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The Axiology of Islamic Ecofeminism: A Philosophical Reconstruction of The Ethics of Sustainable Natural Resource Management

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ABSTRACT

This article examines the axiological dimensions of ecofeminism within an Islamic perspective as the philosophical foundation for sustainable natural resource management ethics. Contemporary environmental studies frequently encounter conceptual impasses because they rely on anthropocentric paradigms that sever human beings from spiritual accountability. Meanwhile, ecofeminism, as a critical intellectual tradition, remains largely dominated by secular Western perspectives that neglect the dimensions of spirituality and prophetic wisdom. This paper proposes a philosophical reconstruction that integrates core Islamic values *tawhid*, *khalifah*, *rahmah*, *'adl*, and *mizan* — into the ecofeminist framework in order to formulate a model of “Green Ethics” that positions both women and men as equal spiritual subjects in environmental conservation. Drawing on a qualitative-philosophical approach grounded in library research, the analysis demonstrates that the synthesis of ecofeminism and Islamic ethics can overcome anthropocentric dualism, affirm gender-based ecological agency, and advance environmentally just policy. The model developed here contributes theoretically to the growth of environmental ethics in Muslim-majority societies and carries practical relevance for natural resource governance at the level of *pesantren* (Islamic boarding schools), local communities, and environmental regulation.

Keywords: Axiology, Islamic Ecofeminism, Green Ethics, Khalifah, Natural Resource Management.

I. Introduction

The global ecological crisis marked by climate change, biodiversity loss, and the massive exploitation of natural resources is not merely a technical-managerial problem. At a much deeper level, it is a reflection of an ethical crisis: the failure of modern civilization to build a responsible relationship among human beings, nature, and transcendental values. The anthropocentric paradigm, which positions the human being as the sole dignified subject while nature is reduced to the status of an object of exploitation, has become the root of ecological destruction that continues to intensify (Warren, 2000). This paradigm is not merely an abstract philosophical stance; it is embedded in economic systems, technological regimes, and legal frameworks that consistently price nature as an externality rather than as a partner in a shared moral community (Adam et al., 2026). Ecofeminism emerged as a critical intellectual current in the 1970s, built on the basic premise that the oppression of women and the exploitation of nature are rooted in the same logic of domination. Carolyn

Merchant, in her monumental work, revealed how the seventeenth-century scientific revolution simultaneously mechanized nature and weakened the position of women within the discourse of knowledge (Errington, 1982). Her historical analysis showed that the shift from an organic cosmology in which nature was understood as a nurturing mother toward a mechanistic worldview coincided with, and legitimized, both the large-scale extraction of natural resources and the marginalization of women's epistemic authority. However, most ecofeminist theory that has developed within Western academia continues to rest upon the legacy of secular Western philosophy, and only a small portion has seriously engaged in dialogue with non-Western spiritual traditions, particularly Islam.

The philosophical significance of this reconstruction lies in the axiological question of what ought to be valued in the relationship between human beings and the natural world. Within an Islamic perspective, nature cannot be understood merely through its instrumental utility for human welfare, because the natural world possesses a moral and spiritual significance as part of God's creation. Concepts such as *tawhid* (divine unity), *khalifah* (human stewardship), *amanah* (trust and responsibility), *mizan* (balance), and *'adl* (justice) provide a normative vocabulary through which ecological responsibility can be articulated. When these concepts are placed in dialogue with ecofeminist critiques of domination, hierarchy, and the commodification of nature, they offer a foundation for rethinking sustainability not simply as a technical objective but as a moral obligation. Thus, the axiological reconstruction proposed in this article seeks to shift the question from how natural resources can be managed efficiently to what forms of human-nature relationships are ethically legitimate, socially just, and spiritually responsible (Basri et al., 2024). This perspective is particularly relevant to Indonesia, where environmental sustainability is closely connected to the management of forests, agricultural land, coastal ecosystems, marine resources, and other forms of natural wealth, while a large proportion of the population lives within Muslim social and cultural contexts. Environmental degradation in such settings cannot be separated from questions of social participation, distributive justice, community rights, and the recognition of groups whose everyday livelihoods depend directly upon ecological resources. Women, in particular, frequently occupy important positions in household resource management, food security, water use, agricultural activities, and community-based environmental practices, yet their knowledge and participation remain insufficiently incorporated into formal environmental governance (Prasetyo, 2024). An Islamic ecofeminist framework therefore has the potential to broaden the meaning of sustainable natural resource management by connecting ecological integrity with gender justice, communal responsibility, and religiously grounded moral agency.

Accordingly, the present article does not seek merely to append Islamic concepts to an existing Western ecofeminist framework. Rather, it attempts to reconstruct the axiological foundations of ecological ethics through a critical dialogue between Islamic intellectual traditions and ecofeminist theory. This reconstruction positions justice, balance, stewardship, responsibility, relationality, and the intrinsic moral significance of creation as interconnected ethical principles. The resulting framework, referred to here as "Green Ethics," is intended to function as a conceptual bridge between philosophical reflection and practical environmental governance. Its significance lies in its capacity to provide a culturally and theologically grounded ethical framework through which sustainable natural resource management can be understood as simultaneously an ecological, social, gendered, and spiritual responsibility (Muhammad, 2022). Seyyed Hossein Nasr has long warned that the modern ecological crisis is, at its core, a spiritual crisis—the consequence of humanity's estrangement from the awareness that the universe consists of signs (*ayat*) of God that must be approached with reverence and responsibility, rather than merely extracted for material gain (Nasr, 1968). Nasr's warning becomes increasingly relevant when linked to the reality of Muslim societies that face mounting pressure from development and environmental degradation, yet still lack an ecological ethics that is theologically rooted while also being responsive to issues of gender justice. The absence of such a framework is not a marginal gap; it leaves both environmental policy and religious discourse in Muslim societies without a coherent language capable of connecting cosmological belief with concrete ecological practice.

