Hadith as an Actualization of the Ecofeminism Movement in Arjasari West Java

Muhammad Daffa\*

*\*Faculty of Ushuluddin, UIN Sunan Gunung Djati, Bandung, Indonesia*

*mdmdaffa12@gmail.com*

ABSTRACT

*This research aims to discuss hadith as an actualization of the ecofeminism movement in West Java. This research uses a qualitative approach through a case study. The theory of hadith science is used as the formal object, while the material object of the research is the practice of ecofeminism. Observation, interviews, and documentation were the methods of data collection. Data analysis techniques were carried out through the stages of inventory, classification, and interpretation. From July 2022 to December 2022, the research was conducted in two community organizations affiliated with the Sapa Institute: Bale Istri Community and Islamic Organization in Arjasari. The results and discussion of the research show that the practice of ecofeminism of community organizations from the perspective of hadith was found in Arjasari Village. This finding shows that the ecofeminism movement can take inspiration from the Prophet Muhammad. Ecofeminism is one of the philosophical foundations of the perspectives and ideas of ecofeminism philosophers. Environmental ethics based on Islamic teachings and supported by ecological traditions have investigated the practices of ecofeminism. This research concludes that the practice of Islamic ecofeminism is an alternative to environmental empowerment. The most effective solution relates to human morality through revitalizing moral values, justice, kindness, compassion, and friendliness, from an attitude of arbitrariness.*

Keywords: Actualization; Ecofeminism; Hadith; Society.

ABSTRAK

*Penelitian ini bertujuan untuk membahas hadis sebagai aktualisasi gerakan ekofeminisme di Jawa Barat. Penelitian ini menggunakan pendekatan kualitatif melalui studi kasus. Teori ilmu hadis digunakan sebagai objek formal, sedangkan objek material penelitian adalah praktik ekofeminisme. Observasi, wawancara, dan dokumentasi menjadi metode pengumpulan data. Teknik analisis data dilakukan 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. Hasil dan pembahasan penelitian menunjukkan bahwa praktik ekofeminisme organisasi masyarakat dalam perspektif hadis ditemukan di Desa Arjasari. Temuan ini menunjukkan bahwa gerakan ekofeminisme dapat mengambil inspirasi dari Nabi Muhammad SAW. Ekofeminisme merupakan salah satu landasan filosofis dari perspektif dan gagasan para filsuf ekofeminisme. Etika lingkungan yang didasarkan pada ajaran Islam dan didukung oleh tradisi ekologi telah menyelidiki praktik-praktik ekofeminisme. Penelitian ini menyimpulkan bahwa praktik ekofeminisme Islam merupakan alternatif dalam pemberdayaan lingkungan. Solusi yang paling efektif berkaitan dengan moralitas manusia melalui revitalisasi nilai-nilai moral, keadilan, kebaikan, kasih sayang, keramahan, dari sikap kesewenang-wenangan.*

Keywords: Aktualisasi; Ekofeminis; Hadis; Masyarakat.

1. INTRODUCTION

Introduction Warren claims that patriarchal thinking, which is hierarchical, dualistic, and oppressive, has harmed both women and nature. It is very difficult to determine when one form of oppression ends and the other begins because women have been "naturalized" and nature has been "feminized" (Rosemarie Putnam Tong, 2010). Ecofeminism, on the other hand, is still uncommon in Islamic community organizations. As a result, the topic of this study is the practice of ecofeminism in community organizations, particularly from the hadith perspective.

To answer the question of how the example of the Prophet Muhammad in the hadith became the ecofeminism movement in West Java, a framework is required. The framework includes the definition of ecofeminism, the religious organizations' ecofeminism movement, and ecofeminism from the hadith perspective.

