

Qur'anic Ecofeminism as a Response to the Global Ecological Crisis: An Examination of Feminine Values in the Ecological Interpretation of the Qur'an

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Abstract. Qur'anic ecofeminism offers an ethical and spiritual response to the global ecological crisis by integrating ecofeminist insight with Qur'anic theology. This study explores how feminine-coded values such as *rahmah* (compassion), *ri'ayah* (nurturing care), and *ta'awun* (cooperation) function as foundational principles of Qur'anic ecological ethics. Using a thematic (mawdū'i) approach, the article analyzes key Qur'anic verses alongside contemporary ecofeminist scholarship to show how domination-based paradigms toward both women and nature are challenged within the Qur'an. The findings demonstrate that the Qur'an frames the human–nature relationship within a moral horizon of compassion, relationality, and responsibility, thereby providing a theological basis for environmental protection that transcends gender binaries. Qur'anic ecofeminism thus contributes to the development of a just, sustainable, and spiritually grounded ecological ethic rooted in divine mercy and human stewardship.

Keywords: Ecofeminism, Qur'an, Ecology, Feminism, Environment.

Introduction

Nature not only sustains life and offers abundance but also reveals humanity's moral condition. When the natural world is damaged and no longer able to fulfil its life-supporting functions, the crisis that emerges is not merely environmental, but also ethical and spiritual.² Contemporary scholars such as Deborah Guess argue that ecological collapse reflects a more profound *crisis of values*, rooted in patterns of domination, consumerism, and disconnection from the sacred meaning of creation.³ This implies that environmental degradation cannot be addressed only through legal regulation and policy intervention, but requires the renewal of ethical consciousness grounded in spiritual and religious worldviews.⁴ The ecological crisis is not just a technical problem but a reflection of a spiritual and moral crisis and of the systemic domination of feminine values such as compassion, care, and sustainability.⁵

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² Yenenesh Workneh Woldeamanuel et al., "Effectiveness of Concept Mapping Based Teaching Methods on Grade Eight Students' Conceptual Understanding of Photosynthesis at Ewket Fana Primary School, Bahir Dar, Ethiopia," *EURASIA Journal of Mathematics, Science and Technology Education* 16, no. 12 (2020), <https://eric.ed.gov/?id=EJ1284595>.

³ Deborah Guess, "Reverencing Matter: An Ecotheological Reading Of John Damascene's Three Treatises On The Divine Images.," *Colloquium: The Australian & New Zealand Theological Review* 52, no. 1 (2020), <https://search.ebscohost.com/login.aspx?direct=true&profile>

⁴ Peter Ottuh, "A Critique of Eco-Feminism: An Attempt towards Environmental Solution," *International Journal of Environmental Pollution and Environmental Modelling* 3, no. 4 (2020): 167–79, <https://dergipark.org.tr/en/pub/ijepem/issue/56605/850784>.

⁵ Elaine Nogueira-Godsey, "A Decological Way to Dialogue: Rethinking Ecofeminism and Religion," in *The Routledge Handbook of Religion, Gender and Society* (Routledge, 2021),

One interesting paradigm for examining ecological degradation is the ecofeminist paradigm, which approaches it from a gendered perspective. This is because current environmental issues are not gender-neutral; when ecological degradation occurs, women are the ones most at risk. This is due to the unique natural character traits women possess, such as gentleness, nurturing, motherly qualities, and emotional qualities. Meanwhile, men have masculine traits, such as being active, competitive, ambitious, and aggressive in their interactions with others and their environment. According to Western ecofeminists such as Carolyn Merchant, Robyn Eckersley (2001), and Nawal Amar, they argue that hypermasculinity and male dominance over women are suspect. Feminine values such as compassion, care, nurturing, and love must be revived to restore ecological harmony. The Qur'anic ecofeminist perspective highlights that feminine-coded values are not marginal or secondary, but constitute the ethical core of Qur'anic theology. *Rahmah* — mentioned as a defining attribute of God — establishes compassion as the moral foundation of human interaction with creation. *Ri'ayah* frames stewardship as an ethic of nurturing protection rather than extractive control. *Ta'awun* obliges cooperative responsibility in sustaining the balance (*mizan*) of the cosmos. Together, these values demonstrate that Qur'anic ecology rejects domination-based relationships — whether over women or over nature — and replaces them with compassionate stewardship. Several factors contribute to environmental damage. Their argument rests on the similarities between women and the environment, leading to the environment humans live in (the Earth) being identified with women because of the shared feminine characteristics of both.

One increasingly influential framework for analysing the ecological crisis is ecofeminism, which highlights the intersection between environmental degradation and the marginalisation of women. Ecofeminists argue that the same hierarchical structures that subordinate women also legitimise the exploitation of nature. This perspective is especially relevant because environmental destruction is never gender-neutral: women frequently experience disproportionate vulnerability due to their social roles and economic circumstances. At the same time, feminine-coded values such as compassion, nurturing, relationality, and care have been systematically marginalised within dominant patriarchal worldviews.

The debate on ecological feminism is more widely discussed among ecofeminists and Western scholars. It is rarely discussed by ecofeminists or Eastern (Muslim) scholars, addressing the increasingly dynamic challenges of contemporary life.⁶ Therefore, the debate on Qur'anic ecofeminism is relevant for study.⁷ This is because the perspectives of Muslim ecofeminists, through their interpretation of ecological verses, have become a fascinating debate, supported by the understanding and analytical acumen of each figure, tailored to their respective situations and backgrounds.⁸

Amidst the unequal relationship between humans and nature, a Qur'anic ecofeminist approach has emerged, challenging two forms of domination: over nature and over women.⁹ This approach

<https://www.taylorfrancis.com/chapters/edit/10.4324/9780429466953-27/decological-way-dialogue-elaine-nogueira-godsey>.

⁶ Sabrina Husein et al., “An Ecofeminism Perspective: A Gendered Approach in Reducing Poverty by Implementing Sustainable Development Practices in Indonesia,” *Journal of International Women's Studies* 22, no. 5 (2021): 210–28, <https://www.academia.edu/download/89932823/viewcontent.pdf>.

⁷ Aga Natalis et al., “Anthropocentrism vs Ecofeminism: How Should Modern Environmental Law Be Reformed?,” *Sortuz: Oñati Journal of Emergent Socio-Legal Studies* 13, no. 1 (2023): 38–68, <https://opo.ijsj.net/index.php/sortuz/article/view/1686>.

⁸ Noureddine BENDOUMA, “Arab Muslim Women between Religion and Culture: An Islamic Feminist Study of Selected Contemporary Arab and American Speculative Fiction” (PhD Thesis, faculty of letters and languages, 2023), <http://thesis.univ-biskra.dz/6300/1/Thesis-Noureddine%20Bendouma.pdf>.

