



**Hermeneutik: Jurnal Ilmu Al Qur'an dan Tafsir**

ISSN 1907-7246 E-ISSN 2502-6402

Tersedia online di <https://journal.iainkudus.ac.id/index.php/Hermeneutik/index>

DOI: <http://dx.doi.org/10.21043/hermeneutik.v20i1.33360>

## **Sufi-Ecofeminist Hermeneutics: Integrating Murata's Gender Cosmology and Warren's Critique to Prevent Ecological Oppression**

**Shofiatun Nikmah**

*Universitas Islam Zainul Hasan Genggong, Probolinggo, Indonesia*

*shofiaelmizan30@gmail.com*

**Risma Hikmawati**

*UIN Prof. KH. Saifudin Zuhri, Purwokerto, Indonesia*

*sunrise19fuuin@gmail.com*

**Siti Rif'atus Sa'adah Sitorus Pane**

*STIT Al-Washliyah, Aceh Tengah, Indonesia*

*Siti.rifa.hambali@gmail.com*

**Wardatul Jannah**

*Universitas Indonesia, Jakarta, Indonesia*

*Wardatul.jannah@ui.edu*

**Kiki Adnan Muzaki**

*PTIQ University, Jakarta, Indonesia*

*kikiadnanmuzaki@mhs.ptiq.ac.id*

### Abstract

The modern ecological crisis, characterised by the exploitation of natural resources and social inequality, has placed women as the most vulnerable group, economically, health-wise, and socially. In this context, this study offers a Sufi-ecofeminist hermeneutic approach as an alternative to a more holistic reading of the Qur'an. Its theoretical foundation integrates Sachiko Murata's Sufi gender cosmology, which emphasises cosmic balance between masculinity and femininity, with Karen Warren's ecofeminist critique that rejects essentialism and highlights patriarchy, capitalism, and colonialism as the roots of oppression against nature and women. The research method uses qualitative analysis based on literature studies, with the main sources being verses from the Qur'an, classical ishari interpretations, and contemporary ecofeminist works. The results show that the integration of Murata and Warren produces a non-essentialist interpretive framework that rejects hierarchy, affirms humans as guardians of cosmic balance, and places ecological concern as part of Islamic spirituality. In conclusion, the Sufi-ecofeminist approach opens up a more inclusive and transformative space for Qur'anic interpretation. As a result, this research not only enriches the discourse on Islamic interpretation and philosophy but also contributes practically to education, da'wah, and ecological policies that are gender-equitable and sustainability-oriented.

Keywords: Qur'an, Ecology, Sufi-Ecofeminist

### Abstrak

Krisis ekologis modern yang ditandai oleh eksploitasi sumber daya alam dan ketimpangan sosial telah menempatkan perempuan sebagai kelompok yang paling rentan, baik dari segi ekonomi, kesehatan, maupun sosial. Dalam konteks ini, penelitian ini menawarkan pendekatan hermeneutika sufi-ekofeminis sebagai alternatif pembacaan Al-Qur'an yang lebih holistik. Landasan teorinya mengintegrasikan kosmologi gender Sufi yang dikembangkan Sachiko Murata, yang menekankan keseimbangan kosmik antara maskulinitas dan feminitas, dengan kritik ekofeminisme Karen Warren yang menolak esensialisme dan menyoroti struktur patriarki, kapitalisme, serta kolonialisme sebagai akar penindasan terhadap alam dan perempuan. Metode penelitian menggunakan analisis kualitatif berbasis studi pustaka, dengan sumber utama berupa ayat-ayat Al-Qur'an, tafsir isyari klasik, serta karya-karya ekofeminisme kontemporer. Hasil penelitian menunjukkan bahwa integrasi Murata dan Warren menghasilkan kerangka tafsir non-esensialis yang menolak hierarki, menegaskan manusia sebagai penjaga keseimbangan kosmik, dan menempatkan kepedulian ekologis sebagai bagian dari spiritualitas Islam. Kesimpulannya, pendekatan sufi-ekofeminis membuka ruang tafsir Qur'an yang lebih inklusif dan transformatif. Dampaknya, penelitian ini tidak hanya memperkaya wacana

tafsir dan filsafat Islam, tetapi juga memberi kontribusi praktis bagi pendidikan, dakwah, dan kebijakan ekologis yang berkeadilan gender serta berorientasi pada keberlanjutan.

Kata Kunci: Al-Qur'an, Ekologi, Sufi-Ekofeminist

## Introduction

Women play the role of household managers and caregivers, and have a significant influence on family well-being. However, they are the most affected by climate change caused by environmental degradation. Data from the National Disaster Management Agency (BNPB) shows that women have a 14 times higher risk of being affected compared to adult men. In the 2004 tsunami in Aceh, data shows that between 55-70% of the total death toll was women. Oxfam and the UN Office for Disaster Reduction found that of the 180,000 deaths, 173,000 were women.

Referring to data and field reports from NTB (particularly after the 2018 major earthquake) that show a higher proportion of displaced/affected women (e.g., approximately 55% of displaced women in one incident), and explaining the socio-cultural mechanisms that make women more vulnerable (caregiving roles, limited access to resources/information, low privacy/security in refugee camps, exclusion from decision-making). While some regional documents have included at least one gender mainstreaming strategy, strategies that truly support women's participation and reduce vulnerability are still lacking (Septanaya, 2023).

In a global context, women's vulnerability to environmental damage is also significant. For example, during the heatwave disaster that hit France in 2003, women accounted for 70% of the total 15,000 victims. According to data reported by National Geographic, the cause of the large number of environmental casualties among women is caused by three things: 1) Women have the duty and instinct to save their family first and ignore their safety; 2) Women are not present in various disaster mitigation training, so their ability in disaster mitigation is minimal. 3) Limited access to resources and mobility.