Recent research indicates that there is a growing momentum to fill this gap. Malik and colleagues demonstrate that the integration of Islamic law and ecofeminism holds considerable potential to generate inclusive and sustainable environmental policy, grounded in the values of *'adl* (justice), *mizan* (balance), and *khalifah* (responsibility) (Malik et al., 2025). Meanwhile, field studies in Pakistan (Haq et al., 2020), West Java, and coastal communities of Jakarta (Annisa & Azizah, 2025) confirm that Muslim women have empirically become primary agents of ecological conservation grounded in spirituality, even though their roles are frequently unrecognized within formal policy discourse. These field-based findings are important because they demonstrate that Islamic ecofeminism is not solely a normative-textual construction; it is already a lived social practice among Muslim communities, expressed through daily labor, ritual, and communal responsibility toward land and water. Nevertheless, these studies have not yet formulated a coherent and systematic axiological model. Most of them stop at empirical description or policy advocacy without engaging the deeper philosophical foundations that would allow such findings to be generalized into a transferable ethical framework. This is precisely the academic gap that the present article seeks to address: how can Islamic values be philosophically reconstructed to form an axiological framework of ecofeminism that transcends the limitations of secular Western ecofeminism and provides an ethical foundation for the sustainable management of natural resources?

This article pursues three objectives. *First*, to identify the points of convergence and points of tension between ecofeminism and Islamic environmental ethics. *Second*, to formulate a model of "Green Ethics" grounded in Islamic-ecofeminist axiology. *Third*, to explore the implications of this model for natural resource management within the context of Indonesian Muslim society. The principal contribution of this article is theoretical-philosophical in nature: it offers a deeper synthesis between the Islamic scholarly tradition and contemporary ecofeminist thought, one that neither subordinates Islamic epistemology to Western categories of analysis nor retreats into a defensive isolationism that refuses any dialogue with global critical theory. The urgency of this inquiry can also be located within broader debates in the sociology of religion and environmental humanities, which increasingly recognize that religious cosmologies are not obstacles to ecological reform but potential resources for it. Where secular environmentalism often struggles to generate durable behavioral change because it relies on scientific risk-communication alone, religiously grounded ecological ethics can mobilize theological motivation, communal authority, and ritual practice simultaneously. Islamic ecofeminism, understood in this light, is not a peripheral or exotic variant of feminist theory; it is a substantive contribution to the broader project of rethinking human-nature relations for the twenty-first century.

II. Literature Review and Hypothesis Development

2.1. Islamic Ecofeminism and Environmental Ethics

The global ecological crisis has generated increasing scholarly attention toward ethical frameworks capable of integrating environmental sustainability with social justice. Ecofeminism emerged as a critical perspective arguing that the domination of women and the exploitation of nature originate from the same patriarchal logic of domination (Warren, 2000). The global ecological crisis has generated increasing scholarly attention toward ethical frameworks capable of integrating environmental sustainability with social justice. Ecofeminism emerged as a critical perspective arguing that the domination of women and the exploitation of nature originate from the same patriarchal logic of domination (Merchant, 1980). This limitation creates an important theoretical space for dialogue with religious traditions that conceptualize the relationship between human beings and nature through moral, spiritual, and theological categories. Within the Islamic intellectual tradition, environmental stewardship is understood through theological concepts such as *tawhid*, *khalifah*, *rahmah*, *'adl*, and *mizan*, which position humans as morally responsible trustees of God's creation rather than absolute owners of nature. Nasr (1996) argues that ecological degradation fundamentally reflects a spiritual crisis arising from the separation of humans from divine consciousness. Consequently, Islamic environmental

ethics offers a holistic framework that combines ecological responsibility with spiritual accountability. Nature is not merely a resource with instrumental value but part of a divinely ordered creation that requires humans to exercise responsibility, moderation, justice, and compassion in their interaction with the natural world..