⁹ Muhammad Nadeem et al., “Are Women Eco-friendly? Board Gender Diversity and Environmental Innovation,” *Business Strategy and the Environment* 29, no. 8 (2020): 3146–61, <https://doi.org/10.1002/bse.2563>.

offers a counter-narrative to the exploitative and anthropocentric masculine paradigm.¹⁰ Through an ecological interpretation of the Qur'an, previously marginalized feminine values are presented as a salvific force for the earth: nurturing (*hifz*), gentleness (*rahmah*), and balance (*mīzān*). This is the starting point for rebuilding a harmonious cosmos, not only between humans and nature, but also between masculinity and femininity within each human being.¹¹

The Qur'anic ecofeminist approach is not presented as a purely imported Western project, but rather as a contemporary *ijtihad* (religious *ijtihad*) in response to the ecological crisis that demands an ethical, contextual, and spiritual religious response¹². In the Qur'an, women and nature are not positioned as objects of subordination, but as noble and equal subjects of creation¹³. The relationship between women and nature in the Qur'anic ecofeminist narrative is not merely symbolic but epistemic, opening a space for understanding that feminine qualities such as *rahmah* (compassion), *ri'ayah* (nurturing), and *ta'awwun* (cooperation) are fundamental to sustaining the sustainability of God's creation¹⁴.

Thus, this article aims to examine how feminine values in the ecological interpretation of the Quran can provide an ethical and strategic contribution in responding to the global environmental crisis. This study seeks not only to restore humanity's relationship with nature but also to highlight the importance of rebalancing the value structure, which has been unequal and biased towards masculinity. It is time for women's voices and the Quranic message to resonate together in saving the earth.

Literature Review and Theoretical Framework

1. Ecofeminism and the Ecological Crisis: Global Perspectives

Ecofeminism emerged as a critical response to the interconnected crises of environmental degradation and gender injustice. Since its articulation in the late twentieth century, ecofeminist scholars have argued that the domination of nature and the oppression of women stem from the same hierarchical, patriarchal, and dualistic worldview that legitimizes control, exploitation, and instrumental rationality.¹⁵ Environmental destruction, from this perspective, is not merely a technical failure but a manifestation of deeper structural and ethical disorders embedded in modern civilization.¹⁶

Contemporary ecofeminist scholarship has moved beyond early essentialist formulations and increasingly emphasizes intersectionality, social construction, and relational ethics. Recent studies demonstrate that environmental crises disproportionately affect women, particularly in the Global

¹⁰ Marian Knight et al., "Characteristics and Outcomes of Pregnant Women Admitted to Hospital with Confirmed SARS-CoV-2 Infection in UK: National Population Based Cohort Study," *Bmj* 369 (2020), <https://www.bmjjournals.org/content/369/bmj.m2107.abstract>.

¹¹ Deborah Guess, "Climate, Covid, and the Kenotic Model," *St Mark's Review*, no. 264 (2023): 82–94, <https://search.informit.org/doi/abs/10.3316/informit.166791004949590>.

¹² Bolla Madhavi and Dr K. Nageswar Rao, "Decolonizing Nature: An in-Depth Analysis of Ecofeminism," *Journal of English Language and Literature* 10, no. 02 (2023): 138–44, <https://www.joell.in/wp-content/uploads/2023/07/138-144-decolonizing-nature-an-in-depth-analysis-of-ecofeminism.doc.pdf>.

¹³ Ahmed Shehata Sayed Semida, "Ecocriticism and Sustainable-Conscious Perspectives Fostered in the Holy Qur'an," 58 ٠٠٠٠ ٠٠٠٠-٠٠٠٠ ٠٠٠٠ ٠٠٠٠, no. 1 (2024): 1–29, https://journals.ekb.eg/article_330874.html.

¹⁴ Purva Kaushik and Asha Verma, "Ecofeminism as a Bridge: Linking SDG's and Gender Justice through Critical Ecofeminist Approaches to Law," *Krytyka Prawa*, HeinOnline, 2025, 111, https://heinonline.org/hol-cgi-bin/get_pdf.cgi?handle=hein.journals/cqeolwidt2025§ion=35.

¹⁵ Karen J. Warren, *Ecofeminist Philosophy* (Lanham: Rowman & Littlefield, 2000).

¹⁶ Timothy Clark, "Ecological Grief and Anthropocene Horror," *American Imago* 77, no. 1 (2020): 61–80.

South, due to gendered divisions of labor, unequal access to resources, and political marginalization.¹⁷ At the same time, ecofeminist ethics challenge both anthropocentrism and androcentrism by proposing alternative moral frameworks grounded in care, interdependence, and ecological responsibility.¹⁸

From an ethical standpoint, ecofeminism critiques domination-based paradigms that reduce nature to an exploitable object and women to secondary social actors. Instead, it promotes an ethic of care that recognizes vulnerability, mutual dependence, and moral accountability across human and non-human relations.¹⁹ In recent years, this ethical orientation has gained renewed relevance in global discussions on climate justice, sustainability, and environmental governance amid accelerating ecological instability.²⁰

However, despite its analytical strength, much ecofeminist literature remains rooted in secular or Western philosophical paradigms. While these approaches offer powerful critiques of capitalism, patriarchy, and technological rationality, they often lack engagement with religious cosmologies that continue to shape ethical behavior for much of the world's population.²¹ This limitation opens an essential space for religiously grounded ecofeminist approaches, including those rooted in Islamic theology and Qur'anic ethics.

2. Feminism, Religion, and Ecology: Toward a Theological Ecofeminism

The relationship between feminism and religion has long been marked by tension, particularly where religious traditions have been interpreted through patriarchal lenses. Feminist theology, however, has demonstrated that religious texts are not inherently oppressive; instead, they are shaped by historical, political, and interpretive contexts.²² Within this framework, theological ecofeminism seeks to recover ethical and spiritual resources within religious traditions that support both ecological responsibility and gender justice.²³

Theological ecofeminists argue that the ecological crisis reflects not only economic and technological failures but also a profound moral and spiritual disorientation.²⁴ Environmental degradation is thus linked to the erosion of reverence for creation and the loss of ethical accountability toward both God and the natural world. Recovering values such as compassion, humility, care, and relational responsibility becomes essential for restoring ecological balance.²⁵

Recent scholarship in religion and ecology increasingly recognizes the importance of integrating feminist ethics with theological cosmologies. Religious traditions, it is argued, possess powerful symbolic, moral, and ritual resources that can shape environmental consciousness and motivate ecological action.²⁶ Within this context, ecofeminism functions not merely as a critical theory but as a constructive ethical project that reimagines humanity's place within the cosmos.

¹⁷ José M. Echavarren, "The Gender Gap in Environmental Concern," *Sex Roles* 89 (2023): 610–623.

