

EKOSENTRISME SEBAGAI REKONSILIASI ATAS EKSPLOITASI PEREMPUAN DAN ALAM OLEH ANTROPOSENTRISME KAPITALIS: TINJAUAN TAFSIR AL- TAHRIR WA AL-TANWIR

Ecocentrism as Reconciliation of The Exploitation of Women and Nature by Capitalist Anthropocentrism: A Review of The Interpretation of Al-Tahrir wa Al-Tanwir

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Abstrak

Konsep ekosentrisme sebagai rekonsiliasi atas eksploitasi terhadap alam dan perempuan menjadi penting di tengah gempuran bencana ekologi yang diakibatkan oleh antroposentrisme kapitalis era ini. Sebagaimana alam, perempuan termasuk diantara yang menjadi korban karena perempuan dan alam sering disimbolkan secara sama dalam banyak hal. Ekosentrisme memiliki peran krusial karena menawarkan keadilan yang holistik bagi seluruh elemen alam raya. Tafsir *al-Tahrir wa al-Tanwir* karya Ibn Asyur adalah fokus utama penelitian ini. Ibn Asyur mengetengahkan tafsir kajian ekologi yang bersifat ekosentrisme. Metode penelitian ini adalah metode tafsir *maudhu'i* dengan pendekatan analisis deskriptif. Penelitian ini menelusuri ayat-ayat yang memiliki muatan ekosentrisme dan menggeser paradigma antroposentrisme kapitalis. Hasil penelitian ini menemukan bahwa ada kesamaan antara prinsip ekosentrisme dengan ayat Al-Qur'an, yaitu 1) surat al-Isra ayat 44 dan al-An'am ayat 141 bahwa seluruh makhluk bertasbih kepada Allah SWT dan bumi memiliki nilai keindahannya tersendiri. 2) Surat al-A'raf ayat 31 bahwa dilarang berlebihan dalam memanfaatkan makhluk lain, karena Allah SWT. tidak menyukai perilaku berlebihan. 3) Surat al-Nisa ayat 9 bahwa manusia harus mempersiapkan generasi terbaik dibandingkan kuantitas yang mampu mengelola alam dengan baik. 4) Surat al-Rum ayat 41 bahwa kerusakan yang diperbuat manusia akan mendatangkan azab dari Allah SWT. 5) Surat al-Baqarah ayat 30 bahwa manusia sebagai khalifah harus membuat kebijakan yang dapat memberikan maslahat untuk segala lini kehidupan.

Kata kunci: Antroposentrisme Kapitalis, Ekosentrisme, Tafsir al-Tahrir wa al-Tanwir

Abstract

The concept of ecocentrism as a rehabilitation of the exploitation of nature and women becomes important in the midst of the onslaught of ecological disasters caused by the capitalist anthropocentrism of this era. Just as nature, women are among the

victims because women and nature are often symbolized in similar ways in many respects. Ecocentrism plays a crucial role because it offers holistic justice for all elements of the natural world. The focus of this research is Ibn Asyur's interpretation in "*Tafsir al-Tahrir wa al-Tanwir*," which presents an ecocentric ecological study. The research method used is the thematic interpretation method with a descriptive analysis approach. This study explores verses that contain ecocentric content and shifts away from the paradigm of capitalist anthropocentrism. The results of this research find that there are similarities between the principles of ecocentrism and the Quranic verses, namely: 1) Surah Al-Isra, verse 44, and Al-An'am, verse 141, which state that all creatures glorify Allah, and the Earth has its own beauty. 2) Surah Al-A'raf, verse 31, which prohibits excessive exploitation of other beings, as Allah does not like excessive behavior. 3) Surah An-Nisa, verse 9, which emphasizes that humans should prepare the best generation rather than focusing solely on quantity when managing nature. 4) Surah Ar-Rum, verse 41, which warns that the harm caused by humans will bring punishment from Allah. 5) Surah Al-Baqarah, verse 30, which highlights that humans, as stewards, should make policies that benefit all aspects of life.

