares, non-metallic minerals 110,347 hectares, rocks 68,733 hectares, and certain types of non-metallic minerals 360,594 hectares⁸

³Ady Thea DA. 2023. *6 Conclusions of the National Human Rights Commission on the Agrarian Conflict between Kampung Baru Residents and PTPN III*. <https://www.hukumonline.com/berita/a/6-kesimpulan-komnas-ham-dalam-konflik-agraria-warga-kampung-baru-ptpn-iii-lt6448acec1df90/?page=2>. Accessed June 5, 2025..

⁴Ria Fitri. 2018. *Agrarian Law in the Land Sector After Regional Autonomy*. Kanun Journal of Legal Studies. Volume 20 Number 3, p.426.

⁵Jhonson Panahatan Siagian and Mitro Subroto. 2024. *Women as a Vulnerable Group*. Jurnal Education. Volume 10. Number 1, p. 175..

⁶ Tribhakti Laboratory & Integrated Service. *Indonesia Mining Industry: Prospects, Challenges, and Future*. <https://www.tribhakti.com/id/mining-industry-indonesia/#:~:text=Indonesia%20terkenal%20dengan%20berbagai%20komoditas,dan%20eksportir%20terkemuka%20di%20dunia>. Accessed June 5, 2025.

⁷ Ministry of Energy and Mineral Resources of the Republic of Indonesia. 2024. *Mineral and Coal Contribution to GDP in 2023 Reaches IDR 2198 Trillion*. <https://www.esdm.go.id/id/media-center/arsip-berita/kontribusi-minerba-pada-pdb-2023-capai-rp2198-triliun#:~:text=Berdasarkan%20data%20Badan%20Pusat%20Statistik,dari%20total%20PDB%20di%20Indonesia>. Accessed June 5, 2025.

⁸ 2024. *RI Mining Area Reaches 9.11 Million Hectares, Here are the Details*. <https://ekonomi.bisnis.com/read/20241112/44/1815493/luas-wilayah-pertambangan-ri-capai-911-juta>

Here are some cases in mining areas, namely: The case of the Andesite mine in Purworejo which has an impact on the environment and surrounding residents such as the loss of agricultural land which is the main source of livelihood and the disruption of polluted water sources which cause various diseases for the community⁹. The case of the coal transportation conflict by the Lahat Regency community, East Merapi District which caused women, especially mothers who live on the side of the road passed by coal lifting trucks to protest the transportation of coal that passes through the road passed by coal trucks because it causes dust¹⁰. In the article on the Konde.co page, there is a story about women affected by nickel mining on Halmahera Island, North Maluku where the impact of nickel mining damages nature such as damaged rivers, water sources, lack of soil fertility, and damage to the sea which from this natural damage also has an impact on declining health conditions such as dermatitis, digestive disorders, respiratory disorders, and many work accidents. These conditions have an impact on women and children in the environment¹¹. In the case above, women are one of the victims affected because women are categorized as vulnerable groups.

Legal protection of Human Rights regarding land as outlined in Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia is outlined in Article 2 of Law Number 5 of 1960 concerning Basic Agrarian Regulations. Ownership of land rights is part of human rights that are always inherent in a person. Land rights are rights that give authority to a person or legal entity to use and/or take advantage of the land. Based on Article 9 Paragraph 2 of Law Number 5 of 1960 concerning Basic Agrarian Regulations (UUPA), it is stated that: "Every Indonesian citizen, both male and female, has the same opportunity to obtain land rights and obtain benefits and results from the land, both for themselves and their families". Based on data from the National Land Agency (BPN) in 2018, it was found that land owned by women was only 15.88 percent of the total 44 million plots of land, added to the results of research conducted by Women's Solidarity in 2019, it was found that 24.2 percent of land ownership certificates were in the name of women¹². Some of the main problems related to women's rights in agrarian matters formulated by Komnas HAM are as follows: patriarchal culture in Indonesia which is very strong in various aspects of life such as in politics, economics, social, culture and policies that place men as the sole head of the family; inheritance laws, some of which prioritize men in receiving inheritances; and limited access to

[hektare-ini-perinciannya#:~:text=Luas%20ini%20terdiri%20dari%20eksplorasi,logam%20jenis%20tertentu%20360.594%20hektare..](#) Accessed June 5, 2025.

⁹2025. *Wadon Wadas Defends Village Forest From Andesite Mine In Purworejo: Power, Agnes, And Representation*. Journal of Science and Social Research. Volume VIII No.1, hlm. 719.

¹⁰2021. *Communication Patterns of the Community with Coal Transportation Entrepreneurs and Mining Companies Regarding Dust Problems in Merapi Timur District, Lahat Regency*. NUSANTARA: Journal of Social Sciences. Volume 8 Number 5, p. 1392.

¹¹Anita Dhewy. 2024. *Stories of Women Affected by Nickel Mining: Livelihoods Destroyed, Health Threatened*. <https://www.konde.co/2024/05/cerita-perempuan-terdampak-tambang-nikel-sumber-penghidupan-hancur-kesehatan-terancam/>. Accessed June 5, 2025.

