



Ecofeminism in Resistance: Women and Indigenous Peoples Against Coal Mine Hauling on the Border of East Kalimantan and South Kalimantan

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Abstract

This research examines the exploration of ecofeminism in the resistance of women in Batu Kajang Village and indigenous people in Muara Kate Komam against the hauling activities of PT Mantimin Coal Mining (MCM). This resistance was triggered by Batu Kajang women's concerns about the potential negative impacts of hauling, such as threats to children's safety, infrastructure damage, and increased ecological damage. The initial phase of this resistance was marked by local women's establishment of guard posts, aiming to safeguard the surrounding environment. Subsequently, the indigenous people of Muara Kate reinforced the border guard of East Kalimantan and South Kalimantan in response to the growing number of casualties resulting from the hauling activities of the company above. This research employs a qualitative approach, incorporating a phenomenological analysis and drawing upon event documentation, articles, news, journals, books, and in-depth interviews. The results suggest that ecofeminism is gaining traction as a significant motivating factor in the resistance to coal mining. Indigenous women play a pivotal role in integrating environmental concerns with their efforts to defend their social and cultural rights, which are inextricably linked to their customary lands. These communal lands hold immense economic, social, and cultural value for indigenous communities, and their destruction poses a serious threat to their survival. It is recommended that the government consider ways to support Indigenous women, such as by creating opportunities for their involvement in decision-making

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processes and ensuring the protection of their rights through responsive and equitable policies. The recognition of Indigenous women's role in this resistance and support from the government could contribute to strengthening efforts to protect their environment and cultural sustainability.

Keywords: Ecofeminism, Social Resilience, Indigenous Women, and Coal Mine Hauling

Introduction

The term “ecofeminism” first emerged in the late 1970s and early 1980s as a form of action from the peace, feminism, and ecology movement (Rao, 2012). The term “Ecofeminism” was initially coined by Françoise d'Eaubonne in her seminal work *Le Féminisme ou la Mort?* This term was first used in 1974 in her book *Le Féminisme ou la Mort?* (Feminism or Death?) (De et al., 2020). According to Eaubonne's perspective, ecofeminism can be conceptualized as a form of the human race that is saved through women's initiatives to fight for ecology (Bhatti et al., 2023). The popular ecofeminist movement, as developed by Vandana Shiva, characterizes itself as a social movement that links gender issues with the movement to protect the environment (Mies and Shiva, 2014). This movement highlights the oppression of women and indigenous peoples due to the destruction of nature triggered by patriarchy and the exploitation of natural resources (Hunnicut, 2019).

Women and indigenous peoples, particularly those residing in East Kalimantan on the island of Paser, assume the role of environmental stewards by preserving traditional practices and maintaining cultural heritage (Shiva, 2016), consequently encountering dual challenges in the pursuit of their rights (Agarwal, 1989) These individuals strive not only to preserve the environment, but also to combat environmental injustice, which is exacerbated by gender and political inequality. They often find themselves marginalised and underrepresented in decision-making processes concerning resource management (Kojola, 2019) In the specific contexts of Batu Kajang Village, Batu Sopang Subdistrict, and Muara Kate Komam Village, situated in proximity to the border between East Kalimantan and South Kalimantan, the challenges are further compounded by the presence of coal mining operations. These activities present a threat not only to the safety of children but also to the integrity of infrastructure and the ecological balance of the region (Jimmy & Merang, 2020).

The movement of local women and indigenous peoples (Bhat, 2022) began with their reference in East Kalimantan Regional Regulation Number 10 of 2012 concerning the Implementation of Public Roads and Special Roads for Coal Transportation in Chapter IV Article 6 Paragraph 1 it is emphasized that every coal transportation and company products are prohibited from passing through public roads. Non-compliance with the regulation, which prohibits the use of public roads, reflects the disharmony between policy and implementation (Ladro et al., 2022). This threatens the sustainability of the environment in the future as well as the quality of life of local women and indigenous peoples (Kumar et al., 2021). In the end, local women and indigenous peoples spearheaded movements that played a direct role in the management of threatened natural resources (Carberry et al., 2019). A study from the UNFCCC (2021) confirms that women and indigenous peoples (Carson et al., 2018) bring critical ancestral knowledge to manage a sustainable environment, thus becoming agents of change and policy (Briggs et al., 2019).

