



Ecofeminism In Islam: Inspiration from the Qur'an and Hadith

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Ecofeminism;
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Abstract

This study aims to explore the relationship between ecofeminism and Islamic teachings, with a focus on inspiration drawn from the Qur'an and Hadith. Using a descriptive qualitative approach, this study collected data from literature and online media through content analysis. The findings show that Islam emphasizes balance between humans, God, fellow humans, and nature. Islam prohibits the destruction of nature because it hurts the social, economic, and health welfare of women and other living beings. As caliphs, humans are commanded to protect and utilize nature wisely as a form of gratitude to God, with reforestation as a measure of environmental preservation. An environmental movement, pioneered by women's communities and inspired by verses from the Qur'an and Hadith, aims to care for the Earth in accordance with the values of tawhid, rahmah, worship, and mercy. Environmental damage is seen as a neglect of Islamic theology and a violation of the obligation as caliphs. This research reinforces the perspective of Islamic ecofeminism, emphasizing that environmental care is an essential theological responsibility.

Kata Kunci

Nilai-nilai Al-Qur'an dan Hadis;
Ekofeminisme;
Perempuan;
Lingkungan;
Alam

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi hubungan antara ekofeminisme dan ajaran Islam, dengan fokus pada inspirasi yang diambil dari Al-Qur'an dan Hadis. Menggunakan pendekatan kualitatif deskriptif, penelitian ini mengumpulkan data dari literatur dan media online melalui analisis konten. Temuan menunjukkan bahwa Islam menekankan keseimbangan antara manusia, Tuhan, sesama, dan alam. Islam melarang perusakan alam karena berdampak negatif pada kesejahteraan sosial, ekonomi, dan kesehatan perempuan serta makhluk hidup lainnya. Sebagai khalifah, manusia diperintahkan untuk menjaga dan memanfaatkan alam dengan bijak sebagai bentuk syukur kepada Tuhan, dengan reboisasi sebagai langkah pelestarian lingkungan. Gerakan perawatan lingkungan yang dipelopori komunitas perempuan, terinspirasi oleh ayat-ayat Al-Qur'an dan Hadis, bertujuan merawat Bumi sesuai nilai-nilai tawhid, rahmah, ibadah, dan rahim. Kerusakan lingkungan dipandang sebagai pengabaian teologi Islam dan pelanggaran terhadap kewajiban sebagai khalifah. Penelitian ini memperkuat perspektif ekofeminisme Islam, menegaskan bahwa perawatan lingkungan adalah tanggung jawab teologis yang esensial.

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INTRODUCTION

The Quran and hadith serve as guidance for humanity, teaching a harmonious concept of building harmonious relationships with God, fellow humans, and the universe. Nature, created by God, is terrific and harmonious; therefore, it must be properly maintained and cared for. Environmental issues are integral to the integrity of human life on Earth and must be respected and valued so that they cannot be harmed (Istianah, 2015). The current environmental crisis should be a top priority, considering its impact will influence various aspects, including education, economy, and social aspects, thus causing misery for humanity, especially for women. The role of women is huge in maintaining the sustainability of life. When water sources are scarce or contaminated, women face challenges in maintaining their family's food security. Similarly, when floods or landslides occur, women often take care of their children despite limited conditions (Purnamasari, 2023).

Environmental damage is a pressing issue that must be addressed urgently. In general, the causes are both natural and artificial factors, as mentioned in the Quran, 21:41. The quality and welfare of human life cannot be separated from the condition of nature and the environment. The environment is an integral part of human life. It is one of the key components of the ecosystem that must be maintained, cared for, and preserved – the occurrence of environmental damage results from the selfishness of eco-anarchic humans. Humans have engaged in illegal development, including the conversion of agricultural land and deforestation of tropical forests, which can contribute to global warming and climate change (Wiyatmi et al., 2017). It is all because humans do not respect nature; even in development programs, they often violate the rules, which hurts the environment. Such conditions should not be allowed, and all forms of eco-anarchy against nature must be stopped immediately.

