



**The wisdom of ecofeminism in Arjasari as a link between Hadith and  
community practice**

**Muhammad Daffa\*✉, Dyah Purnamasari\*\***

*\*Faculty of Ushuluddin, Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia  
Email: mdmdaffa12@gmail.com*

*\*\*Faculty of Economics and Business, Universitas Widyatama, Bandung, Indonesia  
Email: dyah.purnamasari@widyatama.ac.id*

**ABSTRACT**

*This research aims to discuss ecological wisdom in Arjasari as a link between hadith and community practice. This qualitative research used a case study. It used hadith science theory as the formal object, and the practice of ecofeminism the material object. Using observation, interviews, and documentation for data collection, this study analyzed the data through inventory, classification, and interpretation stages. The research involved two community organizations affiliated with the Sapa Institute: Bale Istri Community and Islamic Organization in Arjasari, Bandung, Indonesia, from July 2022 to December 2022. This research is unique because it explores thematic hadiths, which serve as a basic source for integrating Islamic teachings into the practice of ecofeminism. This study explores the matan of traditions related to ecology, using a thematic approach to understand their relevance to contemporary environmental challenges comprehensively. The research shows that ecofeminism practices of community organizations from the perspective of hadith were found in Arjasari Village, Bandung. The identified hadiths emphasize responsible land use, sustainable agriculture, and preservation of natural resources, contributing to developing an ecofeminist framework in Arjasari, harmonizing Islamic values with environmental ethics. This study's unique contribution lies in exploring thematic hadith, which integrates ecofeminist practices. The deliberate linkage of religious principles with ecofeminist discourse promotes the equivalence between environmental standards and Islamic values.*

**Keywords:** Actualization; Ecofeminism; Hadith; Society.

---

✉ Corresponding author:

Email Address: mdmdaffa12@gmail.com

Received: August 31, 2023; Accepted: March 9, 2024; Published: March 31, 2024

Copyright © 2024 Muhammad Daffa, Dyah Purnamasari

DOI: <http://dx.doi.org/10.22373/equality.v10i1.19835>

## ABSTRAK

*Penelitian ini bertujuan untuk membahas kearifan ekologis di Arjasari sebagai penghubung antara hadis dan praktik masyarakat. Penelitian ini menggunakan pendekatan kualitatif melalui studi kasus. Teori ilmu hadis digunakan sebagai objek formal, sedangkan objek material penelitian ini adalah praktik ekofeminisme. Menggunakan observasi, wawancara, dan dokumentasi menjadi metode pengumpulan data, penelitian ini menganalisa data melalui tahapan inventarisasi, klasifikasi, dan interpretasi. Dari Juli 2022 hingga Desember 2022, penelitian dilakukan di dua organisasi masyarakat yang berafiliasi dengan Sapa Institute: Komunitas Bale Istri dan Organisasi Islam di Arjasari, Bandung, Indonesia. Kontribusi unik dari penelitian ini terletak pada eksplorasi hadis tematik, yang berfungsi sebagai sumber dasar untuk mengintegrasikan ajaran Islam ke dalam praktik ekofeminisme. Penelitian ini menggali matan hadis-hadis yang berkaitan dengan ekologi, dengan menggunakan pendekatan tematik untuk memahami relevansinya secara komprehensif dengan tantangan lingkungan kontemporer. Hasil penelitian menunjukkan bahwa praktik ekofeminisme organisasi masyarakat dalam perspektif hadis ditemukan di Desa Arjasari. Hadis-hadis yang diidentifikasi menekankan penggunaan lahan yang bertanggung jawab, pertanian berkelanjutan, dan pelestarian sumber daya alam, berkontribusi pada pengembangan kerangka kerja ekofeminis di Arjasari, yang menyelaraskan nilai-nilai Islam dengan etika lingkungan. Kontribusi unik dari penelitian ini terletak pada eksplorasi hadis tematik, yang berintegrasi praktik ekofeminis. Keterkaitan yang disengaja antara prinsip-prinsip agama dengan wacana ekofeminis mendorong kesetaraan antara standar lingkungan dan nilai-nilai Islam.*

**Kata Kunci:** Aktualisasi; Ekofeminis; Hadis; Masyarakat.

## 1. INTRODUCTION

Warren claims that patriarchal thinking, which is hierarchical, dualistic, and oppressive, has harmed both women and nature. It is tough to determine when one form of oppression ends and the other begins because women have been "naturalized" and nature has been "feminized" (Tong, 2010). This study investigates ecofeminism in Islamic community organizations, particularly from the Hadith perspective, a topic uncommon in such settings. Focusing on Arjasari village, it explores how Prophet Muhammad's teachings, embodied in six key hadiths, shape women's lives and guide eco-conscious initiatives, influencing farming practices and nature preservation. The research aims to unveil the profound ecofeminist understanding of these teachings, analyzing their tangible impact on Arjasari's women and emphasizing the dynamic connection between religious principles and environmental activism.

Contemporary Muslim philosopher Seyyed Hossein Nasr connects the ecological crisis to the Western worldview, causing a spiritual crisis. Nasr attributes this to material progress driven by scientism, severing the vertical relationship with nature. The quest for unlimited progress and the sacralization of knowledge have caused unprecedented environmental challenges. Nasr identifies consumerism as a primary cause of extensive

natural destruction. The paper delves into Nasr's perspectives, offering practical solutions to address the root causes of the ecological crisis (Safdar & Shams-ur-Rehman, 2021).