The violations committed by PT Matimin Prima Coal against the regulations legalized by the government of East Kalimantan illustrate the weakness of monitoring mechanisms and the decline of law enforcement, especially with regard to policies that protect indigenous peoples and the environment. Studies (Hofmann & Duarte, n.d.) highlight that the emergence of extractive projects, such as coal mining, often ignores or neglects the rights of indigenous peoples and women (Reis et al., 2020) Experienced upheavals, such as land grabbing and environmental contamination due to

mining activities, affect social and economic well-being (Álvaro & Solano Díaz, 2023). In addition, according to (Lăzăroiu et al., 2020) the disharmony between applications and regulations related to the fossil energy sector has triggered a worsening environmental crisis, prolonging the flow of social injustice (Utomo et al., 2025). Therefore, it is necessary to create an active participation of local communities in decision-making and to legalize transparency between policy makers and regulations issued by the government (Matheus et al., 2020), so that they are implemented according to the original objectives (Idris et al., 2023).

This research will examine how women's involvement in resisting the exploitation of natural resources focuses on coal mining in Batu Kajang Village, Batu Sopang Subdistrict and Muara Kate Village, Muara Komam Subdistrict in Paser Regency, East Kalimantan Province. These two sub-districts are located in close proximity to the border that separates East Kalimantan from South Kalimantan. The ongoing coal mining operations, characterized by the transportation of minerals via hauling trucks, pose a significant threat to the safety of children, the integrity of infrastructure, and the ecological balance of the region. This phenomenon is particularly pronounced in the aforementioned sub-districts. Regulatory frameworks stipulate that mining haulage trucks should not traverse state roads, which are public thoroughfares utilized by a diverse range of vehicles, including children and the elderly. The impetus for this research stems from a particularly egregious incident that inflicted significant harm on the community in both Batu Sopang District and Muara Komam District. The incident resulted in the unfortunate loss of at least four lives due to the transportation of coal mining haulage trucks traversing state roads. The victims include:

Table 1. Victims of PT MCM Batu Kajang-Muara Kate Mine Hauling

No	Name	Domicile	Category	Information
1.	Tedy	Batu Sopang	Ustadz	Hit by a coal hauling truck
2.	Veronika	Muara Komam	Pastor	Traffic accidents caused by coal hauling trucks
3.	Russel	Muara Komam	Traditional Leaders	Killed while guarding the mine line rejection post
4.	Anson	Muara Komam	Citizen	Killed while guarding the mine line rejection post

Source: Processed by the author from various sources, 2025

As demonstrated in the preceding table, the districts of Batu Sopang and Muara Komam have been particularly impacted by the unscrupulous exploitation of natural resources, resulting in numerous cases of exploitation and abuse. Numerous academic studies and data sets have emerged, systematically unraveling the intricate web of criminal activities and regulatory infractions. These studies have also exposed the marginalization of law enforcement officials who have been negligent or corrupt. The unfortunate reality is that the perpetrators of the heinous crimes against Russel (a traditional leader) and Anson (a resident) have yet to be brought to justice.

Research Methods

This research uses qualitative methods (Creswell, 2018) with a phenomenological approach (Saleh et al., 2023) to explore in depth the experiences, perceptions and narratives of women and indigenous peoples in resisting PT MCM's hauling mine on the East Kalimantan-South Kalimantan border (Lesnikov et al., 2023). This method aims to understand how affected individuals and groups make meaning of environmental damage and their actions against environmental injustice and ecological injustice (Svarstad & Benjaminsen, 2020). Primary data was collected through in-depth interviews (Jimenez et al., 2019) with representatives of local women and indigenous people involved in protecting their environment and secondary data came from participatory observation (Idris et al., 2023), document analysis, news, national-international journal articles and ecofeminism literature related to mining issues (Fitriani et al., 2024).

This research uses the data triangulation method to ensure valid data and relevant information (Shapiro et al., 2020). Researchers combine data from various sources, such as narratives, subject experiences, environmental reports and policy analysis related to coal mining activities (Oei et al., 2020). Through a phenomenological approach, the expected research results focus on the context of environmental damage in relation to ecofeminism and the involvement of indigenous peoples (Purwanti et al., 2025). Data analysis is carried out iteratively through thematic techniques, to be able to present patterns of resistance and the contribution of resistance in the context of ecofeminism (Benschop, 2021).

This research focuses on the resistance carried out by two movements carried out by the Batu Kajang Women and the Muara Kate Indigenous People against the expansion of the mining industry which has a negative effect on the environment (Horowitz et al., 2024), triggering the emergence of the ecofeminism movement (Shiva, 2016) which is at the forefront of building public trust in vulnerable groups who experience a crisis of trust in the government. In addition, research highlights the existence of resistance practices that are in line with ecological justice (Svarstad & Benjaminsen, 2020). Using a phenomenological approach, this research describes the social, cultural and political dynamics behind the struggles of affected communities (Noviana et al., 2021) and how their experiences can serve as a model for the global environmental movement facing natural resource exploitation (Salleh, 2017).

