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# Reconstruction of Environmental Ethics: An Analysis of Ecofeminist Verses through the Lens of Taoism

**Winona Lutfiah[1], Ryan Saputra[2], Nur Arfiyah Febriani[3], Abd Muid N[4]**
[1,2,3,4]Ilmu Al-Qur'an dan Tafsir, Pascasarjana Universitas PTIQ Jakarta
Email: winonamh23@gmail.com, saputraryan110701@gmail.com, royyana11@yahoo.com, balesaloe@gmail.com

**Abstract:** This study aims to reconstruct the concept of Qur'anic Dao-Ecofeminism, a philosophical framework that integrates the ecological values found in the Qur'an with the ecological principles of Taoism. Using a qualitative-descriptive approach and content analysis from a Taoist perspective—with analytical steps covering unity, interconnectedness, Tao, equality, wu wei, and self-control—this study explores Qur'anic verses on ecofeminism found in Surah Al -Jatsiyah/45: 12–13, Surah Yasin/36: 33–35, Surah Al-Qashash/28: 77, Surah An-Naḥl/16: 80, and Surah Al-A'raf (7): 56. The research findings reveal a close connection between Qur'anic messages—such as the mandate to preserve nature, limits on human interaction, and ecological warnings—and the Taoist principle of balance. Dao-Ecofeminism emerges as an antithesis to the dominance of patriarchy, anthropocentrism, and capitalism through three main pillars: the theology of tawhid, the holistic balance of the Tao, and ecofeminist ethics. Ethically, this concept emphasizes the rejection of dualism, dynamic balance, and gender justice. This study concludes that Qur'anic Dao-Ecofeminism offers a model of holistic justice that integrates transcendent spirituality with immanent ecological harmony for environmental sustainability.

**Keywords:** Dao-Ecofeminism; Ecology; Taoism; Qur'an.

**Abstrak:** Penelitian ini bertujuan merekonstruksi konsep Dao-Ekofeminisme Al-Qur'an, sebuah kerangka filosofis yang mengintegrasikan nilai-nilai ekologis dalam Al-Qur'an dengan prinsip ekologi Taoisme. Menggunakan pendekatan kualitatif-deskriptif dan analisis isi perspektif Taoisme, Langkah-langkah analisis meliputi analisis kesatuan, keterhubungan, tao, kesetaraan, wu wei, dan pengendalian diri, penelitian ini menggali ayat-ayat Al-Qur'an tentang ekofeminisme meliputi QS. Al-Jatsiyah/45: 12-13, QS. Yasin/36: 33-35, QS. Al-Qashash/28: 77, QS. An-Naḥl/16: 80 dan QS. Al-A'raf (7): 56. Hasil penelitian menunjukkan adanya keterkaitan erat antara pesan Al-Qur'an seperti mandat pemeliharaan alam, batasan interaksi, dan alarm ekologis dengan prinsip keseimbangan Taoisme. Dao-Ekofeminisme hadir sebagai antitesis

terhadap dominasi patriarki, antroposentrisme, dan kapitalisme melalui tiga landasan utama: teologi tauhid, holisme keseimbangan Tao, dan etika ekofeminisme. Secara etis, konsep ini menekankan penolakan dualisme, keseimbangan dinamis, serta keadilan gender. Studi ini menyimpulkan bahwa Dao-Ekofeminisme Al-Qur'an menawarkan model keadilan holistik yang memadukan spiritualitas transenden dengan harmoni ekologis-imanen demi keberlanjutan lingkungan.

**Kata Kunci:** Al-Qur'an; Dao-Ekofeminisme; Ekologi; Taoisme

## Introduction

In the last decade, feminist studies have evolved through various currents, notably ecofeminism, which has gained prominence alongside the intensification of the global environmental crisis (Fatia & Sugandi, 2019). Ecofeminism highlights the interconnectedness of women and nature (Abatemarco, 2018) as mutual victims of patriarchal oppression, capitalism, and colonialism (Dewi, 2019). The vulnerability of women to environmental crises (Lau et al., 2021) can be observed through traditional gender roles. According to research by Irianti and Prasetyoputra, 42.3% of surveyed households rely heavily on adult women to fetch water from its source, while 1.57% depend on girls; consequently, the degradation of water resources due to activities such as mining directly exacerbates the female domestic workload (Prasetyoputra & Irianti, 2019). Nevertheless, ecofeminism has faced criticism for its tendency to centralize the role of women in environmental preservation while failing to sufficiently involve men in dismantling patriarchy. Furthermore, it potentially harbors misandristic leanings, as evidenced in Françoise d'Eaubonne's concepts in Feminism or Death, which underscores patriarchal responsibility for the ecological crisis (D'Eaubonne, n.d.). Therefore, a more balanced approach is required, adopting the principle of harmony in Taoism to foster a collective movement involving both women and men in environmental management.

Research concerning ecofeminism and environmental ethics within an Islamic perspective has been extensively discussed by scholars. Nevertheless, studies specifically dedicated to reconstructing environmental ethics based on Qur'anic verses through the lens of Taoism remain notably limited. Existing scholarship reveals several distinct trajectories in this field. Primarily, certain studies focus on the conceptual formulation of ecofeminism from an Islamic perspective, as exemplified by the work of Nur Arfiyah Febriani and Shinta Nurani (Febriani, 2014; Nurani, 2017). Other research emphasizes the integration of Islam and ecofeminism within the context of community praxis, such as the studies conducted by Ahmad Sihabul Millah, Muhammad Daffa, and Dyah Purnamasari (Daffa & Dyah Purnamasari, 2024; Millah, 2020). Furthermore, scholars like Chris J. Cuomo, Anne Stephens, and Sachiko Murata (Chris J. Cuomo, 2001; Murata, 1992; Stephens, 2013) have developed ecofeminism within philosophical and global realms. Finally, there is a body of research situated

within postcolonial contexts and literary studies, as demonstrated by the contributions of Neelam Jabeen (Jabeen, 2019).

These prevailing trends indicate that although the relationship between women and nature, the critique of patriarchy, and the significance of ecological harmony have been extensively examined, the reconstruction of Qur'anic environmental ethics through a Taoist analysis remains under-discussed. To address this scholarly lacuna, the present study aims to investigate: (1) the descriptive framework of ecofeminist verses within the Qur'an; (2) an analysis of these ecofeminist verses through the lens of Taoism; and (3) the subsequent reconstruction of Qur'anic environmental ethics from a Taoist perspective. Consequently, this research titled Environmental Ethics Reconstruction: An Analysis of Ecofeminist Verses through a Taoist Lens, occupies a unique scholarly position. It transcends a mere examination of environmental conservation verses by offering a synthesis of ecofeminism and Taoist principles of balance to construct an environmental ethical paradigm that is non-hierarchical, integrative, and inclusive.

