



Ecofeminism and Urban Farming: Empowering Women Farmers in Serang City, Indonesia

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Abstract

This article analyzes the role of ecofeminism in the activism of Women Farmers' Groups in Serang City in shaping ecological spaces through empowerment-based urban farming. The urgency of this research is grounded in the persistent patriarchal culture that confines women to the domestic sphere, despite many being in their productive years. Empowerment through Women Farmers' Groups serves as a form of resistance by creating ecological spaces that enable women to become independent and self-sufficient without leaving their homes. This article is conducted in Serang City, where land conversion into residential areas has resulted in numerous idle lands that have the potential to be utilized for urban farming. Employing a feminist critical ethnographic approach, the study finds that urban farming within Women Farmers' Groups fosters environmental awareness based on ecofeminist principles. This process occurs through knowledge reproduction facilitated by socialization and training, contributing to both household food security and environmental conservation. However, the lack of government support has led to the unsustainability of some Women Farmers' Groups due to insufficient monitoring and assistance. The findings of this study are expected to serve as an evaluation tool for optimizing Women Farmers' Groups programs, ultimately strengthening food security and enhancing women's participation in environmental conservation through the creation of ecological spaces.

Keywords: Ecofeminism, Urban Farming, Women Empowerment, Local Government, Knowledge Reproduction

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Introduction

The issue regarding the role of women in society remains a primary concern, especially due to the social construction of limitations on women's participation in public spaces (Wollstonecraft, 1992). This condition often results in women facing marginalization and gender inequality (Kurnia et al., 2012). Therefore, empowering women is a strategic step to improve their quality of life across various sectors. From an ecofeminist perspective, women play a vital role in managing and maintaining the balance of nature and life resources. Women's participation in environmental preservation is crucial in critiquing the gender systems that affect natural resource management (Khotijah & Kurniasih, 2020). Ecofeminism emphasizes the strong connection between women and nature, as explained by (Warren, 2000), who describes the interconnection between women-other humans and others-nature. Therefore, the ecofeminist approach not only highlights gender equality issues but also seeks to build a more inclusive sustainability system by involving women in environmental management (Sari et al., 2019).

Ecofeminism is an old concept that has evolved from various feminist, ecological, and peace movements. Its application is closely tied to global development efforts, which examine the relationship between women and nature (Fahimah, 2017). The concept of ecofeminism has been described by several scholars, such as Karen J. Warren, who defines ecofeminism as the principle of implementation in social movements by women on environmental issues, focusing on the relationship between women, nature, and humans, as well as emphasizing gender justice and environmental preservation (Warren, 2000). Additionally, Dewi Candraningrum introduces ecofeminism as a discourse, spreading ecofeminist ideas through concepts and academic spaces (Qorih, 2019). Another key ecofeminist figure, Vandana Shiva, stresses the importance of the connection between women and nature, especially in agricultural settings. Shiva's theory teaches how to live in mutual respect and prohibits humans from exploiting nature, advocating for mutual care and preservation (Shiva, 1993). Moreover, Shiva rejects sexism against women, where men are often perceived as having more power than women. Environmental destruction and land conversion leading to development that harms women is another form of oppression experienced by women (Shiva, 1993).

Shiva further explains that women possess a unique ability to manage and preserve nature and the resources within their environment. Women's involvement in environmental management also plays a significant role in dismantling the gender systems that have long been problematic. According to ecofeminism as articulated by Vandana Shiva and Maria Mies, ecofeminism supports all forms of oppression and champions the diversity of women. Additionally, transformative ecofeminism rejects the logic of domination and emphasizes the importance of feminist values as a way to raise awareness by connecting humans and nature to preserve life on Earth (Mies, M., & Shiva, 1993).

