



Ecofeminism in “Modern Women Bali” Magazine

Made Sani Damayanthi Muliawan^{1*}, Radha Andhra Swari²

^{1,2} Faculty of Letters, Universitas Warmadewa, Indonesia

*Corresponding Author : muliawansanidama@gmail.com

Abstract. *Ecofeminism encompasses a broader perspective, linking environmental issues with social issues. Previous research has shown that environmental discourse generated by various actors, including the government, NGOs, and the media, plays a significant role in shaping public awareness and behavior. However, the phenomenon of women often being excluded from decision-making regarding environmental policies requires special attention. In this digital era, women can share stories, adaptation strategies, and sustainable practices in addressing environmental issues through various platforms. This study aims to analyze the ideology of the women's community embodied in eco-discourse on the Modern Women Bali magazine. The research method applied is a qualitative method with data in the form of eco-discourse on the Modern Women Bali magazine. Results show that the ideologies of ecofeminism found in the media include women's environmental care, women's support for local sustainability, women's role as guardian of nature, and women's growth through nature.*

Keywords: *Discourse; Ecofeminism; Ideology; Magazine; Women.*

1. INTRODUCTION

Eco-discourse often encompasses a broader perspective, linking environmental issues to social issues. Previous research has shown that environmental discourse produced by various actors, including government, NGOs, and the media, plays a significant role in shaping public awareness and behavior. However, previous research has focused solely on salience and framing.

Women are most affected by environmental impacts, especially in rural areas. Despite this, they are often excluded from decision-making regarding environmental policies. However, women's communities can use media to share stories, adaptation strategies, and sustainable practices. 10 This research will explore how media is used to amplify women's voices on environmental issues, specifically the media Modern Women Bali. Modern Women Bali was chosen as the data source because it provides a platform for women's communities to actively discuss, exchange ideas, and create works. The resulting work consists of articles published periodically in print and online magazines.

Therefore, this study aims to analyze the ideology of women's communities embedded in environmental discourse presented by the media outlet Modern Women Bali. Through this study, it is hoped that more effective communication strategies for conveying environmental discourse can be identified, as well as the media's contribution to building public awareness and response to critical environmental issues.

2. THEORETICAL REVIEW

This research is based on Arran Stibbe's (2015) ecolinguistic theory of ideology in discourse and the concept of ecofeminism. Stibbe's (2015) theory of ideology in ecolinguistics

explains how language reflects and shapes human beliefs and values about the environment. Stibbe (2015) introduced the concept of *stories we live by*, which refers to the narratives and ideologies that influence how humans think, speak, and act toward nature. Ecofeminism complements this theory because it connects ecological and gender issues. It highlights that both the exploitation of nature and the marginalization of women arise from the same ideological system.

Several previous studies have used Stibbe's theory to analyze environmental discourse in different contexts. Radhaaswari (2023) studied *Kembali Becik's Traveling Tips on Instagram* and found that the use of eco-lexicons and positive imagery helps promote positive ecological values. Swari (2024) examined *Astungkara Way's Instagram posts* and showed that positive framings encouraged collective environmental action. Meanwhile, Muliawan et al. (2024) analyzed the hashtag *#IbuKuDietPlastik* on Instagram and found that ecolinguistic framing creates collective awareness and responsibility toward sustainability. Another study by Muliawan and Swari (2024) focused on gender and ecology, showing that women are often represented as key figures in environmental care, though sometimes tied to traditional domestic roles. In line with these studies, the present research aims to reveal how ecofeminist ideology is represented in *Modern Women Bali* magazine.

3. RESEARCH METHOD

The method used in this research is a qualitative descriptive method. The research steps include: 1) identifying the problem, 2) literature study, 3) observation, 4) collecting primary data in the form of discourse from "Modern Women Bali" digital magazines published by women's communities.

4. RESULTS AND DISCUSSION

(1) Care for your home and your bit of paradise – and feel them care for you.