¹⁸ Emma Foster, "Ecofeminism Revisited," *Feminist Theory* 22, no. 2 (2021): 190–205.

¹⁹ Penny Weiss and Wynne Moskop, "Ecofeminist Manifestos," *Women's Studies International Forum* 83 (2020).

²⁰ Miray Özden, "The Importance of Ecofeminism in Sustainable Development," in *Reconstructing Feminism* (Leiden: Brill, 2024).

²¹ Elaine Nogueira-Godsey, "A Decological Way to Dialogue," in *The Routledge Handbook of Religion, Gender and Society* (London: Routledge, 2021).

²² Rosemary Radford Ruether, *Gaia and God* (New York: HarperOne, 1992).

²³ Mahjabeen Dhala, "Ecological Theology," in *Anthology of Contemporary Ecotheology* (2023).

²⁴ Deborah Guess, "Climate, Covid, and the Kenotic Model," *St Mark's Review* 264 (2023).

²⁵ Panu Pihkala, "Theology of Eco-Anxiety," in *Contextual Theology* (London: Routledge, 2020).

²⁶ Herbert W. Schroeder, "Ecology of the Heart," in *Natural Resource Management* (Routledge, 2021).

3. Muslim Ecofeminism and Qur'anic Ecology

Within Islamic studies, ecofeminism remains an emerging yet increasingly significant discourse. Muslim ecofeminist scholars argue that the Qur'an does not endorse hierarchical domination based on gender nor grant humans unrestricted control over nature. Instead, the Qur'anic worldview emphasizes balance (*mizan*), trusteeship (*khilafah*), accountability (*amānah*), and divine mercy (*rahmah*) as foundational principles governing human interaction with the world.²⁷

Muslim feminist exegetes have shown that gender hierarchy in Islamic societies often arises from patriarchal interpretive traditions rather than from the Qur'anic text itself. Through contextual and thematic approaches to interpretation, the Qur'an presents men and women as moral equals, jointly responsible for upholding justice and ethical order on earth.²⁸ This insight provides a crucial foundation for Qur'anic ecofeminism, which extends gender justice into the ecological domain.

Islamic ecological thought further emphasizes that nature is not a neutral resource but a meaningful sign (*āyah*) of God. The natural world participates in worship, reflects divine wisdom, and possesses intrinsic value beyond human utility.²⁹ Environmental destruction, therefore, constitutes not only social injustice but also a spiritual violation. Scholars of Islamic ecology have argued that modern ecological crises are closely linked to the desacralization of nature and the fragmentation of knowledge in modernity.³⁰ Qur'anic ecofeminism responds to this crisis by reintegrating ethical, spiritual, and ecological dimensions within a unified theological framework that restores the sacred relationship between God, humanity, and creation.

4. Qur'anic Ethical Foundations for Ecofeminism

A central theoretical contribution of this study is the articulation of Qur'anic ecofeminism as an ethically grounded theological framework rather than a mere adaptation of Western ecofeminist theory. This framework is constructed around three interrelated Qur'anic ethical principles.

Rahmah (Compassion)

Rahmah is a defining attribute of God and a central moral orientation in the Qur'an. Compassion establishes an ethic of care that extends beyond human relations to encompass all forms of life. In an ecological context, *rahmah* demands sensitivity to environmental suffering and restraint in the exploitation of natural resources.³¹

Ri'āyah (Nurturing Care and Guardianship)

Ri'āyah expresses an ethic of responsible stewardship rooted in nurturing protection rather than domination. It frames human authority over nature as a moral trust that obliges preservation, care, and sustainability.³² This principle directly challenges extractive and exploitative approaches to the environment.

Ta'awun (Mutual Cooperation)

The Qur'an emphasizes cooperation as a collective moral responsibility. Ecological sustainability cannot be achieved through individual action alone but requires communal solidarity

²⁷ Seyyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996).

²⁸ Amina Wadud, *Qur'an and Woman* (New York: Oxford University Press, 1999).

²⁹ Sachiko Murata, *The Tao of Islam* (Albany: SUNY Press, 1992).

³⁰ Seyyed Hossein Nasr, *Man and Nature* (London: Unwin, 1976).

³¹ The Qur'an, Q. 7:156; Q. 21:107.

³² The Qur'an, Q. 6:165.

and shared accountability.³³ Ta'āwun aligns closely with ecofeminist critiques of competitive and hierarchical systems that undermine ecological balance.

Together, these principles form a relational ethical framework that resonates strongly with ecofeminist values while remaining firmly rooted in Qur'anic theology. They demonstrate that Qur'anic ecofeminism is not an external imposition upon Islamic thought but an interpretive recovery of ethical orientations already embedded within the Qur'an.

5. Theoretical Positioning of This Study

This study positions Qur'anic ecofeminism as a contextual theological response to the global ecological crisis. It bridges ecofeminist ethics and Qur'anic interpretation through a thematic (*maṇḍū'i*) methodology that foregrounds ethical coherence rather than legalistic or anthropocentric readings.³⁴ By integrating contemporary ecofeminist scholarship with Qur'anic ethical principles, this framework contributes simultaneously to three academic conversations: Qur'anic studies, by expanding ecological interpretation; ecofeminist theory, by offering a non-Western theological grounding; and religious environmental ethics, by articulating a spiritually rooted model of sustainability.³⁵

In doing so, Qur'anic ecofeminism challenges domination-based paradigms and reorients ecological discourse toward compassion, care, cooperation, and moral responsibility—values that are urgently needed in responding to the environmental crises of the present age.

Research Methods

This research uses a qualitative approach based on literature studies (*library research*). The primary focus of the study is the analysis of verses of the Quran related to ecological issues and the role of women, with a thematic interpretation approach (*maudhū'i*) and an ecofeminist perspective. Data were obtained from primary sources, including verses from the Quran, commentaries on ecological aspects, and the works of Muslim thinkers such as Amina Wadud and Seyyed Hossein Nasr. Secondary sources included literature on feminism, ecology, and contemporary ecofeminist theory. The analysis was conducted using content analysis to uncover feminine values, such as compassion, nurturance, and care, reflected in the Quranic texts. These values were then contextualized as a response to the global ecological crisis through a synthesis of Quranic perspectives and ecofeminist principles. Data validity is strengthened through triangulation of sources and cross-disciplinary interpretation, taking into account the social, theological, and ethical context of each discourse studied.

Results and Discussion

Theoretical-Conceptual Framework

Ecology and Feminism

The word “Eco” in ecology comes from the Greek *oikos*, meaning dwelling place: the dwelling place of all women and men, animals, plants, water, soil, air, and sun.³⁶ Ecology studies the relationship between humans and the environment, linking the humanities and natural sciences in an interdisciplinary manner. Ecological awareness seeks to see the reality of this world in an integral,

³³ The Qur'an, Q. 5:2.

