

HUMAN CREATION IN THE QUR'AN Ecofeminism Approach

PENCIPTAAN MANUSIA DALAM AL-QUR'AN Sebuah Pendekatan Ekofeminis

خلق الإنسان في القرآن: مقاربة الإيكوفمينة

Roma Wijaya

Ankara University, Institute of Social Sciences, Tafsir Department, Turkey.

rwwijaya@ankara.edu.tr

Abstract

This study examines the interpretation of gender-related verses in the Qur'an through an ecofeminist framework. The primary focus is on Q.S. An-Nisa' (4):1, which has traditionally been interpreted by classical commentators in ways that reinforce patriarchal culture, often labeling women as the "Second Sex". This paper argues for a reinterpretation of gender-biased verses using an ecofeminist approach. This qualitative library research analyzes textual sources, including books and journals. It aims to answer two questions: how Q.S. 4:1 can be interpreted and how ecofeminist theory applies to its interpretation. The findings reveal that while Q.S. 4:1 has been traditionally linked to the creation of Eve from Adam's rib, modern interpretations emphasize egalitarian principles, such as the rights of all individuals, including husbands, wives, and orphans. Ecofeminism provides an alternative lens by framing Q.S. 4:1 as a reflection of interconnectedness and mutual roles in human creation, affirming both gender equality and ecological harmony.

Keywords: *Q.S. An-Nisa' (4): 1, gender bias, interpretation, ecofeminism.*

Abstrak

Penelitian ini mengkaji penafsiran ayat-ayat yang berkaitan dengan gender dalam Al-Qur'an melalui kerangka kerja ekofeminis. Fokus utamanya adalah pada Q.S. An-Nisa' (4): 1, yang secara tradisional ditafsirkan oleh para penafsir klasik dengan cara-cara yang memperkuat budaya patriarki, yang sering kali melabeli perempuan sebagai "Jenis Kelamin Kedua". Makalah ini berargumen untuk menafsirkan ulang ayat-ayat yang bias gender dengan menggunakan pendekatan ekofeminis. Penelitian kepustakaan kualitatif ini menganalisis sumber-sumber tekstual, termasuk buku dan jurnal. Penelitian ini bertujuan untuk menjawab dua pertanyaan: bagaimana Q.S. 4:1 dapat ditafsirkan dan bagaimana teori ekofeminis diterapkan pada penafsirannya. Temuan-temuannya mengungkapkan bahwa meskipun Q.S. 4:1 secara tradisional dikaitkan dengan penciptaan

Hawa dari tulang rusuk Adam, penafsiran modern menekankan prinsip-prinsip egaliter, seperti hak-hak semua individu, termasuk suami, istri, dan anak yatim piatu. Ekofeminisme memberikan lensa alternatif dengan membingkai Q.S. 4:1 sebagai cerminan keterkaitan dan peran timbal balik dalam penciptaan manusia, yang menegaskan kesetaraan gender dan keselarasan ekologis.

Kata Kunci: Q.S. An-Nisa (4): 1, bias gender, penafsiran, ekofeminisme.

ملخص

تتناول هذه الدراسة تفسير الآيات المتعلقة بالنوع الاجتماعي (الجندر) في القرآن الكريم من خلال إطار عمل الإيكوفمينية. يتركز البحث على قوله تعالى في سورة النساء (٤:١)، التي فسرها المفسرون الكلاسيكيون تقليدياً بطرق تعزز الثقافة الأبوية، والتي غالباً ما تصف المرأة بأنها "الجنس الثاني". تجادل هذه الورقة بضرورة إعادة تفسير الآيات ذات التحيز الجندري باستخدام المنهج الإيكوفميني. تعتمد هذه الدراسة على المنهج النوعي القائم على البحث المكتبي، من خلال تحليل المصادر النصية، بما في ذلك الكتب والمجلات الأكاديمية. وتهدف إلى الإجابة عن سؤالين أساسيين: كيف يمكن تفسير الآية (النساء ٤:١)، وكيف يمكن تطبيق نظرية الإيكوفمينية على هذا التفسير. تكشف النتائج أن الآية، على الرغم من ارتباطها تقليدياً بفكرة خلق حواء من ضلع آدم، فإن التفسير الحديث يركز على المبادئ المساواتية، مثل حقوق جميع الأفراد، بما في ذلك الزوج، الزوجة، واليتامى. ويقدم الإيكوفمينية منظوراً بديلاً، إذ يرى في الآية انعكاساً لعلاقة الترابط والتكامل في خلق الإنسان، مؤكداً على المساواة بين الجنسين والانسجام البيئي.

الكلمات المفتاحية: سورة النساء (٤:١)، التحيز الجندري، التفسير، الإيكوفمينية.