Ultimately, this research is expected to provide both theoretical and practical contributions. Theoretically, this study aims to contribute to the advancement of Qur'anic exegesis (tafsir), particularly within the domain of ecological tafsir that examines the relationship between humanity, nature, and environmental ethical values. By analyzing verses with ecofeminist inclinations through a Taoist perspective, this research seeks to enrich interdisciplinary approaches within Qur'anic studies. Such an approach facilitates the reconstruction of an environmental ethical concept that is not only rooted in Qur'anic values but also maintains a dialogue with Eastern philosophical traditions that emphasize harmony and balance. Practically, this research is intended to contribute to the enhancement of public ecological awareness by promoting an understanding of Qur'anic values that underscore the vital importance of maintaining natural equilibrium and sustainability.

## Research Methodology

This study employs a qualitative approach based on library research, focusing on the textual analysis of the Qur'an. The selected five verses are analyzed through a Taoist perspective, particularly the philosophical frameworks developed by Laozi and Zhuangzi. These verses were selected purposively based on three criteria: (1) their relevance to the relationship between humans and nature; (2) their potential to illuminate ecofeminist concerns, particularly the interconnectedness of life, the critique of human domination over nature, and the importance of maintaining ecological balance; and (3) their conceptual relevance to the philosophical principles of Taoism, especially interconnectedness, Tao and equality, and wu wei and self-restraint. Although the Qur'an contains numerous verses concerning ecological themes, this study does not aim to provide an exhaustive analysis of all such verses. Instead, it focuses on five verses that offer substantial interpretive potential for examining the convergence between Qur'anic environmental ethics, ecofeminist perspectives, and Taoist philosophy.

The data consist of primary and secondary sources. The primary data comprise the five selected Qur'anic verses concerning the relationship between humanity and nature that are relevant to the study's ecofeminist orientation. Secondary data are drawn from relevant literature, including classical and contemporary Qur'anic exegetical works (tafsir) and Taoist philosophical texts. Particular attention is given to Laozi's emphasis on natural harmony and non-interference, complemented by Zhuangzi's concepts of ontological equality and the critique of domination. The research proceeds through several stages: identifying and inventorying the primary data, conducting a descriptive analysis of the selected verses and relevant philosophical concepts, and performing a transformative analysis to explore how the dialogue between Qur'anic perspectives and Taoist philosophy can contribute to the construction of a comprehensive concept of environmental ethics.

## Results and Discussion

### 1. A Descriptive Analysis of Ecofeminist Verses in the Qur'an

The concept of ecofeminist verses is rooted in the realization that the Qur'an governs not only the transcendental relationship between humanity and God but also horizontal relations with nature and fellow sentient beings (Surya, 2015). Within ecofeminist discourse, women and nature are viewed as subjects that frequently endure systemic oppression under patriarchal structures (Baker, 2001). Conversely, the Qur'an affirms a cosmic balance wherein every creation possesses its own intrinsic value and specific function. This is reflected in QS. Al-An'am/6:38, which, according to the exegesis of Al-Razi, positions other creatures as "communities" (ummah) equivalent to humanity, thereby establishing a moral foundation that proscribes the arbitrary exploitation of nature (Al-Razi, n.d.-a). It is essential to underscore that "ecofeminist verses" is not a literal Qur'anic terminology, but rather a hermeneutical method of reading that integrates environmental issues with a female perspective (Taslim, 2025). In other words, the term refers to ecological verses approached through an ecofeminist lens. A description of these verses will be further delineated to subsequently be analyzed using the philosophical principles of Taoism.

### The Subjugation of Nature by Allah (SWT) for Humankind in QS. Al-Jatsiyah/45: 12–13

The perspective that positions humans as khalifah on earth views nature as something subjected to fulfill human needs. However, this subjugation does not imply unrestricted freedom to exploit or cause destruction; rather, it affirms that nature exists within an order that enables humans to benefit from it, as reflected in QS. Al-Jatsiyah/45: 12–13.

ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلۡبَحۡرَ لِتَجۡرِىَ ٱلۡفُلۡكُ فِيهِ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ

وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

> Indeed, it is Allah who has subjected the sea for you, so that ships may sail upon it by His command, and so that you may seek of His bounty and be grateful. And He has subjected to you whatever is in the heavens and whatever is on the earth all as a mercy from Him. Indeed, in that are surely signs of His greatness for a people who reflect (Al-Jatsiyah 45:12–13).

The term *sakhkhara*, according to al-Samʿani, is interpreted as "facilitation," implying that human beings are enabled to derive benefit from the heavens and the earth (As-Sam'ani, 1997). Meanwhile, *Abū Ḥayyan* interprets it as "subjugation." As for the phrase *bi amrihi*, it is literally translated as "by His command"; however, in this context, it is understood as referring to His power or authority (Al-Andalusi, 2000). Thus, Allah, the Exalted, by His power, has subjected the sea as well as the ships that sail upon it for the benefit of humankind. The purpose of this subjugation, as explained by Ibn ʿAṭiyyah, is to enable humans to seek the bounty of Allah—whether through trade, fishing, or other beneficial pursuits, including endeavors such as pilgrimage (*ḥajj*) and striving (*jihad*)('Athiyyah, 2001).

Furthermore, Allah, the Exalted, has also subjected whatever is in the heavens, as indicated by the phrase *ma fi as-samawat*, as well as whatever is on the earth, as expressed in the phrase *ma fi al-arḍ*. According to Ibn ʿAshūr, what has been subjected is limited to that which is beneficial, such as the sun for illumination, rain for drinking water, animals that serve as guides both on land and at sea, trees for shade, and livestock for transportation and for plowing fields ('Asyur, 1984) This perspective aligns with the interpretation provided by *'Abdullah as-Sa'di* (As-Sa'di, 2000).

Based on the exegetical descriptions of these verses, it can be concluded that Allah SWT created the sea, the heavens, and the earth to enable humanity to fulfill its needs. Shaliḥ as-Suḥaym further asserts that the primary purpose of this subjection (*taskhir*) is to ensure that human life remains orderly, thereby harmonizing both worldly affairs and matters of the hereafter. (As-Suḥaym, 2001). Consequently, while humanity has been granted the authority to manage the natural world, any exploitation that deviates from genuine necessity or results in negative environmental impacts constitutes a violation of the stewardship entrusted by Allah Swt.

This understanding resonates with the core claim of ecofeminism, which critiques hierarchical structures that legitimize the domination and exploitation of both women and nature. From an ecofeminist perspective, the Qur'anic concept of taskhīr should therefore not be understood as granting humans absolute control over the natural world, but rather as entrusting them with a responsibility to maintain ecological balance and recognize the interconnectedness and intrinsic value of all forms of life.