Indonesia is an eco-anarchist country. One example is the island of Borneo, which spans 743,330 square kilometers and is home to approximately 40.8 million hectares of tropical forest. As a result of forest deforestation, by 2010, only 25.5 million hectares remained, causing not only a loss of biodiversity but also a decline in economic, cultural, and tourism values (Wiyatmi et al., 2017). Environmental degradation in Indonesia, including forest fires, water pollution, global warming, floods, and landslides, is a global problem. Based on data from the Ministry of Environment and Forests, in 2019, forest fires reached 1,649,258 Ha. However, in 2020, the number decreased to 296,942 (Vanya Karunia Mulia Putri, 2021).

Meanwhile, data from the IUCN Red List indicate that 76 species and 127 plants are threatened with extinction. A total of 205 animals and 88 plants are threatened, and 557 animals and 256 plants are vulnerable. Not to mention the damage to coral reefs, 30% of the 2.5 million hectares of coral reefs are damaged. Additionally, there is high pollution in various sectors, including air, groundwater, and the sea. In 2010, the Citarum River was even named the most polluted river in the world (Tahir, 2017).

Research related to the environment has been widely examined, including "Ecofeminism and the Role of Women in the Environment" by Tri Marhaeni Pudji Astuti (Astuti, 2012) and "Dayak Women of Mali: Protecting Nature from Death" by Nikodemus Niko (Niko, 2019). The Environmental Conservation According to the Quran and Hadith (Umma Farida, Istianah, 2021), The Relationship between Knowledge and Environmental Ethics with Attitudes and Behavior to Preserve by Azhar, M. Djahir Basyir, Alfitri (Azhar, M. Djahir Basyir, 2015), Al-Qur'an and Environmental Conservation: An Examination of Ecological Verses by Dede Rodin. Qur'an and Environmental Conservation: An Examination of Ecological Verses by Dede Rodin (Rodin, 2017), Ecofeminism: Women, Nature, Resistance to Patriarchal Power and World Development (Wangari Maathai dan Green Belt Movement 1990-2004 oleh A. Risal Maulana dan Nana Supriatna (Maulana & Supriatna, 2019). This research complements and strengthens previous research on religious ecofeminism, which is grounded in the values of the Quran and Hadith regarding the duties and responsibilities of humans as stewards to protect and care for nature and the environment.

Based on some of the research results above, the purpose of this study is to build upon previous research that focuses more on the inspiration of the Qur'an and hadith, as well as the Ecofeminism

movement. Nature is personified as "mother" as the only door for the birth of life that must be maintained and properly cared for so that it does not become extinct. There is a close relationship between women and nature, as both play a central role. Women are given the gift of a "womb" as a home for the fetus to grow and develop. Nature is the "womb" as a place of birth, growth, and development of life. The relationship between women and each other cannot be separated. Nature and women both generate life through their production and reproductive systems. Thus, neither should be destroyed or harmed. If they are destroyed and harmed, then life on Earth will be destroyed. If nature is destroyed, it is like desecrating its duty as a caliph. Protecting and caring for the environment is in line with the Qur'an, 7:56 and 28:77. If referring to the Qur'an 30, 41, it 42 that the damage that exists on land and in the sea, such as floods and landslides, is due to human actions that tend to ignore in protecting the environment (Mawardi & Sambodo, 2011).

METHOD

The method employed in this research is library research, utilizing both primary and secondary data sources. The primary data sources are derived from the text of the Qur'an and hadith. At the same time, secondary data sources are from journals and related articles. Secondary data sources are utilized as support in analyzing primary data. By using these two data sources, both primary and secondary, the research question can be answered. The data analysis in this study was conducted qualitatively and descriptively using content analysis techniques. Primary data, consisting of relevant verses from the Quran and Hadith, were analyzed thematically and contextually, then supported by secondary data from scientific journals and related literature. The analysis process included data collection, classification, interpretation, and synthesis to uncover the relationship between Islamic teachings, ecofeminism, and environmental awareness.