Nature and women traditionally have similarities both in terminology and in their domestic roles. In terminology, women and nature have the same feminine nature. Symbolically, both become objects that are exploited, raped, cultivated, and penetrated. Ecofeminism was born as a stance to reject the subordination and hierarchy that occurs

between masculinity and femininity in the plundering of Nature. Ecofeminism seeks to balance the relationship between nature and humans to jointly realise the availability of resources over a longer period. Ecofeminists recognise the hierarchy between masculinity and femininity in managing nature. Women's access to nature is limited, and their domestic roles that are entirely dependent on nature also prevent them from being actively involved in managing nature. (Tri Marhaeni Pudji Astuti, 2012; Chinsya, B. A. D., & Sain, Z. H., 2024)

So far, corporations with masculinity have over-exploited natural resources and ignored local communities who have long managed nature in a feminine way, such as paying attention to the balance of nature with compassion and love for nature. We can review mining cases involving corporations and communities. Corporations plunder and exploit natural resources haphazardly and oppressively, and local communities bear the impact of environmental crises that threaten their economic well-being, health, and sustainability. There is an air crisis, a clean water crisis, soil and air pollution, and much more damage caused. Such as the case of Kendeng Mountain in Rembang, geothermal and coal in Kalimantan, the clean water crisis in Sulawesi, and many more. WALHI (Wahana Lingkungan Hidup) noted that 47 large corporations caused environmental damage and adversely affected local communities. Losses due to environmental damage reached 437 trillion. (Irsyan Hasyim, 2025)

Muslim authorities in Indonesia seem to have little to do with the damage done. In addition, the growing understanding of the Revelation text regarding man's mandate on earth tends to be masculine, namely as a ruler, leader, and to exploit it greedily. Women in the periphery play a lot of roles. They advocate and protest so that nature is not exploited carelessly. According to Dr Tri in her research, women in the region feel the huge impact of environmental damage, and their involvement in ensuring clean water and family health makes the threat real. Tri explained in detail the role of women in resisting environmental damage in her research. (Bangun, 2020)

Ecofeminism, in Bangun's view, can be analysed through a legal lens. It is a community effort to achieve justice as the main goal of law, as well as ensuring the principle of equality before the law in the context of monitoring, protecting, and utilising the benefits of environmental sustainability. (Bangun, 2020)

Neither of these studies involves religious texts in reading ecofeminism. Ratna Megawangi provides an interesting offer in viewing ecofeminism through the lens of religion. Ecofeminism should not ignore the existence of masculinity and femininity and the existence of hierarchy in Islam. Ecofeminist spirituality should be viewed through spiritual values, not fiqh-centric, as the majority of Muslim feminist thinkers. *Ecofeminist spirituality builds awareness of the connection between nature and humans. In addition, the substance of ecofeminist spirituality is to build unity between masculinity and femininity, both of which are not hierarchical and separate.* But both traits can be inherent in one entity. It's just that humans have the negative side of both traits, namely gluttony. (Megawangi, 1996; Ihyani Malik *et al.*, 2025)

Warren also criticized the essentialist ecofeminist perspective, such as that of Vandana Shiva, Maria Mies, and Françoise d'Eaubonne, which has traditionally associated women with nature. Terms like "mother earth" can perpetuate a patriarchal system that associates women with the body, nature, and irrationality. Idealizing women as guardians of the earth can even obscure the fact that women and marginalized groups can be victims of exploitation. Warren proposed the need for material and political analysis to understand the structures of patriarchy, capitalism, and colonialism. .

Inspired by Warren, the researcher sees that Quranic verses should be seen from an ecofeminist Sufi perspective. This is because seeing the Quran only through the lens of ecofeminism will create a duality between the feminine and masculine. This duality was not created to contradict and weaken one side or the other. However, it is God's gift to achieve perfection in being Human. Managing the earth without feminine nature will give birth to arbitrariness and egoism. Managing nature using only feminine traits without masculine traits is slow to accelerate technology and innovation in managing the environment. This research aims to show that Sufi ecofeminism, which emphasises unity in *unity*, can be used as a transformative interpretative approach. The author realises that it is important to read the Quran through substance and internal frames, so as to give birth to meanings that favour ecological *wisdom* and constructive solutions that are rooted in modern society today.

The innovative aspect of this study lies in its examination of a framework for interpreting Sufi-ecofeminist thought, which integrates the Sufi gender cosmology with

contemporary ecofeminist critiques. This recent contribution presents a hermeneutical interpretation of the Qur'an that challenges the prevailing patriarchy and environmental exploitation. It also offers a novel ethical framework for Islam that is pertinent to gender justice and the global environmental crisis.

Several studies have explored the relationship between gender, Sufi spirituality, and environmental ethics, including ecofeminism. Françoise d'Eaubonne and Vandana Shiva highlight the interconnectedness between the exploitation of nature and the subordination of women. Legal and policy studies then examine the implications of ecofeminist movements for legal justice, while works on Sufism and cosmological thought such as those of Sachiko Murata and Ibn 'Arabī provide metaphysical foundations on the harmony of *jalāl* and *jamāl* as well as the concept of *khalīfah*, which together point toward an ethic of environmental preservation. These two streams of thought can be synthesized and integrated, particularly by combining Murata's gendered cosmology with Warren's non-essentialist critique to form a Qur'anic interpretive framework that rejects hierarchy and essentialism.

However, several issues remain. Many ecofeminist studies are either essentialist in orientation or operate merely as sociopolitical movements without developing a robust hermeneutical approach within Qur'anic studies. As a result, environmentally oriented interpretations often rely on secular feminist narratives or spiritual rhetoric without a clear textual methodology. Furthermore, the integration between *isyārī* or Sufi-oriented tafsir and material-political analysis (critiques of patriarchy, capitalism, and colonialism) has received limited scholarly attention, leaving no model of tafsir that is simultaneously substantive-spiritual and critically engaged with power structures. Finally, empirical research on how a Sufi-ecofeminist framework can be translated into public practice (policy, religious education, community mobilization) remains scarce.

## **Theoretical Studies**

In understanding the concept of Sufi and ecofeminism in tafsir, a comprehensive theoretical study is needed regarding the terms Sufi and ecofeminism. As a basic concept to understand the Quranic verses related to the role of humans in managing Nature through the Sufi-ecofeminism approach.

### *Definition of Ecofeminism*

Ecofeminism was introduced by Françoise d'Eaubonne in 1974 in her book *Le Féminisme ou la Mort*. She argued in her book that there is a connection between the oppression of nature and the oppression of women. (Styawan, n.d.; Sharma, D. K., & Singh, H., 2025)

Ecofeminism emerged because women realised that environmental damage has a greater impact on them. In addition, nature and women have the same roots, namely the patriarchal system that dominates and exploits. The goals of ecofeminism are: 1) to create a just and sustainable world with equal respect for nature and women. 2) to change socio-economic systems that are exploitative of both women and nature. 3) reconnecting humans with Nature. (Sharma & Campbell, n.d.-b; Chinsya, B. A. D., & Sain, Z. H., 2024) Vandana Shiva calls the modern era the *new colonies*, living with superiority by making women, nature, and animals inferior parties. (Sharma & Campbell, n.d.-b; Fuadah, Umi Nur., et al, 2021)