³⁴ Mohammad Nor Ichwan, “Integrative *Tafsīr* Method,” *Journal of Interdisciplinary Qur'anic Studies* 3, no. 1 (2024).

³⁵ Zahroh and Mimi Suhayati, “Qur'anic Ecofeminism,” *Al-'Allāmah* 1, no. 1 (2024).

³⁶ Kaushik and Verma, “Ecofeminism as a Bridge.”

holistic manner, recognizing that this one world actually contains a great deal of diversity. It is also a critical reaction to the standard dualistic-dichotomous view of the world. Environmental conservation efforts are understood as humans' willingness to acknowledge their limitations, that they can never fully understand the workings of the world and all its elements.³⁷ Therefore, they are willing to collaborate with the natural environment to direct this life together towards the well-being of all members of this global community. This means recognizing and respecting the right to life of every creature as an independent and dignified subject in a concrete, integral world. Axiologically, human ecology is also further enriched by the emergence of the risk society phenomenon in the ethics and aesthetics of modern civilization.³⁸ A risky social system is formed by the use of technology and a contemporary lifestyle that is 'short-cut', exploitative of natural resources, and instant, without considering the impact on future generations.³⁹ The emergence of an unsustainable modern social system has heightened scholars' attention to the ethics of ecocentrism (as a replacement for anthropocentrism).⁴⁰

The essence of feminism is resistance, anti-, and freedom from oppression, domination, hegemony, injustice, and violence, especially those that occur against women. Feminism, although it has many forms, is essentially a principle that the relationship between men and women is always colored by injustice and oppression, experienced mainly by women. All forms of feminism seek to identify the causes of this injustice and to overcome it. At the same time, the question of who or what actually produces and reproduces it becomes one point of difference among feminists.⁴¹ Nevertheless, there is a consensus that feminism's bias is clearly directed toward women, who are those weakened and disadvantaged by the existing system. The term itself can be traced back to the French word feminism, which emerged around the 1830s, and was used by the utopian socialist Charles Fourier, who saw women's liberation as an act of emancipation for society as a whole. "Feminism" began to be absorbed into English around 1851, and 40 years later, it was equated with the defense of women's rights. The various campaigns in the 1940s that advocated for women's suffrage in general elections to elect governing regimes can be seen as the first wave of modern feminism. Meanwhile, the second wave is considered the women's liberation movement, which began to flourish in the 1970s.⁴²

The 1980s are often characterized as the decade of the backlash against feminism or a time of undeclared war on women, particularly in the media, with one of the accusations being that "feminism has gone too far. However, during the same period, women's studies and gender studies emerged as

³⁷ Emma Foster, "Ecofeminism Revisited: Critical Insights on Contemporary Environmental Governance," *Feminist Theory* 22, no. 2 (2021): 190–205, <https://doi.org/10.1177/1464700120988639>.

³⁸ Penny Weiss and Wynne Moskop, "Ecofeminist Manifestos: Resources for Feminist Perspectives on the Environment," *Women's Studies International Forum* 83 (2020): 102418, <https://www.sciencedirect.com/science/article/pii/S0277539520301394>.

³⁹ Timothy Clark, "Ecological Grief and Anthropocene Horror," *American Imago* 77, no. 1 (2020): 61–80, <https://muse.jhu.edu/pub/1/article/753061/summary>.

⁴⁰ Herbert W. Schroeder, "Ecology of the Heart: Understanding How People Experience Natural Environments," in *Natural Resource Management* (Routledge, 2021), <https://www.taylorfrancis.com/chapters/edit/10.4324/9780429039706-3/ecology-heart-understanding-people-experience-natural-environments-herbert-schroeder>.

⁴¹ Samuel Tranter, "Eschatological Naturalism and Ecological Responsibility: Troubling Some Assumptions," *Scottish Journal of Theology* 77, no. 3 (2024): 245–59, <https://www.cambridge.org/core/journals/scottish-journal-of-theology/article/eschatological-naturalism-and-ecological-responsibility-troubling-some-assumptions/E5A8BB7BBFF1E67298CC5E79E0C9DC9A>.

⁴² Maria Mansab and Saad Ali Khan, "Gendering the Climate Justice: Post-Colonial Ecofeminism in Pakistan," *Progressive Research Journal of Arts and Humanities* 5, no. 2 (2023): 1–15, <https://nja.pastic.gov.pk/PRJAH/index.php/PRJAH/article/view/3>.

critical academic disciplines. Furthermore, during this period, feminist publications experienced rapid growth, and public awareness of gender issues also grew.⁴³

For feminists in the Third World, feminism is not simply an imitation of the West, alien to women in the East. Feminism emerged alongside women's awareness, both in the personal and public spheres, of injustice and the need to change it. Feminism in Asia, for example, emerged in the nineteenth century amid awareness of democratic rights and the injustices faced by women. This awareness emerged within the framework of struggles against colonial rule and the despotic power of local rulers.⁴⁴ This is exemplified by Jayawardena (1986), who explains that discussions about women's rights to education have existed in China since the eighteenth century.

Feminism does not have a single theoretical foundation, and therefore, it has never had a single face. Various philosophical traditions and social schools of thought influence feminism. For example, socialist feminism views gender inequality as being caused by the social and economic structures of capitalism. Radical feminism tends to view the structure of inequality for women as rooted in patriarchal ideology, an ideology based entirely on male power, centered on men, and systematically embedded in socio-economic, political, and cultural institutions. Liberal feminism, on the other hand, views women's oppression as stemming from the failure to obtain and fulfill their rights, where women are discriminated against in their rights, opportunities, and freedoms simply because they are women.⁴⁵ These schools of thought, although they appear to differ significantly, can complement each other so that feminism, both as a discourse and an ideology, can reach all areas of life.⁴⁶

The feminist and ecological movements have mutually reinforcing goals: they both seek to develop a worldview and practices that are not based on models of domination. As Rosemary Radford Ruether argues, there is a crucial link between patterns of domination of women and the domination of nature (the link between feminist and environmental issues).⁴⁷ Both forms of domination involve patriarchal and kyriarchal realities. The current ecological collapse is not only the result of anthropocentric views and practices, but also of androcentric ones. Both movements critique the competition, aggression, and domination generated by the modern economy and constitute liberation movements. The link between feminism and the environment/ecology is both historical and causal. Ecofeminist philosophers argue that the fundamental conception of the twin domination of nature and women is a dualism of values and a hierarchy of values. Therefore, the role of feminist and environmental ethics is to expose and dismantle this dualism and to reframe the underlying philosophical ideas.⁴⁸ This includes taking into account oppressive patriarchal conceptual frameworks such as racism, class systems, heterosexism, and sexism.