Women are a valuable human resource that can be involved in environmental conservation and development. This is because women are effective environmental managers (Astuti, 2012). Women's lack of environmental knowledge is a significant barrier to their involvement in environmental development and conservation, making it crucial to empower women to enhance their capacities so that they can confidently and actively participate in environmental preservation (Khotijah & Kurniasih, 2020). One form of women's empowerment in development and

environmental conservation is through Women Farmers' Groups, a group that supports women empowered in agriculture, growing together with shared values of harmony, closeness, and a common interest in agriculture, while also promoting productivity for the welfare of its members (Minarni et al., 2017).

Serang City has the potential for implementing urban farming in the face of limited land due to land conversion caused by the city's transformation. The shift from a regency to a city status has led to a change in development orientation, from rural to urban, causing agricultural land to be consumed by urban and residential development. The reduction in agricultural land has led to a decline in food production, thus failing to meet the food needs of the entire population (Lamidi, 2017). Urban farming, unlike conventional farming, does not require large areas of land and can be conducted on minimal plots, making it highly relevant for urban areas (Hamzens & Moestopo, 2018; Surahman, 2022).

Based on initial observations, the formation of Women Farmers' Groups is driven by the large number of women in Serang City who are of productive age but are relegated to the role of housewives. Many women in Serang City are housewives due to the deeply ingrained patriarchal culture, leading to early marriages influenced by cultural expectations and the belief that women who do not marry early will become "old maids." Early marriages often result in women being physically and psychologically unprepared, lacking the knowledge, planning skills, responsibility, emotional control, and economic independence (Pancasasti & Khaerunisa, 2018). Through the establishment of Women Farmers' Groups in various neighborhoods, the aim is to empower women through urban farming activities via programs like KRPL (Sustainable Food Garden Area) and P2L (Sustainable Home Gardens). Furthermore, urban farming activities serve as an effort to diversify food, particularly vegetables and family medicinal plants, to improve food security, nutrition, and prevent stunting (Surahman, 2022).

Referring to the ecofeminism ideas of Shiva and Mies (in Sulistiani & Indriyany, 2022), it is important to recognize the significance of the relationship between women and nature. Several issues must be emphasized, especially regarding power dynamics and the tendency toward domination. Socially constructed stereotypes that limit women's roles to the domestic sphere pose challenges, as these ideas both "praise" and "oppress" women. Ecofeminism provides feminist awareness about creating balanced relationships within society, especially in terms of environmental discourse. Therefore, overcoming domestic stereotypes allows women to develop a balanced relationship with both nature and humanity.

Government intervention is crucial to recognize community potential through gender-sensitive policies or empowerment programs for environmental conservation in Serang City as an urban area. In this regard, ecofeminism discourse offers an ethical approach to environmental life, presenting a new perspective through urban farming activities that empower Women Farmers' Groups. This research is important as it will dissect and interpret the activism of women involved in Women Farmers' Groups, using the lens of ecofeminism to create ecological spaces through urban farming activities in Serang City, Indonesia.

Research Methods

This study uses a qualitative method with a critical feminist ethnographic approach. (Creswell, 2012) explains that qualitative research aims to explore and understand the social meanings that emerge from the experiences of specific groups. This method is descriptive and holistic, focusing on the actual situations and conditions observed, where the researcher plays the primary role as the instrument in data collection. The critical feminist ethnographic approach is used to examine the social and cultural dynamics that influence women, particularly in the context of the restrictions placed on their rights within certain cultural practices. This approach focuses not only on social structures but also on how individuals within specific groups create, understand, and transform culture.

In the context of this study, critical feminist ethnography is employed to understand how women in Women Farmers' Groups in Serang City engage in urban farming as a form of empowerment and resistance to gender injustice through the creation of ecological spaces. Data collection is conducted through participatory observation and in-depth interviews with women actively involved in Women Farmers' Groups. The Women Farmers' Groups selected for this study are Women Farmers' Groups Cempaka in Dalung Village and Women Farmers' Groups Melon in Bendung Village. In-depth interviews aim to explore their experiences, meanings, and motivations for applying ecofeminism through urban farming. During the interviews, the researcher adopts a careful and ethical approach to build trust with the informants, ensuring that the data collected is accurate and reflective of their social reality.