**The Mutualistic Symbiotic Relationship between Nature and Humanity in QS. Ya Sin/36: 33–35**

The harmony between creation, human beings, and the natural world is bound within a symbiotic mutualistic relationship, in which both continuously give and receive in order to sustain life. Humans obtain essential resources such as air, water, food, and shelter from nature, while nature depends on human intelligence and responsibility to maintain its balance through wise management, respect for the laws of nature, and ecological restoration. This relationship is reflected in Qur'an, specifically in Surah Yasin (36:33–35).

وَءَايَةٌ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ

وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن نَّخِيلٖ وَأَعۡنَٰبٖ وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ

لِيَأۡكُلُواْ مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡۖ أَفَلَا يَشۡكُرُونَ

> A sign for them is the dead earth, to which We give life and from which We produce grain, from which they eat. We have also placed within the earth gardens of date palms and grapevines, and caused springs to gush forth therein, so that they may eat of its fruit and what their own hands have produced. Will they not, then, give thanks? (QS. Yasin/36: 33-35).

This verse is closely linked to *al-hashr* (the resurrection), continuing the theme of the preceding verses. Ar-Razi notes two primary reasons for this connection: first, the verse provides empirical evidence of resurrection as a rebuttal to the denials of the polytheists. Second, following the narratives of messengers who preached monotheism (*tawhid*) and the subsequent destruction of those who rejected them, it is fitting to present proofs that direct the mind toward *tawhid*, such as the revitalization of dead land (Al-Razi, n.d.-b). Ibn Kathir interprets al-ardh al-maytatuh as barren land incapable of sustaining vegetation. Allah SWT subsequently brings it to life by sending down rain, rendering it fertile and capable of producing flourishing plants, the yields of which serve as sustenance (rizq) for humanity (Katsir, n.d.).

The term *fajjarna* signifies the act of "cleaving" or "splitting" the earth to allow water to flow through it (Al-'Alusi, 1994). Regarding the particle ma, Ibn Jarir interprets it as a relative pronoun (ism mawṣul), meaning "that which." Consequently, the meaning becomes "so that they may eat of its fruit and of that which their hands have produced"—referring specifically to what they have planted and cultivated (Ath-Thabari, n.d.). This encompasses the labor of planting, irrigating, digging wells, and other agricultural tasks required until the crops reach maturity for harvest (Az-Zamakhsyari, 1987). Furthermore, this verse serves as a proof of Allah SWT's power to restore life to the dead; just as the earth is revitalized, humans will be resurrected from the bone known as *'ajb adh-dhanab* (the coccyx), which remains undecomposed in the soil (Al-Jaza`iri, 2003). In summary, these verses describe the process of reviving

barren land to provide for human needs. This implies a reciprocal obligation: as nature sustains humanity, humans must, in turn, care for the environment, fostering a relationship of mutualism between mankind and the natural world.

This interpretation aligns with the central claim of ecofeminism, which emphasizes the interconnectedness of human life and the natural world while challenging exploitative relationships rooted in domination and hierarchy. From this perspective, the Qur'anic depiction of the earth as a source of sustenance underscores the need for an ethic of reciprocity, care, and responsibility, in which humans recognize their dependence on nature and reject practices that degrade or exploit it. Such an ethic also resonates with ecofeminism's critique of the parallel domination of women and nature, advocating instead for relationships grounded in mutual respect, ecological balance, and the preservation of life.

**Human-Environment Interaction in QS. Al-Qashash/28: 77**

The boundary of human interaction with nature lies in the realization that humans are merely one component of a larger ecological order; thus, every action must prioritize environmental balance and sustainability. This principle is encapsulated in the mandate of Surah Al-Qashash (28:77).

وَٱبۡتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلۡأٓخِرَةَۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنۡيَاۖ وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ وَلَا تَبۡغِ ٱلۡفَسَادَ فِى ٱلۡأَرۡضِۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ

> The boundaries of human-nature interaction are rooted in the realization that humans are merely one component within a larger ecological order; therefore, every action must take into account environmental balance and sustainability. This principle is encapsulated in the mandate of QS. Al-Qashash/28: 77.

This verse pertains to the narrative of Qarun's people advising him: "Do not act unjustly, O Qarun, toward your people due to the abundance of your wealth; rather, seek through what Allah SWT has bestowed upon you of material possessions the rewards of the Hereafter by performing righteous deeds and obeying Him in this world" (Ath-Thabari, n.d.). At the beginning of the verse, Allah SWT commands us to "seek," using the imperative *ibtaghi*. Ibn 'Ali Jabir explains that the object of this pursuit encompasses material wealth, rewards in the Hereafter attained by expending resources in charitable ways, as well as food, drink, clothing, and other blessings. Furthermore, Ibn 'Ali Jabir emphasizes the prohibition of seeking corruption on earth through forbidden actions (Jabir, n.d.).

The term *naṣibaka* possesses a diverse range of meanings. Mujahid interprets it as the obligation to perform righteous deeds in this world for the sake of the Hereafter, whereas As-Sa'di defines *naṣibaka* as acts of charity and the maintaining of kinship ties (*silaturahmi*). Similarly, 'Ali interprets the term as encompassing one's health, strength, youth, and wealth. Meanwhile, Manṣur bin Zadhan understands it specifically as

basic sustenance or staple food (Al-Baghawi, n.d.). According to Al-Mawardi, there are three primary interpretations of *naṣibaka*: first, the portion of one's life dedicated to performing good deeds; second, not neglecting one's wealth while ensuring that prohibited things are not made permissible; and third, not forgetting the blessings of Allah SWT by expressing gratitude through obedience (Al-Baghdadi, 267 C.E.). Furthermore, the command to "do good" in this verse is intended as an injunction to act kindly toward the servants of Allah SWT, who is the ultimate source of all wealth (Allah, 1995).

This interpretation resonates with the core claim of ecofeminism, which challenges exploitative systems of domination that prioritize human interests and material accumulation over the well-being of nature and other forms of life. From this perspective, the Qur'anic prohibition against corruption (fasād) on earth establishes an ethical boundary on human power and resource utilization, emphasizing that wealth and natural resources must be managed responsibly rather than exploited without regard for ecological consequences. Such an understanding also reflects ecofeminism's critique of interconnected forms of domination over women and nature, advocating an ethic of care, justice, and mutual respect that sustains ecological balance and protects the well-being of present and future generations.