⁴³ Olivia Harris, "Households as Natural Units," in *Of Marriage and the Market* (Routledge, 2023), <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003396635-7/households-natural-units-olivia-harris>.

⁴⁴ Mohammad Nor Ichwan, "Ichwani Tafsīr Method: An Integrative Approach to the Interpretation of the Qur'an," *Journal of Interdisciplinary Qur'anic Studies* 3, no. 1 (2024), https://iqs.sbu.ac.ir/article_105962.html.

⁴⁵ Bambang Husni Nugroho et al., "Ideological Contestation on the Production of Gender Exegesis within Institutional Quranic Interpretation in Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (2024): 346–69, <https://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/5388>.

⁴⁶ Yuyun Sriwahyuni, "Indonesian Muslim Women's Lives in the Era of Neoliberalism and Islam (Neo) Conservatism: A Case Study in Indonesia" (PhD Thesis, State University of New York at Buffalo, 2023), <https://search.proquest.com/openview/bf73c1f2950559caf2861679c2a159cf/1?pq-orcite=gscholar&cbl=18750&diss=y>.

⁴⁷ Supriya Garikipati and Uma Kambhampati, "Leading the Fight Against the Pandemic: Does Gender Really Matter?," *Feminist Economics* 27, nos. 1–2 (2021): 401–18, <https://doi.org/10.1080/13545701.2021.1874614>.

⁴⁸ Atssania Zahroh and Mimi Suhayati, "Qur'anic Ecofeminism: The Solution of Environmental Crisis," *Al-'Allāmah: Journal of Scriptures and Ulama Studies* 1, no. 1 (2024): 39–48, <http://al-allamah.istiqlal.or.id/index.php/pkumi/article/view/6>.

Ecofeminism: Roots of the Movement and Its Typology

1. The Roots of the Ecofeminist Movement

In fact, in social movement nomenclature, ecofeminism is a new term for an old idea. The term began to gain popularity in the late 1970s and 1980s as a protest and an act of activism against environmental destruction, which has become a recurring ecological disaster.⁴⁹ Ecofeminism is a planetarium-scale “politics” that addresses all issues not atomistically and partially but instead views the interconnections between various elements holistically.

Ecofeminism also rekindles the fire of spirituality, often neglected by both Marxist Materialism and Patriarchal Capitalism. Ecofeminist spirituality has ecological significance in the context of rediscovering the sanctity of life rooted in Mother Earth, which has been masculinized for industrial interests. Women who adhere to ecofeminism agree that women must take a greater role in the peace movement. Françoise d’Eaubonne, who first introduced the “Ecological Revolution,” also argued that only women are suitable to carry out the mission of peace. Women have the potential to drive an ecological revolution because of their closeness to the concept of Mother Earth (Mother Nature).⁵⁰ Meanwhile, men must be awakened to their destructive attitudes. She warned that the destruction of civilization will inevitably continue if power remains in men’s hands. Approximately a decade after Eaubonne popularized the term, Karen J. Warren further specified the basic assumptions of ecofeminism. He said: “(1) there is an essential link between the oppression of women and the oppression of nature; (2) understanding nature in this link is necessary. to gain an adequate understanding of the oppression of women and the oppression of nature; (3) feminist theory and practice must include an ecological perspective and (4) environmental problem solving must consist of a feminist perspective⁵¹.

Amidst the continued dominance of dualistic logic, including in feminist thought, ecofeminism can be an enlightening alternative. It seeks to break free from this dualistic logic by critically examining one of modernism’s main pillars. Ecofeminism has added value because it focuses not only on the subordination of women but also on the subordination of nature and the environment (ecosystems) to human interests.⁵² Thus, ecofeminism simultaneously critiques other pillars of modernism, namely “anthropocentrism” (the idea that places the position and interests of humans above those of other creatures) and “androcentrism” (the idea that places the position and interests of men above those of women).

The strength of ecofeminism is not only that it can explain the background of women’s subordination, but also the background of global environmental damage. Ecofeminism sees social, cultural, and structural problems, which are in the form of extreme domination in relations between human groups (race, ethnicity, state, nation, religion, sex, gender) and relations between humans and their natural environment, which results in much suffering for humans themselves, in the form of war and environmental destruction. Ecofeminism then finds a common starting point (common denominator) that accurately describes how feminine energy has the potential to maintain environmental sustainability, the sustainability of planet Earth, the planet where we (men and women)

⁴⁹ Putri Ayu Lestari, “Reclaiming Faith and Justice: A Narrative Review of Islamic Feminism,” *Sinergi International Journal of Islamic Studies* 2, no. 3 (2024): 176–89, <https://journal.sinergi.or.id/index.php/ijis/article/view/608>.

⁵⁰ Lestari, “Reclaiming Faith and Justice.”

⁵¹ Lyudmila Matokhniuk et al., “Servicewomen’s Personal Traits,” *BRAIN. Broad Research in Artificial Intelligence and Neuroscience* 11, no. 3 (2020): 122–35, <https://brain.edusoft.ro/index.php/brain/article/view/1043>.

⁵² Hendro Putra Johannes, “The Buddha’s Paṭṭicasamuppāda: Addressing Contemporary Environmental Development Challenges through Eschatological Perspectives,” *Life and Death: Journal of Eschatology* 2, no. 2 (2025): 156–70, <https://www.journal-iasssf.com/index.php/LaD/article/view/1499>.

live⁵³. Ecofeminism is also very good at explaining how hypermasculinism also plays a role in ecosystem damage.

2. Ecofeminism Typology

Although ecofeminists agree that the relationship between women and nature is a primary cause of sexism and naturism, they disagree on whether women's relationship with nature is primarily biological and psychological or mainly social and cultural.⁵⁴ They also disagree on whether women should eliminate, emphasize, or reshape their relationship with nature. It is at this point, just as there are diverse streams of feminism itself, that various streams of ecofeminism have emerged.⁵⁵ The table below will attempt to map the typology of several streams of ecofeminism.

Table 1. Comparison of Ecofeminist Typologies

	Natural/ Cultural Ecofeminism	Spiritual Ecofeminism	Social Ecofeminism	Social/Constructive Ecofeminism
Assumptions about the relationship between Women and Nature	Attempts to reinforce that the traits associated with women are not merely cultural constructs but are also the product of actual biological and psychological experiences.	Seeking to reinforce the close relationship between environmental degradation and the belief that God gave humans "dominion" over the earth. Women's relationships with nature are more advantageous than men's relationships.	Eliminating the emphasis on the female-male relationship in living beings is both natural and cultural.	1) recognize and make explicit the interconnectedness of all systems of oppression. 2) emphasize the diversity of women's experiences, and avoid the search for "women" and their shared experiences. 3) reject the logic of domination. 4) Rethink what it means to be human, and courageously reconsider whether we should view

⁵³ Bilqis Amelia Devi Chinsya and Zohaib Hassan Sain, "Women and Nature: An Ecofeminist Study of Environmental Conservation Sustainability," *An-Nisa Journal of Gender Studies* 17, no. 2 (2024): 165–80, <https://annisa.ippmuinkhas.com/annisa/article/view/309>.