Results and Discussion

Urban Farming as an Alternative Space for Women

This women's empowerment program through urban farming in Women Farmers' Groups is closely linked to the role of the Department of Agriculture, particularly the agricultural extension workers (Safitri et al., 2021; Slater, 2001; Hadebe & Mpofu, 2013). Urban farming is a program from the Department of Agriculture to empower women, especially those who are not employed and are primarily housewives, enabling them to contribute to maintaining nutritious family food and minimizing household expenses (Safitri et al., 2021; Slater, 2001; Wright & Annes, 2016; Akter et al., 2017).

During the field research, the researcher directly observed the social and cultural dynamics, especially in Dalung Village, where the Women Farmers' Groups Cempaka is located. It was observed that most members of Women Farmers' Groups Cempaka are housewives, which means that women in Dalung Village spend most of their time at home doing household chores and other domestic tasks. The activity of urban farming was introduced as a new and popular activity, and it did not interfere with their household responsibilities, as it could be done during their free time once their chores were finished. Before exploring how the members of Women Farmers' Groups engage in urban

farming, the researcher was initially interested in understanding the experiences of women in Dalung Village who have become housewives due to the culturally constructed roles in society (Sulistiani & Indriyany, 2022).

In contrast, the women in Women Farmers' Groups Melon in Bendung Village are mostly housewives but also work as agricultural laborers, in line with the geographical structure of Bendung Village, which has vast agricultural land, particularly for rice farming. Aside from their roles as housewives, these women, as agricultural laborers, must divide their time between their roles as mothers and workers. These women work from early morning until late afternoon to meet their family's income needs. Consequently, urban farming has become a new activity for them, serving more as a side activity (Sulistiani & Indriyany, 2022).

The women in Women Farmers' Groups gain knowledge and skills related to urban farming not only through extension programs but also by socializing within their group, exchanging ideas, cooperating, and communicating to change the mindset of urban women farmers, encouraging them to become more advanced and independent. Shiva's theory of transformative ecofeminism is grounded in an ethical framework that emphasizes feminist values, aiming to foster good relationships between humans and nature. Additionally, knowledge and technology are leveraged for the sustainability of the Earth. The recovery of both women and nature with feminist values signifies the restoration of the relationship between women and nature. This restoration leads to an increased awareness of the relationship between women and the environment, which, in turn, impacts how nature is viewed as a living organism. Meanwhile, it also enables women to be seen as productive and active beings (Sulistiani & Indriyany, 2022).

Women's roles in society are often tied to various stigmas and social perceptions, where they are mainly seen as part of the domestic sphere—responsible for household chores. However, women can play significant roles in life when given access or a platform that allows them to grow and improve their quality of life. Women can be mothers, wives, household managers, farmers, and more. This reflects that the empowerment activism of Women Farmers' Groups through urban farming in Serang City, in line with the perspective of transformative ecofeminism, aims to reshape women by embedding feminist values and fostering a relationship with environmental discourse (Sulistiani & Indriyany, 2022).

Ecofeminism is closely linked to the moral struggle to dismantle patriarchal structures that have become deeply ingrained as a socially constructed culture. The researcher observed that many women in Women Farmers' Groups have undergone early marriages due to cultural pressures, which has made it difficult for them to work and has confined them to being housewives. Therefore, it is important to equip women with the ability to think rationally and instill a sense of concern for issues of injustice, providing platforms that enhance their capacities (Sulistiani & Indriyany, 2022).

Through the Women Farmers' Groups, the researcher observed how the group has become a platform for women to become independent and capable of ensuring their families' food security. This highlights that women can actively contribute to the environment and play a role in maintaining family food security. Every activism that eventually turns into a movement is shaped by the values

women already hold. Transformative ecofeminism emphasizes the importance of harmony among women to motivate each other to challenge patriarchal thinking together. Environmental consciousness enables women to identify themselves with nature. This awareness leads to a sense of closeness to nature. Moreover, ecofeminism advocates for women's consciousness in exploring their potential by creating ecological spaces through urban farming as an effort to save the environment from destructive development. Humanity's presence on Earth should be seen as a mutual respect for nature, as humans and nature should coexist rather than dominate each other. Ecofeminism is a movement that seeks to restore the importance of human consciousness to live by feminist values in society, including empowering women—particularly housewives—to develop their potential, make use of their free time, and contribute to their families' well-being without leaving their homes (Sulistiani & Indriyany, 2022).