¹² National Human Rights Commission of the Republic of Indonesia. 2021. *Women's Rights in Agrarian Reform*. <https://www.komnasham.go.id/index.php/news/2021/9/28/1918/hak-perempuan-dalam-reforma-agraria.html>. Accessed June 5, 2025.

information and services for women to find out about women's rights to land and land services. The loss of land rights and the destruction of natural resources for women is not only limited to the loss of economic resources, but also results in worsening reproductive health, discriminatory treatment, sexual violence, and the loss of women's basic rights¹³. Based on the provisions of Article 9 paragraph (2) of the Basic Agrarian Law, it is expressly stipulated that: "every Indonesian citizen, both male and female, has an equal opportunity to obtain a right to land and to benefit from the results, both for themselves and their families". This provision is the basis that in land ownership in Indonesia there is gender equality between men and women without any differences. In principle, women's rights are the same and comparable to men's rights in land ownership, and both have the same binding power as rights holders, and are equally protected by law¹⁴. Land is a basic human right, including for women. As a living space, land occupies a strategic position in fulfilling human rights. Constitutionally, equal rights for women to land are guaranteed by law, but in reality, the neglect and absence of recognition and protection of land rights for women, especially in areas of mining natural resource extraction, continues to occur. Economic choices that rely on mining extraction have the consequence of a widespread ecological and environmental crisis that has an impact on people's lives, including vulnerable women's groups. The situation of gender injustice in land ownership, access and control has an impact on women's lives.

Issues related to women and women's rights to land are outlined in the draft of the Standard Norms and Regulations (SNP) for Land and Natural Resources, namely that the state is obliged to ensure a just economic system for women by eliminating various policies that result in women's vulnerability, providing protection and recognition of women's knowledge and wisdom in terms of land and natural resources, ensuring law enforcement against various cases of violence against women arising from land and natural resource conflicts, taking appropriate steps to ensure that all corporate businesses respect women's human rights, taking initiative and strategic steps to resolve unresolved land and natural resource disputes, and drafting regulations to ensure that women have equal access to using and managing land and natural resources. Protection of women's rights related to land depends on the development of policies, laws, institutions and community perspectives.

According to Standard Norms and Regulations Number 7 Concerning Human Rights to Land and Natural Resources Number 376: "Violations of women's rights related to land and natural resources, namely the right to life and a decent living, the right to welfare, the right to health, reproductive rights, the right to water and sanitation, and the right to land ownership". According to Standard Norms and Regulations Number 7 Concerning Human Rights to Land and Natural Resources Number 377: "Violations of land rights and damage to natural resources, for women, are not only the loss of economic resources, but can result in worsening reproductive health, discriminatory treatment, sexual violence, and the loss of protection of women's basic rights. Women have a special and complex relationship with land and natural resources. Women have

¹³*Ibid.*

¹⁴ Lion Noor. 2018. *The Position of Women in Respect of Men in Carrying Out Legal Acts of Acquisition and Transfer of Land Rights Based on Law Number 5 of 1960*. Positum Law Journal. Volume 3. Number 1, p. 130.

the right to obtain transparent, easily accessible and honest information about land and natural resources at all levels, central, regional and local".

The real conditions that occur in the field where women's rights in mining areas are often violated and not respected. Another form of human rights violation experienced by women but often not seen is when the extractive industry ignores the value of women's knowledge and experience in its natural resources, while negating the essence of women's position and role in managing its natural resources, including their role as food guards and medical knowledge. All of this knowledge and experience is structurally removed by mining with the full support of state administrators. Women's independence to obtain family economic resources is also destroyed. When women do not have their own management areas, and finally choose to migrate by working in cities or abroad, the threat of new violence continues to lurk, due to the absence of the state in protecting women's human rights¹⁵. Although various layers of violence are experienced by women and other vulnerable groups, on the other hand we are also witnesses to history that women's role and initiative are so great in fighting for a good and healthy environment, defending their land and water, saving mother earth from the threat of greedy extractive industries¹⁶.

Nature is the main source for fulfilling household domestic needs. When nature is damaged as a result of agrarian conflict, women cannot carry out their role construction as household caretakers properly. Women cannot carry out their role construction properly because damaged nature as a result of agrarian conflict reduces agricultural production, damages water sources, loses cultural identity, and worsens the quality of family health. Although women experience serious impacts from environmental damage, their experiences are not always heard and they have difficulty being involved in decision-making during agrarian conflict¹⁷. Based on this experience, women take an active role in agrarian conflicts not only to fight environmental damage, but also to become agents of change that promote harmonious relationships between humans and nature. In agrarian conflicts, women try to show an alternative narrative that natural resource management can be carried out in a non-exploitative manner based on the experiences of each woman who is negotiable and inclusive through a cultural approach¹⁸.

Several things that need to be considered to maintain women's human rights to land in mining areas, namely: the need to provide recognition and protection for women's and their community's initiatives in protecting the environment and managing their agrarian resources which are now increasingly threatened by the mining industry; stop various acts of violence and criminalization against women who fight for a good and healthy environment and protect women who defend the environment and agrarian fighters; involve women's meaningful participation in policy or decision making

¹⁵ Indonesian Forum for the Environment (WALHI). 2018. *Women Take Action Against the Coal Extractive Industry*. <https://www.walhi.or.id/perempuan-bergerak-melawan-industri-ekstraktif-batubara-2>. Accessed September 30, 2023.