Keywords: Capitalist Anthropocentrism, Ecocentrism, The Interpretation of *Al-Tahrir wa al-Tanwir*

Introduction

Ecological disasters faced by humans are no longer just global warming, but have now shifted to become Earth's fever. This year, Earth experienced the hottest July ever recorded, possibly the hottest in all of human civilization.¹ In Indonesia alone, in August, Jakarta became the city with the worst air quality in the world. Climate change also affects other natural disasters such as severe droughts in one area while flash floods occur in others. Additionally, the melting of glaciers poses a threat to submerge half of the Earth's landmass. The Intergovernmental Panel on Climate Change (IPCC), a United Nations body, released a report on November 13, 2021, concluding that carbon dioxide is the main contributor to climate change, alongside greenhouse gases and air pollution.² On the other hand, women are one of the most affected parties by ecological disasters because they are deeply connected to nature. If nature suffers, so do women.

From here, it can be seen how significant the impact of large industries is on ecological disasters. Let's refer to the perpetrators as capitalist anthropocentrism. Anthropocentrism means humans are at

¹ A. Snow in Sandra P. Thomassues, "Global Boiling: Implications for Mental Health", *Taylor and Francis Online*, Vol. 44, No. 9, (2023): 797

² Coen Husain Pontoh, "Dua Pendekatan Penyelesaian Krisis Ekologi," 2021, accessed on October 9, 2023, <https://indoprogress.com/2021/12/236433/>

the center of everything. Non-human values mean as far as providing economic value to humans. These actors are not only referred to as anthropocentrism but also as capitalists. Because capitalists have an orientation towards endless profit, making humans greedy. Not all humans are capitalists.

The author here proposes ecocentrism as a reconciliation for the exploitation of women and nature caused by capitalist anthropocentrism. Ecocentrism sees everything on Earth as having intrinsic value. The author sees ecocentric values propagated by Western theories in the 20th century as present in the Qur'an, which emerged in the 7th century.

Method

The author examines Qur'anic verses of ecocentrism with an analysis from the book of exegesis "al-Tahrir wa al-Tanwir" by Ibn 'Asyur, using a thematic interpretation method with a descriptive analytical approach supported by secondary sources such as books, journals, and other documents.

Result and Discussion

A. The Concept of Ecocentrism

Ecocentrism is one of the discourse varieties in ecology offered amidst the turmoil of environmental crises. Ecocentrism is a perspective that regards the entire ecosystem as central, encompassing both living organisms (biotic), such as humans, animals, and plants, as well as non-living entities (abiotic). Therefore, ecocentrism emphasizes holistic improvement and care. Unlike prevailing views that often neglect non-human entities, according to Koesnadi Hardjasoemantri, biotic and abiotic beings are interconnected. Thus, moral obligations and responsibilities are not limited to living beings but also extend to other existences.³

Ecocentrism is also referred to as "deep ecology." Arne Naess and George Sessions formulated eight principles that serve as the foundation of deep ecology, namely:

1. The well-being and flourishing of human and non-human life on Earth have intrinsic value, independent of their usefulness to humans.

³ Koesnadi Hardjasoemantri, *Hukum Tata Lingkungan*, 8th ed., Cet. XIX (Yogyakarta: Gadjah Mada University Press, 2006), 75-76.

2. Richness and diversity of life forms contribute to the realization of these values and are also valuable in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. The flourishing of human life and cultures is compatible with a substantial decrease in the human population. The flourishing of non-human life requires a smaller human population.
5. Human interference with the non-human world is excessive, and the situation is rapidly worsening.
6. Policies must be changed. These policies affect the economic, technological, and ideological structures. The resulting state of affairs will be greatly different from the present.
7. Ideological change is mainly needed, aiming at appreciating life quality (dwelling in situations of inherent value) rather than adhering to increasingly higher standards of living. There will be an awareness of the distinction between greatness and greatness.
8. Those who adhere to the points above have a duty, both directly and indirectly, to endeavor to implement the necessary changes.⁴

This principle provides guidelines to humans who have long managed the Earth by placing humans at its center. Ecocentrism offers a holistic perspective. Human-centered perspectives have led to significant damage to various life forms in the ecosystem.

A human-centered paradigm is called anthropocentrism. Furthermore, Haskarlianus Pasang states that anthropocentrism is an environmental ethics theory that views humans as the center of the universe's natural system. This view is followed by the belief that the world was created only for and in the interest of humans.⁵

The concept of anthropocentrism emerged in the modern era. René Descartes, the father of modern philosophy, famously stated, "I think, therefore I am." He argued for his existence based on his ability to think. The act of thinking is considered a unique characteristic of humans. Hence, the notion arose that human thought truly defines existence on Earth. Francis Bacon, an English philosopher, further emphasized anthropocentrism with his statement, "knowledge is

⁴ Arne Naess, "The Shallow and the Deep, Long-Range Ecology Movement. A Summary", *Taylor and Francis Online*, Vol.16 (1973): 95-100.

