

Ekofeminisme Qur'ani: Solusi Terhadap Krisis Lingkungan

Qur'anic Ecofeminism: The Solution of Environmental Crisis

Atssania Zahroh¹

Universitas PTIQ Jakarta

atssaniazahroh07@gmail.com

Mimi Suhayati²

Universitas PTIQ Jakarta

mimisuhayati4@gmail.com

Abstrak

Proposal ekofeminisme Qur'ani menjadi penting karena dapat mengidentifikasi penyebab krisis lingkungan dari akarnya, yaitu konsep dualisme. Dalam menganalisis konsep yang tersebar luas tersebut, penelitian kualitatif ini akan menggunakan teori Ice Berg dan Teori U. Oleh karena itu, penelitian ini bertujuan untuk mengungkap semangat keseimbangan antara manusia dan lingkungan yang terkandung dalam Al-Qur'an dan menemukan relevansinya dengan konsep tradisi kebijaksanaan Sachiko Murata. Penelitian ini menyimpulkan bahwa, pertama, konsep dualisme yang cenderung memisahkan antara subjek dan objek, alam dan manusia, laki-laki dan perempuan, bertentangan dengan tauhid yang berlandaskan pada visi integrasi. Kedua, ditemukannya visi semacam ini termanifestasi dalam ekofeminisme Qur'ani yang tanda-tandanya dapat ditelusuri melalui Q.S 2:30; 2:60; 51:49; 38:27-28; 7:56, kesemuanya mengedepankan semangat keseimbangan yang telah disebutkan di atas. Ketiga, paradigma semacam ini tidak akan dimiliki oleh manusia kecuali ia menyadari sepenuhnya bahwa ia adalah khalifah yang mewarisi tradisi hikmah; melihat hubungan antara manusia dengan lingkungan lebih sebagai hubungan yang saling melengkapi daripada hubungan yang bersifat subordinatif.

Kata kunci: *Tauhid, Ekofeminisme Qur'ani, Kekhalifahan, Tradisi Kearifan*

Abstract

This Qur'anic ecofeminism proposal is important because it can identify the cause of the environmental crisis from its very root: the concept of dualism. This qualitative research will employ Iceberg and U Theories to analyze that widespread concept. Hence, the present work aims to uncover the equilibrium between human beings and the environment inherent in the Qur'an and find its relevance to the wisdom tradition concept of Sachiko Murata. Our research concludes that, first, the dualism concept, which tends to separate subject and object, nature and human, men and women, contradicts tawhīd which is based on the vision of integration. This kind of vision is then, second, found being manifested in the so-called Qur'anic ecofeminism whose signs can be traced back through the Q.S 2:30; 2:60; 51:49; 38:27-28; 7:56 that all promote the aforementioned equilibrium spirit. Third, this kind of paradigm does not belong to persons unless fully aware of as the vicegerents (khalīfah)

inheriting the wisdom tradition: those who see the correspondence between human beings and the environment more as a complementary rather than a subsidiary relationship.

Keywords: *Tawhid, Qur'anic Ecofeminism, Vicegerent, Wisdom Tradition*

Introduction

The study of Environmental Crisis is very important because it looks at the phenomena: the environmental damage that is occurring is increasingly widespread and worsening.¹ But apart from that, there is something that underlies environmental damage: understanding the separation of nature from human activity itself, including the exploitation of natural resources.² If you look at just one data, such as forest deforestation recorded by the Ministry of Environment and Forestry, it shows a decline from 2016-2020. A large decline of 75% was recorded from 2019 to 2020. However, this data is like an iceberg phenomenon. Phenomena that occur in the field appear simultaneously and are increasingly widespread, such as illegal logging, forest burning, carbon trading, money laundering; in addition, in the forestry sector there is damage to the oceans (waste dumping, damage to marine ecosystems): turning nature into a commodity to be exploited. Basic perceptions regarding the understanding of the separation between humans and nature and human activities that have a negative impact on the environment are also the main factors that must be considered in studying the environmental crisis.³

One term that can be categorized as an environmental crisis is the Feminization of Nature. This feminization of nature is included in the discussion of ecofeminism. According to ecofeminism, feminization of nature—declaring nature equal to women. Then the term Mother Earth appeared in nature which has a positive meaning. Nature is considered to provide all human needs, such as a mother who provides all material things or love to her child. However, this has a diversion in meaning, Mother and Nature are only places of production/breeding. The position of women and nature is the same, equally weak and dominated by (humans). A common thread can be drawn that both (women and nature) are damaged because of patriarchal elements. Behind this phenomenon is the root of the problem: nature is separated from humans, the same as women are separated from men because someone dominates.⁴

¹ Saras Dewi, *Ekofenomenologi* (Tangerang Selatan: CV. Marjin Kiri, 2022), 1.