It is evident that hierarchical structures have historically dominated various aspects of life, and this tendency is often rationalised through the concept of dualism. Ecofeminism, however, challenges conventional dualisms such as the dichotomies between male and female, human and nature, positive and negative, and black and white. This ideology rejects the notion that humans are superior to nature and instead advocates for a holistic perspective that acknowledges the interconnectedness and interdependence of all living beings. (Sharma & Campbell, n.d.-b; Canete, J. J. O., Daton, E. M. G., & Ching, G. S., 2025)

Shiva argues that environmental degradation is caused by the dominance of multinational corporations that continue to overexploit natural resources. This has resulted in serious environmental damage, including deforestation, pollution, and a decline in biodiversity. Multinational corporations dominate local markets by monopolising the seed and pesticide markets, leaving farmers dependent on chemical pesticides that damage the environment and render them powerless. These companies apply double standards; in their home countries, they adhere to strict environmental regulations, but in developing countries, they often ignore regulations and exploit natural resources greedily, using cheap labour. In addition, they also ignore indigenous peoples'

rights to land and natural resources. The result is social conflict, impoverishment, and prolonged agrarian conflict. (Shiva, 1988; Westengen, O. T., Dalle, S. P., & Mulesa, T. H., 2023)

Hierarchical, dualistic, and dominant ways of thinking are the main causes of damage to nature and the resulting injustice to women. Ecofeminism highlights that the logic of domination over nature also intersects with the domination of women. Ecofeminists assert that naturism must be seen as an integral part of the feminist solidarity movement to end sexist oppression and the logic of domination that forms its conceptual basis. (Warren, n.d.; Prakash, A., Engheepi, V., & Sinha, S., 2024)

### *Typology of Ecofeminism theories*

Ecofeminism consists of three forms, namely cultural ecofeminism, social ecofeminism, and spiritual ecofeminism. Cultural ecofeminism focuses on rebellion against regressive patriarchal forces. Cultural ecofeminism seeks to restore and reclaim women's fragmented histories and rewrite their past. It encourages associations between women and nature that are based on gender roles and biological factors. (Dubey, 2018)

Social ecofeminism is a branch of ecofeminism that emphasises the relationship between the oppression of women and the exploitation of the environment through social, economic, and political systems. Social ecofeminists argue that gender inequality and environmental degradation stem from capitalist and patriarchal structures that position women and nature as exploitable resources.

Social ecofeminism seeks to highlight the links between global economic policies, industrialisation, and the exploitation of women's labour and the destruction of ecosystems (Öztürk, 2020). This movement pushes for systemic changes that include sustainability policies, environmental justice, and gender equality in access to natural resources. (Puleo Philosopher, n.d.; Imperial, M., 2019)

Spiritual ecofeminism argues that there is essentially no separation between men and women; they are a unity and not a hierarchy or dualism. Spiritual ecofeminism is based on the matriarchy of the *Mother God*, or the Mother Earth, and rejects the patriarchy of the Father of God. Ratna argues that ecofeminism creates a new hierarchy between Masculine and Feminine traits. This is where Islamic spirituality can complete

the *missing link* between the feminine and masculine. Nature has a feminine nature; it can protect. At the same time, its masculine behaviour destroys. (Megawangi, 1996; Becci, I., & Grandjean, A., 2022) In Islamic spirituality, Jalal (the Masculine of God) and the attribute of his Jamal (the Feminine of God) both constitute a unity to denote the Kamal Nature of God.

Spiritual ecofeminism is not essentially centred on a particular religion. Every religion can live and apply spiritual ecofeminism as a concept in building and caring for the earth.. Some of the main figures in this movement are Starhawk, Riane Eisler, and Carol J. Adams. Starhawk, in particular, describes spiritual ecofeminism as a form of earth-based spirituality, which sees the Earth as a living entity and encourages a deep respect for nature. (Zein & Setiawan, 2019)

## Method

This research uses critical qualitative analysis with library research that focuses on the integration of Sachiko Murata and Karen Warren's thoughts within a Sufi-ecofeminist interpretive framework. In this study, the main data, consisting of verses from the Qur'an related to the relationship between humans and nature, were analysed directly using a Sufi-ecofeminist approach. The analysis was conducted by reading the verses through the lens of Sufi cosmology as explained by Sachiko Murata, which emphasises the principle of cosmic balance and the complementary relationship between masculine and feminine. Verses that refer to creation, the order of nature, and the role of humans as caliphs are interpreted as part of the cosmic order that must be maintained. (Murata, 1992; Rahmat, Maulana Bagus., *et al*, 2025)

Secondary data were obtained from journals or scientific works related to the research theme. The data obtained were analysed qualitatively using Sachiko Murata's cosmological approach in *The Tao of Islam* and Karen Warren. Murata's approach departs from Sufi cosmology, which emphasises the principle of yin–yang balance, where masculine and feminine relationships are understood as complementary rather than hierarchical. Through this framework, Sufi texts such as the works of Ibn 'Arabi and Rumi are interpreted as attempts to show the interconnectedness of humans, nature, and God in a single cosmic unity. (Murata, 1992; Rahmat, Maulana Bagus, *et al*, 2025)

Meanwhile, Karen Warren's approach is used to critique essentialist ecofeminism, which tends to view women as naturally closer to nature. Warren emphasises that such views risk reinforcing patriarchal stereotypes and ignoring the diversity of women's experiences. Instead, she offers a critical ecofeminist framework based on environmental ethics and social justice, highlighting the link between the oppression of women and the exploitation of nature. Warren's analysis helps to identify the structures of patriarchy and capitalism as the root causes of the ecological crisis that must be fought. (Warren, 2000; Ruder, S.-L., & Sanniti, S. R., 2019)

Furthermore, these verses are examined within the framework of Karen Warren's critical ecofeminism. This approach is used to avoid essentialist interpretations that consider women to be naturally closer to nature. Instead, Warren's analysis emphasises the connection between the oppression of women and the exploitation of nature as part of the structures of patriarchy and capitalism. Thus, the verses of the Qur'an are read not only as spiritual texts, but also as a source of ecological ethics that rejects all forms of domination and oppression.

## Result

### *Principles of Sufism in Maintaining the Balance of Nature and Spirituality*

Sufism views the world as sacred and containing spiritual values. (Nasr, 2008). By building the epistemology that the world is a sacred and spiritual entity, humans will use their morals and prudence in utilising natural resources. Not with exploitation but with love.