Shiva and Mies (in Sulistiani & Indriyany, 2022), in their concept of the subsistence perspective, emphasize that the goal of economic activity is not to accumulate wealth and commodities, but rather to create the fundamental conditions for life. The loss of biodiversity is harmful, and the destruction of nature significantly impacts women, as they are closely linked to managing family food. Women are responsible for food security and nutrition for their families and themselves. However, local food security relies on biodiversity and access to it. Therefore, ecofeminism emerges from the idea that women's ethics are closer to nature than men's, reevaluating feminine qualities. Through the urban farming activism conducted by Women Farmers' Groups, the subsistence perspective principle is represented, prioritizing environmental preservation for the sustainability of the Earth and meeting the fundamental needs of food security for families. This demonstrates how ecofeminism proves that gender equality can benefit both men and women in terms of their relationship with nature and the environment.

Women are the driving force behind the ecofeminist movement. Women's movements are considered a way to restore the relationship between women and nature through feminist values, as seen in the efforts of the women in Women Farmers' Groups. The way these women motivate their fellow members to raise environmental awareness is central to their role in creating ecological spaces and contributing to environmental preservation through urban farming. This effort has various impacts on environmental, social, cultural, and economic activism (Sulistiani & Indriyany, 2022).

Ecofeminism and Knowledge Reproduction in Urban Farming

The transformation of women's empowerment in creating ecological spaces, where women actively engage in urban farming, has brought benefits such as providing their families with food, including vegetables and medicinal plants. Ecofeminism is seen as a solution to restore the natural order of the Earth, fostering a relationship between humans and nature that allows both to nurture and protect each other. Women's roles as mothers, caregivers, and environmental stewards are considered essential in efforts to care for and preserve nature, as development can be achieved in an environmentally friendly manner. Ecofeminism encourages all women to actively participate in environmental preservation with feminist values, aiming to minimize the dominance of the masculine system and balance it, preventing environmental destruction and the worrying moral

degradation caused by unsustainable development (Sulistiani & Indriyany, 2022). By engaging in positive environmental activities, women can play a role in achieving a healthy and clean green environment.

According to Sulistiani & Indriyany (2022), the researcher also explores the impacts of the knowledge reproduction process gained by the Women Farmers' Groups. Before joining the group, the impact of Women Farmers' Groups included an increase in awareness and a growing consciousness of environmental preservation. This awareness expanded through interaction among group members and the knowledge shared by agricultural extension workers during the early formation of the group. The information provided by the extension workers during the urban farming socialization made it easier for women in Women Farmers' Groups to adopt the knowledge given for urban agriculture.

Social impacts from the empowerment of women through Women Farmers' Groups relate to the broader roles women now play. The expansion of women's roles goes beyond simply being laborers in urban farming activities; they have taken on decision-making roles regarding the use of agricultural production resources within the group. Additionally, women also act as managers, even at a small scale, within Women Farmers' Groups, overseeing the harvests from urban farming activities that only use minimal land in the yard. The empowerment of women has enabled them to engage in both domestic and public (agricultural) sectors. The members of Women Farmers' Groups contribute to maintaining food security for their families. This is because each woman in the group has gained knowledge and skills in urban farming (Sulistiani & Indriyany, 2022).

The program and implementation of Women Farmers' Groups already reflect ecofeminism, with the recovery of femininity values through environmental preservation and care via urban farming, where the driving force is women themselves. According to Shiva's theory, ecofeminism teaches a way of life based on mutual respect and prohibits the exploitation of nature. Instead, it promotes mutual care and preservation. The empowerment of Women Farmers' Groups clearly demonstrates the reproduction of knowledge through socialization by agricultural extension workers regarding urban farming. This has led to increased awareness among women about caring for and preserving nature. This shows the genuine relationship between women and nature when women are given the tools and knowledge to dynamically create ecological spaces (Sulistiani & Indriyany, 2022).