² Dewi, 1.

³ A. Kahfi, "Krisis Lingkungan Hidup," Al-Daulah, 2014, 210.

⁴ Aurora Ponda, *Ekofeminisme: Budaya Patriarki Dan Sejarah Feminisasi Alam* (Yogyakarta: Cantrik, 2021), 18.

Ecofeminism is an ideology that provides a solution to natural crimes and the feminization of nature. Ecofeminism brings equality to the phenomenon of environmental crime. Ecofeminism itself means a woman's perspective that demands equality between men and women based on environmental problems.⁵ Greta Gaard as a feminist figure formulated "there is no successful effort to liberate women without also liberating nature". So that the practices of anthropocentrism (humans as the center of life) and androcentrism (men as the main actors) will be replaced with the concept of equality, mutual respect and care.

Many previous studies related to ecofeminism have been carried out. These include the Relationship and Exploitation of Characters' Actions Against Nature in Afifah Afra's Novels: A Study of Vandana Shiva's Ecofeminism, by Umi Nur Fuadah, Setya Yuwana Sudikan, and Tengsoe Tjahjono in 2021, resulting in the conclusion that the relationship between humans and nature or the concepts of feminism and exploitation are masculinist relations. Another work is Ecofeminism: Patriarchal Culture and the History of the Feminization of Nature by Aurora Ponda in 2020 focusing on ecofeminist criticism of Mother Earth. The next research is Eco-Laboration: An Ecotheological Construction Based on the Ecofeminism of Dewi Candraningrum and Margaretha Seting Beraan in 2020, the result is a dialogue between Islam and Christianity in environmental care actions.

From previous research there are parts that have not been studied. Namely perpetrators in environmental crimes and other roles that are sharpened from the perspective of the Koran. The part that is missed is the separation of nature and humans, women and men, humans and Allah (Creator) in which there is dominance in one of these which will be studied more interestingly. That is the problem of duality.

The findings above are something new. The next step in this phenomenon will be analyzed using Iceberg theory, U theory. In the solution, the author uses an ecofeminist lens and the Wisdom Tradition by Sachiko Murata in the verses of the Koran. Several verses that will be explained in the interpretation are divided into two, namely verses that legitimize environmental damage; namely Q.S Al-Baqarah [2]: 30 and Q.S An-Nahl [16]: 14 and verses that are in line with ecofeminism; Q.S Al-Baqarah [2]: 30, Q.S Al-Baqarah [2]: 60, Q.S Az-Zariyat [51]: 49, Q.S Shad [38]: 27-28. Therefore, this research will show the meaning of the sacredness of the Qur'an in maintaining relationships between fellow creatures of Allah as well as the relationship between humans (caliphs) and Allah (Khāliq).

⁵ Ponda, 41.

Step of The Methodologies

Iceberg theory or iceberg theory is a methodology for exploring a complex case or phenomenon in depth. In this research, the iceberg theory used is Senge Hamilton's idea. In it, we will analyze the problem of the environmental crisis. Iceberg theory consists of several components: events (what is happening/objective facts), patterns/trends (behavioral tendencies that occur at the same time as events), systems/structure (systems that support trend patterns: social, religious, government and so on) mental model (perspective or paradigm).⁶

After analyzing the phenomenon, this research will use the U Process as a completion step. The U Process, which was initiated by Otto Scharmer and United Diversity, presents a different paradigm that seems to be the opposite of Ice Berg Theory. The U Process consists of rethinking, redesigning, reframing, and reacting. The meeting between Iceberg Theory and the U Process lies in the source, namely the verses of the Koran, where in the interpretation there is a value of wisdom tradition which is called complementary duality.

The wisdom tradition in question can be seen from QS. 2:30. The khalifah referred to in the verse contains two meanings in terms of similarity (*tasybih*) and incomparability (*tanzih*). The similarity of a caliph is that he has the same characteristics as Allah in ruling and governing the earth. Meanwhile, the incomparability of a caliph is a servant of God. More than that, the meaning of these two different things shows balance and includes each other, not being separate things, let alone superior to one, either *tanzīh* or *tasybīh*.