Sufism builds ecological consciousness through Divine consciousness. The universe is an entity that cannot be separated from the Jalal and Jamal Attributes of God, so to achieve perfection (*Insan Kamil*), humans must be able to see the two properties of *Jalal* and *Jamal* God in Man and Nature. (Jaelani, 2025)

Murata depicts the relationship between God, the Macrocosm, and the Microcosm in a triangle. God is at the top of the triangle, while the macrocosm is al-Āfaq and the microcosm is al-Anfus, both of which are on a straight line. The microcosm is

Man, who has the potential to actualise the attributes of God, and the macrocosm is nature as a whole system that encompasses all reality. (al-Jayyousi, 2017)

The relationship between the three forms an epistemological basis, whereby human and natural existence are equal. Murata associates jalāl and jamāl with Chinese yin (feminine) and yang (masculine) epistemology. The relationship between men and women—masculine and feminine—has the same principles and functions as yin-yang epistemology. Both must establish a complementary relationship to maintain the balance of the universe. (Murata, 1992)

Murata illustrates the relationship between men and women in yin-yang epistemology as the relationship between earth and sky. The sky needs the earth to channel rainwater, while the earth needs the sky to bring rain. The balance between the two will nurture a variety of plants. Women and men are partners; without the existence of the other, perfection cannot be achieved (incomplete).(Murata, 1992)

Sufis view nature as a cosmos that can bring individuals closer to God. As in the principle of Ihsan, worship as if you see God; if not, then rest assured God sees you. On an ecological level, Sufis manage nature as worship that can bring them closer and unite their hearts to God. Sufism measures a person's spiritual closeness through his closeness to and the way he treats nature. If someone can respect nature and treat it well, then that person's spirituality is also as good as the way they treat nature. Seyyed Hossein Nasr quotes from his book;

*Man is the channel of grace for nature; through his active participation in the spiritual world, he casts light into the world of nature. He is the mouth through which nature breathes and lives. Because of the intimate connection between man and nature, the inner state of man is reflected in the external order. 41 Were there to be no more contemplatives and saints, nature would become deprived of the light that illuminates it and the air that keeps it alive. It explains why, when man's inner being has turned to darkness and chaos, nature is also turned from harmony and beauty to disequilibrium and disorder. Man sees in nature what he is himself and penetrates the inner meaning of nature only on the condition of being able to delve into the inner depths of his being and to cease to lie merely on the periphery of his being. Men who live only on the surface of their being can study nature as something to be manipulated and dominated. But only he who has turned toward the inward dimension of his being can see nature as a*

*symbol, as a transparent reality, and come to know and understand it in the real sense. (Nasr, 1990)*

*Man acts as a conduit of grace for nature; through his active participation in the spiritual world, he radiates light that illuminates the cosmic balance. In his role as guardian of nature, man enables the continuation of life by serving as the link between the physical world and higher spiritual principles. (Nasr, 2008).*

There is a close connection between the inner state of human beings and the order of nature. If individuals oriented towards reflection and contemplation are no longer present in society, then nature will lose the source of light and energy that sustains it. Thus, when man is trapped in his inner darkness and disorder, nature also degrades, moving from balance and beauty to disharmony and destruction. (Nasr, 2002)

The way a man understands nature is a reflection of his self-awareness. Those who only interact with the surface aspects of their existence tend to see nature as something that can be exploited and controlled. In contrast, those who explore the inner dimension will interpret nature as a symbol, a transparent manifestation of a deeper metaphysical reality. This allows for a more authentic understanding of the order of the universe.

Human spirituality and ethical treatment of Nature are the duty of humans in carrying out the role of *khalifah* fi al-Ardh, or leader on earth. Humans are given the mandate to protect and manage Nature, not to show that their status is higher than Nature. Humans are only tasked with safeguarding, not given ownership of Nature. In the analogy, a security guard is not superior to the person who hired him to look after him. (Hossein Nasr, 1996)

### *Sufism Ecofeminism: A Constructivist Offer in Interpretation Approach*

#### *Sufism Ecofeminism*

The concept of ecofeminism emphasizes the need to understand unity and eliminate hierarchies in life that are detrimental to both nature and women. So far, ecofeminism has emerged as a reaction to the failure of modernism in building equality and prosperity on earth. Modernisation has created new colonies for the poor, women, and nature. At the empirical level, ecofeminism argues that women have a feminine nature that can care for, maintain, and conserve the earth. This statement is certainly a

double burden for women. How is it possible that women who are not involved in exploiting nature on a large scale should conserve it.

For Warren, the fundamental tenet of essentialist ecofeminism is that it serves to perpetuate the patriarchal system for women. The theoretical framework of ecofeminism should be egalitarian in nature, with men playing a role in conservation and protection work. Furthermore, the analysis of ecological damage must be approached through the lenses of capitalism, colonialism, and socio-politics. An inclusive analysis is necessary to facilitate collaboration between men and women in conservation efforts. (Warren, 1997)

The Quran mandates the conservation and use of natural resources equally for men and women. It is in this area that the Quran should be read in a substantial context, so that the role of conservation is not only imposed on women, because if the Quran is read through legal-formal law, it creates a hierarchical view. As in Surah Al-Nisa': 34.

It is important to use a Sufism-eco-feminist approach that can have an impact on balance and justice. Sufism eco-feminism consists of three words: Sufism, Ecology, and Feminism. Sufism is the spiritual aspect of Islam. The term Sufism is used to refer to Sufism's esoteric perspective on gender and Nature. Sufism is not shackled by gender identity. The Quran mentions female (Maryam) and male ('Imran) Sufi practitioners in a balanced and proportional manner. Sufism is detached and not shackled by feminist or male bonds. Femininity and masculinity in Sufism are individual traits that can be expressed in life. (Jalil & St Aminah, 2019) Ibn 'Arabi has the view that, in terms of creation and *taklif*, women and men are equal. If Eve is considered to be created from Adam, Isa has been born from Maryam without a father. Thus, the positions of Adam and Maryam are equal, as entities who were given the privilege of being the beginning of creation. (Fadil & Alawi, n.d.)

Based on the explanation above, Sufism ecofeminism is an approach that combines the principles of Sufism with an awareness of the importance of establishing a relationship of attachment and unity between nature and humans. Not a hierarchical relationship that harms nature and women. This approach in the practice of text interpretation seeks to read texts by understanding the relationship between humans, nature, and spirituality holistically.

### *Interpretation of the Quran from the Perspective of Sufi-Ecofeminism*

For Rumi, everything in this world has two dimensions, Surah and Ma'na. Surah would reflect the outward form, the Zahir, which is the aspect that can be observed physically. Ma'na, on the other hand, is the esoteric aspect that is the deepest essence that cannot be known directly, except through deep appreciation and search. Rumi uses this concept to interpret the Cosmic Quran, which is the universe as God's book. Nature has a spiritual and symbolic dimension, like the revelation of the Quran. In this concept, Rumi shows that Nature has spiritual value like the Quran. The Quran cannot be viewed as a symbolic entity alone. However, the Quran has two dimensions of Zahir and *Batin*. (Nasr, 1987) It is important to know the essence of meaning through esoteric meaning to realise harmony between the spiritual, human, and nature.