Ecolexicon : home, paradise, care

Eco-discourse : The sentence uses reciprocal language to connect domestic care with environmental appreciation. It presents nature and the home as alive and reacting to people's actions.

Ideology : Women's environmental care

This statement brings together the idea of home as a personal space and paradise as a natural, peaceful place. The word care is used twice, once to show what people should do, and once to imagine how the home and environment "respond." This shows a two-way relationship

where looking after nature and living spaces gives emotional benefits in return. The ideology of women's environmental care here highlights the role of women as protectors of both domestic and natural spaces. For women, this can mean that daily actions in the home, such as keeping spaces clean, saving energy, or gardening, are also small acts that protect nature. It shows that self-care and environmental care can go together in everyday life.

(2) It didn't work. I tried to implement small changes, like let's stop using imported fruit and lower the carbon footprint, let's support local fruit... if you grow a tree now, in five years you'll have fruit.

Ecolexicon : imported fruit, carbon footprint, tree, fruit

Eco-discourse : This statement encourages local and sustainable food choices, showing how everyday decisions can help reduce environmental damage and build long-term self-sufficiency.

Ideology : Women's support for local sustainability

This statement connects personal action with environmental responsibility by focusing on the choice between imported fruit and locally grown produce. The term carbon footprint connects the discussion to global environmental issues, especially the pollution caused by transporting food over long distances. Planting a tree and waiting five years for its fruit is used as an example of patience, planning, and long-term benefits for both people and the environment. The ideology of women's support for local sustainability here supports the idea that communities should use local resources and reduce dependence on global supply chains. In women's contexts, this can highlight their role in household food choices, gardening, and community markets. However, the opening phrase "it didn't work" suggests that even small, positive changes may face challenges and it is possibly because of cultural norms or decision-making systems in which men have more control over land, farming, or household spending.

(3) Organic cotton pads, reusable cloth pads, menstrual cups... offer chemical-free options that prioritize both health and sustainability.

Ecolexicon : organic cotton, reusable cloth pads, menstrual cups, chemical-free, sustainability

Eco-discourse : This sentence shows how menstrual products can protect both women's health and the environment. It presents them as safe, eco-friendly choices that can replace disposable, chemical-based products.

Ideology : Sustainable self-care

This sentence connects the idea of personal health with environmental care. It talks about menstrual products made from organic cotton, which are safer for women's body, and reusable

products that help reduce waste. The term chemical-free makes a clear link to protecting women's health, while sustainability reminds the reader of the long-term benefits for the planet. The ideology of sustainable self-care sees women as active decision-makers whose everyday choices, even something as personal as menstrual care, can have a positive effect on the environment. It encourages the idea that looking after yourself and looking after the Earth can happen at the same time.

- (4) If you want your home to be a healing space for you, it's worth thinking about what impact you might be having on the people and nature surrounding your home.

Ecolexicon : home, healing space, nature

Eco-discourse : This sentence invites the reader to think about how their home life affects both other people and the surrounding environment. The tone is caring and inclusive, it suggests that personal comfort should go hand in hand with awareness of environmental impact.

Ideology : Women's environmental care

This sentence links home which is described here as a healing space, with the surrounding nature and community. It encourages self-reflection, asking the reader to think about whether their lifestyle supports or harms the world around them. The phrase "healing space" frames the home not only as a private place for rest and recovery but also as a source of positive energy that can extend outward. The ideology of women's environmental care comes through in the way it links women's roles in maintaining domestic well-being with the responsibility to protect the environment while also considering the wider environmental impact of their daily choices. This perspective turns daily domestic actions, like how we use resources, manage waste, or design living spaces into meaningful contributions to environmental health.

- (5) And the rice fields are sure nice and green. And the surf is high, and so are the lovely surfers... And still, still, the paradise has been hacked and sallied.

Ecolexicon : rice fields, surf, paradise

Eco-discourse : This part contrasts Bali's natural beauty, rice fields, strong surf, and the idyllic image of paradise with the reality of environmental damage ("hacked and sallied"). It portrays a mix of attraction to nature and concern about its destruction.