Safdar, S. S., and Shams-ur-Rehmam, G. (2021). “The Roots of the Ecological Crisis in the Theological and Philosophical Landscape of Modern Civilization: An Analysis of Seyyed Hossein Nasr’s Perspective”, *ISLAMIC STUDIES*, *60*(3), 287-308. The ecological crisis is a byproduct of the contemporary Western worldview, according to Seyyed Hossein Nasr, a contemporary Muslim philosopher and theologian. The contemporary concept of nature, knowledge, and man has resulted in a spiritual crisis, which is the root cause of the crisis. Nasr believes that modern man has lost sight of the vertical relationship and has blindly pursued and applied modern science and technology in pursuit of worldly ambitions (scientism). In his quest for infinite material progress in a finite world and the sacralization of knowledge and nature, he brought ecological and environmental crises upon himself and himself. According to Nasr, the reign of quantity encouraged consumerism, which led to the unprecedented destruction of the natural world. This paper tries to offer a realistic solution to the ecological crisis by analyzing Nasr's views on the theological and philosophical causes (Safdar & Shams-ur-Rehmam, 2021).

Nurani (2017), “Qur'anic Hermeneutics for the Ecofeminist: An Attempt to Implement a Gendered Ecological Ethics in the Qur'an,” The Islamic Sciences and Religions Journal. By mapping ecology from the perspective of the Qur'an and Muslim ecofeminists applying hermeneutics to ecological verses, this paper aims to provide ecological feminism as a concept of environmental ethics. It also discusses how the contribution of this paper can be used to formulate gendered Qur'anic ecological ethics. Gadamer's hermeneutic approach, known as effective history, is used to analyze this study because Muslim ecofeminists' Qur'anic hermeneutics require a different set of effective historical events than Muslim ecofeminists, who cannot be separated from the circumstances and circumstances that surround them. Through the hermeneutic interpretation model of ecological verses and various Muslim ecofeminist perspectives, it is hoped that strategic steps can be taken to solve the ecological crisis through environmental awareness with feminine character traits and the reciprocal relationship between humans and Allah (*habl minallah*), humans with themselves (*habl ma’a nafsih*), humans with humans (*habl ma’a al-nas*), and humans with nature (*habl ma’a al-kawn*), without making any distinctions between (Nurani, 2017).

The one thing that the results of the current study and those of previous studies have in common is that they both talk about ecology or ecofeminism. This is the difference between the results of the current study and those of previous studies. However, previous research and current research differ in some ways. Ecofeminism from the Qur'an's perspective was the subject of previous research. Additionally, other studies focus solely on ecological perspectives and separate theological discussions based on thought. The current research contains differences and opportunities for renewal. Because the current study examines ecofeminism through hadith and societal practices. so that the current study adds more information to the existing society and the ecofeminism that is associated with it in society based on the hadiths.

To conduct the discussion, a theoretical foundation must be established. The theoretical foundation of hadith science, both in *dirayah* and *riwayah*, is applied in this study (Rafi Rasyad Kadarusman, Yeni Huriani, Wahyudin, 2022). The formal object and the material object are the two variables in this study. The practice of ecofeminism serves as the research's material object, while hadith science theory serves as the formal object. The majority of Muslims view hadith as the epistemological source of Islamic teachings following 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). The discussion of ecology and feminism is referred to in the theory of ecofeminism. The Big Indonesian Dictionary defines ecology as "the scientific study of the relationship patterns of plants, animals, and humans to each other and their environment" or "the reciprocal relationship between living things and the natural environment surrounding them" (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). For the purpose of discussing the material object, namely the ecofeminism practices of community organizations, this study employs thematic hadith as the formal object.

The main issue with this study is that the hadith depicts the Prophet Muhammad as the embodiment of West Java's ecofeminism movement. The purpose of this study is to discuss how the hadith depicts the Prophet Muhammad as the embodiment of the ecofeminism movement in West Java. The research's findings have theoretical and practical advantages. This study could theoretically serve as a review of hadith science and ecofeminism. Practically, the research provides information about the West Java ecofeminism movement.

1. 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). Karen J. 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 Putnam Tong, 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, Aulia, & Narulita, 2014). According to Fakih, feminists hold the belief that patriarchal customs and culture influence the majority of religious thought. Religious people are forced to examine and reevaluate their prior understandings and interpretations as a result of this feminist criticism. Islam, according to Fakih, promotes gender equality in decision-making, economic rights, property ownership, and other areas (Halimah & Hasibuan, 2019). NU, Muhammadiyah, one of Indonesia's major community organizations, plays a significant part in teaching Indonesian Muslims about environmental management through religious studies (Mardhiah et al., 2014).