The intersection between Islamic environmental ethics and ecofeminism provides a particularly productive theoretical space for developing an alternative ecological ethic. Both perspectives challenge forms of domination that reduce living beings and natural resources to objects of control and exploitation, although they approach this problem from different epistemological foundations. Ecofeminism emphasizes the interconnectedness of gender oppression, environmental exploitation, and unequal power relations, while Islamic environmental ethics places these relationships within a theological framework of stewardship, moral accountability, balance, and justice. Their dialogue therefore makes it possible to reinterpret environmental sustainability not simply as the preservation of natural resources, but as an ethical relationship involving justice toward human communities, respect for the integrity of creation, and responsibility toward future generations. From this perspective, Islamic ecofeminism can be conceptualized not as a simple combination of two theoretical traditions, but as a critical synthesis capable of challenging both anthropocentrism and gender-based forms of domination while maintaining the spiritual foundations of Islamic ethics (Jannah, 2025). Recent empirical studies indicate that Muslim women actively participate in environmental conservation through religious motivations rather than secular activism. Research conducted in Pakistan, Indonesia, and other Muslim communities demonstrates that women's ecological participation is closely associated with Islamic ethical values, although existing studies mainly describe these practices without constructing a comprehensive philosophical model. This theoretical gap motivates the present study to formulate an integrated Islamic ecofeminist framework capable of explaining the relationship between Islamic values, gender justice, and sustainable natural resource management (Suharko, 2020).

2.2. Islamic Axiological Values and Green Ethics

Islamic environmental ethics is fundamentally derived from axiological principles embedded within Islamic theology. The principle of *tawhid* establishes the ontological unity between humanity and nature, rejecting anthropocentric assumptions that legitimize ecological exploitation. Meanwhile, *khalifah* emphasizes stewardship and moral accountability, *rahmah* promotes compassion toward all living beings, *'adl* encourages ecological justice, and *mizan* requires maintaining environmental balance (Amiruddin et al., 2024). Collectively, these principles form the philosophical foundation of Green Ethics proposed in this study. These values should not be understood as isolated theological concepts, but as an interconnected axiological system that guides how human beings perceive, evaluate, and act toward the natural world. *Tawhid* provides the fundamental worldview that situates all creation within a unified divine order; *khalifah* translates this worldview into human responsibility; *amanah* reinforces the obligation to protect and preserve what has been entrusted to humanity; *rahmah* provides an ethical orientation of care and compassion; while *'adl* and *mizan* establish the principles of justice and ecological balance that should regulate the utilization of natural resources. In this integrated formulation, Green Ethics moves beyond a purely preservationist understanding of environmental sustainability toward a relational ethic in which ecological integrity, social justice, gender equality, and spiritual responsibility are mutually connected. Such an axiological framework also provides a basis for questioning forms of resource management that generate ecological benefits for some groups while disproportionately transferring environmental burdens to women, local communities, and future generations. Previous studies have demonstrated positive relationships between Islamic environmental ethics and sustainable behavior. Basri et al. (2025) found that integrating Islamic values into pesantren education encourages long-term environmental conservation. Likewise, Ali & Agushi (2024) showed that incorporating Islamic ethics into environmental policy enhances public acceptance of sustainability programs in Muslim societies. However, prior research has generally examined these values separately rather than as an integrated axiological system.

2.3. Islamic Ecofeminism and Gender-Just Ecological Agency

One of the central debates in ecofeminism concerns the relationship between women and nature. Classical ecofeminism has often been criticized for reinforcing essentialist assumptions that naturally associate women with environmental care. Islamic ecofeminism offers an alternative interpretation by emphasizing that ecological responsibility is not biologically determined but religiously mandated for all human beings. Qur'anic narratives concerning Maryam and Queen Bilqis illustrate that ecological leadership is based on spiritual virtue rather than gender. Likewise, contemporary studies in Islamic boarding schools demonstrate that when Islamic environmental values are effectively internalized, both male and female students display comparable ecological commitment. These findings support the argument that Islamic spirituality promotes gender-inclusive ecological responsibility rather than gender hierarchy.

Within this framework, gender justice becomes an essential component of ecological ethics because environmental decision-making is also a question of access, participation, recognition, and responsibility. A sustainable natural resource management system cannot be considered ethically adequate if women and other affected community members are excluded from decisions concerning resources upon which their livelihoods and social well-being depend. The Islamic principles of *'adl* (justice), *amanah* (responsibility), and *khalifah* (stewardship) provide a normative basis for recognizing women as legitimate ecological actors rather than merely as beneficiaries or victims of environmental policies. Gender-just ecological agency therefore requires meaningful participation in environmental decision-making, recognition of women's ecological knowledge, equitable access to resources, and shared responsibility for environmental protection. The concept of gender-just ecological agency also expands the meaning of Islamic ecofeminism beyond the critique of patriarchal domination. It positions women and men as mutually responsible moral agents within an interconnected ecological community. In this formulation, ecological responsibility is neither feminized nor masculinized, but grounded in the ethical obligations shared by human beings as trustees of creation. Islamic ecofeminism consequently contributes a relational understanding of sustainability in which environmental justice and gender justice are mutually reinforcing. This perspective provides an important foundation for Green Ethics, particularly in developing a model of natural resource management that combines ecological balance with social inclusion, moral accountability, and equitable participation.

2.4. Green Ethics Model as a Theoretical Framework

Building upon previous literature, this study proposes that Islamic Ecofeminist Green Ethics consists of four interconnected dimensions:

- a. Tawhidic-Ecological Orientation
- b. Gender-Just *Khalifah*
- c. Anti-Extractive *Mizan*
- d. Rahmah-Based Ethics of Care

These four dimensions collectively establish a comprehensive ethical framework that integrates spirituality, gender equality, ecological justice, and sustainable environmental governance. The Tawhidic-Ecological Orientation provides the foundational worldview by understanding nature as part of a divinely ordered creation rather than merely as an object of human exploitation. Gender-Just *Khalifah* translates the theological principle of stewardship into an inclusive ethical responsibility in which women and men are recognized as equally accountable ecological agents. Anti-Extractive *Mizan* establishes limits on the utilization of natural resources by emphasizing balance, proportionality, and the prevention of exploitative practices that

undermine ecological integrity. Meanwhile, Rahmah-Based Ethics of Care introduces compassion, relational responsibility, and care for humans and non-human creation as essential dimensions of ecological conduct.