The interpretation of the Al-Qur'an verse above shows that the interpretation of the Al-Qur'an verse must be comprehensive. The Al-Qur'an is often misunderstood (misinterpreted) as understanding only the literal meaning. Such as interpreting the caliph as a regulator only, not accompanied by the meaning of servitude, will result in an unbalanced paradigm, namely duality but not complementarity.

Based on the explanation above, research on environmental crisis problems must be resolved comprehensively using two types of theories, namely Ice Berg Theory and U Process. First, it functions to provide awareness that the environmental crisis is not only caused by visible problems, but, more than that, also by invisible problems. These invisible problems are precisely what must be paid attention to so that the environmental crisis can be resolved from its roots. Then the understanding in the U Process is integrated into the Wisdom Tradition initiated by Sachiko Murata. This wisdom tradition in the form of

⁶ Mushoddik, "Internalisasi Moderasi Beragama Kemenag" (Jakarta: Kementerian Agama, 2022).

complementary duality or what is called polarity is expected to become a new perspective or worldview in the relationship between humans and the environment.

Result of Research

Phenomenon Analysis

Environmental Crisis

An environmental crisis can be defined as any act of violating the law that involves destruction or pollution of various aspects of the environment. This includes the physical environment, which includes destruction of natural ecosystems, pollution of air, water, or land, as well as various actions that damage natural resources. Apart from that, also included in the scope of this definition is the built environment, which includes damage to city infrastructure, preservation of cultural heritage, and development that damages the environment. At the cultural level, environmental crises can also include violations of conservation and sustainability principles that apply in both national and international law. Interpol's broader definition defines an environmental crisis as any violation involving national or international law, as well as violations of rules that ensure the conservation and sustainability of the global environment, biodiversity and natural resources.⁷ The relationship between humans and the environment is a relationship that influences each other. Humans often have a central role in triggering changes that occur in the environment, especially in the context of natural disasters. Therefore, it is not uncommon to encounter reports of environmental damage caused by individual behavior or corporate practices. In line with the definition published by the Indonesian Forum for the Environment regarding "Environmental Criminals," environmental criminals are people or entities involved in "Acts of Expropriation," namely actions that take people's living resources directly. The impact of these actions can cause ongoing damage or even destruction of the environment, and in some cases, can threaten the safety of human life.⁸

Apart from the definition and perpetrators of the environmental crisis, there are environmental offense laws. Environmental offenses are regulated in Law no. 32 of 2009 concerning Environmental Protection and Management. This law contains orders and prohibitions on actions affecting the natural/living environment. So it also contains sanctions for perpetrators who violate the law that has been established.⁹

⁷ Kahfi, 211.

⁸ Kahfi, 211.

⁹ Presiden Republik Indonesia, UU Nomor 23 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup, n.d.

Reviewing the environmental crisis, of course you can see the phenomena that occur as well as the data that has been recorded by the Ministry of the Environment. Among them are deforestation (decreasing land function)¹⁰, decreasing land cover areas, and several accompanying cases: money laundering, damage to marine biota, forest fires, carbon trading, worsening clean air quality, and so on.

Based on the explanation above, the environmental crisis is still not considered a crucial problem. This is proven by the data that has been covered by the Ministry of Environment and Forestry of the Republic of Indonesia, regarding deforestation which has decreased in 2015-2020 by up to 75 percent. But on the other hand, there is the same source of reports, about water quality. Water quality in 2019 decreased from the previous year with a figure of 76.5% of the Water Quality Index (IKA) 50-70. Meanwhile, according to data, air quality is quite good. In 2019, the Sumatra ecoregion had an air quality index of 89.37 from a range of 86.58-92.69.¹¹ The thing that must be realized along with the data is that there is still updated news about Indonesia's air conditions. As recorded in the news as of March 22 2022, Indonesia is ranked first in the country with the highest air pollution in Southeast Asia.¹²

The explanation above has shown facts from various sources regarding the environmental conditions in Indonesia. Thus, it can be concluded that several sectors have not been functioning properly. For example, the government system has not been firm in enforcing environmental laws, leading to ongoing violations. It is more concerning when one environmental damage affects other sectors. Those who need to be seriously addressed are individuals and corporations involved in crimes. The social system that is not functioning well becomes the reason personal or group interests are prioritized over collective welfare.

Mother Earth

The term "Mother Earth" combines two words, "Mother" and "Earth," which have different meanings. "Mother" refers to a female who gives birth to a child, a wife, a term of respect for women, and is an important part of human life. On the other hand, "Earth" refers to the planet we inhabit, the soil, and the natural environment where we live. Although these words have different meanings, there is an

¹⁰ Indonesia.