Ecofeminism and Environmental Awareness

In carrying out urban farming activities, the Women Farmers' Groups remains aligned with the environmental ethics principles promoted by ecofeminism. The implication of restoring these principles is an effort to create a society that can collectively maintain life without threatening or destroying it. Women, in all their activities, are expected to uphold feminist values, especially those related to environmental preservation.

a. Respect for Nature

Respecting nature means controlling all forms of personal interest. This respect becomes a step towards building synergy between humans and nature to care for the environment. From the

principle of respecting nature, it is clear that groups involved in ecological movements must possess moral values. Therefore, group members must respect each other and maintain a relationship between humans and nature (Keraf, 2010). This aligns with the actions of Women Farmers' Groups in creating ecological spaces through urban farming, and even achieving sustainability, as demonstrated by the Women Farmers' Groups Cempaka in Dalung Village, Serang City.

Awareness of the values of preservation and care for the environment can be gained from various factors. External factors, such as socialization and extension services provided by agricultural extension workers (PPL) from the Agriculture and Food Security Office of Serang City, as experienced by Women Farmers' Groups Cempaka in Dalung Village, contribute to this awareness. Environmental awareness can also be developed within Women Farmers' Groups itself due to daily habits, as experienced by Women Farmers' Groups Melon in Bendung Village, where most members are farm laborers, and the region supports agricultural activities, thus fostering environmental awareness beforehand. Furthermore, activities such as cleaning the environment and caring for it, including maintaining nurseries created by the group, reflect the values instilled by the group as a form of respect for nature, which can cultivate harmony between humans and nature, as well as with fellow humans. Additionally, these activities are more female-friendly.

b. Moral Responsibility for Nature

This principle asserts that humans are an integral part of the universe and, therefore, have a responsibility to care for and preserve the environment. This responsibility is not just individual but also collective, as a guide for collective action. This principle calls for humans to take action through initiatives, efforts, policies, and collaborative actions that are realistically implemented to preserve the Earth and all of its contents (Keraf, 2010). Similarly, the women who are members of Women Farmers' Groups in Serang City are aware of this moral responsibility. Through urban farming activities, this responsibility has been collectively instilled.

The formation of concern and responsibility among women for the success of urban farming programs comes from their collective efforts in creating ecological spaces through a women's empowerment-based urban farming program. This is reflected in the continuity of the program, which has been running since 2014 and continues to develop, as seen with Women Farmers' Groups Cempaka. The commitment and responsibility of women as members of Women Farmers' Groups are essential for the sustainability of the empowerment program.

This collective responsibility enables women in Women Farmers' Groups to care for nature together and have a positive impact on the environment. They play various roles, including those in government, such as the Serang City Agriculture and Food Security Office with its agricultural extension workers (PPL). Women in these government roles contribute their ideas to design programs and projects that are pro-nature, pro-environment, and female-friendly. In doing so, they help other women collaborate with improved conditions, stimulating them to rebuild their relationship with nature.

The development of potential within an empowerment program like urban farming requires strategies that can help achieve the goals of empowerment through urban farming. Urban farming

activities not only aim to produce healthy food but also take responsibility for the environment and society by contributing positively to community and ecological development. Similarly, members of Women Farmers' Groups are responsible for food security for their families while preserving the environment to keep it stable. This means that the simple activities of Women Farmers' Groups are grounded in a sense of responsibility for women's advancement while maintaining environmental stability.

c. Cosmic Solidarity

In environmental ethics, the scope of solidarity is expanded beyond human relationships to include all elements of nature (cosmic solidarity), and not just for the current generation but also for future ones. This principle aligns with the previous principles, as solidarity arises from the reality that humans are an integral part of the universe. In ecofeminism, humans are seen as having an equal and balanced role with nature and all living beings in the world. This stimulates a sense of solidarity and shared responsibility (Keraf, 2010).