Nurani (2017) employs Qur'anic and ecofeminist perspectives with Gadamer's hermeneutics on ecological verses. It establishes ecological feminism for environmental ethics, contributing to gendered Qur'anic ecological ethics. The hermeneutic model is crucial for Muslim ecofeminists due to its contextual nature. The study aims to address the ecological crisis through feminine traits, fostering awareness and harmonious connections with Allah, oneself, others, and nature, eliminating distinctions (Nurani, 2017).

The study shares a common focus with previous research on ecology and ecofeminism. Its distinctiveness lies in applying the theoretical foundation of hadith science. The theoretical foundation of hadith science, both in *dirayah* and *riwayah*, is applied in this study (Rafi et al., 2022). The study employs two variables: ecofeminism practice as the material object and hadith science theory as the formal object. Muslims recognize hadith as the epistemological source of Islamic teachings and follow it alongside the Qur'an (Asriady, 2017). Traditions related to the topic under discussion can be found using the thematic method. The social-ritual issues that have always been contentious in society are the primary focus of thematic hadith research (Huda & Pahrudin, 2017).

Ecofeminism theory incorporates discussions on ecology and feminism. According to The Big Indonesian Dictionary, ecology is defined as "the scientific study of the relationship patterns of plants, animals, and humans." (Winiantari, 2021). Given that the "Encyclopedia Britannica" defines feminism as "the belief in the social, economic, and political equality of the sexes" in terms of terminology (Hidayah, 2020). To discuss the material object, namely the ecofeminism practices of community organizations, this study employs thematic hadith as the formal object.

This study delves into ecofeminism's use of religious messages, scrutinizing influential hadiths and their selection rationale. Uncovering ecofeminist discourse within Prophet Muhammad's teachings explores how religious values contribute to environmental stewardship and gender equality. Beyond scholarly discourse, it provides insights for communities and organizations interested in the interplay between religious teachings and environmental activism. Its implications extend beyond Arjasari, offering a broader perspective on religious narratives fostering eco-conscious communities.

## 2. LITERATURE REVIEW

Feminism is derived linguistically from the Greek word "*femina*," which is a combination of the words "*fe*" (faith) and "*mina*" (less) and means "someone whose faith is lacking" (Hidayah, 2020). There has always been a causal relationship between environmentalism and feminism. Ecofeminist philosophers contend that the fundamental idea of nature and women dominating each other is based on value dualism and hierarchy (Maulana & Supriatna, 2019). Warren asserts that oppressive patriarchal conceptual frames of mind, which aim to explain, justify, and maintain the relationship between domination and subordination in general and male dominance of women in particular, shape the Western world's fundamental beliefs, values, attitudes, and assumptions about itself and its people (Rosemarie et al., 2010).

As a mass and influential community organization, community organizations must be at the forefront of disaster prevention, which is a shocking reality every season (Mardhiah et al., 2014). Fakih asserts that feminists argue that patriarchal customs heavily shape religious thought. This critique prompts religious individuals to reevaluate prior understandings. Fakih emphasizes that Islam supports gender equality in decision-making, economic rights, property ownership, and various domains, challenging prevailing patriarchal influences on religious perspectives (Halimah & Hasibuan, 2019). NU, Muhammadiyah, one of Indonesia's major community organizations, is significant in teaching Indonesian Muslims about environmental management through religious studies (Mardhiah et al., 2014).

The following is a moral standard (*syari'ah*) lying in the Qur'an and the hadith and a *halal* (permitted things) or *haram* (precluded things). This standard regulates and provides lawful morals and rules for Muslims to pursue specific choices regarding natural issues (Manzoor, 1984; Sihabul et al., 2020). Hadith reinforces the idea that planting benefits humans, animals, and nature. A hadith suggests that planting if consumed by birds, becomes charity (*ṣadaqah*). This illustrates environmental responsibility, emphasizing the importance of water for plant growth. Constructing streams, preserving habitats, and planting trees align with *shari'ah* Islam, reflecting ecological ethics and preserving religious devotion for the future (*yaum al-akhīr*). The subsequent idea is a standard of *syari'ah* Islam for ecological morals. The standard is *tauḥīd* (unity), *khalīfah* (a delegate in the Earth), *amānah* (trust), *syari'ah* (moral mentalities, halal or haram), *'adl* (equity), and *i'tidal* (balance) (Nasr, 1996).

Fatima Mernissi and Amina Wadud Muhsin, prominent in Qur'anic gender studies, advocate for liberal feminism. They assert equality for all, emphasizing the avoidance of oppression regardless of gender. In Muslim societies, sexuality discussions are inseparable from Prophetic traditions, as hadiths reflect the Prophet's words, deeds, and approvals, providing insights into sociocultural conditions at the time (Hannah, 2017). Also, Muslim ecofeminists like Seyyed Hosein Nasr, in his concept of Islamic ecosophy, say that the environmental crisis is caused by people's refusal to see God as a real "environment" that surrounds people and keeps them alive (Nurani, 2017).