¹¹ Indonesia.

¹² Anatasia Anjani, "Negara Dengan Polusi Udara Di Dunia, Indonesia Peringkat 1 Asia Tenggara," *Detikedu*, 2022.

important similarity between them, which is that both are places of birth or homeland. Both "Mother" and "Earth" are the origins of life.

In addition, another similarity between "Mother" and "Earth" is the important role they play in providing care and meeting the needs of their children. Just as a mother nurtures and provides for the needs of her children, the Earth also provides natural resources and the environment we need to live. In this understanding, "Mother Earth" describes the relationship between humans and this planet, where we have a responsibility to care for and protect the Earth, just as we care for and respect a mother who gives birth to us.¹³

The use of the term "Mother Earth" has two different meanings. First, this term has been popularized by the United Nations (UN) as part of a campaign to preserve the environment. In this context, "Mother Earth" symbolizes a call to care for and protect our planet, reminding us of our responsibility as humans to maintain environmental sustainability.

The criticism raised by ecofeminists against the concept of "Mother Earth" provides an important perspective in understanding environmental issues and gender roles in this context. They highlight the equating of women and nature in this concept and connect it with the existence of patriarchal culture in society. Ecofeminists argue that patriarchal culture permeates the way humans treat nature and women, with both often being seen as objects of exploitation.

According to history, the concept of "Mother Earth" can be seen from two different perspectives: the European and the American (Indian) perspectives. The European perspective portrays women as destroyers of nature. Its historical background includes the myth of Gaia, who is a mother who gave birth to sons (like the Titan Kronos) to rebel against her husband due to his oppressive behavior towards Gaia. In this view, women as Mother Earth have aspects of nurturing and wrath. They are seen as resembling the Gaia pattern, providing resources for humans while also being able to respond with natural disasters.

Meanwhile, the American (Indian) perspective has a different view. Mother Earth in this context arises from the "Gift of the Earth," which in this example is tobacco. Therefore, Mother Earth is identified with the function of sustaining humans. This view highlights the harmonious relationship between humans and nature, where nature provides resources and life for humans, and humans care for and respect nature as Mother Earth. These two perspectives reflect diverse

¹³ Ponda, *Eko-feminisme: B*

views on the relationship between women, nature, and humans in different cultural and historical contexts.¹⁴

Perceptions of Mother Earth in various cultures and eras have undergone changes. In ancient times, the American version of Mother Earth often reflected myths and traditions that honored women. Myths such as Dewi Sri in Indonesia or Isis in Egypt were revered for their abilities in managing plants and agricultural produce. In this context, women were considered as the nurturers and providers of resources for human life, and respect for them was an important aspect of culture.

However, in modern times, especially in the European context, the view of Mother Earth tends to be more complex. Mother Earth is seen to have aspects of wrath, so humans are considered to control nature. This reflects a shift in perspective towards a more masculine and authoritarian view, where the role of humans in controlling nature becomes more dominant. Within the framework of patriarchal views, nature is often seen as weak and must be dominated by humans.¹⁵

The changing perceptions of Mother Earth from the past to the present reflect changes in cultural dynamics, gender, and human-nature relationships. This highlights the complexity of the roles of women, nature, and patriarchy in various cultural perspectives. The culture that is evolving today cannot be separated from its history. Therefore, the culture that is formed often has patriarchal characteristics.

The patriarchal cultural system creates a hierarchy in which humans are considered as masters, having control over nature. This relationship often reflects a mental model that is difficult to change, where nature is seen as a resource that can be exploited by humans. This view has colored the way humans interact with nature for centuries.

However, this understanding also underscores the importance of reflection and change within the patriarchal cultural system. Acknowledging the vital role of nature in human life, as well as efforts to restore balance between humans and nature, are important steps towards environmental preservation. This is a major challenge faced by society today in responding to climate change and maintaining the sustainability of planet.

Duality of Environmental Degradation

The crises or issues often discussed in ecology, especially from an ecofeminist perspective, are often caused by the underlying concept of duality that shapes societal views. This duality includes the separation between men and women, as well as the separation between humans

¹⁴ Ponda, 36.

¹⁵ Ponda, 38.

and nature, as if they do not have interconnectedness or a close relationship with each other.