Ideology : Environmental awareness

The sentence describes how women who came to Bali seeking freedom and new opportunities also connect deeply with the island's natural beauty. The rice fields and surf are not only scenic attractions but also symbols of the fresh start and independence they were

searching for. However, the phrase “hacked and sallied” reveals an awareness that this paradise is being damaged, possibly through overdevelopment and tourism growth. The ideology of environmental awareness here is tied to women’s lived experiences, which are the same environment that offers them space to grow, heal, and redefine themselves is also at risk of being lost. It creates a shared responsibility, as women build new lives in Bali, they are reminded that protecting the environment is part of protecting the freedom and well-being they came to find.

(6) In this image, the woman is adorned with a condor, a ceremonial headdress symbolizing high rank or leadership within the tribe. Crafted from woven rattan, bamboo, feathers, beads, metal elements, and featuring a hornbill beak, the condor draws inspiration from nature and ancestral spirits. The hornbill, a sacred bird to the Dayaks, is believed to convey messages from the spiritual realm.

Ecolexicon : rattan, bamboo, feathers, beads, metal, hornbill, nature, ancestral spirits

Eco-discourse : This description connects natural materials and wildlife with cultural heritage, it shows how the environment and traditional beliefs are closely linked in indigenous identity.

Ideology : Women as cultural and environmental guardians

This statement portrays the woman not only as a figure of high status in her tribe but also as a living bridge between culture and nature. The ceremonial headdress she wears is made from elements taken directly from the environment. They are rattan, bamboo, feathers, and metal, materials that require local ecological knowledge to source and craft. The inclusion of the hornbill beak adds spiritual meaning, as the hornbill is sacred to the Dayaks and is believed to be a messenger from the spiritual realm. Wearing the headdress is therefore more than a display of beauty or status and it symbolizes a leadership role rooted in respect for both nature and ancestral traditions. The ideology of women as cultural and environmental guardians emphasizes that in many traditional societies, women hold important roles in maintaining cultural heritage while also protecting and sustainably using natural resources. It shows that protecting the environment is not only about conservation but also about safeguarding the traditions, symbols, and knowledge that depend on it.

(7) We’ve come to this tropical haven not just for the sun-kissed surfer boys and Instagrammable coconuts. We’re here on a grand quest for a Change. Some vague personal transformation. Our pilgrimage to Bali follows a predictable path. Freshly barefooted, frangipani behind the ear, we’re promptly hit with cacao-fuelled

epiphanies. Hold on to your sarongs. We've got it. From here on, less inhibitions. More zen. More zest. More coconuts. We're ready to be softer. Happier.

Ecolexicon : tropical haven, coconuts, frangipani

Eco-discourse : The text uses nature to show how the environment can inspire change in women's lives. Natural elements are linked with emotional growth, peace, and happiness.

Ideology : Women's growth through nature

This passage tells a story of women coming to Bali not only for fun or travel, but also to find a new way of living. The tropical haven gives a picture of a safe and beautiful space where women can explore themselves. Coconuts stand for the simple, natural lifestyle, and frangipani adds a touch of beauty and femininity. The change to "less inhibitions" and "more zen" shows that living close to nature can help women let go of stress and social pressures. Here, the environment plays an important role in helping women feel free, calm, and happier.

(8) Freshening the place up is fast and effective. As feng shui tells us, stagnation means trapped energy or chi, and you don't want that. Especially not if it belongs to the last tenant and isn't yours. So fling open everything you can - all the doors and windows, wardrobes, kitchen cupboards. Light candles, swab wood with lavender water, chase away the ghosts and make a fresh start.

Ecolexicon : wood, lavender water

Eco-discourse : This text talks about removing stuck energy and cleaning the space by opening doors and windows and using natural things to bring fresh energy and balance.