### 3. METHOD

The research method, influenced by rational considerations, employs a qualitative approach through case studies (Zaluchu, 2020). Qualitative data, including primary and secondary sources, are utilized (Mulyanti & Darmalaksana, n.d.). Primary data, gathered from July to December 2022, involves observation, interviews, and documentation in the Bale Istri Community and Syarikat Islam Organization in Arjasari, Bandung Regency, affiliated with the Sapa Institute. Inventory, classification, and interpretation stages form the data analysis methods, with complementary insights from related literature.

### 4. FINDINGS AND DISCUSSION

#### 4.1. *Syarah Hadith on Ecology*

Natural disasters signal the earth's worsening state, often linked to human actions. To safeguard the planet, humankind must act using guidance from sacred texts like the Prophet's hadith. This approach seeks harmony between Islamic teachings and scientific knowledge, ensuring Muslims thrive while addressing environmental challenges (Wa Ode et al., 2020). In

addition, the guiding paradigm of Revelation Guiding Science aims to minimize universe-wide damage to foster goodness and ensure the planet's continued existence (Darmalaksana, 2023).

The study of the hadith *matan* and its comprehension is the primary focus of contemporary hadith scholars. In the Middle East, studies of hadith interpretation follow four patterns: *tahlili*, *ijmali*, *maudu'i*, and *muqaran*. The classical Kufa-Basrah school of linguistics has significantly impacted textual-normative hadith comprehension studies (Huda & Pahrudin, 2017). Regarding contemporary issues, the most recent approaches, such as anthropology, sociology, and hermeneutics, are typically utilized by the modern method of *syarah* (Darmalaksana & Qomaruzzaman, 2020).

The Greek words *oikos*, which means "household," and *logos*, which means "science," are the origins of the term ecology. Therefore, ecology can be understood as the study of the living family. A branch of science that studies how living things and their surrounding inanimate objects interact with one another (Hasri, 2017). As a result, humans must protect the ecology from various harms. In addition, humans have duties that must be fulfilled as the Khalifah of Allah on earth (Nurani, 2017). This endeavor to investigate Islamic ecology's spiritual significance adds to Islamic prophetic ecology's treasures and presents the idea of alternative or transformative ecology (Mardhiah et al., 2014).

The Prophet speaks about the environment in several traditions, directly, indirectly, or through ecologically relevant examples (Rahmasari, 2017). The *maudhu'i* (thematic) approach is utilized in the subsequent hadith *syarah* on ecology. Studying related hadiths on the same subject and paying attention to their correlation to gain a comprehensive understanding is the thematic approach to hadith comprehension (Ira, 2019) so that the discovered traditions can be connected to current issues.

The six referenced hadiths are foundational sources aligning ecofeminist practices in Arjasari with Islamic teachings. Prophet Muhammad's teachings emphasize ecological principles, guiding environmental conservation and sustainable farming while discouraging destructive acts like tree-cutting. These hadiths establish a moralized framework, integrating Islam into ecofeminism discussions and showcasing the alignment of environmental ethics with religious values. The traditions guide responsible land use, development, and restrictions, consciously intertwining Islamic teachings with ecofeminist discourse in Arjasari, promoting equality between environmental standards and religious principles, as evidenced by specific practices detailed in Table 1.

**Table 1**  
 Thematic hadiths on ecology.

No.	Translate	Hadiths on Ecology
1	Jabir said that the Prophet Muhammad <i>shallallahu 'alaihi wasallam</i> said, "No Muslim grows crops, except that whatever he eats is a charity for him, what people steal from him is a charity for him, what wild animals eat is a charity for him, what birds eat is a charity for him, and no one takes from it, but it is a	عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ وَمَا أَكَلَتْ

- charity for him" (Muslim No. 2900).
- 2 Jabir *radliallahu 'anhu* reported: "In the past, people used to cultivate land for a third, a quarter or half, so the Prophet (peace and blessings of Allaah be upon him) said: "Whoever owns land, let him cultivate it or give it away. If he does not, then let him leave the land alone." (Bukhari No. 2172).
- 3 Syaddad ibn Aus reported that he said: "Two things I always remember from the Prophet Muhammad *shallallahu 'alaihi wasallam*, he said: "Verily, Allah has enjoined kindness in everything; if you kill, kill in a good way; if you slaughter, slaughter in a good way; sharpen your knife and make your slaughter happy." (Muslim No. 3615).
- 4 Mu'adz ibn Jabal reported that the Prophet Muhammad *shallallahu 'alaihi wasallam* said: "Fear three things that are cursed: defecating in a water source, in the middle of a street, and in a shelter." (Reported by Abu Dawud No. 24).
- 5 Abu Hurairah reported: "Faith has more than sixty (or seventy) branches. The highest of faith is *laa ilaaha illallah* and the lowest is removing distractions from the path, while shyness is a branch of faith" (narrated by Bukhari and Muslim).
- 6 Abdullah ibn Hubsyi reported that the Prophet Muhammad *shallallahu 'alaihi wasallam* said: "Whoever cuts down a thistle tree, Allah will immerse his head in Hellfire." Abu Dawud was asked about this hadeeth and he replied: "In brief, the meaning of this hadeeth is that whoever cuts down a bidara tree in a bidara field in vain and unjustly, even though it is a shelter for travellers and livestock, Allah will bury his head in Hellfire." (Abu Dawud No. 4561).
- الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَرْزُقُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ
- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانُوا يَزْرَعُونَهَا بِالثُّلُثِ وَالرُّبْعِ وَالتَّنْصِفِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا فَإِنْ لَمْ يَفْعَلْ فَلْيَمْسِكْ أَرْضَهُ
- عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ بَيَّنَّانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدِّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِّحْ ذَبِيحَتَهُ
- حَدَّثَنَا عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الْمَلَاعِينَ الثَّلَاثَةَ الْبَرَازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظَّلِيلَ
- عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ
- عَنْ عَبْدِ اللَّهِ بْنِ حُشَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ سِدْرَةَ صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ سُئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ قَطَعَ سِدْرَةً فِي فَلَاةٍ يَسْتَطِيلُ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَبَثًا وَظُلْمًا بَعِيرٍ حَقٌّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ

The study employed the thematic method to identify "ecology-related" traditions in Prophetic teachings, known as "*al-manhaj al-mawdū'ī fī syarḥ al-ḥadīṣ*" (Ira, 2019). Considering the *asbab al wurud*, contextual interpretation was applied to understand the hadith's *matan* in the current context (Asriady, 2017). Hadiths on ecology are listed initially

(Chandra, 2017). Principles rely on a linguistic analysis of text structure and context (Asriady, 2017). The ideal order of hadith is *takhrij* followed by *syarah* (Darmalaksana & Qomaruzzaman, 2020). Once the hadith's position is established, its *sanad* and *matan* are revered similarly to the Qur'an as sources of Islamic teachings (Huda & Pahrudin, 2017). Urgent action is crucial to counter environmental damage from practices like illegal deforestation, preserving the delicate balance for all living beings' survival (Darmalaksana, 2023).

Imam Muslim, citing Jabir, reports Prophet Muhammad's (PBUH) prohibition of renting land, encouraging farming or free transfer among Muslims. Imam Bukhari explains the rationale: to ensure land use and prevent leasing. If the owner cannot manage, giving it free is encouraged to prevent waste. Despite inactive management, the land yields benefits, aligning with the principle of avoiding the wastefulness of wealth or its benefits (Al-Asqalani, 2008). The hadith prohibits cutting *sidrah* trees, stressing hell as a consequence. This underscores the critical need to preserve the natural environment. *Sidrah* trees, especially in Makkah and Madinah, hold ecological significance, providing essential shade in the desert and serving as crucial sites for travelers, herders, and shepherds, contributing to the balance of nature vital for all creatures (Daud, 1996). This hadith narrated by Muslim in chapter *al-masaqah* and Ahmad in chapter *al-Buyu'*, emphasizes the seriousness of the prohibition (Muslim 2901-2903, Ahmad 13753, 14668, al-Darimi 2496).

The Prophet's concern for the state of the environment can be seen in the three locations mentioned (Chandra, 2017). There are a variety of perspectives on the relationship between humans and the environment within the framework of human ecology (Mardhiah et al., 2014). Ecological spirituality emphasizes the need to strike a balance between ecological spirituality and ecological activism by preserving the equilibrium of ecosystems and putting the preservation of nature first (Solichin, 2017).

#### 4.2. Ecofeminist Movement in Arjasari West Java

As Earth's trustees and caliphs appointed to protect nature, humans, who are inadvertently causing environmental damage, must recognize interconnectedness. Fulfilling their responsibility as stewards is vital for preserving and protecting the Earth (Wahyudin Darmalaksana, 2023). Ecofeminism, rooted in women's response to nature-related injustices, acknowledges global women's roles. Women scientists' feminist awareness drives environmental protection, emphasizing eco-friendly local wisdom reconstruction. 21st-century trends encompass environmental campaigns, practices like ecotourism, and early childhood education, fostering an environmentally conscious society (Tri Marhaeni, 2012). Women who are already aware of their strategic and political position and connection to nature make up the majority of ecofeminists.

Women's presumed stronger connection to nature stems from the disproportionate impact of environmental issues on them. This perspective recognizes women's epistemological privilege, asserting their superior knowledge of earth systems. Acknowledging this, women uniquely contribute to developing intellectual and practical ecological paradigms (Subekti & Rachman, 2017). Not many people are aware that environmental issues are closely related to women's issues because the trend toward environmental awareness has spread not only among NGOs (Non-Governmental

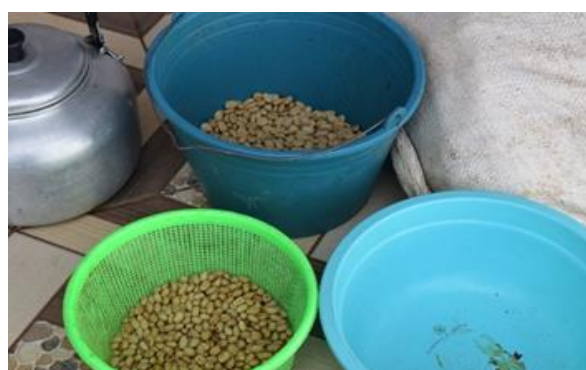
Organizations) but also among the government, both local and central, and even among academics at universities (Tri Marhaeni, 2012).