**The Human Mandate to Care for Nature in QS. An-Nahl/16: 80**

Humanity is tasked with caring for the natural world as a divine mandate (*amanah*), as the earth and all it contains are not merely a place of shelter, but a trust whose balance must be preserved. As stewards (*khalifah*), humans are endowed with reason and the capacity to manage the environment while maintaining its harmony. Consequently, every growing plant, flowing river, and living creature becomes part of human moral responsibility. This principle is reinforced by Allah SWT in QS. An-Naḥl/16: 80.

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ سَكَنٗا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلۡأَنۡعَٰمِ بُيُوتٗا تَسۡتَخِفُّونَهَا يَوۡمَ ظَعۡنِكُمۡ وَيَوۡمَ إِقَامَتِكُمۡۙ وَمِنۡ أَصۡوَافِهَا وَأَوۡبَارِهَا وَأَشۡعَارِهَآ أَثَٰثٗا وَمَتَٰعًا إِلَىٰ حِينٖ

> And Allah has made for you from your homes a place of rest and made for you from the hides of animals tents which you find light on the day of your travel and on the day of your encampment; and from their wool, fur, and hair is furnishing and enjoyment for a time. (QS. An-Nahl/16: 80).

The interpretation of QS. An-Nahl/16: 80 demonstrates that the human mandate to steward nature and utilize its resources constitutes the essence of the divine blessings (*ni'mah*) bestowed upon humanity. The term *ja'ala* in this verse is understood as "to bring into being" or "to create" dwellings constructed from stone, clay, and other materials. Meanwhile, *sakanan* is defined as *maskun*, meaning "that which is inhabited," implying a state where an individual's physical being finds tranquility and rest from movement (Al-Qinnawji, 1992). In this verse, Allah SWT does not merely

provide permanent housing for the human body; He also grants the grace of raw materials derived from livestock to create non-permanent dwellings. After addressing urban residences intended for long-term settlement, Allah SWT transitions to discussing dwellings for rural areas and travel, such as *antha'* (tanned hides) and *udm* (skins/leather) used to construct tents (*khiyam*), domes (*qibab*), shelters (*akhbiyah*), and large pavilions (*fasathin*) (Al-'Alusi, 1994).

Mujahid states that these Arabian tents were not limited to leather but also extended to the use of wool (*ṣūf*), fur (*wabar*), and hair (*sha'ar*); because these materials grow upon the skin, they are categorially regarded as being derived from it (Ath-Thabari, n.d.). Furthermore, the term *tastakhiffūnaha* translates to "you find them light," implying that they are easy to transport during travel and effortless to dismantle, fold, and carry atop camels or other beasts of burden ('Asyur, 1984). According to Al-Qurṭubi, the word *ẓa'nikum* is defined as the "journeying" undertaken by Bedouins in search of pastures and water, as well as the migration from one location to another. Additionally, *ẓa'n* can refer to the palanquins or litters placed upon camels specifically for women (Al-Qurthubi, 1964). Regarding the terms *al-aṣwaf*, *al-awbar*, and *al-ash'ar*, Ar-Razi identifies them as sheep's wool, camel's fur, and goat's hair, respectively. Moreover, the word *athathan* is interpreted as household furnishings, encompassing both carpets and blankets (Al-Razi, n.d.-b).

This interpretation aligns with the core claim of ecofeminism, which emphasizes the interconnectedness of human life and nature while challenging exploitative attitudes toward the environment. The Qur'anic depiction of natural resources as divine blessings highlights the importance of using nature to meet human needs responsibly, rather than treating it merely as an object of exploitation. From an ecofeminist perspective, the concept of amanah reinforces an ethic of care, reciprocity, and responsibility that rejects hierarchical forms of domination over both women and nature. Accordingly, human stewardship (khalīfah) should be understood not as a license for unrestricted control, but as a moral obligation to preserve ecological balance, respect the interdependence of living beings, and ensure the sustainability of natural resources for future generations.

**Environmental Preservation and Social Equilibrium in QS. Al-A'raf (7): 56**

Environmental preservation and social equilibrium are two interconnected pillars that cannot be decoupled, as ecological degradation invariably impacts human life, particularly the most vulnerable groups. Consequently, when forests are protected, water remains clean, air is unpolluted, and soil becomes fertile, a foundation for social welfare is established. Thus, Allah SWT strictly prohibits the destruction of the natural world, as articulated in QS. Al-A'raf (7): 56.

وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ

> Do not cause corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good (QS. Al-A'raf [7]: 56).

QS. Al-A'raf (7): 56 fundamentally encompasses the principles of environmental preservation and equilibrium. The prohibition against "causing corruption" (*fasad*) in this verse is interpreted broadly by exegetes. For instance, Ibrahim al-Ibyari defines *fasad* as the dissemination of injustice, disobedience, and hostility (Al-Abyari, 1986). Similarly, Muḥammad al-Hilal interprets *fasad* as destruction, the annihilation of crops and progeny, homicide, oppression, and disbelief occurring after a state of reformation (Al-Hilal, 2022). Regarding the phrase *ba'da ishlaḥiha* (after its reformation), Al-Maturidi understands it as the period in which Allah SWT dispatched messengers to bring about restoration by calling toward obedience and prohibiting forbidden acts.

Al-Maturidi also cites an alternative interpretation regarding the "reformation of the earth" as a prohibition against harming its inhabitants (Al-Maturidi, n.d.). Consequently, causing corruption on earth signifies a disruption of the divinely established order, which includes the well-being of its population. This verse, therefore, establishes that maintaining the continuity of a balanced ecosystem must proceed in tandem with upholding morality, justice, and societal obedience. It underscores that environmental preservation and social equilibrium constitute a singular, unified divine mandate.

This understanding is consistent with the central claim of ecofeminism, which recognizes the interconnectedness of ecological destruction, social injustice, and systems of domination that disproportionately affect women and other vulnerable groups. From an ecofeminist perspective, the Qur'anic prohibition against fasād challenges not only environmental degradation but also the unequal power relations that enable the exploitation of nature and the marginalization of human communities. Accordingly, the command to preserve the earth (iṣlāḥ al-arḍ) can be understood as an ethical imperative to foster ecological sustainability and social justice simultaneously, grounded in care, equality, and respect for the interdependence of all forms of life.

## 2. Taoist Analysis of Laotzu and Chuang-tzu on Ecofeminist Verses

### An Analysis of the Unity and Interconnectedness of Humanity and Nature

The unity and interconnectedness of humanity and nature is a core concept in Taoist ecology, centered on the fundamental harmony between the two. This perspective maintains that natural laws arise from human adherence to the principles of Heaven and Earth, which can be utilized to achieve two primary objectives: attaining peace of life and seeking healing by rediscovering the lost essential nature of humanity (Yu-Feng, n.d.). Consequently, as an integral part of the universe, humans must obey and follow the laws of Taoism namely, a naturally ordered continuity of life. Only through such alignment can the comprehensive preservation of life be realized (Yuhui, 2014).