This study may face limitations in revealing the structural dimensions of resistance, such as the role of the state and corporations in environmental conflicts (Valenzuela-Fuentes et al., 2021). The use of ecofeminism needs to be contextualized to align with local realities rather than merely adopting Western theories (Natalis et al., 2023). Additionally, the selection of informants should reflect diverse perspectives, including those who support mining, to ensure a more balanced and comprehensive analysis (Rodrigues et al., 2022).

Research Site

The East Kalimantan-South Kalimantan border region is a highly efficient strategic route for transportation, especially for coal trucks with connections to other provinces (Dong et al., 2022). By the end of November 2024, there is a significant increase in the amount of capacity for coal transportation through the border route, which is the cause of serious problems (Makarova et al., 2020) (See Figure 1) :



Figure 1. Borders Location Between East Kalimantan-South Kalimantan. Source: Processed by Google Earth, 2025

This surge in activity has led to a mismatch between the policies set by the local government and the phenomenon on the ground (Ferry et al., 2023). It reflects a gap in the lack of coordination between the government, the community, and the companies (Kuramochi et al., 2020), despite the existence of the standards operating procedures through local regulations (Dagiliené et al., 2021). This dynamic is further compounded by the strategic decision of PT Mantimin Coal Mining (MCM) to initiate operations in the Border East Kalimantan-South Kalimantan despite encountering challenges (Narendra et al., 2021). This decision indicates inadequate oversight and a paucity of transparency in the cross-regional licensing process (Smirnova & Adrianova, 2022).



Figure 2. Borders Location Between East Kalimantan-South Kalimantan. Source: Processed by the author from various sources, 2025

This dynamic is further compounded by the strategic decision of PT Mantimin Coal Mining (MCM) to initiate operations in East Kalimantan, despite encountering challenges in South Kalimantan(Waluyo et al., 2024). This decision indicates inadequate oversight and a paucity of transparency in the cross-regional licensing process (Mabadahanye et al., 2024). According to the research conducted by (Aginta et al., 2023), numerous mining companies in Indonesia seek regulatory loopholes by leveraging interprovincial policy discrepancies (Milsom et al., 2021), particularly when confronted with community opposition or environmental concerns in their respective home regions (Brondízio et al., 2025). In the case of MCM, the significant social conflicts and ecological impacts in South Kalimantan should have been pivotal considerations before the company was permitted to operate in other regions. However, the absence of strict coordination between local and central governments has led to the perpetuation of such practices, highlighting systemic deficiencies in mining governance in Indonesia (Adam, 2024).

Results and Discussion

Ecofeminism is a theoretical approach and a form of social movement that incorporates an understanding of ecological and gender inequality (Madhavi & Nageswar Rao, 2023). In this research study, it looks at the damage and social injustice that has a connection so that it gives rise to a correlation between women and indigenous peoples (McGuire & Murdoch, 2022) who are at the forefront of resisting forms of threats and exploitation of nature. Ecofeminism views the domination of nature and women's bodies as being treated in a similar framework (Gaard, 2015). These two things are often included in the elements of capitalism and patriarchal interests (Wands & Mirzoev, 2022). The ecofeminism approach in this research highlights how the experiences and knowledge of women and indigenous peoples contribute to building resistance strategies against environmental exploitation (Wands & Mirzoev, 2022). Women are often closely connected to nature through their roles in everyday life, such as water, food, and traditional resource management (Neumann, 2021).

The increase in the number of coal trucks passing through the East Kalimantan-South Kalimantan route is triggered by several indicators. First, in the early years, mining and coal transportation activities were not as massive as they are today, and PT MCM's production volume also increased, which provided a surge in coal transportation needs. In addition, the indication that occurred, by using the East Kalimantan-South Kalimantan border route, is a short route so that it can be used for the main route of coal transportation, without being balanced with adequate infrastructure development to accommodate the high transportation load (Lindberg, 2004). Second, this increase in the number of trucks has a significant impact, requires large infrastructure maintenance costs, and causes negative impacts on the environment such as air pollution and erosion of local ecosystems. (Feng et al., 2019)

Table 2. Number of PT MCM Coal Transportation Activities

Year	PT MCM's Coal Transportation Activities	Information
2021	50-100 trucks per day	Transportation activities have not been significant
2022	100-200 trucks per day	Increase in the number of transport trucks