⁵Haskarlianus Pasang, *Mengasihi Lingkungan*, (Jakarta: Literatur Perkantas, 2011), 10

power." This notion was compounded by the industrial revolution, which accelerated the pace of human history. Due to such perspectives, Vandana Shiva, an environmental activist from India, refers to humans as the main agents of Earth's ecosystem extinction. The anthropocentric view persists as an effort to exploit nature.⁶ However, not all humans can be associated with the primary agents of destruction. Some humans also become victims of the actions of others.

Anthropocentrism, identified as the agent of destruction, is termed capitalist anthropocentrism. According to Franz Magnis Suseno, there is a connection between anthropocentric thought and capitalist economics. He states that capitalist economics are profit-oriented. Consequently, there is merely exploitation of natural resources, excavation, and demolition, without considering the impact on nature or minimizing pollution risks, as it would increase production costs.⁷

Therefore, if there are ecological efforts conducted by anthropocentrism, as termed by Fritjof Capra, it is referred to as shallow ecology. According to him, shallow ecology is anthropocentrism viewing humans as above and outside of nature as the source of all value. Shallow ecology also considers nature merely as an instrument existing for humans.⁸ Ecological efforts are carried out solely for the benefit of humans, not for nature itself. If humans still need nature in some way, it's merely for their own purposes.

B. Women and Nature as Symbols of Victimization

Apart from nature, capitalist anthropocentrism has negative impacts on women because women are closely associated with the environment and environmental management.

When women witness the destruction of the natural environment, they become aware of the strong connection between patriarchal oppression of women and human domination over nature. According to Ynestra King, by resisting the patriarchy that harms

⁶ Moh. Badrus Solichin, "Ketika Alam dan Perempuan Lembah Baliem Diperkosa oleh Antroposentrisme Kapitalis: Kajian Ekofeminisme dalam Novel Tanah Tabu", *Jurnal Semiotika*, Vol. 19, No. 1 (Januari- Juni 2019): 42

⁷ Franz Magnis Suseno, *Berfilsafat Dari Konteks*, (Jakarta: Gramedia, 1991), 58

⁸ Fritjof Capra, *The Web of Life: A New Scientific Understanding of Living Systems* (New York: Knopf Doubleday Publishing Group, 1996), 7

women and also nature, women can feel a sense of responsibility towards this planet and for future generations.⁹

Carolyn Merchant, one of the pioneers of ecofeminist theory, suggests that ecology has a strong relationship with women because the term "ecology" originates from the Greek word "oikos," meaning "home." In other words, ecology is the science of the "household" or the "home" of the Earth. Throughout history, women's roles have been crucial mediators in the relationship between the Earth and home.¹⁰

C. Tafsir Tahrir wa Tanwir by Ibn Ashur

1. Ibn Ashur's Profile

Ibn Ashur, a great scholar from Tunisia, was born in the month of Jumadil Ula in the year 1296 H, corresponding to September 1879. His full name is Muhammad al-Tahir ibn Muhammad ibn Muhammad al-Tahir ibn Muhammad ibn Muhammad al-Shadhili ibn Abd al-Qadir Ibn Muhammad Ibn 'Asyur.¹¹

From the age of 6, Ibn 'Ashur began to learn the Qur'an.¹² Later, he memorized the Matan al-Jurumiyyah and learned French.¹³ After completing the memorization of the Qur'an, at the age of 14 Ibn Ashur continued his education at the University of Zaitunah.¹⁴

⁹Ynestra King, *The Eco-Feminist Perspective* in Maria Mies and Vandana Shiva, *Ecofeminism*, (London: Zed Books, 2014), 14

¹⁰ Carolyn Merchant (1995) in Catriona Sandilands, *The Good-Natured Feminist: Ecofeminism and the Quest for Democracy*, (Minnesota: University of Minnesota Press, 1999), 4

¹¹ Muhammad al-Jib Ibn al-Khaujah, *Syaikh al-Islam al-Imam al-Akbar Muhammad al-Thahir Ibn 'Asyur* (Beirut: Dar Muassasah Manbu' li al-Tauzi', 1425 H/ 2004 M), Juz 1, 153-154. The name Ibn Ashur is an ism kunyah (a title derived from the name of one's eldest child) that originates from a prominent family descended from the al-Idrisi al-Husaymiyyah lineage in Morocco. This family has ancestors who were prominent figures in Moroccan society. One of the members of this family, Muhammad bin 'Ashur, arrived in Tunisia and settled there in the year 1060 H.