In Taoist teachings, everything is interconnected; human society is an integral part of a continuously evolving natural life system, where every component mutually defines and balances one another (Clart, 1984). This principle of interconnectedness upholds the fundamental unity and inseparable fusion of the planet. Consequently, humans ought to acknowledge that all things are bound together within the web of life and share a collective existence with nature. Furthermore, one must learn to respect and value the wild and living natural forces of the earth (Callicott, 1987). The rationale behind this interconnectedness is that no successful endeavor—whether natural or creative—can be achieved without considering the reciprocal relationships between all things (Cheng, 1986).

This principle of unity and interconnectedness will subsequently be employed to analyze the verses whose interpretations were previously described. The following constitutes an analysis of the verses in question:

QS. Jatsiyah/ 45: 12-13

As previously explained regarding the exegesis of this verse, it is noted that *sakhkhara* denotes "facilitation" (*kemudahan*), as proposed by As-Sam'ani (As-Sam'ani, 1997) and "subjugation" or "subservience" (*penundukan*) according to Abu Hayyan (Al-Andalusi, 2000). This subjugation reinforces the principle that nature is a divine gift from Allah SWT; thus, humanity does not subdue nature through its own power, but rather utilizes the mechanisms ordained by the Creator. Ibn 'Asyur ('Asyur, 1984) and 'As-Sa'di (As-Sa'di, 2000) restrict this utilization exclusively to beneficial purposes and the fulfillment of essential needs. Drawing a parallel with Taoist concepts in the *Taiping Jing*, it is argued that life depends on the tranquility of Heaven and Earth, and that human welfare is a prerequisite for a harmonious natural orders (Zhang, 2013). Consequently, in QS. Al-Jatsiyah/45: 12-13, we observe that humanity seeks His grace (*fadhl*) through the functions of the sea, the heavens, and the earth. Accordingly, As-Suḫaym emphasizes that life proceeds in an orderly fashion to ensure the betterment of worldly affairs (As-Suḫaym, 2001).

Correspondingly, in Taoist concepts, humanity is expected to observe the Heavens and comprehend its laws, ensuring that all activities align with natural principles, as any transgression will inevitably lead to misfortune (Zhihua, 2021). Within this verse, the emphasis is placed on human reflection and contemplation (*yatafakkarun*) of the signs of Allah SWT's greatness. According to Ibn 'Ashur, such reflection serves as the fountainhead of faith, certainty, and knowledge ('Asyur, 1984), Consequently, both Islam and Taoism demand that humanity understand and remain in harmony with the natural system (*natural law/sunnatullah*). Any destructive activity that violates these laws or contradicts the divine trust is strictly prohibited.

First, QS. Yasin/36: 33-35. The central concept of this verse pertains to the revitalization of the "dead" earth. This illustrates that nature possesses cycles of life and death, which are governed by Divine power (Nasr, 2021). Furthermore, this verse demands a dual role from humanity, namely "action and care." The phrase *ma 'amilat-hu aydihim* underscores that the sustenance (*rizq*) derived from natural resources is the result of a collaboration between human effort, labor, and stewardship alongside Divine agency (Ath-Thabari, n.d.).

In Taoism, it is stated that human life and development are deeply contingent upon the peace and functionality of nature (Xia & Schönfeld, 2011), This is in alignment with the verse, which suggests that human existence is entirely dependent on the life-death cycles of the earth—the source of human life revitalized by the power of Allah SWT. Taoism posits that humanity must observe and follow natural laws so that human action and the Heavens act in harmony (Liu, 2014). Similarly, this verse emphasizes that humans must engage in both labor and stewardship (*'amal*) to ensure that the earth's bounty can be harvested. Consequently, it can be concluded that both this verse and Taoism converge on the recognition that human development and survival can only be realized if humanity interacts responsibly with natural cycles, ensuring that the "dead" earth can be continually revitalized to yield its fruits.

Second, Al-Qashash /28: 77. The central principle of this verse establishes a fundamental framework for interpreting divine bounty (*fadhl*). The command to pursue the Hereafter (*al-dar al-akhirah*) while not neglecting one's portion of the world (*nashibaka*) creates a narrative of worldly-spiritual equilibrium, as noted by Mujahid (Al-Baghawi, n.d.). The broad interpretation of *nashibaka*—which encompasses righteous deeds, essential sustenance, and physical health according to Manshur bin Zadhan—indicates that the utilization of natural resources and wealth must be characterized by moderation and justice (Al-Baghawi, n.d.). Implicitly, this verse rejects over-exploitation driven by greed.

The command to do good (*wa aḥsin*) emphasizes that the resources obtained are divine favors that must be redirected toward social goodness—such as strengthening kinship (*silaturahmi*) or providing charity (*sedekah*)—rather than being hoarded for oppressive purposes (Ath-Thabari, n.d.). Viewed through the lens of interconnectedness, it becomes evident that the divine bounties utilized by humanity all originate from the earth. This interconnectedness is both functional and material; human welfare stems from the availability of gifted natural resources, meaning prosperity is only achievable if the earth's systems function properly. Similarly, regarding the concept of unity, the prohibition against causing corruption (*fasad*) serves as an ethical equivalent to the Taoist demand to not violate natural laws. *Fasad* occurs when humans perceive themselves as separate from nature, leading to blind actions that disregard ecological or social boundaries, as exemplified by the character of Qarun (Haidaroh et al., 2025).

Third, QS. An-Naḥl /16: 80. This verse asserts that well-being originates from the unity of the universe and humanity, which should align with natural systems. Indirectly, it states that primary human needs—such as housing, dwellings, and *sakan* (tranquility/shelter)—are derived from raw materials provided by livestock, whether from skins or the wool of sheep, camels, and goats (Al-'Alusi, 1994). Thus, the verse explicitly delineates a chain of material dependence.

Regarding the concept of unity, we can observe that this verse advocates for utilization that is efficient, sustainable, and mobile (*tastakhiffunaha*). The hides or wool used can be fully utilized and regenerated, ensuring there is no waste (Tamara, 2024). Furthermore, the need for shelter is met whether one is stationary or traveling (*rihlah*) ('Asyur, 1984), reflecting harmony with Taoist ethics that emphasize acting in alignment with the environment rather than resisting it or imposing one's will.

Fourth, QS.Al-A'raf /7: 56. The Taoist concept of unity emphasizes that the human body is a microcosm that must follow the laws of the universe, or the laws of the Tao. Taoists understand that there is a Taoist order to be followed and that everything evolves at the same rhythm (Yuhui, 2014). In this verse, there is the word *ishlaḫ*, which means reformation or restoration (Ath-Thabari, n.d.). This term indicates that the earth has been well-ordered through natural laws as well as the messengers, according to the opinion (Al-Maturidi, n.d.). Thus, destroying *ishlaḫ* in the Islamic understanding is equivalent to violating the laws of the Tao for Taoists.