¹⁶ *Ibid.*

¹⁷ Sartika Intaning Pradhani. 2019. *Discourse Theory on the Role of Women in Agrarian Conflict*. BHUMI: Journal of Agrarian and Land Affairs, Volume 5. Number 1, p. 80.

¹⁸ *Ibid.*

from the village to national levels; and recognize and advance women's knowledge and experience in managing the environment and agrarian resources¹⁹.

The reality that occurs to women in mining areas has a detrimental impact such as damage to natural resources, difficulty in obtaining clean water, loss of livelihoods, the impact of declining health and the loss of other basic rights, although it has a good impact in the form of increased income through work in the mining sector, but the negative impact is certainly very detrimental. Hopes related to the ideal regulation of the protection of women's rights affected by mining areas by ensuring access to resources, protection from violence and discrimination, and participation in decision-making that affects their lives. This includes guarantees of rights to land, water and other resources, as well as protection against the health, environmental and social impacts of mining activities.

Several previous studies related to the discussion of Women affected in Mining Areas focused on the discussion of the positive and negative impacts of this and the process carried out in resolving this. This study tries to discuss it based on another perspective, namely related to the reality that occurs in the field and then the ideal thing that should be done or attempted. Based on several things stated above, the author is interested in discussing how the reality of the recognition and protection of women's human rights to land in mining extraction areas by showing the ideality of the law providing recognition of equal rights between women and men in control and ownership of land. However, mining governance regulations provide more convenience for mining business actors, rather than ensuring safeguards for the community, especially women. In addition, the paradigm of men as heads of families causes marginalization of women in decision-making related to land and their living space. In conflict situations in mining extraction areas, efforts to affirm rights and struggles for women's basic rights to land often receive discriminatory and gender-biased treatment. The ecological crisis situation is a problem for the protection of women's human rights to land in mining extraction areas.

METHOD

This research was conducted using doctrinal or normative research methods²⁰²¹. An explanation of the legal provisions governing women's rights to land will be presented with a detailed discussion of land rights owned by women in mining areas. The ecofeminist concept is used to analyze women's rights to land in mining areas which can influence the economic, cultural, environmental and even educational sectors. All of this was analyzed qualitatively and systematically to obtain strong arguments regarding the land rights owned by women in mining areas.

¹⁹ Indonesian Forum for the Environment (WALHI). 2017. *Urge the State to Present, Fulfill Women's Basic Rights*. <https://www.walhi.or.id/desak-negara-hadir-penuhi-hak-asasi-perempuan>. Accessed September 30, 2023.

²⁰ Peter Mahmud Marzuki, *Legal Research*, Kencana Prenada Media Group, Jakarta, 2011, p. 32.

²¹ Soerjono Soekanto and Sri Mamudji, *Normative Legal Research*, 8th Printing, PT. Raja Grafindo Persada, Jakarta, 2004, p. 14.

DISCUSSION

Women and Land in an Ecofeminist Perspective

Indonesia's economic dependence on the exploitation of natural resources has had a major impact on the country. The economic increase that is expected to skyrocket is actually inversely proportional to the level of dependence on natural resources²². The apparent increase in the economy and the ability to carry out development is not the only impact that can be felt by the community, because it turns out that the existing damage actually reduces the quality of life of the community, including women.

Land rights occur within a living environment, both of which are fundamentally different rights. Land rights are individual rights to a particular piece of land, while environmental rights are collective human rights to a good and healthy quality environment. The right to the environment limits and regulates how land rights can be exercised, in order to ensure environmental sustainability for all. The right to the environment is an inseparable part of fulfilling human rights for all Indonesian citizens. Unfortunately, the environment is one of the factors that takes the brunt of this dependence on natural resources. Between 2020 and 2023, East Kalimantan lost at least 35,000 hectares of primary forest per year²³ and increase by 15% during the first half of 2024²⁴. Forest and land fires totalling 1,582 hotspots with 89,000 hectares of burnt land²⁵ with a significant increase in 2023 with 3,210 hotspots with an area of 142,000 hectares of burnt land²⁶. Both have led to an increase in emissions and cases of respiratory infections in East Kalimantan. The damage is still compounded by the ecosystem damage caused by mining, including the presence of at least 1,735 abandoned mining pits that have not been reclaimed in 2021.²⁷ Pollution in the Mahakam River²⁸, biodiversity decrease²⁹, flooding that occurred at least 148 times during 2020 to 2024³⁰ to the material and immaterial losses it caused. Massive destruction forces people to see the damaged environment and natural disasters become portraits and scenes that are common, tolerated, and ultimately force people

²²A. James, Aadland, 2011. *The Curse of Natural Resources: An Empirical Investigation of US Counties*. *Resource and Energy Economics* 33, 440-453; Sachs, JD, Warner, AM, 1995. *Natural Resource Abundance and Economic Growth*. National Bureau of Economic Research Working Paper No. 5398, December; Sachs, JD, Warner, AM, 1999. *The big push, natural resource booms and growth*. *Journal of Development Economics* 59, 43–76; Sachs, JD, Warner, AM, 2001. *The curse of natural resources*. *European Economic Review* 45, 827–838.

²³ Ministry of Environment and Forestry (MoEF). 2023. *Environment and Forestry Statistics of East Kalimantan Province 2023*. Jakarta: MOEF.