The four dimensions should therefore be understood as mutually reinforcing rather than as separate categories. *Tawhid* provides the ontological and spiritual foundation, *khalifah* establishes human responsibility and gender-inclusive agency, *mizan* regulates the manner and limits of resource utilization, while *rahmah* provides the ethical orientation of care that sustains relationships between human communities and the natural world. Their integration transforms Green Ethics from a collection of religious values into a systematic axiological framework for evaluating environmental practices and natural resource governance. In this model, an environmentally sustainable practice is ethically legitimate only when it respects the unity and sacred significance of creation, ensures equitable participation and responsibility, maintains ecological balance, and embodies care toward both present communities and future generations (Fauzi et al., 2026). Unlike previous models that primarily emphasize environmental activism, individual sustainable behavior, or policy advocacy, this framework positions Islamic spirituality as the foundational source of ecological values while incorporating the ecofeminist concern for gender justice and resistance to domination (Panggayuh et al., 2025). Its theoretical contribution therefore lies not simply in combining Islamic environmental ethics with ecofeminist theory, but in reconstructing them into an integrated axiological model in which spirituality, justice, stewardship, ecological balance, and care operate as interconnected ethical principles. This model provides a conceptual foundation for examining how sustainable natural resource management can be evaluated not only in terms of environmental outcomes, but also according to its moral legitimacy, gender inclusiveness, social justice, and spiritual accountability.

2.5. Hypothesis Development

The literature consistently demonstrates that Islamic theological values shape environmental ethics by strengthening moral responsibility toward nature. *Tawhid* encourages recognition of the intrinsic value of creation, while *khalifah* reinforces stewardship and accountability. Previous empirical findings further suggest that integrating these principles into environmental education and public policy positively influences sustainable environmental practices. Therefore, stronger Islamic axiological values are expected to enhance the implementation of Green Ethics.

H1: Islamic axiological values (tawhid, khalifah, rahmah, 'adl, and mizan) positively influence the implementation of Green Ethics. Furthermore, Green Ethics emphasizes ecological justice, compassion, and inclusive stewardship, thereby strengthening gender-equal participation in environmental conservation. Existing studies indicate that communities adopting Islamic environmental ethics demonstrate greater recognition of women's ecological agency and collaborative environmental management.

H2: The implementation of Green Ethics positively influences gender-inclusive ecological stewardship. Finally, sustainable natural resource management requires ethical values that simultaneously promote environmental conservation, social justice, and responsible governance. The proposed Islamic Ecofeminist Green Ethics model is expected to provide a comprehensive ethical framework that improves sustainability practices in Muslim societies.

H3: Green Ethics positively influences sustainable natural resource management

III. Research Method

This study employs a qualitative approach grounded in library research (*library research*), using the method of philosophical analysis (Mellon, 1986). Primary sources consist of Qur'anic texts, ecological hadith, and relevant classical exegetical works, particularly al-Qurtubi's tafsir (*al-Jami' li Ahkam al-Qur'an*), which is analyzed within the context of Islamic ecotheology (Khasani, 2025). Secondary sources include global ecofeminist literature and Islamic ecofeminist literature published over the past five years (2020–2025), drawn from journals indexed in Scopus and SINTA (the Indonesian Science and Technology Index), which represent nationally and internationally reputable, peer-reviewed scholarly outlets. The analysis was conducted in three stages (Ouyang et al., 2012). *First*, a descriptive-comparative stage, which maps the positions of Western ecofeminism and Islamic environmental ethics in order to identify similarities, differences, and spaces of dialectical engagement. *Second*, a reconstructive-philosophical stage, which integrates Islamic axiological values into the ecofeminist framework using a critical hermeneutical approach combined with value theory (axiology proper). *Third*, an inferential stage, in which an applicable ethical model is formulated for policy and community practice. The validity of the argument is maintained through source triangulation — that is, by confronting philosophical argumentation with relevant empirical field findings drawn from the secondary literature described above, so that the resulting model is neither purely speculative nor merely descriptive, but critically grounded in both textual and empirical evidence. It should be noted that this study does not claim to offer an exhaustive doctrinal survey of Islamic legal opinion (*fiqh*) on environmental matters; rather, it selectively engages those theological concepts — tawhid, khalifah, rahmah, 'adl, and *mizan* that are most directly relevant to the axiological questions raised by ecofeminist theory. This selective focus is a methodological choice consistent with the philosophical-reconstructive character of the research, which prioritizes conceptual coherence over comprehensive doctrinal coverage.