The Taoist concept of interconnectedness emphasizes that all human activities have an impact on the environment; if humans fail to consider this, nature will inevitably impose a "punishment" or a natural consequence. This aligns with the verse which indicates that doing good (*iḫsan*) is accompanied by a promise of divine mercy, as expressed in the phrase *raḫmat Allahi qarib* (the mercy of Allah is near). Consequently, *fasad* (corruption/destruction) is prohibited because Allah SWT does not love those who cause ruin. Thus, both Taoism and this verse establish a moral-ecological feedback system, *iḫsan* invites mercy and harmony, while *fasad* invites retribution or the displeasure of the Divine.

**An Analysis of the Tao and the Parity Between Humanity and the Environment**

According to Laozi, the Tao is the "Mother of all things under Heaven," meaning that everything, including the universe, humanity, and nature, evolves from the Tao. However, humanity erroneously regards itself as the master of nature, employing the power and methods of science and technology to enslave the natural world, which has precipitated the current ecological crisis (Wang, 2023). In the Taoist perspective, humans and all living beings are products of the "Tao." Although they differ in their modes of existence and forms of expression, they essentially belong to the Tao. Consequently, from a Taoist viewpoint, humanity and all creatures should be considered equal. This concept was further introduced by Zhuangzi as the equalization of all things (Yang, 2019).

From the ecological value of "nothing is lowly or precious; all are equal," emerges the view that everything on this earth possesses an irreplaceable intrinsic value. The Tao possesses qualities such as equality, which is revealed in the evolutionary process of all things in Heaven and Earth. Thus, the way of human life is determined by the Earth, the way of the Earth is determined by the Universe, the way of the Universe is determined by the Tao, and the way of the Tao is determined by itself (Liang & Segalas, 2024).

First, QS. Jatsiyah/45: 12-13. This concept emphasizes that as every entity contains the *Tao*, everything possesses an intrinsic value (Tzu, 2025). When this framework is applied to the analysis of the verse, it reveals that in the Islamic context, *sakhkhara* establishes a "Giver-Recipient" relationship rather than an identical essence (*Tao*). However, the phrase *jami'an minhu* ("all from Him") provides a transcendent value to nature; because the natural world originates entirely from Allah SWT, it possesses a sacred status that must be revered.

Furthermore, the Taoist principle of equality rejects anthropocentrism, asserting that humans are not the center of the world (Kumari, 2022). Applying this to the verse clarifies that the "subjugation" (*taskhir*) mentioned is strictly functional intended only to meet essential human needs. This subjugation is not a license for destruction or abuse, but a mandate for orderly management (As-Sam'ani, 1997). While *sakhkhara* may sound hierarchical, its exegetical limits confine its purpose to vital necessities and the maintenance of a balanced life, explicitly forbidding exploitative practices. The verse concludes with a call to *tafakkur* (reflection), urging humanity to contemplate the signs of Allah's greatness and recognize their own limitations and dependencies. This aligns perfectly with Taoist teachings that caution against ego-centered behavior.

Second, QS. Yasin/36: 33-35. The Taoist concept of the Tao teaches that all things possess intrinsic value because they are manifestations of the Tao itself (Segalas, 2024). When applied to this verse, the phrase *aḫyaynaha* ("We gave it life") refers to the revitalization of the dead earth and the subsequent emergence of grains, gardens, and springs. Although the process is explicitly theistic centered on Allah SWT as the Giver of Life the earth's capacity to rise from "death" and produce life underscores its profound potential and inherent worth.

Furthermore, the verse does not merely present the harvest as a divine gift; it acknowledges the active human role in planting, irrigating, and nurturing (Ath-Thabari, n.d.). This human involvement establishes a symbiotic relationship where nature provides the potential and humanity participates through labor. Thus, the earth's yield is the result of a collaboration between human effort and Divine power. This aligns perfectly with the Taoist principle that harmony is achieved only when humanity acts in accordance with nature's flow, rather than in opposition to it (Pregadio, 2008).

Third, QS. Al-Qashash /28: 77. In the Taoist concept, the Tao emphasizes that all phenomena possess intrinsic value because they are manifestations of the Tao (Liang & Segalas, 2024). In the context of this verse, although Islam emphasizes that value originates from divine grace, the concept that resources are gifts (*karunia*) to be sought for goodness imbues them with high status. The obligation of reverence through *iḫsan* and gratitude (*syukūr*) aligns with the Taoist recognition of the intrinsic worth of all things.

Furthermore, the concept of balance in Taoism demands the realization of universal equilibrium (Kumari, 2022), much like the term *nashibaka*, which limits the utilization of resources to one's necessary portion. Wealth is not the absolute property of the individual; rather, a portion must be distributed because it contains the rights of other servants of Allah Swt (Nizaruddin, 2018). The balance maintained by constantly remembering the "portion of this world" and the "portion of the hereafter" serves as a prevention of greed and the concentration of resources acts of "self-centeredness" that are strictly rejected by Taoism (Wang, 2023).

Fourth, QS.An-Naḫl/ 16: 80. In accordance with the Taoist concept, all entities possess intrinsic value (Segalas, 2024). When this framework is applied to the analysis of the verse, it is observed that Allah SWT provides humanity with dwellings constructed from raw materials such as the hides and wool of sheep, camels, and goats (Ath-Thabari, n.d.). These materials are recognized as divine favors with significant

material value, originating directly as endowments from Allah Swt. Thus, the Taoist perspective on intrinsic value aligns with the Islamic ethical mandate to respect and show gratitude for such blessings.

In contrast to the principle of hierarchy, an analysis of this verse from the perspective of egalitarianism reveals how humanity utilizes raw materials derived from livestock for housing needs only for a specific duration (*ila hin*). This utilization is grounded in symbiosis and sustainability; hides and wool are treated as renewable by-products. Consistent with the Taoist premise that all entities possess inherent ontological value (Segalas, 2024). the scriptural text delineates that Allah SWT has ordained for humanity dwellings derived from biogenic resources, specifically the hides and fibers of sheep, camels, and goats (Ath-Thabari, n.d.). These resources are conceptualized as divine endowments characterized by high material significance precisely because of their transcendent origin. In this regard, the Taoist acknowledgment of intrinsic worth converges with the Islamic ethical imperative of reverence and gratitude (*shukr*) toward the natural world.