Ideology : Women's environmental care

In this passage, wood means natural material found in the home, like furniture or doors, that holds energy and needs to be refreshed. Lavender water is a natural herbal solution used to clean and freshen the wood. It shows how nature is part of rituals to clean and refresh the space. This supports an ideology of women's environmental care, where women play an important role in looking after the home environment by using natural materials and traditional practices. It pictures how women care for both the physical home and its natural elements. This caring role supports the idea that women connect with and protect their environment through their everyday actions.

(9) Marc Yannick Ceyton is adamant that the Bali dream is well and truly alive: 'All you have to do is move a few miles away from Canggu and other hot spots that make up a very small part of Bali.' The island is full of beautiful landscapes - jungles,

mountains, beaches and villages steeped in authentic, rich culture. Paradise is still here for the people who can afford it, or who don't mind living an ultra-simple life.

Ecolexicon : jungles, mountains, beaches, landscapes, paradise

Eco-discourse : This text talks about Bali's natural beauty and culture as still alive and authentic, especially outside the busy tourist areas. It suggests that nature and traditional ways remain, but access to this paradise depends on people's lifestyle or money.

Ideology : Nature preservation and simple living

This passage highlights Bali's natural beauty by mentioning jungles, mountains, beaches, and landscapes, which together create the island's unique and rich environment. These words show different parts of nature that make Bali special, from dense forests and high mountains to sandy shores and wide scenic views. The word paradise captures the idea of an ideal natural place that still exists despite popular tourist spots. The text explains that this paradise remains authentic mainly for people who can afford it or those willing to live a very simple life. This shows a value placed on preserving nature and living simply as a way to stay connected to Bali's true culture and environment. It shows respect for nature and simple living, but also points out that not everyone can enjoy this way of life.

(10) Accept the rough with the smooth – if you want rice field views you might get damp, if you want to live in the jungle, then remember the mosquitoes and critters were there long before you.

Ecolexicon : rice field, jungle, mosquitoes, critters

Eco-discourse : This text talks about living close to nature and showing both its beauty and challenges. It reminds people that natural places have risks like insects, but these are part of the environment.

Ideology : Nature's balance

This passage uses words like rice field, jungle, mosquitoes, and critters to show nature's different parts and creatures. The rice field represents open, green farming land, while the jungle shows wild, natural forest areas. Mosquitoes and critters remind readers that nature includes insects and small animals that can be bothersome but are part of the ecosystem. The text encourages people to accept both the good and bad sides of living close to nature. This reflects an ideology of nature's balance and reminds the readers that natural beauty comes with its own challenges that must be accepted rather than avoided.

5. CONCLUSION

Results show that the ideologies of ecofeminism found in the media include women's environmental care, women's support for local sustainability, women's role as guardian of nature, and women's growth through nature. The range of ecolexicons mentioned in the magazine surround Bali's natural treasure such as trees, fruits, mountains, jungle, beach, and rice fields. Moreover, sustainable materials are also pointed out in the form of nouns, namely rattan and bamboo. In line with the previous research, adjectives related to ecology also take part in most of the discourse.

ACKNOWLEDGMENTS

The authors would like to extend their gratitude to Direktorat Penelitian dan Pengabdian kepada Masyarakat, Universitas Warmadewa for funding this research.