²⁴ World Resources Institute (WRI) Indonesia. 2024. *Deforestation Drivers in East Kalimantan: A Spatial Analysis*. Jakarta: WRI Indonesia.

²⁵ National Agency for Disaster Countermeasure (BNPB). 2020. *Final Report on Forest and Land Fires in 2020*. Jakarta: BNPB.

²⁶ Ministry of Environment and Forestry Data and Information Center (Pusdatin KLHK). 2024. *East Kalimantan Forest Fire Monitoring 2023*. Jakarta: KLHK.

²⁷ Jatam. 2021. *Amidst Discussions at the COP 26 Climate Conference, Another Victim Falls into a Mining Pit*, November 2021, <https://jatam.org/id/lengkap/ditengah-pembahasan-konferensi-iklim-cop-26-jatuh-lagi-korban-lubang-tambang-ke-40>, accessed 5 July 2025

²⁸ Energy and Mineral Resources Agency of East Kalimantan (ESDM Kaltim). 2023. *Environmental Impact Evaluation of Mining*. Samarinda: ESDM Kaltim.

²⁹ Borneo Orangutan Survival Foundation (BOSF). 2024. *Orangutan Population Status in East Kalimantan 2024*. Balikpapan: BOSF; World Wide Fund for Nature (WWF) Indonesia. 2025. *Mahakam River Dolphin Monitoring Report 2025*. Jakarta: WWF Indonesia.

³⁰ Central Statistics Agency of East Kalimantan (CSA). 2024. *East Kalimantan Natural Disaster Statistics 2020–2023*. Samarinda: CSA.

to adapt to them. This is further compounded by the fact that areas with high natural resources where exploitation takes place continuously are like East Kalimantan which occupies more than 38,5% of the area of this province with permits originating from legal mining³¹. This figure is certainly far below the actual figure, ignoring the 147 existing illegal mining activity spots³².

The community is the second biggest factor after environment that affected by mining activities. Not only because their environment is directly or indirectly affected by mining activities. At a more micro and complex scope, mining also changes the way of life, livelihoods, economic capabilities, educational opportunities, and even the daily routine of families as the smallest unit of community members. All of these things are faced by women as the front parties who are expected to be able to overcome various challenges that arise later and adapt to the circumstances and conditions caused by extraction and exploitation of the country³³. Women are not the main subjects in development, extraction and even exploitation of natural resources. Women are rarely even used as subjects who can provide the main considerations for the cycle of exploitation, regardless of the fact that they are the first in line to receive bad impacts³⁴. This can be seen from the fact that women are rarely involved in making decisions that actually have a big influence on their daily lives. This is an inseparable part of the curse of natural resources, that natural resources, including land, are mostly controlled by a handful of elites or what is often known as elite capture and results in limited access to control and utilization of natural resources *for* the elite. marginalized include women, children, the elderly, and people with disabilities.³⁵

International guarantees of rights for women are regulated through *the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)* which requires member countries to eliminate discrimination against women in all fields and fight for equal rights for women. This convention has been ratified by Indonesia through Law Number 7 of 1984 on Ratification of the Convention concerning the Elimination of All Forms of Discrimination against Women. This convention even specifically regulates the state's obligations to guarantee participation, certainty and benefit, and equal treatment in land, agriculture and housing matters³⁶. Guarantees of land rights for women in Indonesia can basically be found in Indonesian Basic Agrarian Law. Article 9 paragraph (2) states that women have equal opportunities to obtain land rights and to obtain benefits and results for themselves and their families.

³¹Central Statistics Agency of East Kalimantan. 2024. *Comparison of the area of East Kalimantan and the area of licensed mining concessions*, Samarinda: CSA

³²Energy and Mineral Resources Agency of East Kalimantan. 2024. *Report on the Control of Illegal Mining in the First Half of 2024*. Samarinda: ESDM Kaltim.

³³Allen, MG, 2018. *Resource Extraction and Contentious states: Mining and the Politics of Scale in the Pacific Islands*. Palgrave Macmillan, Singapore,

³⁴Lahiri-Dutt, Kuntala. 2023. "Beyond the Masculine Mine: Gendered Impacts and Absence in Resource Governance." *Geoforum* 147 (October): 103–114. <https://doi.org/10.1016/j.geoforum.2023.103891>; Siscawati, Mia, Grace J. Wong, and Dian E. Ika. 2022. "Invisible Knowledge, Visible Impacts: Indigenous Women and Natural Resource Governance in Indonesia." *Feminist Economics* 28, no. 4 (October): 1–28. <https://doi.org/10.1080/13545701.2022.2113863>

³⁵Mrema, JP, 2017. *Forest resources and local elite capture: revisiting a community-based forest management 'success case' in Tanzani.*, Corruption, Natural Resources, and Development From Resources Curse to Political Ecology. Edward Elgar, Northampton, 2017, p. 131

³⁶Article 14 number 2 letter g *Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)*.

Fulfillment of land rights guarantees regulated in the Indonesian Basic Agrarian is of course still limited to the acquisition of land rights, benefits and results that can be produced. However, this provision can only have maximum implications if it is accompanied by participatory rights in making decisions that are closely related to land, space and living areas and have a direct or indirect impact on their lives. This can be seen in women who are and live in mining areas, considering that mining has extraordinary destructive capabilities both in the social, economic and environmental spheres that apply not only at the local level, but also nationally and even internationally³⁷.