### *The interpretation of the term khalifah in the Sufi ecofeminism approach.*

The word *Caliph* in Surah Al-Baqarah is widely used to explain the role of Humans created on Earth. However, this verse is widely misunderstood in several contexts; 1) absolute power: this verse is used as a legitimisation of human authority, exploiting Nature's resources without limits. As a result, technological developments are created as exploitative tools without considering aspects of ecological balance. 2) Domination over Nature: Humans believe that they are the highest entity as creatures, and nature is under their power and control. This relationship makes humans act arbitrarily and tend to destroy rather than preserve. 3) Ignoring the ecological and spiritual dimensions, this verse emphasises the importance of protecting the earth through the appreciation of spiritual and moral values. The *green economy* is only used as a tool to carve out a niche for the capitalist economy. (Nasr, 1990) The word Khalifah in the Quran, which explains the role of humans on Earth, is found in two places: 1) Chapter Al-Baqarah: 30

*(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.*

Ibn 'Arabi underlines the role of humans as *khalifah fi al-Ardh* as humans who can have inner consciousness and ultimate awareness to manifest in physical action. Man, through his inner consciousness, can manifest the nature of God in everyday life. Humans are given God's mandate to carry out the role of caliph by harmonising the spiritual dimension, humanity, and the universe through the frame of God's morality, namely justice. ('Arabi, 2018)

Ibn 'Arabi added that Allah Ta'ala chose to use the word *Ja'ala' ala* instead of *khalaqa* because it has a wider meaning. Because humans are not only created, but also formed to reflect the attributes of God. According to Ibn 'Arabi, humans are given a mandate as caliphs who adopt God's character, have God's nature, carry out His commands, regulate His creation, manage natural affairs, uphold the system of life, and invite His obedience. ('Arabi, 2018) Nayab affirms that the ideal human being in Ibn 'Arabi's thought is a 'representative' or *khalifah* who perfects human existence in accordance with the Divine model.

Pure inner consciousness based on Rabbani values will give birth to harmony in his leadership on earth. In this verse, Ibn 'Arabi emphasises that the task of caliphate is not an individual task or a particular gender. But the collective task that must be carried out by each individual; Ibn 'Arabi demands that mankind manage the earth and serve humanity with the foundation and true spiritual awareness.

Ibn 'Ajibah interprets that Man replaces God's role on earth and practices His laws. Allah gives man the honour of knowledge, which is the ability to carry out his role as *khalifah*. As well as having an inner awareness that is not given to other creatures. ('Ajibah, 1999) Thus, the order created by God and the balance that exists within it must not be harmed. Man should not be so greedy and hegemonic that he rules the world over his Lord. Likewise, when man is unable to manage nature properly and even tends to create damage, other humans must impose appropriate punishment for the damage. If in this way humans manage the earth, through pure inner consciousness, there will be harmony in the universe, which is inevitable.

Ibn 'Ajibah interprets that Man replaces God's role on earth and practices His laws. Allah gives man the honour of knowledge, which is the ability to carry out his role as *khalifah*. As well as having an inner awareness that is not given to other creatures.

(‘Ajibah, 1999) Thus, the order created by God and the balance that exists within it must not be harmed. Man should not be so greedy and hegemonic that he rules the world over his Lord. Likewise, when man is unable to manage nature properly and even tends to create damage, other humans must impose appropriate punishment for the damage. If in this way humans manage the earth, through pure inner consciousness, there will be harmony in the universe, which is inevitable. Chapter Şād:26

*(Allah said,) "O David, We have made you ruler over the earth, so judge between men with right, and do not follow your lusts, for they will lead you astray from the way of Allah. Verily, those who go astray from the path of Allah will have a severe punishment, for they have forgotten the Day of Judgement."*

This verse reaffirms that the task of the Caliphate is both a gift and a mandate given by God to humans. However, Imam Ahmad ibn Umar states that the *khitab* that is only addressed to Prophet Dawud AS means: 1) although humans are prepared to carry out the mission as Caliph, it is still a basic potential. The level of perfection in carrying out this mission can only be achieved by a handful of people. This is because the task of the Caliphate is not just an external task; being a Caliph must be based on spirituality that is embodied in daily life. 2) Basically, this *khitab* does not indicate that the Caliphate is only given to a certain gender or social strata. The *Khitab* to Prophet David indicates that the Caliphate is a spiritual, humanitarian, and moral duty. Thus, only with high spirituality can humans achieve their perfection as caliphs. (al-Kubro, 2009)

### *Interpretation of Chapter al-Nisa':1 on the Creation of Man*

The first verse in Surah al-Nisa' became the legitimisation of the classical mufassirs in supporting the thesis of male superiority, like Qs. Al-Nisa':1

*O mankind, fear your Lord who created you from a single being (Adam) and He created from him his mate (Eve). From them Allah multiplied men and women in plenty.143) Fear Allah in whose name you ask one another and (maintain) kinship. Verily, Allah is always watching over you. (Kementerian Agama RI, 2019)*

Al-Zamakhshari clearly states that *nafsun wahidah* in the verse is Adam. While *lafadz zawjaha* is Adam's wife, Eve, who was created from Adam's rib. (al- Zamakhshari,

n.d.) To strengthen his argument, Zamakhshari quotes the hadith of the Apostle, as follows:

Abu Hurairah, who said: The Messenger of Allah. ﷺ Said: 'Verily, a woman is created from a rib; she cannot be completely straight in the way you want her to be. If you want to have fun with her, have fun, while there remains a slight curvature in her. If you try to straighten her, then you will break her, and to break her is to divorce her.'