Fifth, Al-A'raf (7): 56. This verse emphasizes that the earth exists in an ideal or balanced state (*ishlaḥ*) (Ath-Thabari, n.d.). Disrupting this condition (*fasad*) is strictly prohibited. By acknowledging that the earth possesses an inherent, divine order, an ethical value is established that must be protected. This aligns with the Taoist principle that the order of the Tao is primordial and must be respected by humanity (Rudin, 2017). Furthermore, the verse illustrates how *fasad* is defined as the spread of injustice, killing, disobedience, the destruction of crops and livestock, and the harming of the earth's inhabitants (Al-Abyari, 1986). Such actions stem from a sense of human superiority over other beings, which directly contradicts the concept of equality championed by Taoism, which rejects the dominance of any single species (Kumari, 2022).

**Analysis of *Wu Wei* and Human Self-Restraint Toward the Environment**

From a Taoist perspective, every entity including humanity possesses intrinsic goodness because its existence is an emanation of the *Tao*, channeled through *Te* (virtue/power). This ontological foundation gives rise to the concept of *Wu Wei*, literally translated as 'non-action' (Nefrindo & Koli, 2023). However, 'non-action' in this context does not imply passive inertia; rather, *Wu Wei* teaches an avoidance of excessive or forced effort (*ngoyo*), advocating instead for allowing all things to unfold according to their primordial flow and authentic nature (Creel, n.d.).

Furthermore, in the *Tao Te Ching*, Lao-tzu emphasizes the necessity of simplicity and frugality, linking these virtues to the practice of self-cultivation. According to Lao-tzu, intemperance (the inability to exercise self-control) jeopardizes one's health. Taoists are not mandated to practice extreme asceticism but are called to lead a life of moderation. As Qiu Chuji noted, 'for the lay Taoist, food, shelter, and wealth must be proportional and sufficient; even for the affluent, life must avoid the pitfalls of ostentation' (*Daozang*, 1988).

These two principles are subsequently employed to analyze the ecofeminist dimensions within the following verses, QS. Al-Jatsiyah (45): 12-13, QS. Yasin (36): 33-

35, QS. Al-Qashash (28): 77, QS. An-Naḥl (16): 80, and QS. Al-A'raf (7): 56. The following sections delineate the process and findings of this analysis:

First, QS. Jatsiyah/45: 12-13. The concept of *sakhkhara* (subjugation) in this verse can be aligned with 'harmonious action' or *Wu Wei*, as the subjugation in this context possesses inherent limits and specific purposes, rather than being a mandate for unrestrained exploitation (Al-Andalusi, 2000). These boundaries function as an ethical guardrail equivalent to *Wu Wei*. Utilization must follow natural laws (Zhang, 2013).

Furthermore, this verse establishes ethical prerequisites namely gratitude (*syukūr*) and reflection (*tafakkur*) (Al-'Alusi, 1994), which effectively constrain the ego and encourage moderate consumption. This is deeply synchronized with Taoist teachings that prioritize authentic needs and avoid luxury or excessive material demands (Zhihua, 2021). The verse concludes with an exhortation to be grateful and to reflect; gratitude represents a rejection of ego and greed, while reflection is the process of observing the signs of Allah SWT's greatness (Fikri & Munfarida, 2023)., This aligns with 'observing all things through the *Tao*' to understand their role and intrinsic value, thereby preventing unilateral utilization driven solely by human self-interest.

Second, QS. Yasin/36: 33-35. The Taoist concept of *Ziran*—defined as 'respecting natural processes' (Zhihua, 2021)' is intrinsically linked to this verse, which highlights the extraordinary biological phenomenon of reviving 'dead' land through water, restoring fertility, and facilitating the growth of grain. The transformation of barren earth into a productive landscape is an objective natural law that necessitates human acknowledgment; thus, this process is functionally aligned with the *Ziran* of the environment.

Furthermore, the harvest emerges through the intersection of Divine providence and human agency—specifically through planting, irrigation, and stewardship (Ath-Thabari, n.d.), illustrating a mutualistic symbiosis between humanity and nature. Such human efforts are not disruptive or coercive interventions; rather, they constitute 'harmonious actions' that facilitate natural evolution, echoing the principle of non-contention or *Wu Wei*. The verse also delimits the objective of resource utilization to the fulfillment of essential needs (Az-Zamakhsyari, 1987), which resonates with the Taoist advocacy for appreciating simplicity and restricting consumption to authentic requirements (Zhihua, 2021). Finally, the verse concludes with a moral imperative for gratitude (*shukr*). A failure to practice gratitude is a manifestation of ego and insatiability, which drives excessive desire and ultimately leads to environmental exploitation. Conversely, gratitude serves as an acknowledgment and appreciation that aligns with the Taoist principle of ego-transcendence and the valuing of natural endowments forming the foundation for a modest and moderate existence (Wantini & Ahmad, 2023).

Third, QS. Al-Qashash/28: 77. Textually, this verse contains the explicit prohibition: 'do not cause corruption on the earth.' The term *fasad* in this context refers to actions that induce disorder, serving as the antithesis of *ishlaḥ* (restoration/ideal state). This prohibition represents the clearest manifestation of *Wu Wei* ethics within Islam, as it mandates humanity to exercise restraint from interventions that disrupt

the natural order and the earth's equilibrium; such destruction is considered a 'blind action' that deviates from the *Tao*.

Furthermore, the verse which contains the admonition directed at Qarun (Ath-Thabari, n.d.), functions as a fundamental rejection of ego-driven avarice, which is the root cause of environmental crises. The attitude of Qarun exemplifies 'acting through the human self' (*You Wei*), a concept criticized in Taoism where intervention in nature is performed solely for personal interest and material gain. Consequently, this verse carries a profound demand for the reduction of the ego and the rejection of the boundless material lust inherent in humanity.

Fourth, QS. An-Naḥl/16: 80. This verse highlights the divine endowments (*ni'mah*) of Allah SWT in the form of raw materials derived from livestock, which provide tranquility for humanity while necessitating environmental stewardship. The utilization of nature described here demands a 'light and adaptive interaction,' which is deeply aligned with the principle of *Wu Wei*. The text explicitly mentions non-permanent dwellings made from the hides of livestock that are lightweight and portable (Ath-Thabari, n.d.), reflecting a lifestyle that is minimalist, adaptive, and ecologically responsive. This mirrors the essence of *Wu Wei*, achieving maximum harmony through minimal intervention (Zhihua, 2021).

The utility of wool and hides for household furnishings is provided only 'for a specific duration' (*ila hin*); this temporal boundary serves as a reminder of the transient nature of worldly blessings and encourages temperate consumption. Moreover, the objective of these favors is to provide a 'place of rest' (*sakan*) that fosters tranquility. Consequently, this purpose is strictly functional and essential, resonating with Taoist teachings on reducing desire and advocating for profound simplicity.