¹² Ibnu 'Asyur, *Kasyf al-Mughtiy min al-Ma'aniy wa al-Alfaz al-Waqi'ah fi al-Murwatha'* (Kairo: Dar al-Salam, 2006), cet. 1, 7.

¹³ Muhammad al-Jaib Ibn al-Khaujah, *Syaikh al-Islam al-Imam al-Akbar Muhammad al-Thahir Ibn 'Asyur...*, 157

¹⁴ Muhammad al-Jaib Ibn al-Khaujah, *Syaikh al-Islam al-Imam al-Akbar Muhammad al-Thahir Ibn 'Asyur...*, 154

Ibn 'Ashur gained a lot of knowledge from various scientific disciplines. His teachers included Shaykh 'Abd al-Qādir al-Tamimiy, Shaykh Muḥammad al-Nakhaliy, his own grandfather Shaykh Muḥammad al-'Azīz Bū'Āṭūr (d. 1907), and others.¹⁵

In 1899 CE, Ibn 'Ashur began his career as a teacher at Zaitunah University and at Sadiqiyyah College since 1904 CE. Then, in 1932 AD, Ibn 'Ashur was appointed as Shaykh al-Islam al-Maliki at the University of Zaitunah and appointed as Rector of the university. Besides being active in the world of education, Ibn 'Ashur also underwent a career in the field of justice. Since 1911 AD, he held the position of Judge, and twenty-two years later, he was appointed as mufti in the Maliki school of thought.¹⁶

He died on 13 Rajab 1393 H, coinciding with August 12, 1973 AD. He left a legacy of knowledge through his best works. Among his works are: *Tafsir al-Tahrir wa al-Tanwir*, *Maqasid al-Syari'ah al-Islamiyyah*, *Al-Nadzar al-fasîh 'Inda madhâyiḡ al-Andzâr fi al-Jâmi' al-Shahîh*, and so on.¹⁷ Through his works known as *Maqasid Shari'ah Islamiyah* and *at-Tahrir wa Tanwir*, Ibn Ashur plays an important role in the discussion of Maqasid Shari'ah and becomes the main reference for mufasssirs.

2. Overview of the Book of Tafsir

In the introduction to his tafsir, Ibn 'Ashur explains that his work is named "Tahrir al-Ma'na al-Sadid, wa Tanwir al-'Aqlu al-Jadid, min Tafsir al-Kitab al-Majid". The name was later shortened to "al-Tahrir wa al-Tanwir min al-Tafsir". Ibn 'Ashur's tafsir work was published in full in Tunisia by al-Dar al-Tunisiyyah li al-Nasyr in 1984. The work consists of 21 volumes containing interpretations for 30 juz of the Qur'an. Each volume contains

¹⁵ Ibn 'Āsyûr, *Kasyfu Al-Mugatta Min Al Ma'ani Wa Alfaz Al-Waqiah Fi Al-Muwatta'*,...7-8.

¹⁶ Balqasim al-Ghali, *Syaikh al-Jamī' al-Aẓam Muḥammad al-Ṭāhir Ibn 'Asyūr; Ḥayātuh wa Āṣāruh* (Beirut: Dar Ibn Hazm, 1996), 53.

¹⁷ Muḥammad al-Jaib Ibn al-Khaujah, *Syaikh al-Islam al-Imam al-Akbar Muḥammad al-Thahir Ibn 'Asyur...*, 316-424

several juz, so the thickness of the pages in each volume varies depending on the number of juz being interpreted.¹⁸

He begins his tafsir by giving a brief explanation of the basic concepts in understanding the Qur'anic style. He briefly explains the opening ten sections, including the concepts of tafsir and ta'wil, the phenomenon of tafsir bil ma'tsur and bir-ra'yi, asbabun nuzul, and i'jazul Qur'an. In fact, he spends the first hundred pages to explain this briefly. It can be observed that Ibn 'Ashûr has a strong innovative spirit in interpreting the Qur'an by presenting new ideas that have never existed in previous commentaries. The aim is to make his tafsir a different alternative and contribute uniquely to the tradition of interpretation.