Both Fatima Mernissi and Amina Wadud Muhsin's monumental works on gender studies in the Qur'an make their liberal feminism very clear. In their work, Fatima and Amina assert that all humans, men and women alike, are created equal and should not be oppressed. In Muslim societies, discussions of sexuality cannot be separated from the Prophetic traditions. The topic of sexuality is discussed in greater depth because hadiths are the Prophet's words, deeds, and approvals regarding an event that typically have a direct bearing on the sociocultural conditions of the society 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).

1. METHOD

Methods of research vary, it depends on the researcher's choice of research method based on rational considerations (Zaluchu, 2020). Through case studies, this research takes a qualitative approach. Qualitative data make up this category of research data. While primary and secondary data sources are both (Mulyanti & Darmalaksana, n.d.). Field data are the primary data sources. whereas literature that is related to the primary subject of this study is included in secondary data sources. Observation, interviews, and documentation were used as methods of data collection. Inventory, classification, and interpretation were the stages through which data analysis methods were applied. From July 2022 to December 2022, the study was carried out at the Bale Istri Community and Syarikat Islam Organization, both community organizations affiliated with the Sapa Institute, in the Arjasari District of the Bandung Regency.

1. FINDINGS AND DISCUSSION

*4.1. Syarah Hadith on Ecology*

The universe is getting worse over time. Witnessing natural disasters such as landslides, floods, and tsunamis is not uncommon. Man's actions are inseparable from the various damages that occur on Earth. As a result, humankind must take action to preserve, manage, and save this planet. The development of science from sacred texts, such as the Prophet's hadith, is intended to guarantee that Revelation will guide Muslims' survival. It also aims to bridge the gap between Islamic and general science knowledge (Wa Ode Zainab Zilullah Toresano, 2020) in the context of the Revelation Guiding Science paradigm. 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 (Wahyudin 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 had a significant impact on studies of textual-normative hadith comprehension (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 a variety of harms. In addition, humans have a duty to fulfill as Allah's khalifah (mandate) on Earth (Nurani, 2017). This endeavor to investigate the spiritual significance of Islamic ecology adds to the treasures of Islamic prophetic ecology and presents the idea of alternative or transformative ecology (Mardhiah et al., 2014).

The Prophet speaks about the environment in several of his traditions, either directly, indirectly, or through ecologically relevant examples (Rahmasari, 2017). In contrast to the classical era, the academic community in the millennial generation has easy access to hadith books in digital formats like PDF, making it simple for them to download internet-provided applications to access various references from hadith books (Istianah & Wahyuningsih, 2019).

The *maudhu'i* (thematic) approach is utilized in the subsequent hadith *syarah* on ecology. Studying other 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 fact that farming is mentioned in the number one (one) hadith about ecology is shown in Table 1. The second practice is farming on field land. The third commandment is to slaughter with kindness. Number four: places where it is against the law to urinate. Number 5 (five) refers to removing road hazards and shyness as characteristics of faith. The prohibition against demeaningly cutting down trees is number six. Finally, the use of female cows for plowing, which is number seven.

Table 1

Thematic hadiths on ecology.

|  |  |  |
| --- | --- | --- |
| No. | Translate | Hadiths on Ecology |
| 1 | Jabir said that the Prophet Muhammad *shallallahu 'alaihi wasallam* 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 charity for him" (Muslim no. 2900). | عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةً وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ وَمَا أَكَلَتْ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَرْزَؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ |
| 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). | عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانُوا يَزْرَعُونَهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا فَإِنْ لَمْ يَفْعَلْ فَلْيُمْسِكْ أَرْضَهُ  |
| 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). | عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ |
| 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). | حَدَّثَهُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ الْبَرَازَ فِي الْمَوَارِدِ وَقَارِعَةِ الطَّرِيقِ وَالظِّلِّ |
| 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). | عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنْ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنْ الْإِيمَانِ |
| 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). | عَنْ عَبْدِ اللَّهِ بْنِ حُبْشِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ سُئِلَ أَبُو دَاوُد عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ قَطَعَ سِدْرَةً فِي فَلَاةٍ يَسْتَظِلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَبَثًا وَظُلْمًا بِغَيْرِ حَقٍّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ |

The *maudu'i* (thematic) method was used to look for "ecology-related" traditions. In the study of Prophetic traditions, the term "thematic method" is translated as "*al-manhaj al-mawḍū‘ī fī syarḥ al-ḥadiṡ*" (Ira, 2019). The understanding of the hadith's matan through consideration of the *asbab al wurud*, which is connected to the current context, is known as contextual interpretation (Asriady, 2017). The hadiths about ecology and their understanding are listed at the outset (Chandra, 2017). The principles are based on linguistic analysis, which takes into account text structure and context (Asriady, 2017). The ideal order of hadith is *takhrij* followed by *syarah* (Darmalaksana & Qomaruzzaman, 2020). When the hadith's position has been established, its *sanad* and *matan* are held in the same reverence as the Qur'an because they are the source of Islamic teachings (Huda & Pahrudin, 2017).

All living things, including humans, animals, and plants, live in the environment, which we must protect. For living things to survive, the environment is crucial. Nevertheless, the environment is now damaged. All of it is the result of reckless human behavior. For instance, illegally cutting down trees without replanting them, leaving the forest bare, the soil unable to absorb water, and even trees unable to breathe carbon dioxide from the air (Wahyudin Darmalaksana, 2023).

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 the aspects of ecological spirituality and ecological activism by preserving the equilibrium of ecosystems and putting the preservation of nature first (Solichin, 2017).

*4.2. Ecofeminist Movement ini Arjasari West Java*

Humans are trustees and are obligated to fulfill their responsibilities on this planet. As holders of these trusts and responsibilities, humans are obligated to preserve and protect the natural environment. Even though humans are caliphs on this planet who are required to protect nature from harm, the damage that occurs on this planet is caused by human actions, both directly and indirectly. Damage occurs because humans manage nature arbitrarily to meet their needs in addition to living things, the earth also contains inanimate objects, and it cannot be denied that many inanimate objects are necessary for living things to survive (Wahyudin Darmalaksana, 2023).

Ecofeminism is a movement that has emerged among women from a variety of professions in various parts of the world in response to injustices committed against women who are frequently associated with nature. This paper provides several examples of the roles that women play in the environment in various nations. Ecofeminism is also related to the discussion of the environment because of the high feminist awareness of women scientists at universities around the world. Because feminist women are aware of how nature is being exploited, they take action to protect the environment and lead eco- and women-friendly lives. Participating in and empathizing with women's roles in the environment is essential. As a result, to produce a fresh, environmentally friendly reconstruction of local wisdom, it is necessary to comprehend local knowledge as a reference by deconstructing it. Several environmental-related public awareness campaigns exist at the end of the 21st century. Environmental organizations have sprung up, and city dwellers are increasingly adopting recycled goods as part of their daily routine. Ecotourism is referred to as nature tourism even in vacation activities. From a young age, children are taught to appreciate rare plants and animals as well as the natural world (Tri Marhaeni, 2012).

Women who are already aware of their strategic and political position about their connection to nature make up the majority of ecofeminists. Many people believe that women have a stronger connection to nature than men do. Even Eaton and Lorentzen (2002:2) simply stated, "The fact that women are most adversely affected by environmental problems makes them better qualified as experts on such conditions and therefore places them in a position of epistemological privilege; that is, women have more knowledge about earth systems than men”. Women are uniquely positioned to support the development of an ecological paradigm that is both intellectual and practical (Priyatna Mega 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, specifically in Arjasari Village in the Ancolmekar District of the Bandung Regency, the ecofeminism movement is already present. The majority of women in Arjasari Village are farmers, and the majority of the population has completed elementary school. Due to the high number of cases of early marriage (Utami & Musyarofah, 2021). Early marriage is often taken for granted, resulting in financial difficulties and divorce. In addition to helping with gardening and farming, the men mostly work as curtain merchants outside of the city. In the meantime, the women garden and farm. Women, on the other hand, engage in other activities in between their day-to-day activities (Afrizal & Lelah, 2021). Ustazah, traders, and individuals involved in PKK and Posyandu activities are among them. The Bale Istri Community was founded by the women of Arjasari Village with the help of Sapa Institute's empowerment. In the Arjasari Subdistrict of Bandung Regency, Sapa Institut established the Bale Istri Community in 2008. Bale Istri brings women together for 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 started the empowerment with the Arjasari Village Wives' Bale by providing socialization and gender justice empowerment. The recitation activities made the community feel more connected (Ramadhani, 2016). In Arjasari Village, there are 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). With prior equivalency, Yani has obtained a bachelor's degree with success. Sari Susilawati, aged 46, and Rosmayati, aged 46, both work as farmers. Rosmayati and Sari Susilawati have completed Package C successfully. All three respondents are Arjasari villagers who are involved in organizations and recitation activities and come from farming backgrounds. The three respondents still have time to send their children to school due to their education and empowerment experience.