IV. Result and Discussion

4.1. The Genealogy of Ecofeminism and Its Limitations within the Islamic Context

Ecofeminism as a discipline rests on the argument that the patriarchal system, which subordinates women, and the capitalist system, which exploits nature, are two expressions of a single logic of domination. Karen Warren formulates this through the concept of “oppressive conceptual frameworks” structures of thought that render oppression appear natural and self-evident (Malik et al., 2025). This logic operates through a hierarchy of values that places men above women and culture above nature, and rationality above emotion, thereby producing cultural legitimation for a double exploitation: of women and of the natural world simultaneously. In its intellectual genealogy, ecofeminism has evolved from classical ecofeminism, which tended toward essentialism (associating women with nature as a matter of biological or spiritual destiny), toward critical ecofeminism, which emphasizes social construction and the analysis of power. This development has opened space for dialogue with non-Western spiritual traditions. Nevertheless, the secularism that underlies most variants of Western ecofeminism becomes an epistemological obstacle when it encounters the Islamic tradition, which positions revelation (*wahy*) as a primary source of ethical authority (Nasr, 1996).

This obstacle encompasses at least three dimensions. *First*, Western ecofeminism frequently overlooks the theological dimension of human ethical motivation toward nature; its analytical vocabulary is built almost entirely around categories of power, capital, and social structure, leaving little conceptual room for categories such as revelation, worship, or divine accountability. *Second*, the concealed universalism within Western ecofeminist theories tends to marginalize the experience of Muslim women, who understand their ecological agency as pious deeds (*amal shalih*) and worship (*ibadah*), rather than solely as political activism in the secular sense. *Third*, the dichotomy between spirituality and materialism frequently found in secular ecofeminist discourse does not reflect the Islamic worldview, which is fundamentally tawhidic — that is, grounded in the

oneness of God and in which there is no separation between the sacred and the profane (Warren, 2000). Studies conducted in the coastal communities of Jakarta and Muara Baru show that Muslim women engaged in water conservation movements do not define their involvement using the vocabulary of “feminism” or “activism,” terms that carry distinctly Western connotations. Instead, they define their engagement as a responsibility to God for the natural blessings entrusted to their community (Annisa & Azizah, 2025). This finding suggests that ecofeminist theory needs to be reconstructed to include spirituality as a serious analytical category, rather than treating it merely as an incidental attribute of local culture. Failing to do so risks a form of epistemic erasure, in which the very women whose practices ecofeminist scholarship seeks to document are simultaneously stripped of the theological vocabulary through which they themselves make sense of their actions.

4.2. Islamic Axiological Values as the Foundation of Green Ethics

The Islamic tradition holds a rich store of axiological values that, when articulated systematically, can provide a robust philosophical foundation for environmental ethics. These values are not extrinsic additions; they are rooted in the very core of Islamic theology *tawhid* (the oneness of God) from which all other ethical principles derive.

Table 1. Islamic Axiological Values and Their Function in Environmental Ethics

Islamic Value	Core Meaning	Ethical-Ecological Function	Connection to Ecofeminism
<i>Tawhid</i>	The oneness and unity of God	Ontological basis for the unity of humanity and nature as one creation of God	Rejects the hierarchical dualism of humanity versus nature
<i>Khalifah</i>	Vicegerent of God on earth	Moral trust (<i>amanah</i>) over the stewardship of the earth; accountable power	Opposes domination; affirms collective responsibility across genders
<i>Rahmah</i>	Universal compassion	An ethics of care toward all living beings	Resonates with the ethics of care; gender-sensitive empathy
<i>‘adl</i> (Justice)	Balance and rights	Prohibition of exploitation; intergenerational justice	Ecological-gender justice; opposition to extractive capitalism
<i>Mizan</i>	Cosmic balance	The obligation to maintain ecosystem harmony; opposition to excessive exploitation	Critique of capitalism and the logic of domination over nature and women
<i>Amanah</i>	Divine trust	Nature as a trust from God; humanity is accountable for its stewardship	Ethical subjectivity not limited by gender

Tawhid, as the ontological basis of Islamic ecotheology, places the entire universe in a continuous relationship with its Creator. Nasr, in *Religion and the Order of Nature*, asserts that the Islamic cosmological tradition regards nature not as an inert object but as a *theophany*—a manifestation or reflection of divine beauty and majesty (Nasr, 1996). This view directly contradicts the Cartesian mechanistic worldview that underlies modern environmental exploitation, while simultaneously providing a spiritual foundation for conservation that is considerably stronger than utilitarian argumentation alone. Where utilitarian environmental ethics must constantly justify conservation through calculations of long-term benefit, a tawhidic ethics grounds the intrinsic value of nature directly in its ontological status as a sign of God, independent of its usefulness to human beings. The concept of *khalifah* has traditionally been interpreted as humanity’s vicegerency or stewardship on earth. However, this interpretation requires critical recontextualization. Khasani, through an analysis of al-Qurtubi’s tafsir, shows that *khalifah* contains the dimension of *taskhir* (the subjugation of nature), which, in an ecological context, must be understood as a responsible subjugation rather than a license for exploitation (Khasani, 2025). The subjugation in question

refers to the empowerment of nature for the sake of the common good (*maslahah*), bounded by the prohibition of *fasad* (corruption or destruction), which is repeatedly affirmed throughout the Qur'an.