In the explanation, a lot of interpretations are presented regarding the structure of grammar (nahwu), word form (sharaf), and the beauty of language (balâghah). In fact, the aspect of the beauty of language (balâghah) becomes the main focus in this tafsir. In an effort to understand the Qur'an.

The method used in Tafsir at-Tahrir wa at-Tanwir is the tahlili method which is evident from the complexity of the tafsir presented with the tendency of tafsir bi al-ra'yi. He also highlights the high language of the Qur'an and relates it to the cultural structure of society to make the Qur'an as a guide and solution to social problems in society, or in other words, the interpretation approach is adabi ijtima'i style.¹⁹

D. The Ecocentric Concept in Tafsir al-Tahrir wa al-Tanwir

In addition to western theory, the concept of ecocentrism can be found in verses of the Qur'an that were revealed 14 centuries ago. Here the author presents the verses of the Qur'an that are in accordance with the principles of ecocentrism as written above.

1. The principle of the well-being and flourishing of life, both human and non-human on this planet has inherent value in its own existence and the principle of the richness and diversity of life forms

¹⁸ Muhammad al-Jaib Ibn al-Khaujah, *Syaikh al-Islam al-Imam al-Akbar Muhammad al-Tahir Ibn 'Asyur...*, 317

¹⁹ Mani' Abdul Halim Mahmud, *Metodologi Tafsir: Kajian Komprehensif Metode Para Ahli Tafsir*, trans. Faisal Saleh & Syahdianor, (Jakarta: PT Grafindo Persada, 2006), 18

contributes to the realization of these values and is also a value in itself. Both principles are written in the Qur'an Surah al-Isra verse 44 and the Qur'an Surah al-An'am verse 141.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Meaning: "The seven heavens, the earth, and all that is in them are in constant praise of Allah. There is nothing except that it constantly praises Him, but you do not understand their praise. Verily, He is merciful, forgiving." (QS. Al-Isra' / 17: 44).

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: "It is He who grows creeping and non-vining plants, date palms, plants of various flavors, and olives and pomegranates that are similar (in shape and color) and dissimilar (in taste). Eat of them when they bear fruit, and give their due at the time of harvest. But do not overdo it. Verily, Allah dislikes those who exaggerate." (QS. Al-An'am / 6: 141).

In this verse, Ibn Ashur gives the interpretation that all of Allah's creations both biotic and abiotic are glorifying Allah. Tasbih means testifying to the holiness of Allah from all attributes of deficiency. However, there are people who do not understand or ignore the clues that exist in nature's creation, that everything is glorifying Him. Therefore, they cannot understand and accept their duties and responsibilities towards the creator and the universe. They are the polytheists.²⁰

In contrast to human-centered anthropocentrism, ecocentrism believes that all entities in nature have their own intrinsic value. Obedience and submission to Allah is not only owned by humans or angels as the mainstream discourse so far, but all creatures both in the sky and on earth worship Him.

²⁰ Al-Bâhits al-Qur'ân, "Tafsir at-Tahrir wa at-Tanwir", accessed on October 2, 2023, <https://tafsir.app/ibn-aashoor/17/44>

Every creature glorifies in its own way. The celestial bodies, for example, form their tasbih in tawaf (rotating about their axis). Yusuf al Hajj Ahmad mentioned that it is a part of Sunnatullah that the universe revolves around a larger core. The earth and other planets in the solar system revolve around the sun on their respective orbital lines. In addition, each planet has satellites that orbit around it. The solar system revolves around the Milky Way galaxy, and the Milky Way galaxy and other galaxies revolve around a center known only to Allah.²¹

The tawaf of the universe is the same as the tawaf that He blessed mankind with. The turns are all counterclockwise. In fact, other creatures worship Allah with full willingness and do not disobey. In contrast to humans, there are some who worship Allah by force.

In Surah al-An'am verse 41, Ibn Ashur mentions that the word *ma'ruushaat* is a figure of speech. The use of "*ma'ruushaat*" in the context of gardens describes trees that are elevated or raised, and this creates a beautiful, green scene in the landscape. In other words, the term is used figuratively to describe gardens that have trees that are elevated or raised, thus creating a more attractive view.²²

Just as women are synonymous with beauty, the position of women has two roles. In the context of natural disasters, women can be victims as well as important actors in reconciling the exploitation of nature. As a victim, for example in forest and land burning that often occurs in Indonesia, from January 1 to October 19, 2023, there were 755 cases recorded.²³ These cases lead to other ecological disasters such as air pollution. Pollution affects women in particular such as damage to the female reproductive organs. Clear evidence is seen in the case of Ruth Dio, a mother who works as a reporter at a