⁵⁴ Kagan Kircaburun et al., "Uses and Gratifications of Problematic Social Media Use Among University Students: A Simultaneous Examination of the Big Five of Personality Traits, Social Media Platforms, and Social Media Use Motives," *International Journal of Mental Health and Addiction* 18, no. 3 (2020): 525–47, <https://doi.org/10.1007/s11469-018-9940-6>.

⁵⁵ Panu Pihkala, "Theology of 'Eco-Anxiety' as Liberating Contextual Theology," in *Contextual Theology* (Routledge, 2020), <https://www.taylorfrancis.com/chapters/oa-edit/10.4324/9780429348006-11/theology-eco-anxiety-liberating-contextual-theology-panu-pihkala>.

		with nature. Focus on ancient goddess worship and Native American rituals.		“consciousness” (and rationality) not only as distinguishing humans from non-humans, but also as making humans better than non-humans. 5) rely on an ethic that emphasizes traditional “feminine” values that tend to intertwine, interconnect, and unite humans. 6) argue that science and technology should only be used to preserve the Earth.
Roots of Feminism	Cultural Radical	Cultural Radical	Socialist	Transformative
Tokoh	Mary Daly: Gyn/Ecology; Susan Griffin	Starhawk	Dorothy Dinnerstein, Karren J Warren	Maria Mies dan Vandana Shiva

3. Ecofeminist theories

There are ten theoretical approaches in ecofeminism as follows:

- Historical: using historical data to explain the existence of violence against women and the environment, by providing cause and effect and archaeological evidence, why women, starting from Indo-Europeans, who oppressed nomadic tribes, who oppressed women by making them sex slaves, and others.
- Conceptual: considered the heart of ecofeminist thought, because it focuses on the construct of domination, Ariel Salleh criticized deep ecology, essentialism is what makes the ecofeminist movement stagnant, because we are not aware that there is a problem there, a way of thinking of origins that seems as if nature is given to be cared for. Because it is not a myth about ecological issues, but about the problem of fisherwomen who do not have equality in both income and profession. The concern is questioning the problem of domination and oppression.
- Empirical: those who use data, who like to go into the field and use the data to describe the situation, and are always at odds with conceptual, because the data cannot be quantified.
- Socio-economic: Vandana Shiva is considered to be a champion of maldevelopment, instrumental in publicly revealing the issues of capitalism in the environment. Marie Mies introduced the

concept of patriarchal capitalism. Patriarchy also encompasses economic and material domination (for example, female fishers who fish but cannot be called fishermen by profession). There are several criticisms of reality: what business people do still has patriarchy (the case at PT. Newmont), the high maternal mortality rate is not included in the company's commitment to repair roads and hospitals to make it easier to handle mothers giving birth, as well as the massive case of prostitutes which must pay attention to the safety of prostitutes with condoms, etc. Meanwhile, Vandana Shiva criticized human freedom in every aspect of development.

- e. Linguistic: association of women with nature (example: meat is associated with women because it is soft and chewy)
- f. Symbolic and literary
- g. Spiritual and religious: Mother Earth, nature comes from Mother Earth, wants to bring back the concepts of femininity, this is to question the idea of patriarchal God, which considers the gender of God to be automatically male, nature is the same as a female god, pantheism.
- h. Epistemological: an approach that looks at knowledge about nature, how this knowledge of nature comes from, and by whom it is deconstructed.
- i. Politics/activism: Ecofeminism is seen as a social movement that involves the grassroots.
- j. Ethics and ecofeminism: parent j underlines the conceptual approach that practitioners must implement, looking at the concepts of domination, oppression, and so on.

Ecofeminism deconstructs naturalism, which considers women equal to nature. It opposes sexism, as gender is socially constructed, not naturally occurring. It is our duty as ecofeminists to avoid falling prey to ecofeminism, sexism, and myths.⁵⁶ The goal of ecofeminism is to transform society's perspective, and this theory serves as a tool for analyzing environmental issues.

From the various ecofeminist thoughts that have developed in general, whether rooted in liberal, radical, spiritual, or socio-ecological traditions, it appears that all have one common thread, namely the awareness of the connection between what happens to women and the destruction of nature as a result of the dominance of the patriarchal system and the exploitative logic of modern humans. However, these thoughts are generally based on a Western humanistic and philosophical framework that, although analytically sharp, often does not touch on the transcendental dimension that is the moral and spiritual basis of human ecological behavior. There is a need for a more comprehensive perspective that not only reveals the power relations among humans, women, and nature but also places them within the fabric of the Divine cosmos, which is full of meaning and purpose. In this context, the perspective of the Qur'an offers a new horizon for the meaning of ecofeminism—a view that is new to the awareness of monotheism, justice ('adl), and compassion (rahmah)—which will be discussed further in the next section.

Ecology in the Perspective of the Qur'an and Muslim Ecofeminists

The concept of ecology in the Qur'an is introduced with various terms, namely the term *al- 'alam* (the entire universe), *al-sama'* (universe or space), *al-ard* (living space), and *al-bi'ah* (environment as a living space). Quranic verses that contain the term 'find out (the entire universe)' are mentioned 74 times; of those, 44 times it is attributed to Rabb.[12]

⁵⁶ Emi Koyama, "The Transfeminist Manifesto," in *Feminist Theory Reader* (Routledge, 2020), <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003001201-12/transfeminist-manifesto-emi-koyama>.

As found in Surah al-Fatiha [1]: 2:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Quoted from Nur Arfiyah Febriani in “Gender-Aware *Ecology from the Perspective of the Qur'an*, In the Quran, the most frequently mentioned pair, which can be interpreted as a representation of the entire cosmos, is heaven and earth. Several verses suggest that everything in the universe is encompassed by these two. At the very least, it can be said that heaven and earth are referred to as representatives of nature/two fundamental points of reference in this world. This indication can be found in the verse that reads:

وَهُوَ الَّذِي فِي السَّمَاوَاتِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ۖ وَهُوَ الْحَكِيمُ الْعَلِيمُ

“And He is the Lord (who is worshipped) in the heavens and the Lord (who is worshipped) in the earth, and He is the All-Wise, the All-Knowing” (QS. al-Zukhruf: 84).