In West Java's Arjasari Village, the ecofeminism movement thrives primarily among farming women, with a majority completing elementary education. Challenges like a high incidence of early marriage persist (Utami & Musyarofah, 2021). Early marriage leads to financial challenges and divorce. Men, working as curtain merchants outside the city, assist with gardening. Women, primarily engaged in gardening and farming, also undertake various activities in their daily lives (Afrizal & Lelah, 2021). In Arjasari Village, Ustazah, traders and those engaged in PKK and Posyandu activities have founded the Bale Istri Community with support from the Sapa Institute, established in 2008 for women's active participation and empowerment.



**Figure 1.** Sapa Foundation Office and Syarikat Islam Mosque (Adapted from Daffa, 2022).

The office of the Sapa Foundation and the mosque by the Syarikat Islam (SI) organization is depicted in Figure 1. Through recitation activities, Sri Mulyati initiated empowerment through the Arjasari Village Wives' Bale, emphasizing gender justice and socialization. Recitation activities fostered community connection (Ramadhani, 2016). Arjasari Village has three religious organizations: Nahdlatul Ulama (NU), Persatuan Islam (Persis), and Syarikat Islam (SI). After 46 years of religious involvement, Yani Sutirah has joined the board of Syarikat Islam in Bandung Regency. She is an *ustazah*, a garden product collector, and a housewife daily (Zulkarnain, 2021). Yani successfully earned a bachelor's degree, while Sari Susilawati and Rosmayati, both 46-year-old farmers in Arjasari, completed Package C. Engaged in organizations and recitation activities, their education and empowerment experiences enable them to send their children to school.



**Figure 2.** Coffee Harvested (Adapted from Daffa, 2022).



Figure 2 depicts a coffee harvest, with plantations owned by both Perhutani and private individuals. Various crops like coffee, onions, cabbage, water spinach, cassava, corn, and beans are cultivated using intercropping, a system where different crops are planted simultaneously on the same land with regular spacing (Mulu et al., 2020). Intercropping affects crop yields, especially on Perhutani-owned land, where reforestation requires planting hardwood plants like coffee and avocado. Community plantations use water sources from gardens, rice fields, and ponds fed by springs. Homes have wells and artesian wells accessible for family use (Salamah & Prastowo, 2020). Women have a role to play in expanding access to water. Sari Susilawati, one respondent, stated: *"When I was nine months pregnant, the water source was difficult due to flooding, so I dug a spring. My husband was away at work, so he was unable to assist."*

In an overly rationalized and mechanized society, the ecological wisdom and awareness that characterize traditional non-writing cultures' views of nature have been tragically neglected (Hayani, 2021). Rosmayati and her husband manage their agricultural area and handle tasks from planting to harvesting. Collaborative spirit persists, which is evident in sharing garden produce with collector Yani Sutirah. Mutual assistance simplifies daily life, meeting community needs. Distributing and selling garden products showcase simple living, reinforcing communal support (Arifin & Pratiwi, 2021). Yani Sutirah's husband supplies city coffee shops with garden produce, including coffee. The community creatively repurposes agricultural and household waste for fish feed, compost, and animal feed, actively contributing to waste management and waste banks. Community empowerment encompasses social, health, economic, religious, and household aspects, with respondents participating in PKK, Posyandu, and routine recitation. Activities prioritize stunting prevention in Posyandu for child welfare.

Ustaz from outside the community are typically invited to give recitations on certain occasions. Recitations are held every week at nearby mosques or in people's homes. There is a recitation for women during the regular recitation (Siti Aisyah & Marhumah, 2021). In Arjasari Village, recitation activities foster environmental and gender awareness, particularly in women's recitations organized by the mosque. Active participant Ustazah Yani Sutirah, also engaged in Syarikat Islam administration, precedes recitations with topics on community, organization, or environment. Initiatives like the 16 HAKTP campaign address violence against women. Despite initial concerns, a balanced dynamic between genders emerged through the division of labor (Munir, 2021). Arjasari Village promotes gender equality and tackles deforestation, with residents prioritizing simplicity and eco-consciousness through reforestation initiatives. Women actively join husbands in planting coffee and avocados for sustainable income, enhancing economic viability and community well-being. Future plans involve expanding forest planting with livelihood-sustaining crops, enriching the quality of life by 2022.

#### *4.3. Hadith as an Actualization of the Ecofeminism Movement*

Global environmental issues, acknowledged as a serious worldwide challenge, stem from deforestation and forest conversion to plantations, impacting urban buffer zones. Verbal efforts for awareness fall short, necessitating demonstrated and documented environmental

planning. Planting diverse trees offers numerous benefits, enhancing human health and environmental quality (Wahyudin Darmalaksana, 2023).

Crucial to investigate ecofeminist practices through hadith, the study recognizes Prophet Muhammad SAW as an exemplary figure. Ecological hadiths offer insights, aligning with ecosophical philosophers. Eco-theology explores the religious-nature connection, shaping ecofeminism amidst environmental issues (Muh. Arbain Mahmud, 2015). It is examined in the environmental ethics derived from Islamic teachings from the perspective of ecofeminist hadith (Hayani, 2021).