Women Farmers' Groups understands solidarity in two categories: solidarity among humans and solidarity with nature. The synergy between the two is believed to bring about change for humanity. The sense of solidarity forms the awareness that nature and humans are a unity. This aligns with cosmic solidarity held by members of Women Farmers' Groups Cempaka, who have successfully stimulated the human spirit to maintain cosmic balance through urban farming activism, ensuring environmental sustainability. Likewise, Women Farmers' Groups Melon in Bendung Village demonstrated solidarity when the plants they cultivated failed to grow due to the area's high salinity, which affected plant growth. They chose not to continue urban farming and instead returned to their original farming activities as farm laborers, as an expression of their solidarity with nature.

d. Caring for Nature

This principle describes a moral attitude directed unilaterally toward others, without expecting a return or reward. In this case, actions are not based on personal interests but are aimed solely at the well-being of nature itself (Keraf, 2010). The knowledge gained by Women Farmers' Groups regarding urban farming techniques has equipped the women involved with the skills necessary to improve their abilities, especially in creating ecological spaces through urban farming.

In their activities, Women Farmers' Groups adheres to environmental ethics principles, particularly the principle of caring for nature. This is demonstrated by how Women Farmers' Groups Cempaka cares for plants in urban farming, using organic fertilizers that are more environmentally friendly, ensuring that the produce is safe for long-term consumption. This shows that when a relationship exists between women and nature, women tend to prioritize environmentally friendly practices with feminist values focused on nurturing, protecting, and caring for nature in the ecological spaces they create through urban farming.

Challenges Faced by Women Farmers' Groups in Urban Farming

The ecofeminist movement through the empowerment of women in Women Farmers' Groups is a conscious effort made by individuals and groups to help women become more independent and

productive. This is demonstrated by the work done by Women Farmers' Groups Cempaka and Women Farmers' Groups Melon in Serang City. These groups create positive activities with significant benefits for the community, particularly in the areas where they establish ecological spaces. However, not all activities run smoothly, and many challenges are faced during their involvement in urban farming. Both Women Farmers' Groups Cempaka and Women Farmers' Groups Melon have encountered difficulties in their urban farming activities. Even Women Farmers' Groups Cempaka, considered a potential group, faced challenges in every urban farming activity they conducted.

a) Crop Failure

Crop failure is a common risk and challenge in farming. Women Farmers' Groups in Serang City, like Women Farmers' Groups Cempaka in Dalung Village, faced various challenges due to crop failures. For example, Women Farmers' Groups Cempaka experienced a crop failure that left them without funds to reinvest in planting media. However, they were able to build solidarity and responsibility by pooling funds to buy the necessary planting media.

Aside from that, Women Farmers' Groups Melon faced crop failure due to the geographical structure of Bendung Village, where the water has a high salt content, which affects plant growth. Additionally, most of the members of Women Farmers' Groups Melon are farm laborers, and the transition from conventional farming in rice fields to urban farming using pots as planting media presented challenges.

b) Limited Government Support

The urban farming program, targeting women to form Women Farmers' Groups, is a government initiative aimed at encouraging women to farm using limited urban land. However, field observations revealed that the program is often treated as a mere formality. The government plays a role only at the beginning when the groups are formed, providing socialization and extension services, then leaves them without ongoing monitoring. Consequently, when problems arise, and women rely only on the knowledge from socialization, they cannot resolve issues, and the activities of the group come to a halt. Moreover, the local government does not address the problems on the ground, only providing permits and handling administrative tasks.

A Critical Ecofeminist Review of the Urban Farming Program in the Women's Farmers Group in Serang City, Indonesia

Here is a critical review from an ecofeminist perspective regarding the urban farming program in the Women's Farmers Group in Serang City. The urban farming program in Serang City, initiated by the government, appears to be more of a formal effort to implement a program without considering the relevance and urgency of mapping areas that are appropriate and will have a sustainable impact. This is evident from the failure of several Women's Farmers Groups in Serang City, such as the Women's Farmers Group Melon, located in Bendung Village, Kasemen District, Serang City. The government tends to view justice in terms of treating all programs equally without considering whether they meet the community's needs (Sulistiani & Indriyany, 2022).