²¹ Yusuf al Hajj Ahmad, *Mausuah al-I'jaz al- 'ilmyy fi Al-Quran al-Karim wa as-Sunnah al-Mutahharah*, trans. Ahsin Sakho Muhammad (ed.), *Ensiklopedi Kemukjizatan Ilmiah dalam Alquran dan Sunnah* (Jakarta: PT. Kharisma Ilmu, 2006), 87

²² Al-Bāhits al-Qur'ān, "Tafsir at-Tahrir wa at-Tanwir" accessed on October 2, 2023, <https://tafsir.app/ibn-aashoor/6/141>

²³ Badan Nasional Penanggulangan Bencana, "Laporan Harian Pusdalops BNPB (Thursday, October 19, 2023)", 2023, accessed on October 20, 2023, <https://pusdalops.bnpb.go.id/2023/10/20/laporan-harian-pusdalops-bnpb-kamis-19-oktober-2023/>

private TV station, talking about her miscarriage experience. Dio's daily outdoor activities may have been the cause of her miscarriage. One gynecologist explained that air pollution has the potential to impact a woman's reproductive system.²⁴

In addition, according to a report quoted from WebMD, researchers in the United States stated that exposure to air pollution can increase the risk of adolescent girls experiencing irregularities in their menstrual cycles. "This study suggests that there may be other systems, such as the endocrine and reproductive systems, that could also be negatively affected by air pollution," said Shruthi Mahalingaiah, a researcher from Boston University School of Medicine.²⁵

Likewise, cutting down trees can cause natural disasters such as floods, landslides, water shortages, which have a major impact on domestic matters. As the word "eco" in ecology means home, women become a symbol related to that.

Furthermore, women who are interpreted as actors of reconciliation are active roles in environmental missions, because nature is identical to women so they want to care for nature as they care for themselves.

This emphasizes that besides humans, the earth also has the right to look beautiful. Allah has created it in such a way that trees adorn the earth, so deforestation that exceeds the vital needs of humans violates the rights of nature.

From the two verses above, it is unfortunate that the evidence of Allah's greatness that exists in every creature cannot be understood by all humans. Some humans ignore it, humans who are only self-centered (anthropocentric) and greedy (capitalist). That way, humans feel as the only creature that has an important role in the universe. Thus, anthropocentric capitalists easily exploit other

²⁴ Narasi TV, "Gak Ada Yang Aman dari Polusi Jakarta, Termasuk Perempuan. Pemerintah Ngapain?", 2023, accessed on October 7, 2023, <https://narasi.tv/video/buka-data/gak-ada-yang-aman-dari-polusi-jakarta-termasuk-perempuan-pemerintah-ngapain>

²⁵ Bobby Agung Prasetyo, "Ini Alasannya, Wanita Perlu Hindari Polusi Udara", 2019, accessed on October 7, 2023, <https://www.klikdokter.com/gaya-hidup/perawatan-wanita/ini-alasannya-wanita-perlu-hindari-polusi-udara>

creatures with cold hands. This blindness to reality is what Ibn Ashur calls polytheists. They cannot understand and accept their duties and responsibilities as khalifah fil ardh as mandated by Allah, the creator of the universe. They are polytheists.

Descartes, the father of modern philosophy, influenced the anthropocentrism paradigm. He thought of the duality between body and mind. For Descartes, the body is like an automaton. Likewise, other creatures who according to him are not able to think like humans, classify them as automatons. It is the human mind that measures everything. This thinking inspired the modern age and the industrial revolution that gave birth to various inventions. Technological tools are presupposed as man's superiority over nature.

On the other hand, Nur Arfiyah Febriani in her research states that there are indications that all of Allah's creations have the potential for souls and even reason. In Surah Al-A'la verse 3 Allah says every creature is given a level and guidance. The instructions given to each creature of course they have the mind to capture the instructions. If not, Allah is unjust and Allah created everything not in vain.²⁶

This undermines the anthropocentrism paradigm that assumes humans are the only ones with reason and guidance and provides a more inclusive basis for understanding humanity's role in protecting nature.