Ali and Agushi demonstrate that a reconstruction of the concept of *khalifah* within the context of environmental policy can produce an "Eco-Islam" model that integrates Islamic ethical principles into the environmental regulation of Muslim-majority countries, moving beyond secular approaches that rely solely on scientific and economic argumentation (Ali & Agushi, 2024). This argument is relevant because, in practice, resistance to environmental regulation in many Muslim countries frequently invokes religious rhetoric for instance, the claim that "nature was created for humanity" and therefore may be used without restraint. As a result, the reform of theological interpretation becomes a strategic step that cannot be separated from the reform of environmental policy itself; legal instruments alone are insufficient without a parallel transformation in religious consciousness. The value of *rahmah* and the ethics of care within ecofeminism share an interesting structural affinity. Both begin from the recognition that a healthy relationship among subjects human beings, nature, and other living creatures is built upon a foundation of care rather than domination. In Islam, *rahmah* is not merely an attribute of God; more than that, it constitutes an ethical norm that human beings are obligated to embody in their relations with one another and with the natural world (Khasani, 2025). Basri and colleagues show that the internalization of the value of *rahmah* within pesantren education produces sustainable agricultural practices and reforestation efforts that stem from spiritual motivation rather than mere economic calculation. (Basri et al., 2025). This finding is significant because it demonstrates that religiously grounded care ethics can generate durable behavioral outcomes that are less vulnerable to the erosion typically experienced by purely incentive-based environmental programs.

4.3. Reconstructing Qur'anic Ecofeminism: Overcoming the Gender Binary

One of the most contentious issues in the dialogue between ecofeminism and Islam concerns the question of gender. Classical ecofeminism has tended to associate women with nature and men with culture, thereby risking the perpetuation of precisely the gender stereotypes it seeks to dismantle. On the other hand, some traditional Islamic exegesis also positions women in a subordinate role, which is similarly disadvantageous for an ecological movement that seeks to be gender-just. The study of Qur'anic ecofeminism conducted by Taslim offers a solution through narrative analysis of the Qur'an. The narrative of Maryam, who is able to communicate with nature and receives sustenance directly from a date palm tree, along with the narrative of the Queen of Sheba (Bilqis), who possesses leadership capacity and ecological wisdom, are read as models of ecological agency grounded in spirituality that do not depend on gender stereotypes (Taslim, 2025). Both figures are portrayed as active, intelligent, and responsive subjects in relation to nature, rather than passive objects who are merely "close to nature" by virtue of biological destiny.

The findings of Febriani and colleagues further enrich this discussion by proposing a model of "Integral Qur'anic Ecofeminism" that explicitly rejects gender stereotyping, whether originating from Western ecofeminism or from patriarchal Islamic exegesis. This model emphasizes that feminine traits such as nurturing, protecting, and caregiving are, in fact, universal human characteristics that ought to be cultivated by all individuals men and women alike in their relationship with nature (Febriani et al., 2023). The textual basis for this argument is found in the Qur'anic use of the term *al-nas* (human beings in general) when referring to the causes of environmental destruction (QS. al-Rum: 41), rather than the gender-specific terms *al-rijal* (men) or *al-nisa'* (women). This approach aligns with Warren's notion of the "logic of domination" as a structural problem that transcends gender difference (Malik et al., 2025). while simultaneously responding to critiques of Western ecofeminism as overly essentialist. Within an Islamic framework, ecological responsibility is a collective trust (*amanah*) borne by the whole of humanity as *khalifah*, such that no single gender group can be exempted from this responsibility, and conversely, no gender group may be excluded from ecological leadership.

Findings from field research at the Ath-Thaariq Pesantren in Garut reveal an interesting dynamic in this regard. When Islamic values are internalized consistently within the curriculum and daily practice of pesantren

life, both male and female students demonstrate an equivalent degree of ecological concern. Female students take on roles in organic farming and waste recycling, while male students are active in tree-planting programs and water management (Suharko, 2020). This constitutes empirical evidence that Islamic spirituality, when pedagogically well managed, can in fact promote ecological egalitarianism rather than reinforce gendered divisions of environmental labor. Taken together, these theoretical and empirical insights support a reconstruction of Qur'anic ecofeminism in which ecological agency is understood as a universal moral capacity rather than a gender-specific attribute. The reconstructed framework rejects both the essentialist identification of women with nature and interpretations of religious responsibility that restrict ecological authority according to gender. Instead, it conceptualizes women and men as equally accountable moral agents whose ecological responsibilities emerge from their shared status as *khalifah* and their obligation to uphold *amanah*, *'adl*, and *mizan*. This reconstruction provides an important philosophical basis for the Gender-Just *Khalifah* dimension of the Green Ethics model, in which gender justice is not an additional component of environmental ethics but an intrinsic condition of ethically legitimate and sustainable natural resource governance.

4.4. A Model of Islamic-Ecofeminist Green Ethics: A Synthesis

Based on the philosophical analysis and literature review presented above, this article proposes a model of "Green Ethics" that synthesizes ecofeminism and Islamic ethics. This model rests upon four pillars.