The ecological traditions have been chosen for the Hadith *syarah* discussion. One of the traditions that deals with how humans interact with the environment is as follows: “And narrated to us Muhammad ibn Hatim ibn Maimun, narrated to us Yahya ibn Sa’id from Ibn Juraij and from another route, narrated to us Muhammad ibn Rafi’, narrated to us Abdur Razzaq, narrated to us Ibn Juraij and from another route, narrated to me Harun ibn Abdullah while the wording is from him, narrated to us Hajjaj ibn Muhammad he said, Ibn Juraij said, narrated to me Abu Az Zubair that he once heard Jabir ibn Abdullah saying: “My aunt wanted to choose dates after her divorce from her husband, but a man forbade her from leaving the house.” My wife then inquired about it at the Messenger of Allah SWT, to which the Messenger of Allah SWT responded, “Yes, it is permissible! Choose your dates so that you can help others or give to charity.” (Muslim 2727).

Hadiths by Abu Daud 1952, Nasa’i 3494, and Ibn Majah 2024 support Muslim 2727, deemed valid by academic consensus. Further examination is needed regarding ecofeminism’s current practice. Mainstream pro-life and pro-environment concepts incorporate updated religious interpretations. Thought leaders from Jewish, Christian, and Islamic backgrounds enhance comprehension and interpretation of religious texts (Muh. Arbain Mahmud, 2015). In the hope of donating to charity or doing good, the Prophet Muhammad SAW allowed women to choose their dates.

Strong (1995) advocates restoring the Earth by respecting natural laws embedded in traditional indigenous communities. Embodying the Creator’s instructions, these laws govern human interaction with essential elements, fostering coherence, unity, and reverence for life. Strong proposes a collective return to nature for lasting peace, emphasizing the significance of reconnecting with the Earth (Tri Marhaeni, 2012). The findings imply a connection between traditions and ecofeminism in the village. While not explicitly stated, it is hypothesized that ecofeminist principles from traditions influence women’s actions. To establish a direct link, interviews or statements from women are needed to reveal how traditions shape their ecofeminist activities, as evident in Arjasari’s practices.

Emphasizing human responsibility and divine will, reforestation aligns with Prophet Muhammad’s teachings, promoting ecological balance. This hadith guides Muslims in environmental stewardship, complementing the Quran as a crucial source for responsible actions and ecological harmony (Wahyudin Darmalaksana, 2023). Islamic ecofeminism empowers women differently, allowing careers outside the home, per Yusuf al-Qaradhawi. Islam showcases inclusivity and modernity while preserving core moral principles, offering a unique path for environmental empowerment (Tengah, 2016).

Focusing solely on material fulfillment neglects aspects like cultural, spiritual, and aesthetic progress, contributing to the depletion of natural resources and an alarming rise in

environmental degradation (Said & Ghufron, 2006). Ecofeminism posits women's closeness to the environment. Imam Abu Hanifah allows women to enforce laws, especially in non-criminal matters, as supported by Imam al-Thabari and Ibn Hazm, extending to finance, crime, and various domains (Tengah, 2016).

According to Yusuf al-Qardhawi, human disobedience and moral decline are the causes of environmental damage. Thus, reviving moral values such as justice, kindness, compassion, friendliness, and non-arbitrariness turns out to be the most effective solution (Hayani, 2021). Examining patterns of women's dominance and nature treatment reveals the link between feminist and ecological issues, both rooted in patriarchal and hierarchical realities. Today's ecological devastation stems from androcentric and anthropocentric perspectives and practices (Sururi, 2014). In Sayyed Hosen Nasr's *Man and Nature: The Spiritual Crisis of Modern Man* (1968), the ecological crisis had already begun when his work was written because of human greed in "raping" nature (Maftukhin, 2016). Uncontrolled exploitation of natural resources results from various reasons, including a consumerist culture that assesses the standard of living primarily in material terms, neglecting overall quality of life (Said & Ghufron, 2006). According to Nasr's viewpoint, everything in the world is actually a reflection of God or divine words that complement the holy verses written in Arabic (Yusuf, 2017).

## 5. CONCLUSION

The study delves into the *matan* of hadiths related to ecology, employing a thematic approach to understand their relevance to contemporary environmental challenges comprehensively. The identified hadiths, particularly those emphasizing responsible land use, sustainable farming, and preservation of natural resources, contribute to the development of an ecofeminist framework in Arjasari, aligning Islamic values with environmental ethics. The unique contribution of the paper lies in its exploration of the thematic hadiths, which serve as foundational sources for integrating Islamic teachings into ecofeminist practices. The study sheds light on the moralized framework established by Prophet Muhammad, which guides not only individual behavior but also influences land use, development, and environmental restrictions in Arjasari. This intentional intertwining of religious principles with ecofeminist discourse fosters equality between environmental standards and Islamic values.

Study limitations include a restricted examination of social factors influencing environmental conservation in Muslim-majority areas. Future research must explore ecofeminist principles in diverse Islamic communities through comparative studies. Investigating social dynamics within an Islamic framework will enhance the understanding of interactions among religion, culture, and ecology. The paper contributes valuably to the ongoing discourse on the ecological significance of Islamic teachings, advocating for a harmonious relationship between humanity and the environment. As environmental challenges escalate, integrating religious values, especially those elucidated in the hadiths, becomes crucial for fostering sustainable practices and ensuring the well-being of both the planet and its inhabitants.

## 6. ACKNOWLEDGMENTS

Thank you to those who have been involved and supported this research, such as Prof. Dr. Wahyudin Darmalaksana, M.Ag who gave direction in research in the form of scientific articles, the Sapa Institute, Bale Istri, especially to Mrs. Sri Mulyati as the director of the Sapa Institute and Mrs. Sugih Hartini for providing a research site, and JAKATARUB colleagues who also supported and visited the research site.