2023	200-300 trucks per day (peak activity)	Starting to exceed SOP standards, road damage occurs
2024	Total shutdown in October 2024	Paser Regency Government Stops Hauling Activities

Source: Vortex Media, 2025

This condition triggered protests from the local community affected by the activity, affected women in Batu Kajang Village, and indigenous people in Muara Kate Komam. This can be analyzed with the theory of ecofeminism, which links social injustice against women and communities facing environmental damage (Lindberg, 2004). Ecofeminism highlights how the exploitation of nature, women, and indigenous peoples have a strong connection because they are included in the vulnerable category in a marginalized context. The novelty of this study is to see the relationship between the theory of ecofeminism and the dynamics of natural resource exploitation in Paser Regency, East Kalimantan, the physical impact of women in Batu Kajang Village and the indigenous people in Muara Kate Komam from the exploitation of mining to the environment. See Figure 3)

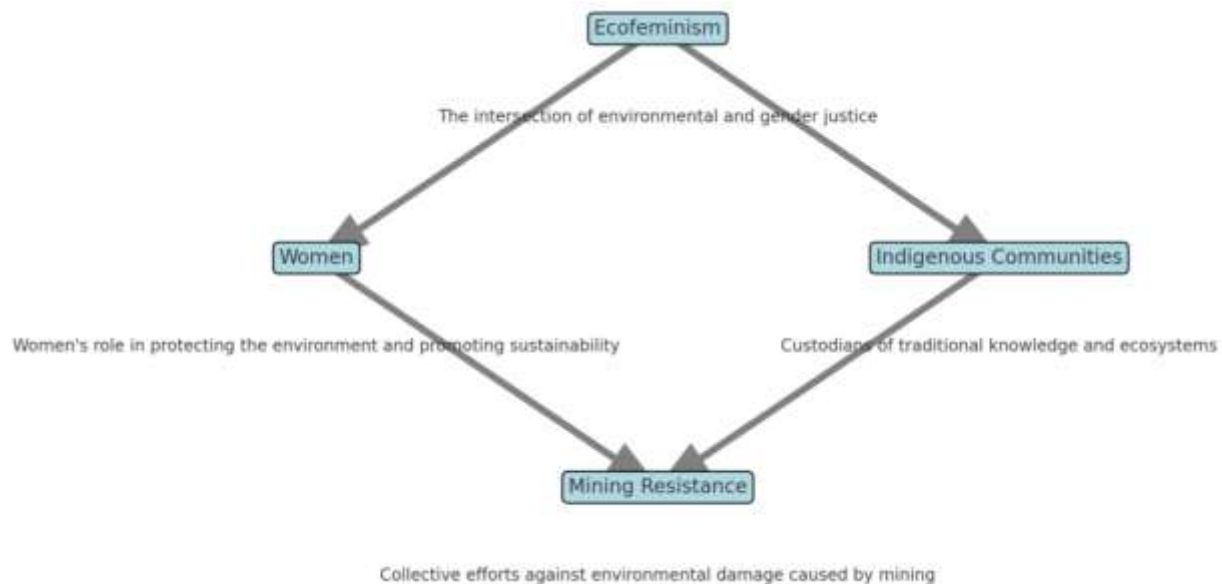


Figure 3. The Problem of Ecofeminism. Source: Processed by the author from various sources, 2025

The results show that ecofeminism is becoming a major driving force in the fight against coal mining, with indigenous women playing a central role in combining concern for the environment and efforts to defend their social and cultural rights. which is part of their customary land, is increasingly urgent to confront (Bigby et al., 2023). These customary lands have important economic, social, and cultural values for indigenous peoples, and destruction of them threatens their survival. Governments should strengthen their role in supporting indigenous women by providing space for their participation in decision-making processes, as well as ensuring the protection of their rights through responsive and equitable policies (Pasternak & Scott, 2020). Recognition of the role of indigenous women in this resistance, as well as support from the government, is expected to strengthen efforts to protect the environment and the sustainability of their culture (Bigby et al., 2023)

Ecofeminism as Resistance: Taking Care of Life and Building a Care Economy

Local women led the initial movement as a form of protection for the lives around them so that with the emergence of threats by environmental exploitation (Mies and Shiva, 2014). Argue that women have a deep attachment to nature because of their role in maintaining and sustaining the sustainability of life. This resistance depicts the attachment of women to the ecosystem, which is considered an extension of their body (Hildyard, 2017).