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

One of the coffee harvests is depicted in Figure 2. The owners of the managed plantations vary. Some are owned by Perhutani, while others are privately owned. There are also a variety of garden products, such as coffee, onions, cabbage, water spinach, cassava, corn, and beans. Intercropping is used for planting. On the same piece of land, intercropping is a cropping system in which two or more distinct crops are planted simultaneously at the same or different times with regular spacing and intermittent planting (Mulu, Ngalu, & Lazar, 2020). Crop yields vary when intercropping is used. Reforestation on Perhutani-owned land, which must be planted with hardwood plants like coffee and avocado, also drives the intercropping pattern. The community's plantations have access to water through gardens, rice fields, and ponds that are fed by existing springs. Some homes have wells and artesian wells that can be used by the family (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). The acquisition of planting seeds, the application of fertilizer, the planting procedure, and harvesting are all responsibilities that fall under the management of women's agricultural areas. Every day, Rosmayati and her husband transport fertilizer, water the garden and maintain it. The garden produce is given to Yani Sutirah, the collector. There is still a spirit of helping one another among the residents. It is easier to meet the needs of the community when people assist one another with day-to-day activities. Meeting one's daily needs still demonstrates simple living. by distributing garden products to one another that have been sold. Sending the produce from the garden to the market and the communities (Zainal Arifin, Nimas Aryany Pratiwi, 2021). The husband of Yani Sutirah delivers garden produce to the city. Coffee, which has been sold to coffee shops, is one of them. The community uses agricultural and household waste to make fish feed, compost, and animal feed. The waste bank receives plastic waste. Additionally, glass waste is collected to be combined with house foundation materials if it is not sent to the waste bank. There have been applications of community empowerment in social, health, economic, religious, and household settings. All three respondents participate in PKK activities, Posyandu, and routine recitation in addition to being active members of the Bale Istri Community. The prevention of stunting in children is one of posyandu's activities.

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 help people become more aware of environmental and gender equality issues. The mosque holds regular recitations for women with themes tailored to the verse being discussed. As one of the ustazahs who frequently recite, Yani Sutirah is also involved in the administration of Syarikat Islam in Bandung Regency. Prior to the start of the recitation, topics about the community, organization, or environment are typically presented. For instance, before beginning the recitation, the 16 HAKTP (Day Against Violence Against Women) campaign was presented. Concerns about the husband were present in both work and religious activities as well as in daily activities. However, after the division of labor between men and women (Akmal Abdul Munir, 2021). Gender equality is supported and implemented in Arjasari Village by husbands as well. This occurred to Yani Sutirah's husband, who was contacted by the forest police due to the Perhutani region's deforestation. The inhabitants of Arjasari Village lead a life of simplicity and minimalism and are conscious of their responsibility to preserve the natural world. As part of the reforestation process, women play a role by planting coffee and avocados with their husbands. Alternative timber crops like coffee and avocado are thought to have economic value and can continue to provide the community with income. Crops that continue to produce and improve the quality of life for the residents of Arjasari Village, Ancolmekar Subdistrict, Bandung Regency, will be planted in the forest by 2022.

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

Environmental issues are a global issue that is becoming increasingly recognized as a complicated and serious challenge that humanity faces worldwide. Many people believe that the causes of all-natural disasters are the deforestation of forest areas that act as urban buffer zones and the conversion of many forest areas to plantation land. Because verbal efforts to raise environmental awareness are insufficient, environmental planning must be demonstrated and documented. There are numerous advantages to planting various trees, many of which can improve human health and the quality of the environment (Wahyudin Darmalaksana, 2023).