The interpretation of al-Zamakhshari is evidence that the understanding of male superiority over women is still developing in classical discourse even today. Using the Sufi ecofeminist approach, this verse shows that humans are created to always gravitate towards their partners. According to al-Qushairi, Adam's distinctiveness does not lie in his gender as a man. Rather, his distinctiveness was based on the emanation of God's attributes that were inherent in Adam. Thus, whoever of mankind applies the attributes of God in him, God will grant him the privilege. Al-Qushairi states that the word *nafs* is not the entity of Adam; the lafadz is general so that it can include anything that can be included in it. In the words *wa khalaqa minha Zawjahaa*, it means that Allah establishes partners and togetherness for his creatures. So that their entity is maintained. Allah Ta'ala always connects something with something similar to it. (al-Qushairi, 1971)

Socio-historically, the interpretation of religious texts is a construct of local culture, so that often the meaning is constructed through a pre-understanding of the destructiveness of nature and women. Through the Sufi ecofeminist approach, this verse can be understood as an attachment relationship between men and women in carrying out their role as *khalifah fi al-Ardh*. Sufis who view the holistic relationship between humans and nature encourage this verse to be understood holistically. The main purpose of this verse is the affirmation of the importance of co-operation in carrying out the role on Earth. In this verse, Allah connects piety with the command to maintain friendship. Ibn 'Arabi mentions that the relationship of friendship is a spiritual reflection of love and piety. ('Arabi, 2018) If you cut off the relationship of love by leaving co-operation and friendship, humans can't achieve perfection in carrying out their role as *khalifah fi al-Ardh*.

Because managing the earth without love and friendship, humans will tend to be authoritarian, colonising, and dominating, as the following Quranic Verse:

*Would you, if you were in power, do mischief on earth and break your family ties? (Muhammad:22)*

In this verse, Allah uses the word '*asaā*' to indicate that damage and the breaking of ties are bound to occur as a result of power without a spiritual foundation, obedience, and justice in action. Power here means '*amm*', so it includes every individual except for those who make spirituality the basis of their actions. (Sha'rawi, 1991)

Allah Ta'ala combines power (domination, exploitation, and destruction of nature) with the breaking of friendship, because extractive and dominative power without limits results in social inequality, the deterioration of people's welfare, and ongoing damage, such as floods, fires, droughts, and clean water crises due to these actions. (Tho'atillah et al., n.d.)

### *Interpretation of Chapter al-Rahman 6-7; Quranic affirmation of the importance of maintaining Ecological and Spiritual balance*

Proof that the relationship between nature and humans is not hierarchical but one of harmony and balance is QS. Al-Rahman: 7-9:

*He has raised the heavens, and He has created the scales (of justice and balance) that you may not transgress in them. Establish the scales with justice and do not diminish them.*

Humans have the potential for greed, so they neglect to maintain harmony, balance, and justice. Allah Ta'ala psychologically connects the relationship between the balance of Nature and the balance of Humans, because many humans act carelessly and unfairly in exploiting nature. As in the case of mining, agrarian issues affect indigenous peoples in rural Indonesia. Al-Qushairi emphatically states that the emphasis in this verse is "justice". The balance and harmonisation of Nature and man, man and man, man and animal, are all destroyed without the value of justice. Justice, in his view, can only be upheld if Humans always pay attention to three dimensions in themselves, namely the dimensions of ecology, spirituality, and humanity. (al-Qushairi, 1971)

Ibn 'Arabi interpreted *al-Sama'* as a sense for people with spirituality; the height of spirituality will bring balance to all aspects of life. Allah emphasises the importance of always applying the principles of justice consistently to create universal balance (be

consistent in the path of justice, and never once deviate from the principles of justice, even a little bit). ('Arabi, 2018)

Using the Sufi eco-feminist approach, the interpretation of the Quran is more egalitarian and free from superior and subordinative interpretations, both towards nature and women. So far, conservation has been imposed on women, the rural poor, and other subordinate communities. Meanwhile, those who benefit from the superiority of multinational corporations, the government, and men play a role in exploiting nature destructively. Nature basically has two sides: feminine and masculine. Nature can give, but it can also destroy, which is why there is no hierarchy between humans and Nature. If humans are friendly to Nature, treating it with respect, then so will Nature. Soil that is kept fertile will produce sweet fruit, fresh vegetables, and economic and consumption benefits. Soil whose fertility is continuously reduced through the use of chemical pesticides will produce poor crops, dry, small fruit, and cause socio-economic losses. This law of reciprocity has not been widely realised by mankind, so humans tend to be exploitative rather than conservative in dealing with Nature.

Awareness of nature as a cosmic Qur'an also needs to be built. Seyyed Hossein Nasr argues that modern humans develop technology without regard to the sacredness of nature. Traditional Muslims and even local communities in Indonesia regard nature as sacred. This is important to create mindfulness, respect, and a balanced connection between humans and nature. Given the modern lifestyle, it always results in adverse impacts on nature. No matter how small, economic activities and consumption are involved in environmental damage. (Nasr, 2007)

**Table 1. The Shift from Patriarchal to Sufi Ecofeminist Interpretation**

(a) Quranic Verse	(b) Dominant Patriarchal/Classical Interpretation	(c) Ecofeminist Interpretation	(d) Sufi-Ecofeminist Interpretation (Research Findings)
<p><b>QS. Al-Baqarah: 30 &amp; Shad: 26</b>  (Concept of Khalifah)</p>	<p>Interprets <i>khalifah</i> as absolute authority for humans to dominate and exploit nature limitlessly. Equates this role with hierarchical male power.</p>	<p>Rejects hierarchical domination, but its essentialist variant places the primary burden of nature conservation on women, assuming innate feminine traits.</p>	<p>The Caliphate is a collective duty for both men and women, regardless of gender. It emphasizes pure inner consciousness to harmonize spiritual, human, and cosmic dimensions based on justice.</p>
<p><b>QS. Al-Nisa': 1</b>  (Creation of Human)</p>	<p>Understands <i>nafsun wahidah</i> specifically as Adam, with Eve created from his rib, rooting the justification for male superiority over women.</p>	<p>Rejects patriarchal hierarchical structures and dualisms that subordinate women, strongly advocating for female empowerment.</p>	<p><i>Nafs</i> is interpreted universally (not as a specific gender entity). It emphasizes partnership, togetherness, and equality between men and women in fulfilling their earthly roles based on the emanation of God's attributes.</p>
<p><b>QS. Al-Rahman: 7-9</b>  (Balance / Mizan)</p>	<p>Ignores the ecological dimension for profit; power over nature is viewed anthropocentrically, leading to environmental injustice and destruction.</p>	<p>Identifies that environmental destruction goes hand in hand with the oppression of vulnerable groups, demanding ecological justice.</p>	<p>Reaffirms <i>mizan</i> (cosmic justice and balance). Universal justice can only be upheld if humans integrate ecological, spiritual, and human dimensions without subordinative attitudes.</p>

## Discussion

A conceptual framework is the basis for a worldview, values, perceptions, and thoughts that shape and reflect one's view of the world. Meanwhile, today's world is still dominated by an oppressive conceptual framework. (Warren, n.d.) The conceptual framework of oppression is formed through at least three features. Firstly, hierarchical thinking is exhibited through a top-down view that places status, value, prestige, and gender above others. Secondly, dualism is evident in the view that every pair is an opposition and that one status is higher than its counterpart. For example, strength, which is associated with masculinity, is considered higher than gentleness, which is a feminine

trait. Thirdly, dominance logic is demonstrated through a structure of argumentation that leads to the justification of subordination (Warren, n.d.)