REFERENCES

- Abdillah, D., Zebua, R. B., Idham, M., & Anhar, I. (2022). Teknologi digital di dalam kehidupan masyarakat. *Jurnal Selodang Mayang*, 8(2). <https://doi.org/10.47521/selodangmayang.v8i2.247>
- Chau, M. H., Zhu, C., Jacobs, G. M., Delante, N. L., Asmi, A., Ng, S., John, S. S., Guo, Q., & Shunmugam, K. (2022). Ecolinguistics for and beyond the Sustainable Development Goals. *Journal of World Languages*, 8(2). <https://doi.org/10.1515/jwl-2021-0027>
- El-Sheikh, M. Z. A. R., El-Arousy, N. A., & El-Shazly, A. A. M. (2022). Employing nature and establishing social identities in green advertisements: A review article. *Journal of Positive School Psychology*, 6(6), 4626–4640.
- Fill, A., & Mühlhäusler, P. (2001). *The ecolinguistics reader: Language, ecology, and environment*. Continuum.
- Fill, A., & Penz, H. (2018). *The Routledge handbook of ecolinguistics*. Routledge. <https://doi.org/10.4324/9781315687391>
- Gaard, G., & Gruen, L. (Eds.). (1993). *Ecofeminism*. Temple University Press.
- Isti'anah, A., & Suhandano, S. (2023). (Re)defining ecolinguistics in Indonesia's research. *Journal of Applied Studies in Language*, 7(2), 117–127. <https://doi.org/10.31940/jasl.v7i2.117-127>
- Kamarullah, K., & Yanti, L. A. (2024). Mapping the intersection of ecolinguistics and critical discourse analysis: A bibliometric approach. *Sawerigading*, 30(1), 56–74. <https://doi.org/10.26499/sawer.v30i1.1257>
- Mliless, M., & Larouz, M. (2018). An ecolinguistic analysis of environment texts in Moroccan English language teaching textbooks. *International Journal of Research in Education and Science*, 5, 103–116.
- Modern Women Bali Editorial Team. (2023–2025). *Modern Women Bali Magazine* [Five issues]. Denpasar: Modern Women Bali Media Group.

- Muliawan, M. S. D., Simpen, I. W., Satyawati, M. S., & Suparwa, I. N. (2024). Language building nature: Ecolinguistic framing analysis on the environmental conservation hashtag @Griya_Luhu. *International Journal of Multilingual Education and Applied Linguistics*, 1(2), 131–137. <https://doi.org/10.61132/ijmeal.v1i2.76>
- Perangin-Angin, D. M., & Dewi, N. (2020). An ecolinguistic analysis of folksongs in endangered Pagu language. *SKASE Journal of Theoretical Linguistics*, 17(5), 175–191.
- Sani, D. M. (2024). Revealing the salience of hashtags on the @pulauplastik account through the ecolinguistic lens. *Literacy: International Scientific Journals of Social, Education, and Humanity*, 3(2). <https://doi.org/10.56910/literacy.v3i2.1630>
- Shiva, V. (1988). *Staying alive: Women, ecology and development*. Zed Books.
- Shiva, V. (1993). The ecology of gender. In G. Gaard & L. Gruen (Eds.), *Ecofeminism* (pp. [page range]). Temple University Press.
- Sinani, R., & Matoshi, E. (2019). Portrayal of woman in beer advertising in Kosovo (case of PEJA Beer). [*Journal Name Missing*], 13(56), 69–83.* ← (Perlu nama jurnal lengkap untuk penyempurnaan)
- Stibbe, A. (2015). *Ecolinguistics: Language, ecology and the stories we live by*. Routledge.
- Swari, R. A., Muliawan, M. S. D., & Mahayana, I. M. A. (2023). Kembali Becik's traveling tips on Instagram through ecolinguistic lens. *Literacy: International Scientific Journals of Social, Education, and Humanity*, 2(3). <https://doi.org/10.56910/literacy.v2i3.980>
- Swari, R. A., Muliawan, M. S. D., Arisinta, N. K. D., & Yuliasih, N. L. M. M. (2024). Framing of eco-discourse in social media. *IDEAS: Journal on English Language Teaching and Learning, Linguistics, and Literature*, 12(2). <https://doi.org/10.24256/ideas.v12i2.5685>
- Yasmin, A., & Amin, S. (2024). Framing vulnerability: An ecolinguistic analysis of gender and climate change discourse. *Current Research in Environmental Sustainability*, 7. <https://doi.org/10.1016/j.crsust.2024.100258>
- Zhou, W. (2021). Ecolinguistics: A half-century overview. *Journal of World Languages*, 7(3), 461–486. <https://doi.org/10.1515/jwl-2021-0022>