RESULTS AND DISCUSSION

Result

1. Environment

The environment is a medium or a place where humans live, encompassing everything that surrounds them. Thus, each other influences the development of life. Without the environment, all ecosystems cannot work correctly. According to the KBBI (Indonesian Dictionary), the term "environment" refers to all things that encompass areas or conditions that can affect the growth of creatures within them. Meanwhile, according to Law No. 23 of 1997, the environment is defined as a unit of space that includes all objects. It encompasses humans and their behavior, which can impact the continuity of life and the creatures within it. Emil Salim (1976) defines the environment as a condition or space that can affect the lives of living things, humans, animals, and plants. The environment is a container encompassing land, sea, air, and the Earth's atmosphere. According to experts, the environment has two components. First, the biotic environment consists of humans, animals, and plants. Second, the abiotic environment consists of soil, water, and air (Shihab, 2023).

2. Ecofeminism

Ecofeminism comes from the word "eco," which in Greek is "Oikos," meaning the place where all living things live, including humans, animals, and plants. Ecofeminism is derived from the combination of two words: ecology and feminism. Ecology is a science that examines the relationship between humans and the environment (Astuti, 2012). Meanwhile, a feminist is someone who has an awareness of the oppression or degradation of women so that they strive to eliminate all acts of degrading oppression in order to achieve equality in gender relations between men and women (Nurmila, 2022). In other words, ecofeminism is defined as the meeting between feminism and ecology (Puleo, 2017).

Ecofeminism is a relatively new term that refers to a social movement or thought connecting ecology and women's issues. Francoide d'Eaubonne first introduced this movement in *Le Feminisme*

ou la Mort (Feminism or Death). The book states that there is a very close relationship between the oppression of nature and women. Karren J. Warren later popularized the term ecofeminism. Ecofeminism opposes the oppression of both women and nature. Ecofeminism is an understanding that considers issues related to nature, the environment, and gender. Nature and women are neither inanimate objects nor objects that can be dominated and exploited. Therefore, both must always be maintained so that they are not considered inferior or subordinate (Wiyatmi et al., 2017).

Women and nature both experience violence and are exploited, subordinated to degradation, as well as cornered by capitalist undermining. Rice fields are replaced with building foundations, rivers are polluted with pollutants, and the air is filled with industrial smoke. Meanwhile, exploration and exploitation under the pretext of modernization have resulted in the degradation of nature. Environmental damage is inextricably linked to how humans interact with nature. Nature is used as an object that can be treated at will and arbitrarily.

Ecofeminism theory reveals that the destruction of nature occurs because of the masculinization of nature without considering the feminine aspect to maintain the balance of nature. Exploitative and destructive damage to nature occurs because of the nature of masculine uniformity and power that seeks to dominate, by ignoring the Earth as Mother Earth (Basri, 2011). Environmental and women's issues are interconnected because of the objectification of women and nature in a male-dominated and male-centered society, thus creating inequalities in society and providing superiority for men (Öztürk, 2020). The tendency of exploitation rooted in the patriarchal system makes the environment increasingly damaged as a result of agrarian conflicts, reducing agricultural production, damaging water sources, losing cultural identity, and deteriorating the quality of family health.

The relationship between women and nature is akin to that of a mother giving birth to life; therefore, environmental damage has a profound impact on women's lives. When the environment is damaged, women will bear a considerable burden. If there is environmental damage, climate change, drought, or deforestation, it will have a direct or indirect impact on women's economic, social, food security, and reproductive health. Therefore, ecofeminist theory shares the assumption that social transformation is necessary for ecological survival and that intellectual transformation of the dominant way of thinking must accompany social transformation. It posits that nature teaches a nondualistic and nonhierarchical relationship system, which models social transformation. Values, and that human and cultural diversity are values in social transformation (Howell, 1997). Transformation is carried out by involving and empowering women in preserving the natural environment or natural resources managed by the community (Husein et al., 2021).