Ecofeminism is a philosophy that rejects oppressive conceptual frameworks that give rise to subordinating actions towards nature and women. It challenges the binary dichotomy of humans versus nature and men versus women. Ecofeminism can dismantle patriarchal, colonial, and capitalist systems that cause oppressive attitudes towards nature and women. Advocacy work for women's empowerment and nature conservation is encouraged to the maximum extent possible.(Shiva, 1995)

Ecofeminism is a doctrine that functions in a manner that essentially perpetuates the history of patriarchy by allocating the onus of environmental management and conservation exclusively to women. Its theoretical projection, which encourages women to assume a more active role in the preservation of the natural world, serves to perpetuate domination and engenders manifold burdens for women. Consequently, ecofeminism has thus far been unable to establish itself as an autonomous egalitarian conceptual framework.(Shiva, 1995)

Sufism has a rich literature that is egalitarian and inclusive in its view of the relationship between nature and humans, or men and women. Egalitarianism in Sufism becomes even stronger when combined with ecofeminism, giving rise to an egalitarian approach to managing and conserving nature. Furthermore, Sufi-ecofeminism is also expected to be an approach for developing ecological thinking and shaping ecological intelligence.

The Sufi-eco-feminist approach to interpreting the Qur'an has had a significant impact on epistemology, ethics, and social praxis. Interpretations that have tended to move within a textual-legalistic framework are beginning to shift towards a relational-spiritual horizon. Verses about nature are no longer understood merely as objects of law or rhetorical illustrations, but as cosmic signs that affirm the sacred relationship between humans, women, and the environment. In this way, Qur'anic interpretation becomes more holistic, rejecting the binary dichotomy that often gives rise to domination—both human domination over nature and male domination over women. Another impact that has emerged is the strengthening of cosmic ethics. Sufi ecofeminism emphasizes the values of rahmah and tawāzun as Qur'anic maqāṣid that must be brought to life in social

and ecological relationships. The interpretation that arises from this approach rejects oppressive attitudes, both towards women and towards the earth, and replaces them with a vision of compassion and balance. Thus, environmental exploitation is seen as equally problematic as gender oppression, as both are forms of injustice that contradict the cosmic principles of the Qur'an. In addition, this approach also deconstructs essentialist ecofeminism, which often considers women to be naturally closer to nature. Sufi ecofeminism rejects this stereotype by emphasizing that the relationship between women and nature is not the result of biological determination, but rather a spiritual mandate that also applies to men. The resulting interpretation of the Qur'an becomes more inclusive, opening up space for all parties to participate in caring for the earth and avoiding the trap of essentialism, which actually weakens the feminist agenda. Interpretation through a Sufi-ecofeminist approach is not confined to the theoretical realm; it is manifested in practices that are pertinent to contemporary issues such as the climate crisis, ecological justice, and gender equality.

## **Conclusion**

Ecofeminism is basically a movement theory that has not been able to become an interpretive approach, so it needs elaboration with a Sufi approach so that its meaning is more egalitarian and universal. The Sufi ecofeminist approach can be applied by applying three important philosophies, namely 1) spiritual awareness of cosmic unity, 2) criticism of dualism and hierarchy 3) spiritual and gender hermeneutics. Quranic verses can provide a more holistic meaning if interpreted using the Sufi ecofeminism approach. As in Surah al-Nisa':1, this verse can be understood as the importance of working together and establishing friendship in carrying out human duties. This approach refers to the fact that elevation can only be achieved through piety (spirituality), not as an absolute gift to a particular gender. So that it must be pursued by applying the Rabbani traits whose basic potential has been given by Allah Ta'ala. The Sufi ecofeminist approach does not look at a particular gender in their role of managing and conserving the earth. This approach offers the Sufi idea that masculinity and femininity are God-given inner attitudes that manifest in daily life. However, one must be wary of the feminine and masculine being influenced by lust. Women and men have both traits. So that both can complement each

other and cooperate in protecting and caring for the earth, not fighting for position with the Qur'an as legitimacy.

### References

- 'Ajibah, A. 'Abbas M. ibn. (1999). *Al-Bahru al-Madid Fi Tafsir al-Quran al-Majid*. Thaba' ala Nafaqah.
- Al-Zamakhshari, A. Q. M. bin U. (n.d.). *Al- Kasyaf 'an Haqaiq Ghawamid al- Tanzil Wa 'Uyun al- Aqawil Fi Wujud al- Ta'wil*. Maktabah al-'Abikan.
- al-Kubro, N. al-D. (2009). *Al-Ta'wilat al-Najmiyat Fi Tafsir al-Ishari al-Shufiy*. Dar al-Kutub al-'Ilmiyyah.
- al-Qushairi, A. Q. 'Abdul K. (1971). *Lathaif Al-Isharat*. Dar al-Kutub al-'Ilmiyyah.
- 'Arabi, M. al-D. I. (2018). *Tafsir Al-Qur'an*. Shirkah 'A'lami li al-Mathbu'at.
- Bangun, B. H. (2020). Ecofeminism and Environmental Protection: A Legal Perspective. *Jambe Law Journal*, 3(1), 1–18. <https://doi.org/10.22437/jlj.3.1.1-18>
- Fadil, C., & Alawi, M. (n.d.). *Feminisme dalam Tasawuf; Sebuah Tinjauan Literature Review* (Vol. 6). <http://jiip.stkipyapisdampu.ac.id>
- Hossein Nasr, S. (1996). *Religion and the Order of Nature*. Oxford University Press.
- Irsyan Hasyim. (2025, March 7). *Walhi Laporkan 47 Korporasi Perusak Lingkungan dan Korupsi SDA Rp437 Triliun*. Tempo.Co.
- Jaelani. (2025). Teologi Islam: Eko Sufisme dalam Harmonisasi Ketuhanan, Kemanusiaan dan Alam. *Lentera: Multidisciplinary Studies*, 3(2).
- Jalil, A., & St Aminah, H. (2019). Gender Dalam Tinjauan Sufisme Sebagai Konsep Kesetaraan Feminim dan Maskulin Melalui Pendekatan Spiritual. In *online Media Komunikasi Sosial dan Keagamaan* (Vol. 12, Issue 2). <http://ejurnal.iainpare.ac.id/index.php/kuriositas>
- Kementerian Agama RI. (2019). *Al-Qur'an dan Terjemahannya*. Kementerian Agama Republik Indonesia.
- Megawangi, R. (1996). Perkembangan Teori Feminisme Masa Kini dan Mendatang serta Kaitannya dengan Pemikiran Keislaman. *Jurnal Tarjih Dan Pengembangan Pemikiran Islam*, 1(1).