## References

- Afrizal, S., & Lelah, P. (2021). Peran ganda perempuan dalam peningkatan perekonomian keluarga. *Indonesian Journal of Sociology, Education, and Development*, 3(1), 53–62. doi: 10.52483/ijsted.v3i1.53
- Akmal Abdul Munir. (2021). Pemikiran Sayyid Sabiq mengenai Hikmat Al-Tasyri' hukum perkawinan dalam Kitab Fiqh Al-Sunnah. *Hukum Islam*, 21(2), 320–349.
- Al-Asqalani, I. H. (2008). *Fathul bari (Penjelasan Kitab Shahih Bukhari)* (terj. Amiruddin). Jakarta: Pustaka Azzam.
- Asriady, M. (2017). Metode pemahaman Hadis. *Ekspose*, 16, 314–323.
- Chandra, A. F. (2017). Hadis-hadis ekologi dalam konteks perindustrian di Indonesia. *JURIS (Jurnal Ilmiah Syariah)*, 15(1), 21. doi: 10.31958/juris.v15i1.485
- Darmalaksana, W., & Qomaruzzaman, B. (2020). Teologi terapan dalam Islam: Sebuah syarah hadis dengan pendekatan high order thinking skill. *Khazanah Teologia*, 2(3), 119–131. doi: 10.15575/kt.v2i3.10083
- Daud, A. (1996). *Sunan Abu Dāwud, Kitab al-Adab Bab Qith' al-Sidr* (Al-Imam Al-Hafizh Abu Sulaiman Al-Asy'ats Al-Sijistani & Muhammad Abdul Aziz Al-Khalidi, Eds.). Beirut: Dar alKutub Al-'Ilmiyyah.
- Halimah, S., & Hasibuan, H. (2019). Respons tokoh ormas Islam terhadap peran publik perempuan. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 42(2), 406. doi: 10.30821/miqot.v42i2.596
- Hannah, N. (2017). Seksualitas dalam Alquran, Hadis dan Fikih: Mengimbangi wacana patriarki. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(1), 45–60. doi: 10.15575/jw.v2i1.795
- Hasri, H. (2017). Lingkungan dalam perspektif Hadis. *Kelola: Journal of Islamic Education Management*, 2(1), 15–37. doi: 10.24256/kelola.v2i1.441
- Hayani, A. (2021). Tipologi etika lingkungan Yusuf Al-Qaradhawi: Islamic Ecoreligious dalam Kitab al-Bi'ah fi Syari'ah al-Islam. Retrieved from Program Kaderisasi Ulama Universitas Darussalam Gontor website: <http://pku.unida.gontor.ac.id/tipologi-etika-lingkungan-yusuf-al-qaradhawi-islamic-ecoreligious-dalam-kitab-al-biah-fi-syariah-al-islam/>
- Hidayah, A. (2020). Feminisme dan anti-feminisme: bias teologi gender yang di (Salah) pahami. *BUANA GENDER: Jurnal Studi Gender Dan Anak*, 5(1), 13–26.
- Huda, N., & Pahrudin, A. (2018). Orientasi Kajian Hadis Kontemporer Indonesia (Studi Artikel E-Jurnal Dalam Portal Moraref 2015-2017). *Refleksi*, 17(2), 169-192.

- Ira, M. (2019). Studi Hadis tematik. *Al-Bukhari : Jurnal Ilmu Hadis*, 1(2), 189–206. doi: 10.32505/al-bukhari.v1i2.961
- Maftukhin. (2016). Teologi lingkungan perspektif seyyed hossein nasr. *Dinamika Penelitian*, 16(2), 337–352.
- Mardhiah, I., Aulia, R. N., & Narulita, S. (2014). Konsep gerakan ekoteologi Islam: Studi atas ormas NU dan Muhammadiyah. *Jurnal Studi Al-Qur'an Membangun Tradisi Berfikir Qur'ani*, 10(1), 1–14.
- Maulana, R., & Supriatna, N. (2019). Ekofeminisme: Perempuan, alam, perlawanan atas kuasa patriarki dan pembangunan dunia (Wangari Maathai dan Green Belt Movement 1990-2004). *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, 8(2), 261–276. doi: 10.17509/factum.v8i2.22156
- Muh. Arbain Mahmud. (2015). *Gender dan kehutanan masyarakat (Kajian implementasi pengarusutamaan gender di Hutan Rakyat dan Hutan Kemasyarakatan)*. Yogyakarta: deepublish.
- Mulu, M., Ngalu, R., & Lazar, F. L. (2020). Pola tanam tumpang sari di Desa Satar Punda Barat, Kabupaten Manggarai Timur, Provinsi Nusa Tenggara Timur. *Agrokreatif: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 6(1), 72–78. doi: 10.29244/agrokreatif.6.1.72-78
- Mulyanti, C. C., & Darmalaksana, W. (n.d.). *Writing sprints untuk publikasi ilmiah mahasiswa pada pembelajaran berbasis capaian: Sebuah penelitian tindakan kelas*. Bandung: UIN Sunan Gunung Jati.
- Nasr, S. H. (1996). *Religion and the order of nature*. Oxford: Oxford University Press.
- Nurani, S. (2017). Hermeneutika Qur'an ekofeminis: Upaya mewujudkan etika ekologi Al-Qur'an yang berwawasan gender. *RELIGIA*, 20(1), 19–32.
- Priyatna Mega Subekti, A., & Rachman, I. (2017). Ekofeminisme dan gerakan perempuan di Bandung. *Patanjala*, 9(3), 439–454.
- Rafi, R. K., Yeni, H., & Wahyudin, D. (2022). Islam dan perubahan iklim global: Studi transmisi Hadis era kontemporer. *Gunung Djati Conference Series*, 8(328), 786–797.
- Rahmasari, B. (2017). *Kebersihan dan kesehatan lingkungan dalam perspektif*. Jakarta: UIN Syarif Hidayatullah Jakarta.
- Ramadhani, N. (2016). Implikasi peran ganda perempuan dalam kehidupan keluarga dan lingkungan masyarakat. *Sosietas*, 6(2). doi: 10.17509/sosietas.v6i2.4245
- Rosemarie Putnam Tong. (2010). *Feminist thought: Pengantar paling komprehensif kepada aliran utama pemikiran feminis* (V; A. P. Prabasmoro, Ed.). Yogyakarta: Jalasutra.
- S. Parvez Manzoor. (1984). Environment and values: The Islamic perspective. *Touch of Midas: Science, Values and Environment in Islam and the West*, 150–170.
- Safdar, S. S., & Shams-ur-Rehman, G. (2021). The Roots of the ecological crisis in the theological and philosophical landscape of modern civilization. *ISLAMIC STUDIES*, 60(3), 287–308. doi: 10.52541/isiri.v60i3.1847
- Said, M., & Ghufroon, A. (2006). Etika Lingkungan dalam perspektif Yusuf Al-Qardawy. *Al-Jami'ah*, Vol. 44, N, 195–221.