Participation is basically a common thing and has been used by several mining companies in Indonesia to bridge the company's interests in carrying out mining activities as well as to reduce protests, objections and even actions that are considered disturbances from the communities around the mining sites which are generally affected. directly. The forms of participation carried out vary depending on the character of existing community needs. Job opportunities for women at mining sites³⁸, development funds and assistance for communities around mines are examples of women's "participation" offered by existing mining companies³⁹. Company offers cannot answer women's problems due to the exploitation of nature that occurs.⁴⁰

The problems that arise can be discussed from various points of view and theories, one of which is ecofeminism. Feminism emerged to respond to problems of inequality between genders, discrimination, oppression and violence against women⁴¹. The feminist and ecological movements have mutually reinforcing goals, both want to develop a view of the world of practice that is not based on patriarchal and dominating models. There is a very important link between domination of women and domination of nature. The current ecological destruction is due to anthropocentric views and practices. The link between feminism and the environment is causal historical. Ecofeminist philosophers argue that the basic concepts of twin domination of nature and women are value dualism and value hierarchy. So the role of feminist and environmental ethics is to expose and dismantle this dualism and reconstruct the philosophical ideas that underlie it.^{42 43}

Ecofeminism is a new term for old ideas that grew out of various social movements, namely the feminist, peace and ecological movements in the 1970s and early 1980s. However, it has only become popular in relation to various processes and

³⁷S inclair, L., 2020. Undermining Conflict: Multinational Miners, Conflict and Participation in Indonesia (PhD Thesis). Murdoch University, Perth, Australia, accessed via https://www.researchgate.net/publication/350688071_Undermining_conflict_Multinational_Miners_Conflict_and_Participation_in_Indonesia/link/606f88dd92851c8a7bb2dca9/download

³⁸Katy Jenkins, Women, Mining, and Development: An Emerging Research Agenda, *The Extractive Industries and Society*, 2014, <http://dx.doi.org/10.1016/j.exis.2014.08.004>

³⁹ Lian Sinclair, Beyond Victimisation: Gendered Legacies of Mining, Participation, and Resistance, *The Extractive Industries and Society*, 2021, <https://doi.org/10.1016/j.exis.2021.01.005>

⁴⁰Fathiyah Wardah, 2022, *Women Are the Most Vulnerable Victims of Natural Resource Conflicts*, accessed via <https://www.voaindonesia.com/a/perempuan-korban-paling-rentan-akibat-konflik-source-daya-alam/6675986.html>

⁴¹ Gaard, Greta. 2021. "Ecofeminism and Climate Justice: Renewing the Agenda for the 21st Century." *Hypatia* 36, no. 4 (Fall): 611–635. <https://doi.org/10.1017/hyp.2021.50>; Arumingtyas, Lestari, et al. 2023. "Ecological Resistance and Women's Praxis: Ecofeminist Movements against Corporate Mining in East Java." *Journal of Peasant Studies* 50, no. 2: 789–815. <https://doi.org/10.1080/03066150.2022.2164047>.

⁴²Intan Darmawati, *Hear the Cry of Mother Earth! An Ecofeminist Critique of the Green Revolution*, *Women's Journal* No. 21, 2002, p 7.

⁴³Tri Marhaeni Pudji Astuti, 2012. Ecofeminism and the Role of Women in the Environment, *Indonesian Journal of Conservation*, Vol. 1 No. 1-June 2012, p. 49-60, 51

activities against environmental destruction, which were initially triggered by ecological disasters that occurred repeatedly⁴⁴. Ecofeminism is an interconnectedness and totality of theory and practice. This demands special strength and integrity from every living element. When we talk about ecofeminism we are talking about injustice in society towards women⁴⁵.

Injustice towards women in this environment starts first from the understanding of injustice committed by humans against non-humans or nature. Because women are always connected with nature, conceptually, symbolically and linguistically there is a connection between feminist and ecological issues. According to an ecofeminist, Karen J Warren, ⁴⁶this connection is not surprising considering that our society is shaped by values, beliefs, education, behavior that uses a patriarchal framework, where there is justification for relations of domination and subordination, oppression of women by men. according to him, the framework runs as follows: first, a way of thinking with hierarchical values, for example, "top-down", a way of thinking that places value, prestige, status as "top" and others as "bottom"; secondly, dualism values, for example being oppositional (not complementary), exclusive (not inclusive), status and prestige are the basis of this dualism, a dualism that places value on "reason", "ratio", "men" and not on " body," "emotions," and "women"; and thirdly an emphasis on logic and domination, for example, the structure of arguments that justify subordination⁴⁷.

Warren firmly believes that hierarchical, dualistic, and oppressive thinking is a masculine way of thinking that has threatened the safety of women and nature. The reality is that women are always "naturalized" or "feminized". It is "natural" when associated with animals, for example, chickens, cats, snakes. Meanwhile, women are "feminized" in relation to activities such as being raped, penetrated, manipulated, exploited, and other similar things. Note that these words are words used to denote activities related to nature. For example, land that is cultivated, land that is controlled, and forests that are raped, mines that are exploited.