3. The perspective of the Qur'an and Hadith on Environmental Conservation

Islam is in tune with ecofeminism. In the Qur'an and hadith, specific texts discuss the preservation of nature and the environment, as well as the prohibition of harming it (Ammar & Gray, 2017). Islamic teachings have not only warned against environmental pollution but also emphasized the importance of utilizing various sources of life in a reasonable and balanced manner.

Quran 30:41 explicitly describes humans as the leading cause of environmental degradation:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Evil has become rife on the land and at sea because of men's deeds; this in order that He may cause them to have a taste of some of their deeds; perhaps they will turn back (from evil)."

According to Quraish Shihab, referring to ar-Raghib al-Ishfahani (d. 1108 AD), the word al-fasad means damage resulting in imbalance. Meanwhile, according to al-Biq'a'i (1406-1480 AD), al-fasad means the lack of something needed, such as the pollution of seawater that causes many fish to die. Allah created this universe in perfect harmony and according to human needs. If humans cause damage, it will lead to an imbalance in the natural system, which ultimately has an impact on human life (Shihab, 2023).

Humans exploit natural resources that cause damage to living things, as mentioned in the Quran 2:205:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

“And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. Moreover, Allah does not like corruption.”

In addition to the above verse, the Qur'an also emphasizes the connection between the prohibition of corruption on earth and the certainty that God provides sustenance to those who perform good and grateful deeds on earth, as explained in Qur'an 7:56-58:

“Do not spread corruption in the land after it has been set in order. Moreover, call upon Him with hope and fear. Indeed, Allah's mercy is always close to the good-doers (56). He is the One Who sends the winds, ushering in His mercy. When they bear heavy clouds, we drive them to a lifeless land and then cause rain to fall, producing every type of fruit. Similarly, we will bring the dead to life, so perhaps you will be mindful (57). The fertile land produces abundantly by the Will of its Lord, whereas the infertile land hardly produces anything. This is how We vary 'Our' lessons to those who are thankful (58).”

Allah condemns those who do damage and exploit nature because they hurt the environment and creatures on earth. Allah threatens those who cause damage to the earth to enter hell because they are among those who disbelieve in blessings. On the contrary, Allah loves good people who take care of nature and its surroundings, and they are rewarded with paradise in return (Swararahima, 2018b). Therefore, humans are commanded to be grateful for Allah's bounty on earth, as nature has provided for their needs. The attitude of appreciation and gratitude is the reason humans have a positive attitude towards nature and the environment. Humans and other living things feel the impact of environmental damage. Thus, Allah forbids humans to destroy and exploit nature without paying attention to its maintenance.

In another verse, Allah allows humans to maintain and utilize nature and its surroundings as a gift from Allah to humans while maintaining the balance of nature by not destroying it (al-Quran 2 60):

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

“... Eat and drink of the sustenance provided by Allah, and do not go about acting wickedly on earth, spreading mischief....”)

Humans are given the responsibility to care for and maintain nature due to their duty as khalifah on earth, as mentioned in the Quran 2:30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

“And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know.”

The Prophet Rasulullah, as a good example, has taught us to protect and care for the environment. Among them, with reforestation as in his saying:

2152 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح وَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

“Qutaybah ibn Sa'id narrated to us, Abu 'Awanah narrated to us, and 'Abd al-Rahman ibn al-Mubarak narrated to me, Abu 'Awanah narrated to us, from Qatadah, from Anas ibn Malik (may Allah be pleased with him), who said: Rasulullah shalla Allahu alaihi wa sallam said: "There is no Muslim who plants a tree or sows seeds, then a bird, or a human, or an animal eats the fruit, but it becomes alms

for him..." That is alms, and Muslim told us: Aban told us: Qatadah told us: Anas told us, from the Prophet *salla Allahu alaihi wa sallam*." (al-Bukhari, 8:2152).