- Salamah, A. Z., & Prastowo. (2020). Inventarisasi sumur artesis di Desa Cikeusik Kabupaten Pandeglang Provinsi Banten. *Jurnal Pusat Inovasi Masyarakat (PIM)*, Vol. 4 No.(4), 657–662.
- Sihabul Millah, A., Suharko, & Ikhwan, H. (2020). Integration of eco-feminism and Islamic values: A case study of Pesantren Ath-Thaariq Garut, West Java. *Esensia*, 21(2), 151–164. Retrieved from <http://ejournal.uin-suka.ac.id/ushuluddin/esensia>
- Siti Aisyah, Marhumah, H. (2021). Pendidikan nonformal berbasis majelis taklim perempuan di Yogyakarta: Analisis epistemologi bayānī, ‘irfānī, burhānī dan ilmu sosial profetik. *Musawa*, 20(2), 199.
- Solichin, M. M. (2017). Pendidikan Agama Islam berwawasan spiritualitas ekologi : telaah materi dan model pembelajaran. *Al-Tahrir: Jurnal Pemikiran Islam*, Vol 17, No, 471–494. doi: <https://doi.org/10.21154/altahrir.v17i2.1057>
- Sururi, A. (2014). Menggapai pelestarian lingkungan hidup di Indonesia: Studi perbandingan etika Islam dan etika ekofeminisme. *Fikrah*, 2(1), 95–122.
- Tengah, J. (2016). *Moderatisme Fikih perempuan Yusuf Al-Qardhawi*. 8(1), 1–13.
- Tri Marhaeni, P. A. (2012). Ekofeminisme dan peran perempuan dalam lingkungan. *Indonesian Journal of Conservation*, 1(1), 49–60.
- Utami, L. S., & Musyarofah, S. (2021). *Peran Mikronutrisi Sebagai Upaya Pencegahan Covid*. *Jurnal Ilmiah Permas: Jurnal Ilmiah STIKES Kendal*, 19(11), 1–8.
- Wa Ode Zainab Zilullah Toresano. (2020). Integrasi sains dan agama: Meruntuhkan arogansi di masa pandemi Covid-19. *Maarif*, 15(1), 231–245. Retrieved from <https://www.worldometers.info/coronavirus/>
- Wahyudin Darmalaksana. (2023). *Hukum Islam Agroteknologi: Studi Takhrij dan Syarah Hadis* (1st ed.; Wahyudin Darmalaksana, Ed.). Bandung: Sentra Publikasi Indonesia.
- Winiantari, N. W. (2022). Aji janantaka: Pemahaman teologi sosial dan ekologi tumbuhan. *Jnanasiddhanta: Jurnal Teologi Hindu*, 3(1), 36-42.
- Yusuf, I. A. (2017). *Krisis lingkungan di indonesia: sebuah kajian ecosophy dalam pandangan Seyyed Hossein Nasr*. Surabaya: Uin Sunan Ampel Surabaya.
- Zainal Arifin, Nimas Aryany Pratiwi, B. D. B. (2021). *Persepsi konsumen terhadap makanan organik dan pembentukan strategi business model canvas dalam membuka gerai makanan organik di kota Surabaya*. 9, 1461–1476.
- Zaluchu, S. E. (2020). Strategi penelitian kualitatif dan kuantitatif di dalam penelitian agama. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 4, 28–38.
- Zulkarnain. (2021). *Penguatan ketahanan keluarga di tengah pandemi: Rekam jejak kuliah kerja nyata IAIN Takengon Tahun 2021*.