Women have historically played a crucial role in environmental movements, driven by their deep connection to nature and their responsibility in sustaining life. As argued by Mies and Shiva (2014), women often lead resistance efforts against environmental exploitation as a form of protection for their communities. Their role in nurturing families and managing natural resources fosters a profound attachment to the ecosystem, which is seen as an extension of their own bodies. This interconnectedness not only reinforces their commitment to preserving nature but also positions them at the forefront of ecological activism, advocating for sustainable practices and resisting destructive environmental policies. See Figure 4) :



Figure 4. Women's Gathering Guard Post for Hauling Blocking Coal Mine. Source: Researcher Data Processing, 2025

In the Figure 4 above is a group of women carrying out a meeting evaluation to build the first post in Batu Kajang Village, on the legal basis regulated in Governor Regulation Number 10 of 2012 concerning the Implementation of Public Roads and Special Roads for Coal Transportation. In Chapter IV, Article 6, Paragraph 1 which provides guidelines for the formation of effective posts that respond to various issues in the community. The establishment of an effective post in dealing with various issues in the community, including in the context of dealing with ecological damage. The formation of this post involves elements of the community and a people's representative named Mrs. Aspiana who plays an important role in voicing the aspirations of the Paser community, especially in Batu Kajang Village. The ecofeminist perspective sees the involvement of women in village social movements significantly. Women are often pioneers in community initiatives, including in decision-making and problem-solving at the village level (See Figure 5):