When we talk about urban farming, we are referring to urban agriculture, utilizing minimal and unproductive land. However, Kasemen District is an area with vast agricultural land, where the majority of the population works as farmers and farm laborers accustomed to conventional farming practices. On the other hand, referring to the mechanism for forming Women's Farmers Groups based on Regional Regulations in Law Number 23 of 2014 and Government Regulation Number 17 of 2015 on Food Security and Nutrition, which serves as the legal basis for these groups, it explains how empowerment should be done in accordance with the clusters and competencies of each area, targeting women who do not work and are only housewives. Given this, urban farming is not relevant to areas with vast agricultural land and a community accustomed to conventional farming practices. Thus, the urban farming program run by the government seems to be a forced formality of equalizing the program without mapping the needs that are relevant to the community being empowered.

Furthermore, for Women's Farmers Groups that have potential and are running independently, with environmental awareness in urban farming activities, support from various parties, especially the government, is needed. The government must monitor progress and provide ongoing evaluation and assistance to the Women's Farmers Groups. In particular, Sustainable Food House Area program, where model seedling gardens are established in each Women's Farmers Group, land is borrowed voluntarily from members. However, this land can be reclaimed by the owner at any time. In reality, the government's involvement is limited to the initial stage of the program without any sustainability. Additionally, empowering women can focus on housewives to develop their potential and fill their free time, allowing them to contribute to improving welfare without leaving the home (Sulistiani & Indriyany, 2022).

Finally, the researcher critically examines the empowerment of women in environmental fields through a transformative ecofeminist perspective by Shiva and Mies, who argue that women are victims of the complexity of ecological and development issues. Therefore, the values of femininity are necessary and important, through the reproduction of knowledge used to meet fundamental needs and ensure the planet's sustainability. At this point, transformative ecofeminism offers perspectives, understandings, or actions in a program that enables women to have access to empowerment and movement. It is here that the writer adopts transformative ecofeminism, which provides a space for both women and men from all over the world to come together and exchange diverse feminist viewpoints, while fostering the spirit of cooperation to combat capitalist patriarchy and other destructive ideologies. At this point, transformative ecofeminism more strongly clarifies why gender equality is essential in women's involvement in protecting nature.

Conclusion

Based on the findings from the field research on ecofeminism in the empowerment of women through urban farming in the Women's Farmers Group in Serang City, it can be concluded that: The urban farming activities conducted by the Women's Farmers Group align with the core values of ecofeminism, particularly the ethical principles of environmental care developed through an ecofeminist perspective. The majority of the women in the group can be considered natural ecofeminists. They engage in these activities driven by personal desires and needs, cultivating an environmental consciousness born from knowledge gained through extension programs. Their efforts focus on meeting the fundamental food needs of their families, rather than seeking large-scale

economic profit. This approach is grounded in ecofeminist principles such as respect for nature, responsibility towards the environment, cosmic solidarity, and compassion, all of which are reflected in the group's urban farming activism. The activism of the Women's Farmers Group demonstrates that when women are given the opportunity to create ecological spaces, they restore the relationship between women and nature through feminist values like nurturing, caring, and protecting, as outlined in Vandana Shiva's theory of Transformative Ecofeminism.

Furthermore, the empowerment of women through urban farming in the Women's Farmers Group fosters environmental awareness, proving that women will engage in environmental stewardship when given the platform and space to do so, based on foundational feminist principles. These principles cultivate a sense of care and awareness, allowing women to protect, nurture, and safeguard the environment through compassion. It is evident that the environment is better managed by women than by men, who tend to dominate and prioritize economic interests over ecological ones. The connection between women and nature, informed by feminist values, will lead to the formation of a culture that is both women-friendly and eco-friendly.

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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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