2. The principle that humans have no right to reduce wealth and diversity except to fulfill their vital needs. In the words of Allah SWT:

يَبْنَیْ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ

Meaning: "O sons and daughters of Adam, put on your beautiful garments when you enter the mosque and eat and drink, but do not overdo it. Verily, He dislikes those who are excessive." (QS. Al-A'raf/7: 31)

²⁶ Nur Arfiyah Febriani, "Perspektif Al-Quran dan Injil tentang Kecerdasan Naturalis", *Jurnal Bimas Islam*, Vol.10, No.II (2017): 232

Humans are allowed to take advantage of other creatures to meet their needs such as eating, drinking and adorning themselves. But Allah warns against excess or extravagance. Ibn Ashur gives the definition of extravagance as exceeding what is sufficient to satisfy oneself with the desired thing. He keeps moving from one pleasure to another, without limiting himself to a certain limit.

In addition, Allah reinforces the prohibition and shows that extravagance is a behavior that is disliked by Allah.²⁷

3. The principle of human life and culture evolving in line with a much smaller population. The flourishing of non-human life requires a smaller human population. In the words of Allah SWT.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Meaning: "Let there be fear for those who should leave after them weak offspring (whom) they fear for. So, fear Allah and speak with truthful speech (in terms of protecting the rights of their offspring). "(QS. Al-Nisa' / 4: 9)

4. Human interference with the non-human world today is excessive, and the situation is deteriorating rapidly.

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

Meaning: "There is destruction on land and in the sea due to the deeds of men. (Allah has made them taste some of the consequences of their deeds so that they may return to the right path." (QS. Al-Rum/30: 41)

In this verse Ibn Ashur has two meanings of fasad that are actually interrelated with each other. In the first sense, fasad means a bad situation, the opposite of maslahat. This means that humans do injustice in utilizing the goodness that exists in the earth and the sea so as to bring bad rewards from Allah.

²⁷ Al-Bâhits al-Qur'ân, "Tafsir at-Tahrir wa at-Tanwir" accessed on October 2, 2023, <https://tafsir.app/ibn-aashoor/7/31>

In the second sense, Ibn Ashur interprets fasad as shirk. In this context, the verse affirms monotheism in Allah, warning that Allah created this world free from shirk. shirk arises as a result of the actions of human hands. Man's misbehavior in interacting with other creatures.²⁸

The shirk of humans because they have committed mafsadat is called ecological shirk. It is called ecological shirk because it matches Allah by feeling to be the absolute owner of nature so that it is arbitrary towards nature which causes the loss of benefits from nature. He did not heed the provisions that Allah stipulated in treating nature entrusted through the treatise of the Prophet Muhammad. Whereas Allah is the only creator and owner of the universe. Allah entrusted nature to humans to be managed as caliphs. In the beginning, nature was created neatly and perfectly. In other words, although Allah originally created this universe in a good and balanced state, humans with their bad deeds caused imperfections and instability in this system. This reminds humans to reflect on their actions and the repercussions that may arise from them.

5. Policy principles must be changed. These policies affect the basic structure of the economy, technology and ideology. The resulting situation will be very different from the current situation; the ideological change will mainly be to value quality of life (dwelling in a situation of inherent value) rather than following an ever-higher standard of living. There will be a deep awareness of the difference between greatness and greatness; those who subscribe to the above points have an obligation, either directly or indirectly, to try to implement the necessary changes.

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

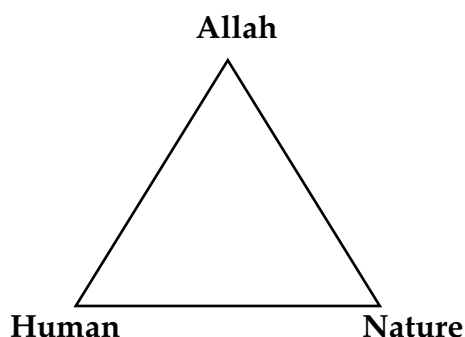
²⁸ Al-Bāhiths al-Qur'ān, "Tafsir at-Tahrir wa at-Tanwir" accessed on October 2, 2023, <https://tafsir.app/ibn-aashoor/30/41>

Meaning: "(Remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Do you intend to make therein one who will destroy and shed blood, while we praise you and sanctify your name?" He said, "I know what you do not know." (QS. Al-Baqarah/2: 30)

This verse, often misinterpreted as legitimizing the anthropocentrism paradigm, is a verse that shows the appointment of humans as caliphs. The title of khalifah implies that humans have free will over other creatures in the universe.