So it is not far-fetched that women and nature have a kind of symbolic similarity because they are both oppressed by humans with masculine characteristics. Based on this idea, feminists must be aware of the connection between women and nature. What is more important and needs to be underlined here is to be aware of the existence of unfair power relations, the existence of a model of domination relations in environmental discourse that is exactly the same as women's discourse⁴⁸.

The ecofeminist view acknowledges the equality between women and nature, but views that patriarchy and masculinity over land no longer need to be enforced to uphold balanced relations in society and environmental management, especially land rights. An ecofeminist view of the environment is needed so that we can share, control ourselves and build good solidarity among residents of the environment. The spirit of

⁴⁴ Melinda Ayu P, *Ecofeminism and Women's Role in Environmental Protection*, Muhammadiyah Voice, March 2024

⁴⁵ Tri Marhaeni Pudji Astuti, 2012. Ecofeminism and the Role of Women in the Environment, Indonesian Journal of Conservation, Vol. 1 No. 1-June 2012, p. 49-60, 51

⁴⁶ Arivia Girl, *Ecofeminism: Environment Dealing with Women*, Women's Journal No. 21, 2002, p. 111.

⁴⁷ *Ibid*

⁴⁸ Astuti, *loc. cit.*

equality, justice and sharing, underpins ecofeminism to become our basis for survival and building a more humane, *eco-friendly* and *women-friendly environment*⁴⁹.

Protection of Women's Rights to Land in Mining Extraction Areas

Patriarchal culture still persists and develops in society. Patriarchy comes from the word patriarchate, meaning a structure that places the role of men as the sole, central and everything ruler. The patriarchal system that dominates society's culture causes gender inequality and inequality that affects various aspects of human activities. Men have a role as the main control in society, while women have little influence or can be said to have no rights in general areas of society, both economically, socially, politically, psychologically and legally. This causes women to be placed in a subordinate or inferior position. Restrictions on women's roles by patriarchal culture make women shackled and subject to discrimination. This inequality between the roles of men and women is one of the structural obstacles that causes individuals in society not to have equal access⁵⁰.

Furthermore, in land management scheme in mining extraction areas context, women have a very close relationship with nature and play an crucial role in its management, including the management of agrarian resources. In the Asian region, including Indonesia, gender roles assigned to women are defined by patriarchal norms that apply widely in society, where men are the main breadwinners while women are considered as family caregivers. This can be seen through the number of working hours spent by women doing unpaid care work every day. Women's productive work is not recognized as work, but rather helping their husband or father who is constructed as the backbone of the family⁵¹.

Efforts to minimize restrictions on women continue to be maximized today. One of them is by implementing the principle of non-discrimination as stated in various instruments, both at national, regional and international levels. On an international scale, provisions on the principle of non-discrimination are contained in the UN Charter⁵², UDHR, International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social and Cultural Rights (ICESCR). Apart from that, the principle of non-discrimination against women is also found in the International Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)⁵³. In article 1 of CEDAW, the term "discrimination against women" means any distinction, exclusion or limitation made on the basis of sex which has the effect or aim of reducing or eliminating the recognition, enjoyment or exercise of human rights and fundamental freedoms in political, economic, social, cultural, civil or any other field for

⁴⁹ Luh Putu Sendratari, *The Spirit of Ecofeminism in Bali: The Building Blocks of Ecological Awareness Based on Local Wisdom*, Tatkala.co, April 2023

⁵⁰ Saifuddin Zuhri and Diana Amalia, "Gender Injustice and Patriarchal Culture in Indonesian Community Life," *Murabbi: Scientific Journal in the Field of Education* 5, no. 1 (2022): 17–41, <https://ejournal.stitalhikmah-tt.ac.id/index.php/murabbi/article/download/100/99>.

⁵¹ Andriyeni et al., *Revealing the Reality and Struggles of Women Amid Patriarchal Politics and Multidimensional Crisis*, ed. Amry Al Mursalaat, Dian Prawitasari, and M. Ridho Nurul (Women's Solidarity, 2020).

⁵² See Article 1(3) of the UN Charter

⁵³ Anisatul Hamidah, "The Urgency of the Principle of Non-Discrimination in Regulations to Mainstream Gender Equality," *Journal of Law & Development* 51, no. 3 (2021): 677–97, <https://doi.org/10.21143/jhp.vol51.no3.3129>.

women regardless of their marital status on the basis of equality between men and women. This convention has been ratified by Indonesia through Law Number 7 of 1984 concerning Ratification of the Convention concerning the Elimination of All Forms of Discrimination against Women. This convention even specifically regulates the state's obligations to guarantee participation, certainty and benefit, and equal treatment in land, agriculture and housing matters.

The global level of women's human rights to land and those related to agrarian affairs has been established in international human rights standards and guidelines, including CEDAW and ICESCR. Both CEDAW and ICESCR recognize the central principle of substantive equality and provide an important normative framework for demanding and enforcing economic, social and cultural rights, which can strengthen accountability for women's rights to natural resources through the interpretation and application of existing normative standards and mechanisms. Article 14 of CEDAW and General Recommendation 34, concerning the rights of rural women, are very important references to help address the problems of natural resource exploitation and its impact on women. CEDAW's recommendations address the negative and disparate impacts of economic policies, including agricultural liberalization and free trade, privatization and commodification of land, water and natural resources, on the lives of rural women and the realization of their rights.