In addition, the Prophet also taught humans to protect nature and love living things, because what humans do ultimately returns to them.

1847- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو بْنِ دِينَارٍ عَنْ أَبِي قَابُوسَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ الرَّحْمَنُ شُجْنَةُ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ

"It has been told to us [Ibn Abu Umar], it has been told to us [Sufyan] from [Amr bin Dinar] from [Abu Qabus] from [Abdullah bin Amr] he said: Rasulullah shallallahu 'alaihi wa sallam said: "Those who love will be loved by Ar Rahman, be affectionate to anyone on earth, surely those in the sky will love you. Lafazh Ar Rahim (rahim or love "darling) is taken from Ar Rahman's lafazh, so whoever connects the ties of friendship, Allah will definitely connect them (with His grace) and whoever breaks the ties of friendship, Allah will cut them off (from His mercy)." Abu 'Isa said: This is a hasan authentic hadith" (At Tirmidhi, 7:187).

Nature conservation is not about destruction, but about benefiting the people.

- حَدَّثَنَا غُبَيْدُ اللَّهِ بْنُ مُوسَى أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانُوا يَزِرُّونَهَا بِالثَّلَاثِ وَالرُّبْعِ وَالنِّصْفِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزِرْهَا أَوْ لِيَمْنَحْهَا فَإِنْ لَمْ يَفْعَلْ فَلْيُمْسِكْ أَرْضَهُ وَقَالَ الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ اللَّهَ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزِرْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ

"It was narrated to us that [Ubaidullah bin Musa] reported to us [Al Awza'iy] from ['Atha'] from Jabir (may Allah be pleased with him) who said: In the past, people used to use farmland for a third, a quarter, or half of the wages, so the Prophet (peace and blessings of Allah be upon him) said: "Whoever owns a farmland should cultivate it or give it away. If he does not do so, then let him leave it alone." Moreover, said Ar Rabi' bin Nafi' Abu Taubah has told us [Mu'awiyah] from [Yahya] from [Abu Salamah] from Abu Hurairah *radliyallahu 'anhu* said: Rasulullah *sallallahu 'alaihi wa sallam* said: "Whoever has land, let him cultivate it for cultivation or give it to his brother (to be cultivated). If he does not do it, let him leave the land." (Muhammad ibn Ismail Al-Bukhari, n.d.).

From some of the hadith texts above, the Prophet Saw humans are commanded to maintain, care for, and preserve the environment. The duty of humans as caliphs is not only to preserve God's creation on earth and all living things, but also to be responsible for improving the condition of the natural environment (Qur'an, 11:61). Therefore, humans must harmonize their lives with nature and be able to coexist with all of His creations (Qur'an, 6:38).

4. Inspiration from the Qur'an and Hadith: Women's Movement for Environmental Care

According to the data mentioned above, this research demonstrates that religion motivates people to conserve the environment and effectively manage natural resources. Sakanovic (2023) revealed that the motivation arising from spirituality from the religious traditions of women activists to preserve nature has a unique power and potential to encourage women to get involved in environmental issues (Šakanović, 2022). Cahyaningtyas' research, for example, revealed that the involvement of Muslim women in everyday environmental issues in Indonesia is inseparable from their religious views, resulting in a dynamic interaction between emic and etic representations of women's positions, environmental understanding, and religion (Cahyaningtyas et al., 2022). In Muslim communities, community involvement in environmental care activities is grounded in an understanding of Islamic teachings, as sourced from the Qur'an and hadith. Islamic values can influence the perception and practice of climate action among both policymakers and the public (Al-Jayyousi et al., 2023), particularly those related to Islamic environmental ethics derived from the Qur'an and hadith (Muhammad, 2022). Another study revealed that women activists understand climate change issues from Islamic teachings (Haq et al., 2020).