In this context, what is meant by khalifah can have two meanings, namely the majazi and hakiki meanings. The majazi sense refers to someone who is appointed or assigned to carry out certain tasks or responsibilities desired by the power holder such as a representative or trustee. This is a metaphorical or figurative usage associated with the duties or roles assigned to individuals in the human world.²⁹

From this it can be seen that the appointment of humans as caliphs is not to rule the earth and be free to do arbitrarily, but he gets a mandate from Allah to manage nature as well as possible according to His instructions. Humans and other creatures are both positioned as servants of Allah who must submit and obey Him. This relationship can be seen in the picture below:



Analysis of Ecocentrism in the Qur'an				
No.	Principle	Keywords	Qur'anic Verse	Points

²⁹ Al-Bâhits al-Qur'ân, "Tafsir at-Tahrir wa at-Tanwir" accessed on October 2, 2023, <https://tafsir.app/ibn-aashoor/2/30>

1.	- The well-being and growth of life has intrinsic value - Diversity of life contributes to the realization of values and is a value in itself	Holistic Intrinsic Value and Diversity of Creatures	QS. Al-Isra'/17:44 dan QS. Al-An'am/6: 141	- All creatures praise Allah SWT. - The earth has its own beauty
2.	Humans have no right to reduce this diversity except to fulfill their vital needs.	Utilization as needed	QS. Al-A'raf/7:31	Excessive use of other creatures is prohibited, because Allah SWT. Dislikes excessive behavior
3.	Evolving human and non-human life and culture requires smaller human populations	Balance of human and non-human populations	QS. An-Nisa'/4:9	Humans must prepare the best generation that is able to manage nature as much as possible
4.	Human interference with the non-human world today is excessive, and the situation is deteriorating rapidly.	Exploitation of nature	QS. Al-Rum/30:41	The damage done by humans will bring punishment from Allah SWT.
5.	Policies must be changed. The resulting situation will be very different from the current situation.	Ecocentric Policy	QS. Al-Baqarah/2: 30	Humans as caliphs must make policies that can provide benefits for all lines of life.
6.	The ideological shift is mainly to value quality of life over keeping up with the ever-higher standard of living.	Making meaning of life	QS. Al-Baqarah/2: 30	Humans must control themselves

7.	Those who subscribe to the above point have an obligation to try to implement the necessary changes.	Policy implementation	QS. Al-Baqarah/2: 30	Returning to the path of ecocentrism as Allah has implicitly stated in the Qur'an
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Conclusion

Ecocentrism is the best reconciliation of capitalist anthropocentrism's exploitation of women and nature because it offers principles that are holistic towards all beings. In ecological problems, women are among those who receive the greatest impact. With ecocentrism, humans as caliphs can manage and respect the universe as a form of tawhid and responsibility to the Creator. These principles, which only emerged in the 20th century AD, were actually present in the Qur'an in the 7th century AD. In this case the author raises Tafsir at-Tahrir wa at-Tanwir by Thahir Ibn 'Ashur as a study of ecocentrism in the Qur'an. The continuity between the principle of ecocentrism and the Qur'an contained in this tafsir are: 1) The principle of welfare and growth of life has intrinsic value and the diversity of life contributes to the realization of values and is a value in itself, has similarities with QS. Al-Isra'/17:44 and QS. Al-An'am/6: 141 which implies that all creatures praise Allah SWT and the earth has its own beauty value; 2) Humans do not have the right to reduce this diversity except to fulfill their vital needs has similarities with QS. Al-A'raf/7:31 which implies that humans are prohibited from overusing other creatures, because Allah SWT. does not like excessive behavior; 3) The development of human and non-human life and culture requires a smaller human population has similarities with QS. Al-Nisa'/4:9 which implies that humans must prepare the best generation that is able to manage nature as much as possible; 4) Human interference with the non-human world today is excessive, and the situation is deteriorating rapidly has similarities with QS. Al-Rum/30: 41 which implies that the damage done by humans will bring punishment from Allah SWT; 5) Policies must be changed. The resulting situation will be very different from the current situation; Ideological change is mainly about valuing the quality of life rather than following an increasingly high standard of

living; Those who adhere to the above points have an obligation, to try to implement the necessary changes have similarities with QS. Al-Baqarah/2: 30 which implies that humans as caliphs must make policies that can provide benefits for all lines of life, humans must control themselves and return to the path of ecocentrism as Allah has implicitly stated in the Qur'an.

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