Sachiko Murata, in the Tao of Islam, explains that the word sky (*The same*) is used in the Quran 120 times in the singular and 190 times in the plural, and the word earth (*come*) is used 460 times. In addition, the expression heaven and earth is mentioned more than 200 times. The constant juxtaposition of the two terms (not to mention their conceptual interrelation) makes it impossible to discuss one without including the other. Furthermore, he reminds us that the word sky (*The same*) is the higher, uppermost, inner part of something. It is also used in the sense of space, clouds, rain, and bounty. In contrast, the verbal root of (*come*) means trying and producing, bearing fruit, being gentle, humble, surrendering, and being naturally called to do good. *Come* is the dwelling place of humans, the ground, the floor, and everything low.⁵⁷

It is fascinating to understand the phenomenon of natural marriage, so beautifully described in the Quran. When the earth (analogized as a mother) is dry, the sky (analogized as a father) pours out water joyfully out of its love, until from the water that the sky pours out onto the earth, another species/creature emerges, analogous to a child. This is what is called cosmic marriage.

The term al-ardh has two meanings. First, it refers to the environment of planet Earth, which has come to be understood as land, a space where organisms, areas of human life, and geological phenomena exist. Second, it refers to the environment of planet Earth in the process of becoming, namely, the process of creation and its origin. The second meaning of the word “al-ardh” is more appropriate for philosophical studies. In this study, it is more relevant to use the meaning of the word “ardha”. The first is that the earth is the living environment for all organisms, including microorganisms, because the planet, which all creatures have occupied, has been returning to its owner.

The term al-bi'ah(environment as a living space) means returning, occupying territory, living space, and environment. This word comes from the derivation of the phrase “mockery, praise,” and “flattery. Overall, this word appears in the Quran 18 times, spread across 15 verses. In fact, the word used in the Quran to refer to the environment is al-bi'ah, derived from bi'ah. But not all wordsal-bi'ah means the environment as a living space; sometimes it also has connotations of returning home, namely repeatedly. While the termal-bi'ahwhich, which means the environment as a living space, among others in Surah Ali Imran [3]: 121:

وَإِذْ غَدَّتَ مِنْ أَهْلِكَ تُبَوَّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ

⁵⁷ Miray Özden, “The Importance of Ecofeminism in Sustainable Development,” *Reconstructing Feminism through Cyberfeminism* 275 (2024): 88, <https://brill.com/downloadpdf/display/book/9789004690868/BP000006.pdf>.

These are some of the terms that form the primary foundation of ecological verses. This demonstrates that the Quran frequently emphasizes the importance of ecology in the lives of living creatures, especially humans. Therefore, humans must protect ecological sustainability from various kinds of damage. Moreover, humans have a responsibility as the caliph (mandatory) of God on earth.

In the position of caliph, humans are given the authority to regulate and lead the life of the world and its contents. All natural resources, whether on land, sea, in the earth's crust, or in the air, are prepared for humans. As God on earth, humans constantly think about themselves and the natural world around them. Human awareness of the natural world grows, especially as they see that it is no longer in its natural state and is in disrepair.⁵⁸ Thus, the ecological and social crises occurring in modern times are among the signs of the misuse of the caliphate.

Furthermore, according to Muslim ecofeminists such as Seyyed Hosein Nasr in his idea of Islamic Ecosophy, he states that the environmental crisis that is occurring is caused by human refusal to see God as a real 'environment', surrounding humans and sustaining their lives.⁵⁹ Environmental damage is the result of modern humans' attempts to view the natural environment as an ontologically independent order of reality separate from the divine environment, without whose blessing of liberation, the environment becomes dying and dead. This means that Islamic ecology views humans as the goal of cosmic evolution, thereby placing them at a higher level in the hierarchy of existence than other species. This is because humans are placed within the horizon of the spiritual perspective of the cosmos and the concept of God's vicegerent, who must be responsible for ethics and all their actions towards the environment.

In relation to ecology, the attention of these ecological verses is not only directed at women, because the character of the earth, which is metaphorically closer to women, indicates the importance of reviving feminine qualities in society, such as care, unity, nurturing, and love. These feminine qualities need to be embodied by both men and women to overcome crises and maintain ecological sustainability.

Amina Wadud Muhsin, a Muslim ecofeminist who views that the Quran does not support a single role or a single definition of a set of roles for each gender in every culture and there are no detailed rules that bind both culturally about their functions so that it is necessary to revive the role of protecting and maintaining ecology through feminine qualities in every human character, both male and female, which is reflected in the ecological feminism movement to help revolutionize a more environmental and harmonious life between humans in their relationship with God, themselves, their fellow humans, and with their environment.[25]

The Urgency of Qur'anic Ecological Ethics

The soul of modern society is mapped within a lifestyle that fundamentally shifts the meaning of its existence. A glamorous, hedonistic, and consumerist lifestyle leads to the logical effect of uprooting universal human ethics. The developmentalist yet destructive, secular-dichotomous, ambitious, and egocentric mentality of modern humans increasingly deviates from the wisdom of life. It prolongs the negative process of caring for nature and the surrounding environment.

⁵⁸ José M. Echavarren, "The Gender Gap in Environmental Concern: Support for an Ecofeminist Perspective and the Role of Gender Egalitarian Attitudes," *Sex Roles* 89, nos. 9–10 (2023): 610–23, <https://doi.org/10.1007/s11199-023-01397-3>.

⁵⁹ Joshua Chigorimbo, "A Pentecostal Critique of Ecofeminist Theology: A Pneumatic Ecomissiological Approach" (PhD Thesis, University of South Africa (South Africa), 2024), <https://search.proquest.com/openview/f100048c44b2edf51eee2b84a86711c3/1?pq-origsite=gscholar&cbl=2026366&diss=y>.

To address this human mentality, religion plays a crucial role, particularly through guidance from the Qur'an, which is expected to clearly demonstrate a better way of life by interpreting and organizing the values and goals of human life to recreate an ethical-ecological society within a universally harmonious future human civilization. Therefore, the discourse of ecological ethics is crucial for implementation in human life to address the world's various environmental crises, which, if left unchecked, will hurt humanity.

To overcome the ecological crisis, we must start by realizing the role of humans as servants who must always serve and be accountable for their actions to Allah, so that there is a need for harmonization of the relationship between humans and Allah (*habl ma'a Allah*), harmonization of human relations with oneself (*habl ma'a nafsih*), which continues with harmonious relations between fellow human beings (*habl ma'a al-nas*), and the harmony of humans with their surrounding environment (*habl ma'a al-kawn*).