The above view is reinforced by Aisiyiyah, a Muslim women's organization in Indonesia, which states that the motivation to protect the environment stems from Islamic teachings that emphasize the importance of environmental responsibility, the need to preserve and protect nature, and the importance of seeking forgiveness through prayer and good deeds (Cakhyadi, 2023). In the Moroccan context, some religious and spiritual motives reflect the wisdom of "eco-Islam" and its underlying principles. Overall, however, the normative and performative nature of Islamic 'eco-traditions' is unorthodox and syncretic (Vincenti, 2017).

Several women's communities in Indonesia have conducted environmental awareness campaigns and activities inspired by the verses and traditions of the Prophet. Environmental campaigns are carried out through social media (Laoera, 2023). Santriwati (Female Students) of Madrasah Mu'allimaat Muhammadiyah Yogyakarta have declared the "Movement of Pesantren Women Care for the Environment" to raise awareness about the importance of protecting the environment as part of climate change mitigation and adaptation, as well as improving environmental quality, especially in Islamic boarding schools (LTA, 2023). Salimah pioneered the formation of the Community of Healthy Women Caring for the environment as part of the internalization of the Prophet's hadith, "Allah loves Strong Muslims than weak Muslims." A strong physical condition is a prerequisite for optimal worship (Humas Salimah, 2013).

In addition to the campaign, some female scholars in Islamic boarding schools in Java actively engage in environmental care activities. The female activists of Pesantren Ath-Thariq, Garut, West Java, in their efforts to preserve nature with the concept of *rahmatan li al-'ālamīn*. They believe caring for nature is a form of religious piety and almsgiving (Millah et al., 2020). The involvement of female scholars in Annuqayah pesantren in issuing a haram fatwa on disposable sanitary napkins containing plastics and dioxins that have an impact on reproductive health and the environment, which emphasizes that women have control over their bodies and environmental sustainability and strengthens ecofeminist ethics that underline the link between environmental issues and women (Sadiyah & Anshori, 2021). The involvement of female santri in the Climate Alms Program is carried out through various seed distribution activities, tree planting initiatives, land rehabilitation efforts, and mangrove ecosystem preservation. In addition, pesantren teach their santri to protect the earth in every daily activity, such as saving ablution water, processing waste into compost, and planting and caring for the environment (Alexander, 2023). Thus, various activities carried out by women in the Muslim community are part of efforts to implement Islamic environmentalism (Hancock, 2019).

Muslim women also carry out the movement to care for the environment on the slopes of Mount Kendeng Pati, Central Java. Gunretno and Sukinah joined JM-PPK (Kendeng Mountains Care Community Network) on behalf of themselves as "Kartini Kendeng". They were agitated by ecologically destructive practices and rejected the operation of a cement factory in the area. In 2014, around 160 women from the slopes of Kendeng Mountain rejected the operation of PT Semen Indonesia by blocking the road to the factory (Sigit, 2017). When others sold their land for the cement factory operation, Sukinah preferred to keep her land. She was one of the women who protested the establishment of the cement factory by cementing her feet as a symbol that cement would imprison her life. If PT Semen is allowed to operate, it will damage cave wall passages and waterways, potentially leading to landslides and flooding, and endangering wildlife. In addition, it will threaten subsurface water sources and plants that are vital to the livelihoods of local people and future generations. Women are the most vulnerable group to the impacts of environmental degradation. As housewives and farmers, they live in communities that depend on natural resources daily:

Sukinah said, "We can live without cement but not without water". Mother Earth has lived, Mother Earth has been hurt, Mother Earth will seek justice" (Pratiwi, n.d.).

Gunretno and Sukinah, two women farmers from Kendeng Pati, were invited on Mata Najwa's program to recite their mantra about human intimacy with nature and the testimony of tawhid.