This concept of duality has ontological roots and cannot be separated from a philosophical standpoint. This view can be traced back to the thinking of Descartes, who separated humans as thinking and feeling subjects from nature, which is considered as measurable and controllable objects. In this thinking, the relationship between humans and nature is seen as separate and distant.¹⁶

The environmental damage we are witnessing today is often the result of human actions. John Lovelock, in his view, suggests that humans sometimes still inherit a primitive attitude that considers themselves as the only ones with power and domination over other creatures in nature. In this view, humans often regard other beings as tools to satisfy their personal needs and ambitions.

This habit, which prioritizes the conquest and exploitation of the natural environment without considering its ethical aspects, has resulted in serious environmental damage. Human actions that often overlook the ethical impacts on nature and other creatures, such as biodiversity, have caused imbalances in ecosystems and climate change.

According to Leopold, the current ecosystem damage is caused by excessive technological advancement and industrialization, often implemented in the name of humans. The impact of this unchecked technological and industrial development causes imbalance and disequilibrium in the natural ecosystem. The relationship between humans and nature is often seen as a master-slave relationship, where humans act as masters who dominate and control nature, which is considered as the weaker party.¹⁷

Patterns of relationships like this reflect the patriarchal structure within society, where the stronger or dominant party rules and controls the weaker party. In this context, nature is seen as an object that can be exploited without ethical consideration. Leopold argues that to address the environmental crisis, there needs to be a paradigm shift that acknowledges the interconnectedness of humans with nature and places environmental ethics as the foundation for human interaction with the natural environment. This means that humans must see themselves as part of nature and be responsible for the sustainability of the natural ecosystem and its biodiversity.

Environmental philosophy is the result of efforts to synthesize the dualistic thesis underlying human views of nature. Thinkers such as Arne Naess and James Lovelock have argued that we need to shift our

¹⁶ Dewi, *Ekofenomenologi*, 2.

¹⁷ Dewi, 5.

focus, prioritizing nature, and treat nature with respect and awareness of our dependence on it. Within the framework of environmental ethics, the primary goal is to create a mutualistic or mutually beneficial relationship between humans and nature. This means that we must live alongside nature, maintain ecosystems, and respect the sustainability of nature.

Furthermore, environmental philosophy provides better enlightenment than dualistic views that have led to environmental damage. It holds that humans and nature must live alongside each other in balance, and only by adopting this attitude can we maintain the sustainability of our environment and planet. By treating nature with respect and preserving ecosystem sustainability, we can achieve a more harmonious relationship between humans and nature, and together, preserve life on Earth.¹⁸

1. Ecofeminisme

Ecofeminism is a development of feminism. The emergence of ecofeminism originates from the Western world. The history of its emergence has not been clearly defined. However, looking at the timeframe when the term began to appear, it was around 1974. Its emergence was marked by the publication of the article "Le Féminisme ou la Mort" by François d'Eaubonne. One of the reasons for this is the capitalist class wanting to transfer the function of forests to industry. The emergence of ecofeminism in India is related to the tradition of women embracing the earth. Ecofeminism in India was pioneered by Vandana Shiva. Here are some definitions of ecofeminism along with feminist figures:

a. In *Le Féminisme ou la Mort*, François d'Eaubonne discusses ecofeminism in terms of two main aspects: the exploitation or domination of the environment and women, and the historical relationship between women and nature. Both nature and women are oppressed by patriarchal societies, which directly impacts environmental damage.

b. **Rosemary Tong** interprets ecofeminism as a movement that highlights human domination over nature, and humans oppressing each other. She states that nature and women symbolically, culturally, conceptually, and linguistically share similarities (ecological and feminist issues).

c. In her book **"Freedom from Development"** (1997), Vandana Shiva argues that the current deteriorating condition of the environment is closely related to human behavior driven by power. Power here is also implied in the view towards women.

¹⁸ Dewi, 13.

d. **Greta Gaard** criticizes the concept of Mother Earth. Mother Earth is often seen as the provider of all human needs. "There can be no successful effort to liberate women without also striving to liberate nature".

e. **Rachel Carson** in her book "The Silent Spring" (1962) awakened humanity. The damaged environment is poisoned by humans themselves. The belief in the death of every living thing is not trusted by humans themselves.

f. **Charles Spretnak** advocates spiritual ecofeminism. He reflects androcentric practices similar to the dangers caused by men to women. This also shows the degradation of the environment and Judeo-Christian beliefs.

g. **Dewi Candraningrum** argues that religion should lead to participation in caring for the environment. Based on the theories mentioned above, it can be concluded that there is human domination over nature. Here, two meanings of ecofeminism are found, ecofeminism and critical ecofeminism. If considering that nature and women share the same fate, then ecofeminism cannot resolve dualism. Thus, critical ecofeminism emerges, like Greta C. Gaard's, which does not focus on masculine or feminine, but equal treatment of all creatures. However, it does not explain the equality between feminine and masculine roles in complementary dualism. This is what will be conveyed in Sachiko Murata's 'Tradition of Wisdom' below.