- Dubey, S. (2018). Cultural Perspectives of Ecofeminism: Reading Arundhati Roy's *The God of Small Things*. *LITERARY QUEST*, 3(7).
- Nasr, S. H. (1990). *Man and Nature: The Spiritual Crisis in Modern Man*. Unwin Paperbacks.
- Nasr, S. H. (2002). *The Heart of Islam, Enduring Values for Humanity*. Perfect Bound.
- Nasr, S. H. (2007). *The Essential Hossein Nasr*. World Wisdom, Inc.
- Nasr, S. H. (2008). *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition*. HarperCollins Publishers.
- Nasr, S. H. (1987). *Islamic art and spirituality*. State University of New York Press.
- Nyai Hj Tho'atillah et al. (n.d.). *Buku Panduan Penceramah Agama Tentang Akhlak Pada Lingkungan*.
- ÖZTÜRK, Y. M. (2020). AN OVERVIEW OF ECOFEMINISM: WOMEN, NATURE AND HIERARCHIES. *The Journal of Academic Social Science Studies*, 13(81), 705–714. <https://doi.org/10.29228/JASSS.45458>
- Puleo Philosopher, A. H. (n.d.). *What is Ecofeminism?*
- Sha'rawi, M. M. (1991). *Tafsir Al-Sha'rawi*. Akhbar al-Yaum.
- Sharma, N., & Campbell, A. (n.d.-b). *Vandana Shiva on Sexual Economics, Biopiracy and Women's Ongoing Resistance to Colonialism*.
- Shiva, V. (1988). *Staying alive: Women, ecology, and survival in India* (1st ed.). Kali for Women.
- Styawan, W. E. (n.d.). *Sebuah Pengantar: Mengenal dan Memahami Ekofeminisme*.
- Tri Marhaeni Pudji Astuti. (2012). EKO FEMINISME DAN PERAN PEREMPUAN DALAM LINGKUNGAN. *Indonesian Journal of Conservation*, 1 No. 1(Juni).
- Zein, L. F., & Setiawan, A. R. (2019). *General Overview of Ecofeminism*. <https://doi.org/10.31219/osf.io/fmjgk>
- al-Jayyousi, O. R. (2017). *Islam and Sustainable Development*. Routledge.
- Murata, S. (1992). *The Tao of Islam: A sourcebook on gender relationships in Islamic thought*. State University of New York Press.
- Shiva, V. (1995). *Staying alive: Women, ecology and survival in India* (5th impr.). Kali for Women.

- Warren, K. (2000). *Ecofeminist Philosophy A Western Perspective on What It Is and Why It Matters*. Bloomsbury Academic.
- Warren, K. (1997). *Ecofeminism: Women, Culture, Nature*. Indiana University Press.
- Warren, K. J. (n.d.). *The Power and Promise of Ecological Feminism*.
- Septanaya, I. D. M. F., & Fortuna, S. (2023). Gender mainstreaming efforts in disaster management plans: Case study West Nusa Tenggara province, Indonesia. *International Journal of Disaster Risk Reduction*, 87, 103576. <https://doi.org/10.1016/j.ijdrr.2023.103576>
- Chinsya, B. A. D., & Sain, Z. H. (2024). Women and nature: An ecofeminist study of environmental conservation sustainability. *An-Nisa Journal of Gender Studies*, 17(2), 165-180. <https://doi.org/10.35719/annisa.v17i2.309>
- Ihyani Malik, Suud Sarim Karimullah, Huseyin Okur and Rahman. 2025. Gender Analysis in the Islamic Law-Based Ecofeminism Movement for Ecosystem Protection. (2025). *El-Mashlahah*, 15(1), 101-124. <https://doi.org/10.23971/el-mashlahah.v15i1.9040>
- Maulana Bagus Rahmat, Masruchin and Fauzan. 2025. The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of Khalifah, Mizān, and Maṣlaḥah. *Indonesian Journal of Islamic Theology and Philosophy*, Vol. 7 No. 1 (2025), DOI: <https://doi.org/10.24042/ijitp.v7i1.27596>
- Sharma, D. K., & Singh, H. (2025). Discourse on Ecofeminism: A Review. *International Journal of Language, Literature and Culture*, 5(3), 98–103. <https://doi.org/10.22161/ijllc.5.3.14>
- Umi Nur Fuadah, Setya Yuwana Sudikan and Tengsoe Tjahjono. 2021. Relasi Dan Eksploitasi Tindakan Para Tokoh Terhadap Alam Dalam Novel-Novel Karya Afifah Afra: Kajian Ekofeminisme Vandana Shiva. *Jurnal Education and development Institut Pendidikan Tapanuli Selatan Vol.9 No.1 Edisi Februari 2021*
- Ruder, S.-L., & Sanniti, S. R. (2019). *Transcending the learned ignorance of predatory ontologies: A research agenda for an ecofeminist-informed ecological economics*. *Sustainability*, 11(5), 1479. <https://doi.org/10.3390/su11051479>
- Canete, J. J. O., Daton, E. M. G., & Ching, G. S. (2025). *Reimagining ecofeminism: Religious hermeneutics and ecotheology as conceptual tools for intergenerational climate ethics*. *Religions*, 16(4), 501. <https://doi.org/10.3390/rel16040501>

- Westengen, O. T., Dalle, S. P., & Mulesa, T. H. (2023). *Navigating toward resilient and inclusive seed systems*. *Proceedings of the National Academy of Sciences*, 120(14), e2218777120. <https://doi.org/10.1073/pnas.2218777120>
- Prakash, A., Engheepi, V., & Sinha, S. (2024). *Intersecting pathways: Eco-feminist perspectives on intersectionality, water management, and responsible tourism for gender-inclusive community development*. *Current Research in Environmental Sustainability*, 7, 100254. <https://doi.org/10.1016/j.crsust.2024.100254>
- Imperial, M. (2019). *New materialist feminist ecological practices: La Via Campesina and activist environmental work*. *Social Sciences*, 8(8), 235. <https://doi.org/10.3390/socsci8080235>
- Becci, I., & Grandjean, A. (2022). *Is Sacred Nature Gendered or Queer? Insights from a Study on Eco-Spiritual Activism in Switzerland*. *Religions*, 13(1), 23. <https://doi.org/10.3390/rel13010023>