Constitutionally, the 1945 Constitution emphasizes the equality of rights, obligations and opportunities for women and men in all aspects of life, as stated among others in Articles 28A, 28D (1), 28H(1), 28H(2), and Article 28I (2).). Apart from that, several regulations governing women's human rights to land and those related to agrarian affairs are the Basic Agrarian Law No. 5 of 1960 Article 9 Paragraph (2) which states that every Indonesian citizen, both men and women, has the same opportunity to obtain rights to land and to benefit from the results, both for themselves and their families . Then, Law Number 6 of 2014 concerning Villages directly states the principle of gender justice and requires the Village Consultative Body and Village Head to implement democratic and gender-just life at the village level, including ensuring the involvement and participation of women in village development ⁵⁴. Followed by Government Regulation (PP) Number 43 of 2014 concerning Implementing Regulations of Law Number 6 of 2014 concerning Villages Article 121 Paragraph 2 which states that implementers of village development activities are determined by considering gender justice.

Furthermore, regulations regarding women's human rights to land and those related to agrarian affairs are regulated in the Standard Norms and Regulations (SNP) for Land and Natural Resources (SDA), including; Firstly, the state is obliged to ensure that the entire national land system, starting from the registration and recognition of rights as well as the development process on the land, does not ignore the existence of women, thereby strengthening protection and affirming them in obtaining prosperity. Second, the state is obliged to respect and protect the rights of vulnerable groups to water resources, including children, women, people with disabilities, farmers and indigenous peoples. The three countries are obliged to respect and fulfill the principle of full and substantive participation for indigenous, village, local and other communities,

⁵⁴ See, Article 63 point E of Law Number 6 of 2014 concerning Villages

both women, men and people with sexual orientation and gender identity, who live around forest areas in the entire process of inauguration and determining the function of forest areas. Fourth, the state is obliged to prioritize agricultural development based on farmers, including fulfilling the right to food, especially women farmers and providing full protection for them, and the state is obliged to prevent the supply of food production by large-scale food companies, including through the food estate program. Fifth, the state is obliged to ensure a just economic system for women by eliminating various policies that result in women's vulnerability, that limit access to land and natural resources, and that eliminate women's basic rights. Sixth, the state is obliged to provide protection and recognition for the wisdom of women's knowledge of land and natural resources. Seventh, the state is obliged to ensure law enforcement in various cases of violence against women (physical, psychological, economic and sexual or other forms) arising from and/or as a result of land and natural resource conflicts. Eighth, countries are obliged to take appropriate steps to ensure that companies operating within their territory and/or jurisdiction respect women's human rights. All state policies, laws, regulations and adjudication to prevent, investigate, punish and redress all forms of discrimination, harassment and violence against women must integrate the gender framework and guidelines for the United Nations Guiding Principles on Business and Human Rights. Ninth, the state is obliged to take initiatives and strategic steps to resolve disputes related to women's rights to land and natural resources that have not yet received legal resolution. Tenth, the state is obliged to develop regulations to ensure equal and effective participation of women in the formulation and implementation of land and natural resource management planning at all levels. Eleventh, the state is obliged to develop regulations to ensure that women have equal access, use and management of land and natural resources, and equal or priority treatment in land and agrarian reform as well as in land resettlement schemes. Twelfth, the state is obliged to protect and fulfill women's rights to open and honest information regarding land and natural resources.

The Reality of Women, Land Rights and the Environment in Mining Areas

Mining is often referred to as part of the extractive industry, because in its operation the mining industry carries out excavations in the bowels of the earth to obtain mining materials, such as coal, gold, iron, tin, nickel, and petroleum. The existence of mining materials in the bowels of the earth means that mining extraction activities will require this industry to clear land which will result in land conversion and changes resulting in damage to the natural landscape which will definitely occur, as well as digging into the bowels of the earth will certainly have an impact on change. nature and environment. On a broad scale and over a long period of time, mining activities will have an impact on the ecological crisis situation in the environment such as heavy metal contamination and health crisis as well as local deforestation and climate change⁵⁵.

⁵⁵ Bainton, Nicholas, dan John R. Owen. 2021. "Slow Violence and the Long-Term Impacts of Mining-Induced Environmental Damage." *The Extractive Industries and Society* 8, no. 4 (December): 1–12. <https://doi.org/10.1016/j.exis.2021.100982>; Gaveau, David L. A., et al. 2023. "Climate-Warming from Tropical Deforestation in Indonesian Borneo: Impacts of Mining versus Plantations." *Environmental Research Letters* 18, no. 4 (April): 1–14. <https://doi.org/10.1088/1748-9326/acc4d2>.

Providing space for mining operations has the consequence of allocating land to become a mining extraction area.