1. Harmonization of the relationship between humans and God (*habl ma'a Allah*)

Humans must recognize their true nature as creatures endowed with reason and mandated to be caliphs on earth. Therefore, they must respect the various creations of God on earth. Furthermore, humans are composed of physical, material, and non-physical components, such as reason, emotion, and instinct. All of these components dynamically operate according to their respective instincts. The interaction between these physical, material, and non-physical components forms an ecosystem of servants and their Creator⁶⁰. The Quran contains many commands to humans to pay attention to themselves, their fellow humans, and the universe so that humans can catch the signs. *Intellectual and transportation* are signs of Allah's power for humans who want to think. As Allah says in Surah Ali Imran [3]: 190-191

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخِلَافِ الْيَنِ وَالنَّهَارِ لَآيَاتٌ لِّلْأُولَئِكَ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيلَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآلَّا يَرَوْنَا مَا خَلَقَتْ هَذَا بَاطِلًا سُبْحَانَكَ فَقَنَا عَذَابَ النَّارِ

Despite the Quranic verses stating this, the relationships and harmony between God, humans, and their environment are less harmonious. The logical consequence is the emergence of various crises, especially the ecological crisis, which is closely linked to spiritual and moral crises. This means that all these crises can be resolved if humans recognize the true nature of the universe and respect the environment as a fellow creature of God, whose sustainability must be maintained and protected from destruction.

2. Harmonization of human relations with oneself (*habl ma'a nafsih*)

In the interaction between humans and themselves, the Quran explains that good deeds done towards everything around them will also have a positive impact on them. As stated in Surah Al-Isra' [17]: 7:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْنُمْ فَلَهَا ۖ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتُوا وَجْوَهُكُمْ وَلَيَنْدُخُلُوا الْمَسِيْدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَيُتَبَرُّو مَا عَلَوْا تَشْتِيرًا ۷

The interaction of human relationships with oneself is reflected in the human body, which has both feminine and masculine characteristics, each with its own positive and negative values. Positive

⁶⁰ Özden, "The Importance of Ecofeminism in Sustainable Development."

values, referred to as feminine, include obedience to binding rules, submissiveness, empathy, patience, affection, and motherhood, while masculine values include activeness, visionary thinking, and progressiveness. Negative feminine characters include being easily submissive, subjective, passive, and selfish, while negative masculine characters include being dominant, arrogant, ambitious, wasteful, and tending to feel most right.

The positive values of feminine and masculine characters reflect the harmony between humans and themselves in the context of *habl ma'a nafsih*, which, if applied, will create peace of mind for humans. According to Muhammad Mahmud Mahmud[27], states that there are 9 criteria for human mental health, namely: 1) stability; 2) calmness; 3) relaxation; 4) being able to take care of oneself; 5) being able to take responsibility; 6) being able to make sacrifices to atone for mistakes; 7) being able to have good social relationships; 8) having realistic desires; 9) responding to the blessings obtained with satisfaction and happiness.

Thus, the relationship between humans and themselves will also positively impact them. In an ecological context, when the positive feminine characteristics within humans are harmoniously revived, the environmental crisis can be effectively addressed and resolved.

3. Harmonization of relations between humans (*habl ma'a al-nas*)

Humans are the agents of the universe's management, determining the sustainability of life. All their actions will be accounted for, both in this world and in the afterlife. Humans occupy a noble position, distinguishing themselves from other creatures, and are instrumental in the survival of this universe.[28] On this basis, God created interconnected relationships among humans to sustain the Earth's environment.

In human ecology, when the harmony and balance of the environment are disturbed, harm occurs, affecting everything on earth, including humans, both those who cause the damage and those who allow it to happen. As for overcoming the ecological crisis with a gender perspective, Allah motivates humans, both men and women, to do good deeds which will have positive implications in the pattern of social interaction between fellow humans, which are promised by Allah with rewards, as Allah says in Surat al-Qashash [28]: 84:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مَّنْهَا ۝ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُحْرِزُ إِلَّا مَا كَانُوا يَعْمَلُونَ

According to Yasin, several strategies can be implemented to reduce environmental damage in relations between humans, namely: First, humans should always preserve and improve the environment for future generations. Second, the earth's natural resources, such as air, water, soil, flora, and fauna, must be protected and saved from pollution and damage. Third, the utilization of non-renewable resources must be planned and managed optimally. Fourth, actions that can cause pollution and harm health and the environment must be avoided or at least minimized⁶¹. Fifth, economic and social development should be aimed not only at the welfare of the people but also at improving environmental quality. Sixth, science and technology applied to ecological solutions must be aimed at the benefit of all humanity. Seventh, there is a need for education, research, and scientific development on environmental issues to address all ecological problems through good cooperation among all parties and to maintain sustainability and prevent damage or destruction.

⁶¹ Husein et al., "An Ecofeminism Perspective."

4. Harmonization of humans with their surroundings (*habl ma'a al-kawn*)

The Quran does not differentiate between the functions and potential of men and women in fulfilling their respective roles, particularly in social life. There is no valid division of roles between men and women. In this regard, God has given human intelligence the freedom to discuss their respective roles according to their capacities and the circumstances of their social environment.⁶². However, what is certain is that, in an effort to maintain continuity and harmony with the environment, both sexes, men and women, must mutually protect and care for it from damage, both natural and caused by humankind.

According to Febriani, the Qur'an describes practical steps for environmental management that humans can apply, including: First, understanding the nature of the universe as fellow creatures of God. Second, recognizing the integration between humans and the universe by creating balance or justice as a manifestation of love and compassion. Third, respecting the existence of the universe. Fourth, using natural resources wisely. Fifth, implementing ecological ethics and cooperation among humans worldwide in environmental conservation efforts. Sixth, obeying the legal order established by policymakers.

All the harmony of the relationship between humans and God (*habl ma'a Allah*), man with himself (*habl ma'a nafsih*), humans with other humans (*habl ma'a al-nas*), and the harmony of humans with their surrounding environment (*habl ma'a al-kawn*) can be carried out very well by humans in a balanced manner without differentiating between genders. It can be an alternative solution to resolve the world's ecological crisis in an effort to realize the gender-aware environmental ethics of the Qur'an.

Conclusion

This study demonstrates that Qur'anic ecofeminism offers an essential epistemological and ethical contribution to Islamic responses to the global ecological crisis. By foregrounding *rahmah*, *ri'ayah*, and *ta'awun* as central Qur'anic values, the ecofeminist Reading challenges domination-based relationships toward both women and nature, calling instead for an ethic of compassion, relationality, and shared responsibility.

Feminine-coded values are thus not marginal, but constitute the theological core of Qur'anic ecological ethics. Reviving these values enables Islam to meaningfully participate in contemporary environmental discourse while remaining grounded in divine revelation. Qur'anic ecofeminism, therefore, provides a framework for rebuilding harmonious relations between humans, nature, and God, affirming that environmental protection is not only a scientific or political task but a spiritual and moral obligation entrusted to humanity as God's vicegerents on earth.

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⁶² Mahjabeen Dhala, "Ecological Theology: An Ecofeminist Reading of the Qur'anic Perspective of the Universe," *An Anthology of Contemporary Ecotheology, Philosophy And Eco-Justice Practices*, n.d., 105.

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