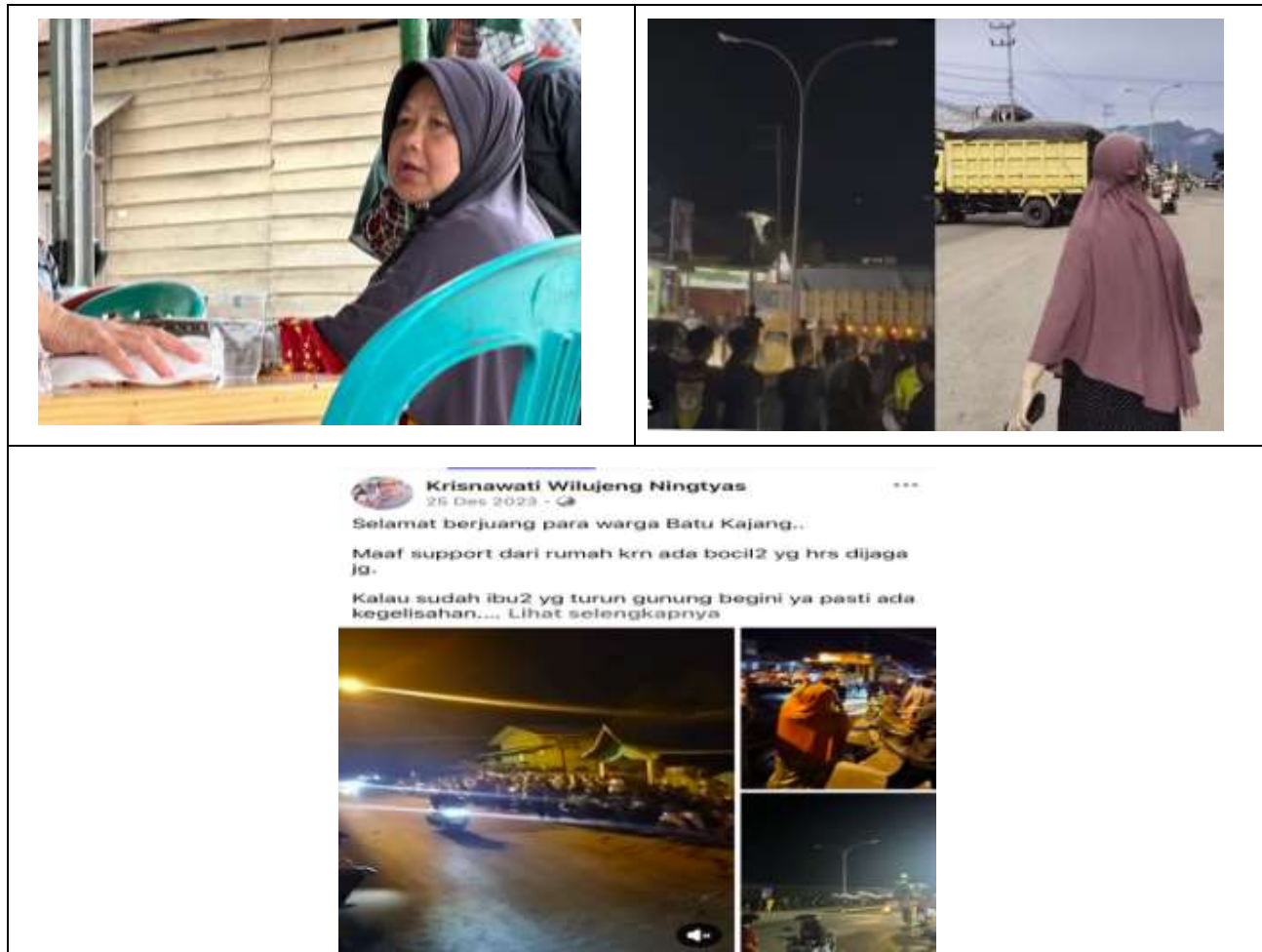


Figure 5. Female Figure Blocking The Hauling of A Coal Mine. Source: Researcher Data Processing, 2025

Mami Sarah's role as a representation of the Women's resistance to intercepting coal mine hauling trucks in the region illustrates the Women's movement against the exploitation of natural resources that damage the environment, reflecting the local community's concern for the long-term impacts of mining activities. The relationship between Mami Sarah's action of intercepting a truck if it is related to the theory of ecofeminism can be analyzed as a form of resistance to environmental damage related to the economy of care. In this context, the action of Mami Sarah describes a form of resistance to the exploitation of nature that has experienced sustainability damage.

In the phenomenological approach, the researcher subjectively understands Mami Sarah's resistance as a form of subject experience that represents the unrest of the community, including women affected by the impact of coal mining. This approach highlights how individual actions are a reflection of the socio-ecological conditions experienced in daily life, in the perspective of ecofeminism, the actions carried out by Mami Sarah are not only physical protests, but symbolize the moral struggle against patriarchal dominance manifested in the exploitation of natural resources. This action describes that women have a strategic role in mobilizing the collective awareness of the community to fight against coal mining hauling activities so that they are not sustainable, as well as calling for the importance of systematic changes in environmental management policies.

It is strengthened by assuming that local women's representatives have a strategic role in countering the impact of natural resource exploitation, through actions such as those carried out. The following table summarizes the answers of the two informants, showing how the perspective of local women describes the injustice experienced by the community related to ecofeminism:

Table 3. Local Women Describe the Injustice Experienced by the Community

Aspects	Informant 1 (Fatmawati)	Informant 2 (Nunuq Surya)
Road Condition	Batu Kajang state road is more considered a special road for mining companies, the community is like "hitchhiking".	The road that was previously convenient for family travel has now become very stressful because of the coal truck convoy.
Infrastructure Issues	Damaged bridges are still traversed by large trucks, adding to the damage and endangering road users.	Uphill roads are challenging, trucks that are not able to climb resulting in a dangerous situation for other drivers.
Personal Experience	Feeling angry and disappointed because trucks operate during peak hours without caring about public road users.	Experiencing an incident of almost being hit by a coal truck that reversed because it was not strong enough to climb, caused great fear.
Criticism of the system	Regulations related to the use of public roads for hauling are considered weak, perhaps because there is "something" that affects the policy.	Hauling activities ignore the safety of residents, showing a lack of effective supervision and control.
Psychological Impact	Feeling unprotected by the government, feeling irritated and angry because of the exploitation of public roads by mining companies.	Intense worry, mixed feelings of fear and weakness due to the situation on the road with children in vehicles.

Source : Researcher Data Processing, 2024

Table 3 illustrates how coal mining hauling activities affect people's lives, especially women, in the context of ecofeminism that highlights the socio-ecological impact and power inequality.

The Role of Indigenous Peoples in Protecting Customary Rights: Guardians of Heritage and Ecosystem Conservationists

The role of indigenous peoples in protecting customary rights is closely related to the principles of ecofeminism, especially when indigenous women are at the forefront of the struggle. As the guardians of tradition and stakeholders of traditional wisdom, indigenous women often have a deep relationship with land and natural resources that are part of customary rights. With this context, they not only fight against the exploitation of the destructive environment, but also maintain cultural identity and community sustainability. Ecofeminism views indigenous peoples' resistance to the threat of customary rights as a form of criticism and rejection of capitalism that exploits nature without considering the long-term impact on people's lives. So that it reflects the integration of efforts to protect ecology, fight for social justice, and maintain cultural heritage for future generations.