Table 2. Pillars of the Islamic-Ecofeminist Green Ethics Model

Pillar	Content/Principle	Theological Source	Ecofeminist Resonance
Tawhidic-Ecological	Nature as a sign (<i>ayah</i>) of God; ontological unity of humanity and nature	QS. al-Baqarah: 30; QS. al-An'am: 165	Rejects the subject-object dualism in human-nature relations
Gender-Just Khalifah	Ecological responsibility is universal in character; equal agency for women and men	QS. al-Rum: 41; hadith on the prohibition of <i>israf</i> (wastefulness)	Ethics of care; gender-inclusive ecological agency
Anti-Extractive Mizan	Excessive exploitation constitutes <i>fasad</i> ; the economy must be subordinate to ecosystem balance	QS. al-Rahman: 7–9; QS. al-A'raf: 56	Critique of extractive capitalism; intergenerational justice
<i>Rahmah</i> as Care Ethics	Compassion toward all creatures as an operational ethical norm	QS. al-Anbiya': 107; hadith on <i>rahmah</i>	Care ethics; ethical relationality beyond human self-interest

The first pillar, Tawhidic-Ecological, functions as the ontological foundation. A consistent consciousness of *tawhid* produces the understanding that the entire universe constitutes a single, dignified unity of creation (Nurish et al., 2025). This directly dismantles the anthropocentric assumption that underlies environmental exploitation. No creature is without intrinsic value, because all of creation constitutes a sign of God from which human beings ought to learn through contemplation (*tafakkur*), rather than merely exploit for material gain. This pillar also carries important implications for environmental jurisprudence: if nature is ontologically a sign of God rather than a neutral resource, then legal and policy frameworks that treat ecosystems purely as economic assets are, from an Islamic theological standpoint, incomplete at best and theologically mistaken at worst. The second pillar, Gender-Just Khalifah, provides an ethical-political dimension. The concept of khalifah, once liberated from patriarchal interpretation, in fact demands the full participation of women in environmental management. The study by Annisa and Azizah in the coastal communities of Jakarta shows that women who are economically marginalized in fact possess richer local knowledge of water management than formal policymakers, yet this knowledge is not valued within a regulatory system dominated by an androcentric perspective (Annisa & Azizah, 2025). Reconstructing *khalifah* as a gender-inclusive trust means recognizing and institutionalizing women's ecological knowledge within

decision-making processes not as a supplementary or symbolic gesture, but as a substantive epistemic resource for policy design.

The third pillar, Anti-Extractive Mizan, provides a critical foundation against the economic systems that sustain environmental destruction. The principle of *mizan* in the Qur'an (QS. al-Rahman: 7–9) explicitly commands human beings not to transgress the balance (*mizan*) a command that, within the context of the modern economy, can be interpreted as a prohibition against economic growth that exceeds ecological limits (Merchant, 1980). Merchant's historical analysis shows how the seventeenth-century scientific revolution simultaneously legitimized the exploitation of nature and the subordination of women. The critique of this logic of domination finds strong resonance in the Islamic principle of *mizan*, which offers a theological vocabulary for what contemporary environmental economics might call planetary boundaries or ecological limits to growth. The fourth pillar, *Rahmah* as an Ethics of Care, transforms compassion from a merely personal value into an ethical norm governing the relationship between humanity and nature. Rozaq and Zain demonstrate how transformative Islamic spirituality can serve as an ethical framework for ecological responsibility that transcends utilitarian calculation (Rozaq & Zain, 2024). This aligns with the tradition of care ethics within ecofeminism, which emphasizes that sound ethics originates from sincere relational attentiveness rather than from abstract principles devoid of emotional commitment. Taken together, these four pillars are not merely additive; they are mutually reinforcing, such that a weakness in one pillar for instance, a purely symbolic *khalifah* without genuine gender inclusion undermines the coherence of the entire model.

4.5. Policy Implications and Community Practice

The Green Ethics model formulated above is not merely a philosophical construction. It carries concrete implications that can be operationalized across three domains: education, public policy, and grassroots community movements. In education, the model encourages the integration of Islamic ecological values such as *tawhid*, *khalifah*, *amanah*, *'adl*, *mizan*, and *rahmah* into environmental learning while promoting equal participation of women and men in ecological activities. In public policy, these principles provide an ethical basis for ensuring that natural resource management respects ecological limits, distributes environmental benefits and burdens fairly, and recognizes local communities, including women, as legitimate stakeholders. At the community level, Green Ethics can support practices such as waste management, sustainable agriculture, water conservation, and environmental protection. Thus, the model connects Islamic ethical principles with practical environmental governance and community action, emphasizing that sustainable resource management requires not only effective policies and technologies but also shared ethical responsibility toward nature and future generations.

In the domain of education, this model demands a transformation of the Islamic education curriculum, both in pesantren and in Islamic higher education institutions, so that ecological dimensions become an inseparable part of moral education (*akhlak*). Febriani and colleagues have shown that the implementation of Integral Qur'anic Ecofeminism at the IIQ Takhasus Islamic Boarding School in Jakarta produces students who not only understand fiqh in a textual sense but are also able to connect Qur'anic values with contemporary environmental issues (Febriani et al., 2023). This represents a model of Islamic education that responds productively to the challenges of the twenty-first century, one in which ecological literacy is treated not as an elective add-on but as integral to religious formation itself. In the domain of public policy, Gulzar and colleagues demonstrate that the integration of Islamic ethics into sustainable development policy requires more than mere symbolism; it requires structural reform that places the principles of *maslahah* and *mizan* at the center of policy evaluation criteria (Gulzar et al., 2021). Basri and colleagues recommend that governments of Muslim-majority countries develop environmental regulatory frameworks that explicitly reference Islamic values, thereby securing stronger cultural legitimacy among their populations (Basri et al., 2025). Such legitimacy matters practically: environmental regulations perceived as culturally or religiously alien often face greater resistance and weaker compliance than those framed in a familiar moral idiom. In the domain of