Fifth, QS. Al-A'raf (7): 56. This verse explicitly advocates for the preservation of the pre-established order, which aligns with the non-interventionist principle of *Wu Wei* (Zhihua, 2021). The prohibition, 'do not cause corruption on the earth after its restoration,' fundamentally acknowledges that the earth exists in a state of primordial equilibrium (Al-Maturidi, n.d.). This balanced state, or *ishlaḥ*, is ontologically equivalent to 'naturalness' (*Ziran*) or the 'Order of the *Tao*.' From a Taoist perspective, it is the essential duty of humanity to maintain this order (Zhang, 2013). Furthermore, through the lens of *Wu Wei*, the term *fasad* (corruption) represents the most destructive form of discordant intervention. This constitutes a 'negative application' of *Wu Wei* ethics—specifically, exercising restraint from actions that would disrupt the cosmic balance. Conversely, the command to do good (*iḥsan*) serves as a form of 'harmonious action' that sustains *ishlaḥ*.

From a Taoist standpoint, this verse also demands moral qualities that directly negate the ego and avarice. Exegesis emphasizes that 'corruption on earth' encompasses its inhabitants (Al-Hilal, 2022), suggesting that environmental preservation and social balance are unified divine mandates. Total ecological degradation is the result of human egotism and a will driven by greed; thus, this verse supports the reduction of the ego and the rejection of self-centered individualism. Finally, the verse concludes with a command to supplicate with fear and hope, and to be among the *muḥsinin* ('Asyur, 1984). The moral caliber demanded here forms the foundation for temperate consumption and anti-wastefulness. One who fears Divine

retribution and hopes for Divine mercy will act with profound caution and responsibility in managing the earth.

**3. Environmental Ethics Based on Dao-Ecofeminism**

Rooted in *Tawhid* (Divine Oneness) and the core principles of Taoism—such as unity, interconnectedness, the *Tao*, equality, *Wu Wei*, and self-restraint (Zhihua, 2021) Dao-Ecofeminism seeks to construct an ecological ethical framework. This framework aims to reconstruct the ecological ethics previously established by conventional ecofeminism. As delineated in the background of this thesis, conventional ecofeminism contains conceptual problematics that necessitate a theoretical reconstruction to achieve a more robust synthesis.

First, the repudiation of dualism. This ethical framework is grounded in the repudiation of hierarchical dualism, which serves as the primary source of dual oppression (against both women and nature). The fundamental ethical principle here is the recognition that all beings are constituents of a deeply interconnected whole; to harm a part is to invariably harm the entirety. Consequently, the ethical conduct demanded by this paradigm is the veneration of interconnectedness by perceiving nature as an active subject rather than a passive object.

Second, the imperative of dynamic equilibrium**.** This ethical framework mandates the prioritization of equilibrium following the repudiation of dualism, which inherently marginalizes specific entities. The equilibrium in question represents a concerted effort to reject extremism and uphold moderate values. Similarly, in the context of environmental governance, this ethics demands a balanced collaboration between men and women. Consequently, through this ethical lens, humanity is required to adopt an egalitarian perspective, viewing nature not merely as an object of exploitation but as a subject that cannot be subjected to extreme or unrestrained extraction.

Third, the ethics of care**.** This principle constitutes a fundamental pillar of ecofeminism, prioritizing the responsibility to nurture and maintain relationships over a strict adherence to rigid rights or rules. However, according to Dao-Ecofeminism, this ethics must transcend mere relational maintenance; it must evolve into an ethics of care rooted in non-aggressive intervention, as prescribed by Taoist philosophy. Furthermore, this paradigm shifts the focus from simple preservation to a profound veneration of the intrinsic values inherent in all entities, including the natural world.

Fourth, the ethics of dual justice. This ethical framework mandates the eradication of patriarchal, anthropocentric, and capitalist dominance within society to foster social justice, which is intrinsically linked to the mitigation of environmental exploitation. Within the context of Dao-Ecofeminism, this ethics demands conduct that ensures the balanced participation of both men and women in environmental decision-making processes, specifically regarding the equitable and sustainable distribution of resources.

Consequently, the Dao-Ecofeminist ethics serves as a comprehensive guide for designing environmental management programs. It aims to minimize ecological

degradation while preventing the marginalization of any gender group, ultimately fostering a balanced and synergistic collaboration.

**Conclusion**

Based on the analysis and discussion presented, it can be concluded that the verses embodying ecofeminist dimensions include QS. Al-Jatsiyah (45): 12-13, QS. Yasin (36): 33-35, QS. Al-Qashash (28): 77, QS. An-Naḫl (16): 80, and QS. Al-A'raf (7): 56. Each of these verses reveals distinct ecological values when analyzed through Taoist principles. QS. Al-Jatsiyah: 12-13 addresses the functional subjugation of nature to humanity; QS. Yasin: 33-35 illustrates the mutualistic symbiosis between humans and the environment; QS. Al-Qashash: 28: 77 delineates the boundaries of human-nature interaction; QS. An-Naḫl: 16: 80 reinforces the human duty of stewardship; and QS. Al-A'raf (7): 56 expounds upon the integration of environmental preservation and social equilibrium. Through a systematic analysis of QS. Al-Jatsiyah (45): 12-13, QS. Yasin (36): 33-35, QS. Al-Qashash (28): 77, QS. An-Naḫl (16): 80, and QS. Al-A'raf (7): 56, this study reveals a profound Quranic ecological framework that emphasizes functional resource limits, symbiotic reciprocity, and the prohibition of *fasad* (corruption). By interpreting these verses through the Taoist lens of *Wu Wei* and self-restraint, the analysis underscores that human intervention must align with the earth's intrinsic cycles and Divine trust, rather than being driven by ego or a sense of superiority.

The synthesis of these scriptural insights with Taoist ecological philosophy and ecofeminist critiques results in a reconstructed framework termed Dao-Ecofeminism of the Al-Qur'an. This paradigm is built upon the theological foundation of *Tawhid*, the metaphysical principle of balanced holism, and an ethical commitment to dismantling patriarchal, anthropocentric, and capitalist dominance. Ultimately, this framework establishes a new ecological ethic grounded in the repudiation of dualism, the imperative of dynamic equilibrium, the ethics of care, and dual justice. It serves as a strategic philosophical guide for designing gender-just and sustainable environmental programs, ensuring that human stewardship remains in harmony with both the Divine and the natural order.

It is expected that this research will provide significant contributions, both theoretically and practically. Furthermore, this study offers a recommendation for future researchers interested in similar themes: to employ analytical theories from modern Taoist figures. To date, such perspectives remain underutilized in data analysis, presenting a valuable opportunity for further scholarly exploration.

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