Figure 6. Indigenous Peoples in Muara Kate, Mauara Komam District in the East Kalimantan-South Kalimantan Border Area. Source: Processed from various sources, 2025

The Figure 6 shows a protest carried out by indigenous peoples in Paser Regency, East Kalimantan, against coal mine hauling activities that cross public roads. In the picture, there is an emergency tent that is used as an action post, with a banner written with a firm statement about the community's rejection of the use of public roads for mining industry purposes. It was written in the banner that indigenous peoples closed access to hauling without exception and emphasized that their customary prices could not be bought with money.

This action reflects the indigenous people's resistance to the exploitation of natural resources that negatively impact the environment and their social life. With the perspective of ecofeminism, this action can also be understood as a form of protection for the ecosystem that is the source of livelihood for local communities, especially women who have a central role in maintaining environmental sustainability. The protests highlighted the conflict between the economic interests of extractive industries and indigenous peoples' rights to their lands and natural resources.

The role of indigenous peoples in Muara Kate, Muara Komam District, is the second post, in protecting customary rights, can be attributed to the theory of ecofeminism, which highlights the connection between the exploitation of nature and indigenous peoples. As guardians of local traditions and ecosystems, indigenous peoples, especially women, have an important role in maintaining local wisdom that is oriented towards environmental sustainability. Indigenous women are often the custodians of ecological knowledge, such as planting patterns and the wise use of resources, which support the protection of customary rights. In this context, the struggle of

indigenous peoples against the exploitation of resources not only maintains the sustainability of the ecosystem, but also against the exploitative patriarchal system that is detrimental to women and nature, as emphasized in ecofeminism. This perspective underscores the importance of recognizing customary rights and empowering indigenous peoples as the main actors in environmental conservation.

The following is a table of interviews and answers related to the struggle of indigenous peoples in fighting against coal mining hauling activities on the border of East Kalimantan and South Kalimantan (see Table 4):

Table 4. Interviews with the Muara Kate Community

No	Question	Answer
1	What are the main reasons for indigenous peoples to reject coal mining hauling activities?	Hauling activities damage our customary lands and interfere with our lives. The road that the mining truck passed through became severely damaged and threatened safety, even taking lives. However, the government's response is very minimal.
2	How do indigenous peoples express their rejection of hauling activities?	We protested and reported to the local government. However, despite many complaints, there has been no decisive action. Supervision is very weak, and we feel that the government prioritizes the interests of mining companies
3	Do indigenous peoples get support from other parties in this struggle?	Support is indeed there from the wider community and environmental NGOs, but without strong support from the local government, our struggle feels futile. Mining companies seem to be more powerful, and we don't have adequate protection.
4	What is the impact of coal mine hauling on the social and economic life of the community?	The roads were damaged, causing accidents and fatalities. Our livelihoods are disrupted, and we are increasingly isolated. The social and economic impacts are very felt, but local governments do not provide adequate solutions.
5	What are indigenous peoples' strategies to protect their territories from hauling activities?	We strengthened customary institutions and filed lawsuits, but without firm law enforcement, we felt that our efforts were in vain. We continue to advocate for this issue, even if the results are inadequate.

Source: Processed researcher data, 2025

Socio-Ecological Injustices: The Intersection Between Economics, Gender, and the Environment

Socio-ecological injustice is a complex phenomenon that reflects inequalities in access, control, and impact on natural resources. In areas affected by mining exploitation, such as Batu Kajang and Muara Kate villages, this injustice not only affects the environment, but also creates an additional burden for vulnerable groups, especially local women and indigenous peoples (Dhillon, 2020).

This injustice arises from the inequality of the power structure that prioritizes the economic profits of mining companies over the welfare of the local community (Leonard, 2024). In the case of local women in Batu Kajang Village, environmental damage due to mining activities exacerbates their domestic burdens, such as difficulty accessing clean water and food. Meanwhile, in Muara Kate, indigenous peoples face the threat of losing their customary land, which is the core of their identity and cultural sustainability.

This sub-chapter explores how socio-ecological injustices involve gender, social, and ecological dimensions, as well as how women and indigenous peoples in both regions struggle against the

inequalities they face, by risking their rights, culture, and the future of their communities (Leonard, 2024). The following is Table 5 that connects:

Table 5. Socio-Ecological Injustice with Local Women in Batu Kajang Village and Indigenous Peoples in Muara Kate