community movements, the study by Millah and colleagues at the Ath-Thaariq Pesantren shows that ecological movements grounded in pesantren life, which combine the teaching of *fiqh al-bi'ah* (environmental jurisprudence) with organic farming practices and waste management, produce behavioral change that is far more durable than secular environmental campaigns (Suharko, 2020). This durability stems from motivation rooted in faith, rather than mere awareness of environmental danger—a distinction with significant implications for the design of environmental interventions, since faith-based motivation tends to be self-sustaining in a way that fear-based or purely informational campaigns often are not.

Field research in Pakistan offers valuable lessons as well. Haq and colleagues document how groups of Muslim women in rural Pakistan, guided by Islamic values, have become frontline actors in resisting development projects that damage local ecosystems (Haq et al., 2020). Their ecological knowledge, inherited from local tradition, aligns with the principles of *fiqh al-bi'ah* and ought to be recognized as an epistemological asset in development planning, rather than dismissed as anecdotal or pre-scientific. The case of the Lapindo mudflow disaster, analyzed by Nurish, Yenigun, and Thahir, offers a sobering lesson about the consequences of neglecting these values. The Lapindo disaster was not only an ecological catastrophe but also a gendered one, as women in the affected communities experienced compounded harm: loss of livelihood, psychological trauma, and marginalization within the compensation process (Daffa & Purnamasari, 2024). This case demonstrates that ecological violence and gender-based violence are two faces of a single system of domination, and Islamic ecofeminism provides an apt critical language for deconstructing that system—one capable of naming both the ecological and the gendered dimensions of disaster within a single, theologically coherent moral vocabulary.

This article offers several contributions that distinguish it from previous studies. *First*, it does not merely describe Islamic ecofeminism as a social phenomenon; rather, it reconstructs it as a coherent and operationalizable axiological system. *Second*, it explicitly addresses the epistemological gap between secular Western ecofeminism and Islamic ethics by proposing a mutually reinforcing synthesis, rather than a merely eclectic compromise that juxtaposes concepts without genuine integration. *Third*, the Green Ethics model formulated here transcends the dichotomy between individual agency and social structure. It positions Islamic spirituality as a variable with genuine causal effect in shaping ecological behavior, rather than treating it as mere cultural legitimation layered atop secular motivations. This aligns with the argument advanced by Rozaq and Zain that transformative Islamic spirituality has the capacity to produce structural ethical change, not merely individual behavioral change (Suharko, 2020). *Fourth*, this model carries an important postcolonial awareness. It rejects the imposition of Western analytical categories onto the realities of Muslim societies, while also rejecting an isolationism that refuses any contribution from outside the Islamic tradition. The critical dialogue between these two traditions is expected to yield a theory that is more genuinely universal, precisely because it emerges from the depth of both traditions rather than from the domination of one over the other. In this sense, the model proposed here is offered not as a finished doctrine but as an invitation to further comparative and interdisciplinary inquiry among scholars of Islamic studies, gender studies, and environmental ethics.

V. Conclusion

Islamic ecofeminism, built upon the axiological foundations of tawhid, khalifah, rahmah, 'adl, and mizan, offers a serious philosophical alternative to the global ecological crisis. It overcomes the limitations of secular Western ecofeminism in capturing the spiritual dimension of human ethical motivation, while simultaneously reconstructing patriarchal and anthropocentric interpretations of Islam by returning to more authentic theological sources. The Green Ethics model formulated in this article rests on four pillars: tawhidic-ecological, gender-just khalifah, anti-extractive mizan, and *rahmah* as an ethics of care. The implications of this model extend across three domains: an integrative-ecological Islamic education, public policy grounded in the principles of *maslahah* and *mizan*, and grassroots community movements based in pesantren and Muslim communities that recognize women's ecological agency as an inseparable part of fulfilling the trust

(*amanah*) of khalifah. Taken together, these three domains suggest that meaningful ecological reform in Muslim societies is unlikely to succeed through policy instruments alone; it requires simultaneous transformation in religious pedagogy, regulatory design, and community-level practice.

This article, of course, has its limitations. The research is theoretical-philosophical in nature, and more comprehensive empirical verification is still required, particularly to measure the effectiveness of the model within the context of policy implementation and ecological behavioral change in society. Further research is recommended to test this model through field studies across various Muslim communities in Indonesia and other Muslim-majority countries, as well as to explore the institutional mechanisms necessary to operationalize the Green Ethics model within environmental regulatory systems. Comparative studies across different national and denominational contexts within the Muslim world would also be valuable in assessing the extent to which the model proposed here is generalizable or requires local adaptation. Ultimately, the ecological crisis will not be resolved through technical solutions alone. It requires an ethical transformation rooted in traditions of value and spirituality. Islamic ecofeminism, with its rich epistemological and moral resources, can become one

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