Women and men in mining extraction areas experience problems due to the presence of mining. However, women often experience multiple problems. As community members, women and men experience the impact of damage to their living space, body and environment due to mining. However, as a woman, we often experience multiple impacts. From a gender perspective, the problems faced by women are gender inequality. Gender injustice is triggered by gender differences. A gender perspective is a way of looking at women and men who have different roles and responsibilities that have been socially constructed over a long time and have led to gender differences. Gender differences give rise to gender inequality. Manifestations of gender inequality can be seen in several forms: first, marginalization of women; second, subordination of women; third, stereotypes against women; fourth, violence against women; fifth, more workload.⁵⁶ Manifestations of gender inequality cannot be separated, because they are often interrelated. From an ecofeminist perspective, injustice is also manifested in the form of damage to nature as well as women's bodies. Damage to nature will cause suffering and bad impacts on women's bodies and lives.

The realities faced by women in mining extraction areas are first: Loss of women's living space. Women in areas around mining are often faced with the reality of threats to their living space and environment due to the presence of the mining industry. One of the triggers for conflict in mining areas is land-related conflict. The mining industry needs land to extract mining materials, while on the other hand, people, including women, need land for living space, a place to live and a place to earn a living.⁵⁷ Regulations regulate the existence of equal rights between women and men over land, as stipulated in the provisions of general recommendation no. 34 of the Committee. *The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)*, is an international legal instrument that requires countries to eliminate discrimination against women and girls in all areas and promotes women's and girls' equal rights. This provision emphasizes women's rights to land and natural resources, including agricultural and land policies. Likewise, the UN Declaration on the Human Rights of Farmers and Rural Communities emphasizes access to equal use and management for women, as well as priorities for women in land policy and conflict resolution. Indonesian national regulations regulate based on the Basic Agrarian Law, Article 9 paragraph (2); Law no. 7 of 1984 and Presidential Instruction no. 9 of 2000. However, in reality, the mining industry excludes women from their living space.

Second, mining economic choices ultimately marginalize women. Before the presence of mining, women worked alongside men in the agricultural sector, having equal control and access, but with the presence of mining companies, agricultural land was converted into mining, resulting in women losing their livelihoods.⁵⁸ Women who were previously economically independent, relying on natural products and the

⁵⁶Mansour Fakih, 2013. Gender Analysis and Social Transformation. Student Library. Yogyakarta.

⁵⁷Green Network, 2023. The Fate of Indigenous Women in the Midst of Environmental Destruction. <https://greennetwork.id/opini/nasib-perempuan-adat-di-tengah-kebesaran-lingkungan-indonesia/>

⁵⁸Mongabay 2022. Stories of Sawai Indigenous Women When There Was a Nickel Industry. <https://www.mongabay.co.id/2022/08/28/cerita-perempuan-adat-sawai-cepat-ada-industri-nikel/>

agricultural sector, were ultimately marginalized economically because the land was converted into mining.

Third, the occurrence of women's subordination, mining economic choices place women as subordinates, in the process of land acquisition for mining, men are often still placed as the party negotiating with the company, even though the land is owned by the woman (wife). This is due to the placement of men as heads of families. In the case of a child drowning in a mine shaft, the victim's mother, who continued to demand justice for her child, was responded to negatively by law enforcement officials on the pretext that it should be the "victim's father" who was suing. Women as mothers who give birth do not seem to have their existence recognized.

Fourth, violence against women occurs during land conflicts with mining. Women who are aware of the importance of land for the sustainability of life and livelihoods, not only for themselves, but also for their children and the community in their environment, struggle to keep the land from being mined, having to face the forces of the state, security forces, local thugs who defend the company. Women must face criminalization, intimidation, physical and psychological violence.⁵⁹

Fifth, stereotypes or labeling of women. Women in land conflicts with mining companies experience various stereotypes, including naughty women, difficult to control and fond of cheating because women often leave the house to deal with land conflicts that occur due to the entry of the mining industry. This story was experienced by Aleta Baun when she was fighting against mining in Molo village.⁶⁰

Sixth, mining extraction has a detrimental impact on nature and the environment. In an ecofeminist perspective, damage to nature and the environment is damage to women's bodies. Nature and the environment are the second body of women. Damage to nature and the environment brings suffering to women.

CONCLUSION

The law recognizes equal rights between women and men in control and ownership of land. However, mining governance regulations provide convenience for mining business actors, rather than ensuring safeguards for the community, especially women. Apart from that, the paradigm of men as heads of families causes the marginalization of women in making decisions regarding land and living space. In conflict situations in mining extraction areas, efforts to assert rights and fight for women's basic rights to land often receive discriminatory and gender-biased treatment. The ecological crisis situation is a problem for protecting women's human rights to land in mining extraction areas. Manifestations of gender inequality can be seen in several forms: first, marginalization of women; second, subordination of women; third, stereotypes against women; fourth, violence against women; fifth, more workload. Manifestations of gender inequality cannot be separated, because they are often interrelated. From an ecofeminist

⁵⁹Desra 2023. Women's Stories Against Mining Atrocities. JATAM. <https://www.jatam.org/wp-content/uploads/2023/03/Berontak-Untuk-Syarat-Hidup-print-02.pdf>

⁶⁰Agniya, 2017. Aleta Baun Environmental Warrior in Eastern Indonesia. CNN Indonesia. <https://www.cnnindonesia.com/gaya-live/20170422102142-277-209416/aleta-baun-perempuan-pejuang-lingkungan-di-timur-indonesia>

perspective, injustice is also manifested in the form of damage to nature as well as women's bodies. Damage to nature will cause suffering and bad impacts on women's bodies and lives.

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