Ibu bum wis maringi, Ibu bumi dilarani, Ibu bumi kang ngadili, La ilaha illallah Muhammadur Rasulullah. (Meaning: Mother earth has given, Mother earth is hurt, Mother earth judges, La ilaha illallah Muhammadur Rasulullah) (literasi.co, 2016).

Discussion

The movement carried out by women who care for the environment is based on Islamic values, namely Tawhid, mercy, worship, and womb. The value of Tawhid, which is theocentric, holds that God encompasses everything, as explained in the Qur'an (4:126 and 41:54). What Kartini did in the Kendeng Mountains teaches us how to interpret nature in a theocentric perspective. They are not only talking about living for their own sake, but also for the whole community around them and for generations to come. The stanzas above also remind us that human needs have been fulfilled by nature. If the land and water that are the source of life are harmed (dilarani) and destroyed, the laws of nature will apply. Caring for nature is an expression of faith. Conversely, the behavior of destroying nature is a form of unbelief and reveals an ungrateful person, as seen in the stanza "La ilaha illallah, Muhammadur Rasulullah."

In addition, Islam, as a religion of rahmatan lil-'alamin, is deeply concerned about preserving and protecting the environment (Swararahima, 2018a) for the benefit and mercy of the earth. Humans, as caliphs on earth, should exhibit a genuine, loving behavior towards all of nature, just as the Prophet Muhammad was sent to be a mercy for all of nature (Al-Quran 21:107).

Preserving Allah's creation is also included in the category of worship that is loved and will be rewarded by Allah swt (Faizin, 2023). In the Qur'an, faith and gratitude are closely related. Gratitude is a manifestation of faith, and faith is the basis of the attitude of gratitude (Wahyudi et al., 2025). Faith is an inner attitude, while gratitude is an outward expression. Both are interrelated. So, people who are not grateful for Allah's blessings, which include ignoring the sustainability of natural resources and ecosystems, fall into the category of kufr, because they close themselves and deny His blessings, which the Qur'an describes as being tormented with a painful torment (Qur'an, 14:7) (Islah, 2021).

The uterus, as a female reproductive organ created by God to give birth to generations, is closely related to the food consumed, some of which comes from the soil. If the soil is damaged, it will damage the female body (Afiah, 2023). The uterus is also proof of God's love for women to love and care for the earth. Therefore, the ecofeminism movement aligns with hifdz al-bah (caring for the environment), which embodies the spirit of protecting and preserving the environment for the benefit of women and all living things on earth. (Agustina, n.d.).

Thus, environmental degradation should be viewed as a result of theological neglect (Gulzar et al., 2021) and disobedience to God's commands. Any action that damages nature, the environment, and the earth is against the values of Islamic teachings. Islam prohibits excessive and exploitative behavior towards the environment. All humans are obligated to protect natural resources from misuse or overuse to maintain a dynamic balance, ensuring a state of equilibrium known as sustainable development. Therefore, Islamic theocentricity can support several important factors in environmental conservation.

CONCLUSION

Ecofeminism is a movement that opposes the oppression and exploitation of women and nature caused by male dominance in a patriarchal culture. Damage to nature will directly or indirectly affect women's social, economic, and health lives. Therefore, women's involvement in protecting nature and the environment is crucial in maintaining the balance of life, in line with the teachings of Islam, which prohibit humans from causing damage to the earth, including destroying the lives of living creatures. On the contrary, humans, as caliphs, are commanded to care for and utilize nature for the benefit of humans and future generations. The Prophet, as a good example, has taught us to reforest as a form of gratitude to His Creator. Religion becomes the spirit and motivation for protecting, caring for, and preserving the environment. Muslim women's communities from various groups carry out campaigns

and activities to care for the environment as a form of internalization of religious values, namely tawhid, mercy, worship, and stewardship of the environment. Therefore, the destruction of the environment is a form of neglect of Islamic theology.

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