The Tao Doctrine in Islam (Polarity of God, Humanity, and Nature

Sachiko Murata is a Japanese Muslim woman. She is currently a Professor of Religious Studies at State University-New York. Her thinking stems from concerns about the Islamic framing that still exists today regarding the role of women, namely believing that the position of women is below the position of men. Even though Islam doesn't teach that, she studied women from a true Islamic perspective.¹⁹ More specifically, he talks about Sufism and philosophy, including the theme of justice for women obtained with an element of balance. He discovered that Taoist teachings originated from Chinese tradition, namely the I Ching which contains the teachings of *yin* and *yang*. Then, he formulated Tao in Islamic Cosmology which includes a Wisdom Tradition approach.

The wisdom tradition is the Islamic worldview as a whole, especially within Islamic cosmology. Islamic cosmologists really want to show the existence of humans as representatives (*khālifah*) of Allah who have noble obligations, namely being responsible for themselves and their surrounding environment. This noble task of the caliph is

¹⁹ Sachiko Murata, *The Tao of Islam*, 1st ed., Tuhan Dalam Pandangan Sufi 2 (Bandung: Mizan, 2022), 29.

different according to legalistic believers, that humans as servants only obey orders and cannot oppose their God.²⁰ However, in the wisdom tradition, it tends to express the immanence or likeness of humans to God as the pinnacle of creature existence. However, traditional wisdom thinking also shows that humans can become evil if they do not take advantage of the unique gifts given by God. The Taoist principle between heaven and earth must be held firmly, in order to truly become a complete human being and actualize oneself in all the characteristics of every creation, even non-human ones.²¹

This wisdom tradition paradigm will create the concept of Polarity. Polarity is the relationship and interconnection between God, humans and nature. Then several questions will be organized to be resolved: What is the meaning of gender in the Islamic worldview? How are men and women related to the structure of nature? Is God primarily father, mother or both or neither? These questions in Islamic cosmology reveal the inseparable relationship between Allah and the cosmos. The cosmos is 'everything apart from Allah'. However, God is the fundamental reason for all that is meaningful, all conceptualizations that have a positive influence on the process of becoming human.²² The relationship between God and the cosmos can be compared to the relationship between heaven and earth, spirit and soul, *yin* and *yang*.²³

The terms *yin* and *yang* from the *I Ching* are manifested in Islam with the epithets *jalāliyah* and *jamāliyah*. These qualities show the primary relationship between humans and God, such as the relationship between heaven and earth, spirit and soul. Allah has the characteristics of greatness, almighty, height, light, and creativity; all of which are qualities of *jalāliyah*. Meanwhile, humans have a small, low, dark, accepting/receptive nature; all of this is included like *jamāliyah*. So, God is in the *yang* position, while humans are in the *yin* position. While humans and the cosmos have illustrations; humans as *yang* and the cosmos as *yin*. If God, humans and nature live together, it shows that God is *yang*, while humans and the cosmos are *yin*.²⁴ Therefore, Islamic cosmology aims to reveal the obligations of human existence according to Tao which creates harmony on earth. This Wisdom Tradition in China was spoken by Cuang Tzu; "I (God), heaven and earth live together."²⁵

20 Murata, 57.

21 Murata, 28.

22 Murata, 140.

23 Murata, 140.

24 Murata, 229.

25 Murata, 59–60.

Although the explanation above shows that God is *yang*. There is a further explanation that Allah is recognized by Essence and the first identification. If Essence shows that Allah is absolute, there is nothing equal and cannot be equaled, God cannot be compared with likeness and incomparability, God is not the first or the last, God is not the visible or the unseen. If the nature of Allah is manifested by creatures, it is called the *first entification*, namely in the form of *jalāliyah* and *jamāliyah* which can be expressed through the relationships between God's creations.²⁶

The first identification above can be seen from the meaning of "Two hands of Allah". In Q.S 36:71 it shows that Allah created humans with God's two hands which shows the meaning of *yin* and *yang* or *jālāl* and *jāmal*. The existence of the meaning of both hands shows that God's perfect creation is only humans. Ibn Arabi revealed that humans have been given knowledge about Allah as well as creatures. This is the reason why humans or Adam were chosen to get all the names. Likewise, the cosmos demands these Divine names.