Aspects	Local Women of Batu Kajang Village	Muara Kate Indigenous People
Social Injustice	- Women are often considered less empowered in decision-making related to natural resource management. - Dual workload: household responsibilities and informal involvement	- Lack of official recognition of customary rights, which has an impact on the bargaining position of indigenous peoples in dealing with investors or the government. - The dominance of modern policies that ignore local traditions.
Ecological Injustice	- Changes in land use (plantations, mines) have a direct impact on water sources, soil, and the sustainability of agrarian-based livelihoods. - Women are affected because they are more dependent on local resources for family needs.	- The exploitation of natural resources, such as mine clearing, threatens the sustainability of the environment on which indigenous peoples depend for their livelihoods. - Forest destruction affects traditional rituals and beliefs rooted in spiritual connection with nature.
Impact on Women	- Reduced access to clean water, forest products, and fertile land for farming. - Marginalized in official forums that decide the direction of development.	- Loss of control over traditionally managed resources. - Indigenous women are losing space to apply traditional ecological knowledge, such as medicinal plant management.
Resistance and Role	- Some women are active in local communities to advocate for environmental rights, but this is still limited. - Engage in agrarian sustainability practices at the family level.	- Collective resistance through customary mechanisms to defend customary rights. - Indigenous women become guardians of ecological traditions through traditional rituals and the preservation of local knowledge.

Source of Processed Research, 2025

The people of Muara Kate are experiencing major challenges, their rights are often marginalized by the policies provided by the Paser Regency Government. The lack of inclusive space provided is an important factor in this study. Knowledge and dependence on nature show how they uphold social and ecological justice (Candra et al., 2024).

Conclusion

This study underscores the opposition of women in Batu Kajang Village and indigenous communities in Muara Kate Komam to coal transportation activities by PT Mantimin Coal Mining (MCM). The resistance emerged from concerns over threats to children's safety, infrastructure damage, and environmental degradation. The movement began with the establishment of guard posts by local women to protect their environment, which was later reinforced by indigenous communities along the East Kalimantan-South Kalimantan border due to the increasing casualties caused by coal transportation activities.

Key Findings :

1. The resistance is driven by the urgent need to protect local communities from the environmental and social harm caused by coal transportation.
2. Women play a crucial role in leading and organizing resistance efforts, demonstrating their agency in environmental advocacy.
3. The destruction of indigenous lands not only has ecological consequences but also threatens the economic, social, and cultural survival of indigenous peoples.

Policy Recommendations :

1. **Involvement of Indigenous Women in Decision-Making:** Governments and companies should engage indigenous women in policy discussions to ensure their perspectives and rights are considered.
2. **Stronger Environmental Regulations:** Comprehensive policies must be implemented to mitigate the adverse impacts of coal transportation on local ecosystems and communities.
3. **Support for Indigenous Rights and Livelihoods:** Programs should be developed to protect indigenous land rights and promote alternative economic opportunities.

Future Considerations :

1. Further research should examine the long-term impacts of coal transportation on indigenous communities, focusing on gender perspectives.
2. Policymakers should integrate ecofeminist principles into environmental governance to create more inclusive and sustainable development strategies.
3. Strengthening collaboration between environmental organizations, local communities, and policymakers can enhance advocacy efforts and environmental protection.

Recognizing the pivotal role of indigenous women in this resistance and ensuring government support can strengthen efforts to protect the environment and preserve indigenous cultural heritage.

Research Limitations

This study on ecofeminism and the resistance of women and Indigenous communities against coal mine hauling in the border region of East Kalimantan and South Kalimantan faces several limitations. A primary constraint is the geographical scope, as the research is confined to specific border areas, which may not fully capture the broader spectrum of ecofeminist resistance across different regions, each with its unique socio-environmental challenges. Additionally, the reliability and availability of data concerning environmental degradation, land dispossession, and health impacts related to coal mining are limited, impeding the study's comprehensive nature. Access to governmental and corporate records remains restricted, posing difficulties in obtaining detailed information on regulatory frameworks, land use policies, and mining operations. Furthermore, the safety and representation of study participants, particularly women and indigenous communities actively resisting coal mining activities, pose significant challenges. Many individuals and communities face socio-political and economic pressures that hinder them from openly sharing their experiences due to fear of retaliation, resulting in potential underreporting of critical data and limiting the depth of qualitative insights. The evolving political landscape and environmental conditions in the region further complicate the assessment of the long-term impact of ecofeminist resistance against coal mine hauling. Policy shifts, evolving corporate practices, and unforeseen environmental changes may affect the sustainability and effectiveness of these movements. Notwithstanding these challenges, this study endeavors to contribute to the discourse on

ecofeminism and environmental justice, emphasizing the necessity of inclusive, community-driven approaches to climate resilience and policy development.

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Competing Interest Statement

The authors state that they have no competing financial interests or personal relationships that could affect the work reported in this paper.

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