It is necessary to investigate ecofeminist practices from the hadith's point of view. Based on the hadith, the study identified the Prophet Muhammad SAW as the embodiment of the ecofeminism movement as an excellent example. Ecofeminist practices can be further examined through the lens of ecological hadiths in the study of hadith. In terms of philosophy, ecofeminism is one of the embers of ecosophical philosophers' perspectives and ideas. The idea of eco-theology, a type of constructive theology that looks at the connection between religion and nature, especially when looking at environmental issues, is another way that religious perspectives influence ecofeminism (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:

و حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ ح و حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ ح و حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ وَاللَّفْظُ لَهُ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُاطُلِّقَتْ خَالَتِي فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلَى فَجُدِّي نَخْلَكِ فَإِنَّكِ عَسَى أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا

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 ﷺ , to which the Messenger of Allah ﷺ responded, "Yes, it is permissible! Choose your dates so that you can help others or give to charity." (Muslim 2727).

The Hadiths narrated by Abu Daud 1952, Nasa'I 3494, and Ibn Majah 2024 back up the Hadith narrated by Muslim 2727. The hadith narrated by Muslim number 2727 is deemed valid, according to academic consensus. to be examined more thoroughly with regard to ecofeminism's current practice. Pro-life and pro-environment mainstream concepts incorporate updated and formulated religious interpretations of the environment. Religious thought leaders (Jewish, Christian, Islam) also increased his 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.

Respecting the natural laws as understood by traditional indigenous peoples, according to Strong (1995), is the key to repairing the earth. The Creator's original set of instructions is reflected in these societies. They are aware of and live this law, which governs how humans interact with the four elements that give life—earth, water, air, and fire (energy); and instills a sense of reverence for the coherence and unity of all life. "Unless all people must leave the gates of the palace of relative perception, descend to the prairie, and return to the inactive heart of nature, there is no other path to peace. Let's say that earthly proximity holds the key to peace” (Tri Marhaeni, 2012).

While the will of God is unquestionably to blame for the various environmental issues that surround humans, human hands are also to blame. In addition to human errors, it is appropriate for humanity to take good care of the environment around them. One way humans can lessen environmental damage is through reforestation and reforestation. Planting trees or other small plants in the environment is one way to reforest and reforest, but it's important to remember to always protect the environment and make the most of the natural resources Allah SWT has given us. In one of the hadiths about the virtue of planting and the reward for those who plant it, even the Prophet Muhammad SAW urged people to work toward achieving a balance between ecological quality and quantity. As a result, the hadith should be followed because it serves as Muslims' second source of guidance after the Quran (Wahyudin Darmalaksana, 2023).

Environmental empowerment can be achieved in a different way through Islamic ecofeminism. Under certain conditions, Yusuf al-Qardhawi asserts, women can pursue careers outside of the home. Islam demonstrates inclusivity and modernity while still upholding the moral principles that form the core of its vision (Tengah, 2016). In some instances, human welfare is only viewed in terms of material fulfillment, while other aspects of welfare, such as progress in culture, spirituality, and aesthetics, are completely ignored. As a result, natural resources have continued to run out and a growing trend toward environmental degradation has emerged (Said & Ghufron, 2006). Women are thought to be close to the environment in ecofeminism. Imam Abu Hanifah asserts that it is permissible for women to enforce the law in matters that are subject to testimony, such as matters that are not criminal. She is permitted by Imam al-Thabari and Ibn Hazm to enforce the law in a variety of areas, including finance (property), crime, and others (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). Patterns of women's dominance and how nature is treated (the link between feminist and ecological issues) are very important because both involve patriarchal and hierarchical realities. The ecological devastation of today is caused by both androcentric and anthropocentric perspectives and practices (Sururi, 2014). In Sayyed Hosen Nasr *Man and Nature: The Spiritual Crisis of Modern Man* (1968), the ecological crisis had already begun when his work was written due to human greed in "raping" nature (Maftukhin, 2016). Massive exploitation of natural resources occurs seemingly without control for a variety of reasons. a culture of consumerism in which improvements in the standard of living are primarily evaluated in terms of material goods rather than quality of life (Said & Ghufron, 2006). According to Nasr's viewpoint, everything in the world actually is a reflection of God or divine words that complement the holy verses written in Arabic (Yusuf, 2017).