Talking about the cosmos, the environment or non-humans are also included in it. This is where the common thread lies between discussions of the cosmos and ecofeminism. As stated by Ratna Megawangi in delivering this book, even though Sachiko Murata does not discuss ecofeminism explicitly, the value of unity in duality can be explained through the names or attributes of Allah, namely *jālāl* and *jāmal*. This is one of the advantages of Sachiko Murata's ecofeminism which calls for equality, balance by showing both sides of the entity. If the spirit of ecofeminism previously said that it wanted to highlight the feminine side of a dominant masculine civilization.

Sachiko Murata criticized previous ecofeminists or feminists, so she is here as a critical ecofeminist. As mentioned previously, Greta C. Gaard, also a critical ecofeminist, has expressed criticism of the existence of a spirit in showing feminine values that are superior to masculine. She shows respect for non-humans, not just focusing on women or nature, but encompassing everything in them. However, Greta C. Gaard does not mention in detail the unity or two complementary different things from the point of view of the names included in the first identification.

How The Koran Command Human in Natural Conservation

Understanding environmental damage based on the Koran cannot be separated from interpretation. However, there are still interpretations of several verses that show misunderstandings that have become the basis for anthropocentrism (nature is only valuable in providing human welfare, and they are free to exploit it). Therefore, it

²⁶ Murata, 221.

is important to understand the verses of the Qur'an with wisdom (tradition of wisdom), so that we hope and emphasize the interpretation of the verses of the Qur'an with an understanding of complementary duality to influence humans to do good: protecting the environment.

The following are verses from the Qur'an that have the potential to strengthen anthropocentrism or duality behavior:

Verses of the Qur'an as Legitimization of Crime in the Environment		
Al-Qur'an Verses	Meaning of Verses	Interpretation: Al-Misbah and Sachiko Murata
Q.S Al-Baqarah [2]: 30 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	This verse explains the creation of humans by Allah as caliphs on earth. The angel, who heard the news, asked Allah again about whether humans who had done damage would be made caliphs on earth. "Indeed I know what you do not know"	Khalifah: dalam tafsir kemenag dijelaskan sebagai pemimpin. Caliph in Al-Misbah: who replaces or comes after who came before. The substitute in question is a substitute for God. This does not mean God (Allah) is incapable. However, the caliphate given to humans - Allah intends to test and give respect to humans to regulate nature. As an implementer of duties, of course you must be based on the direction or guidance of Allah SWT. If not, then a violation applies. ²⁷ Sachiko Murata explains, "khalifah or vicegerent is the

²⁷ M. Quraish Shihab, Tafsir Al-Misbah, vol. 1 (Jakarta: Lentera Hati, 2011), 172.

		<p>represent God, a person must first be worthy of the mission." ²⁸ "God's love for the type of knowledge that can be actualized only by human beings brought the word existence." In the Matsnawi, there was "God gave them only what would be appropriate for them in order to belong to God. Were They to know would know that God created the creatures in the most perfect form."</p>
<p>Q. S An-Nahl [16]: 14</p> <p>وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ</p>	<p>This verse explains that Allah has spread out the sea so that humans can use it. On the sea you can see ships sailing easily carrying foodstuffs. All of this is provided by God so that humans can use it and catch it. Apart from that, humans must also be grateful for God's grace.</p>	<p>تَسْتَخْرِجُوا (<i>tastakhriju</i>) It contains ta' and sin which means 'sincerely'. This is meant when people must be serious about obtaining jewelry or sustenance. Allah has spread the sea and its contents and colors, showing the greatness of Allah. Therefore, humans must realize and not stop being grateful.</p> <p>حِلْيَةً تَلْبَسُونَهَا Al-Baq'a'i said that the clothes you wear have the meaning of jewelry intended for men</p>

28 Sachiko Murata, The Tao Islam: A Sourcebook On Gender Relationships In Islamic Thought (New York: State University of New York Press, 1992), 16.

		(masculine). However, please note that jewelry is generally worn by women. This shows that what is in women is also found in men. So this means unity between men and women. However, there is also the opinion of Ibn Assyur that rings are often worn by women. M. Quraish Shihab's opinion is directed at men who put in the effort to get it or make it. So the editorial is aimed at men. ²⁹
--	--	---

The interpretation of the Quranic verses above aligns with the values of ecofeminism. The relationship between humans and nature has no dominance (patriarchal element). Surah Al-Baqarah [2]: 30 serves as the basis for humans as stewards who follow Allah's guidance in managing the earth. Al-Baqarah [2]: 60 commands not to exploit nature excessively. Surah Az-Zariyat [51]: 49 asserts that all of Allah's creation is in pairs, with the principle of complementarity. Surah Shad [38]: 27-28 states that those who are disobedient to Allah by causing corruption on earth are like those who tear their clothing (lacking piety). Surah Al-A'raf [7]: 56 indicates that those who do good (muhsin) are those who do not prioritize their ego, especially in front of other creatures and Allah.