1. CONCLUSION

The findings demonstrated that the ecofeminism movement can take inspiration from the Prophet Muhammad. Ecofeminism is one of the philosophical underpinnings of ecosophical philosophers' perspectives and ideas. Environmental ethics based on Islamic teachings and supported by ecological traditions have investigated ecofeminist practices. Environmental empowerment can be achieved in a different way through Islamic ecofeminism. Revitalizing moral values like justice, kindness, compassion, friendliness, and nonviolence is the most effective solution. This study is anticipated to contribute to the hadith-based treasure trove of ecofeminism knowledge. It is acknowledged that the anthropological aspect of this study's explanation of ecofeminism is limited, which presents an opportunity for additional research employing a more in-depth analysis. The findings of this study call for expanding the use of ecofeminism as a method of investigation into current issues about the Islamic religion.

ACKNOWLEDGMENTS

 Thank you to those who have been involved and supported this research. Especially to Prof. Dr. Wahyudin Darmalaksana, M.Ag who gave direction in research in the form of scientific articles. To the Sapa Institute, Bale Istri, especially to Mrs. Sri Mulyati as the director of the Sapa Institute and Mrs. Sugih Hartini who have been willing to provide a research site. To 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. https://doi.org/10.52483/ijsed.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.

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. https://doi.org/10.31958/juris.v15i1.485

Darmalaksana, W., & Qomaruzzaman, B. (2020). *Teologi Terapan dalam Islam : Sebuah Syarah Hadis dengan Pendekatan High Order Thinking Skill*. *2*(3), 119–131. https://doi.org/10.15575/kt.v2i3.10083

Halimah, S., & Hasibuan, H. (2019). Respons Tokoh Ormas Islam Terhadap Peran Publik Perempuan. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, *42*(2), 406. https://doi.org/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. https://doi.org/10.15575/jw.v2i1.795

Hasri, H. (2017). Lingkungan Dalam Persfektif Hadis. *Kelola: Journal of Islamic Education Management*, *2*(1), 15–37. https://doi.org/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. (2017). *Nailil Huda, Ade Pahrudin , Orientasi Kajian Hadis Kontemporer di Indonesia | 169*. 169–192.

Ira, M. (2019). Studi Hadis Tematik. *Al-Bukhari : Jurnal Ilmu Hadis*, *1*(2), 189–206. https://doi.org/10.32505/al-bukhari.v1i2.961

Istianah, & Wahyuningsih, S. (2019). The hadith digitization in millennial era: A study at center for hadith studies, Indonesia. *Qudus International Journal of Islamic Studies*, *7*(1), 25–44. https://doi.org/10.21043/qijis.v7i1.4900

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. https://doi.org/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. https://doi.org/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*.

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 Rasyad Kadarusman, Yeni Huriani, 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*. UIN Syarif Hidayatullah Jakarta.

Ramadhani, N. (2016). Implikasi Peran Ganda Perempuan Dalam Kehidupan Keluarga Dan Lingkungan Masyarakat. *Sosietas*, *6*(2). https://doi.org/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.

Safdar, S. S., & Shams-ur-Rehmam, G. (2021). The Roots of the Ecological Crisis in the Theological and Philosophical Landscape of Modern Civilization. *ISLAMIC STUDIES*, *60*(3), 287–308. https://doi.org/10.52541/isiri.v60i3.1847

Said, M., & Ghufron, 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.

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. https://doi.org/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). Jurnal Ilmiah Permas: Jurnal Ilmiah STIKES Kendal. *Peran Mikronutrisi Sebagai Upaya Pencegahan Covid-19*, *11 No 1*(Januari), 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. (2021). AJI JANANTAKA : PEMAHAMAN TEOLOGI SOSIAL DAN EKOLOGI Jñānasiddhânta. *Jñānasiddhânta Jurnal: Jurnal Prodi Teologi Hindu STAHN Mpu Kuturan Singaraja*, *Vol. 3, No*, 36–42.

Yusuf, I. A. (2017). *Krisis Lingkungan Di Indonesia (Sebuah Kajian Ecosophy dalam Pandangan Seyyed Hossein Nasr)*.

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*.