These verses serve as the foundation for humans who have a primary role in environmental preservation. Such fundamental principles will lead to behavior that is far from destruction. Moreover, there is a core value within them, which is the principle of equality. This principle cannot be separated from the relationship between humans and nature, which is similar to the relationship between men and women. This mutual relationship is what will create a harmonious environment. The emergence of Qur'anic ecofeminism is one of the

29 M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 6 (Jakarta: Lentera Hati, 2011), 548.

concepts of U Theory regarding the environmental crisis phenomenon, especially in the position of reframing.

Conclusion

The environmental crisis is a very important phenomenon discussed in research. Apart from data sourced from the Ministry of the Environment regarding land conversion, it is necessary to know about other problems that arise along with the environmental crisis. These include money laundering, the destruction of marine life, and an economic sector full of industrial development.

Efforts to resolve environmental crimes must start from the root of the problem. In analyzing the problem, this research uses Ice Berg and U Theory. The problem focused on in the research is the value of duality between creatures (humans and nature) and creatures to the Khaliq (as caliph). In solving problems, this research uses the Wisdom Tradition perspective by Sachiko Murata. In this case, it will be explained in full with the verses of the Koran and their interpretation.

The result of this research is that the interpretation of the Quranic verses aligns with the values of critical ecofeminism. The relationship between humans and nature has no dominance (patriarchal element). Surah Al-Baqarah [2]: 30 serves as the foundation for humans as stewards who follow Allah's guidance in managing the earth. Al-Baqarah [2]: 60 commands not to exploit nature excessively. Surah Az-Zariyat [51]: 49 asserts that all of Allah's creation is in pairs, with the principle of complementarity. Surah Shad [38]: 27-28 explains that those who are disobedient to Allah by causing corruption on earth are like those who tear their clothing (lacking piety). Surah Al-A'raf [7]: 56 indicates that those who do good (muhsin) are those who do not prioritize their ego, especially in front of other creatures and Allah.

Environmental conservation should apply a paradigm of complementary dualism to ensure harmony in nature. The paradigm becomes essential and crucial because it is the fundamental basis for every human action.

References

- Anjani, Anatasia. "Negara Dengan Polusi Udara Di Dunia, Indonesia Peringkat 1 Asia Tenggara." *Detikedu*, 2022.
- Dewi, Saras. *Ekofenomenologi*. Tangerang Selatan: CV. Marjin Kiri, 2022.
- Indonesia, Presiden Republik. *UU Nomor 23 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup*, n.d.
- Kahfi, A. "Krisis lingkungan Hidup." *Al-Daulah*, 2014.
- Murata, Sachiko. *The Tao Islam: A Sourcebook On Gender Relationships In Islamic Thought*. New York: State University of New York Press, 1992.
- . *The Tao of Islam*. 1st ed. Tuhan Dalam Pandangan Sufi 2. Bandung: Mizan, 2022.
- Mushoddik. "Internalisasi Moderasi Beragama Kemenag." Jakarta: Kementerian Agama, 2022.
- Ponda, Aurora. *Ekofeminisme: Budaya Patriarki Dan Sejarah Feminisasi Alam*. Yogyakarta: Cantrik, 2021.
- Qodir, Faqihuddin Abdul. *Metodologi Fatwa KUPI*. Cirebon: KUPI, 2021.
- Shihab, M. Quraish. *Tafsir Al-Misbah*. Vol. 1. Jakarta: Lentera Hati, 2011.
- . *Tafsir Al-Misbah*. Vol. 6. Jakarta: Lentera Hati, 2011.
- . *Tafsir Al-Misbah*. Vol. 13. Jakarta: Lentera Hati, 2011.
- . *Tafsir Al-Misbah*. Vol. 11. Jakarta: Lentera Hati, 2011.
- . *Tafsir Al-Misbah*. Vol. 4. Jakarta: Lentera Hati, 2011.
- Tong, Rosmarie. *Feminist Thought Third Edition*. Philadelphia: Westview Press, 2009.