A. Introduction

Gender equality efforts, which seek to eliminate patriarchal culture, have instead experienced divisions among feminist activists. The product of the interpretation of gender verses is still oriented towards the affirmation of equality and women's social reconstruction of male supremacy. This view is a concern of liberal feminist activists. Female *mufasssir* such as Amina Wadud and Fatima Mernissi is the mecca of interpretations that apply to liberal feminists, thus generating an understanding that all men and women occupy a balanced and equal position.¹ Then the theory of ecofeminism came then coloring the dynamics of gender thinking. Meanwhile, ecofeminism has emerged as a critique of the masculine system's tyranny, emphasizing the liberation of women and the environment from exploitation.²

The conception of Qur'anic verses that initiate gender that often becomes contradictory is related to the creature of human (Q.S. 4:1). Then the leader/*qanwāmūn* (Q.S. 4: 34). There is also a space that seems to confirm male hegemony over women verses on polygamy (Q.S. 4: 3), on inheritance (Q.S. 2: 228; Q.S. 4: 34). There is also a Qur'anic verse that affirms the egalitarianism between men and women i.e. Q.S. 3:195 reveals that there is no difference, but the charity of worship, Q.S. 30: 21 on giving harmony to each other's conjugal relations. The classical *mufasssir* produced a patriarchal cultural interpretation, giving rise to the helplessness of women over men. Normatively, Q.S. 4:34 explains that God legitimizes men as leaders for women. Here most of the earlier *mufasssir* dumped superior status towards men. This paper focuses on Q.S. 4:1, a verse concerning human creation, which has historically been interpreted as the creation of Eve from Adam's rib. However, contemporary interpretations highlight egalitarian principles embedded in this verse. The reason for this

¹ Valerie Bryson, *Feminist Political Theory: A Introduction* (London: Macmillan, 1992), 11.

² Mintaraga Eman Surya, "Tafsir Ayat-Ayat Gender Dalam Al-Qur'an Dengan Pendekatan Ekofeminisme: Kritik Terhadap Tafsir Feminisme Liberal," *MUWAZAH* 6, no. 1 (2014): 64. <https://doi.org/10.28918/muwazah.v6i1.9078>

selection is that this verse reflects on creation that would offend human creation biologically.³

Research related to the interpretation of these gender passages can be classified into three (3) forms, namely; linguistics⁴, contextual⁵, and character interpretation studies⁶. The paper from Parluhutan Siregar entitled The Role of *Qirā'āt* Theory in Understanding the Verses of Gender Relations can be understood that the variety of *qirā'āt* is a part of revelation, so care must be taken when understanding verses. *Qirā'āt* variations can help understand the content of verses based on their subject and context. The issue of gender inequality cannot be separated from the understanding of the Quranic text as a text and from the influence of the socio-cultural context of the interpreter.

Therefore, it is necessary to revisit the gender verse taking into account the meaning of the Koran since the descent of the first revelation. Mintaraga Eman Surya's article entitled interpretation of gender verses in

³ Irsyadunnas Irsyadunnas, "Tafsir Ayat-Ayat Gender Ala Amina Wadud Perspektif Hermeneutika Gadamer," *Musāwa Jurnal Studi Gender Dan Islam* 14, no. 2 (2015): 123, <https://doi.org/10.14421/musawa.2015.142.123-142>.

⁴ Parluhutan Siregar, "Peran Teori Qirā'āt Dalam Memahami Ayat-Ayat Relasi Gender," *RUSYDLAH: Jurnal Pemikiran Islam* 1, no. 1 (2020): 84–98, <https://doi.org/10.35961/rsd.v1i1.131>.

⁵ Mayola Andika, "Reinterpretasi Ayat Gender Dalam Memahami Relasi Laki-Laki Dan Perempuan (Sebuah Kajian Kontekstual Dalam Penafsiran)," *Musāwa Jurnal Studi Gender Dan Islam* 17, no. 2 (2018): 137–57, <https://doi.org/https://doi.org/10.14421/musawa.2018.172.137-152>.

⁶ Irsyadunnas, "Tafsir Ayat-Ayat Gender Ala Amina Wadud Perspektif Hermeneutika Gadamer"; A Matswah, "Reinterpretasi Ayat-Ayat Tentang Relasi Gender Dalam Keluarga," *Subuf* 7, no. 2 (2014): 303–28, https://www.academia.edu/download/58839615/Artikel_Akrimi_Jurnal_Suhuf_Vol_7_2014.pdf; Atik Wartini, "Tafsir Feminis M. Quraish Shihab: Telaah Ayat-Ayat Gender Dalam Tafsir Al-Misbah," *Palastren* 6, no. 2 (2013): 473–94, <https://doi.org/http://dx.doi.org/10.21043/palastren.v6i2.995>; Eni Zulaiha, "Analisa Gender Dan Prinsip Prinsip Penafsiran Husein Muhammad Pada Ayat-Ayat Relasi Gender," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2018): 1–11, <https://doi.org/10.15575/al-bayan.v3i1.3125>; Afifur Rochman Sya'rani, "Hermeneutic Reading Of Qur'anic Exegesis: A Comparison of Amina Wadud's and Mohammed Talbi's Interpretations of Q.4: 34," *Subuf* 9, no. 2 (2016): 193–214, <https://journalsuhuf.kemenag.go.id/suhuf/article/view/155/138>.

the Qur'an with an ecofeminism approach: criticism of liberal feminism interpretations has similarities with this research, but Surya tends to critique ecofeminism over liberal feminism. Meanwhile, this study focuses on the interpretation of gender verses using the point of view of ecofeminism without contradicting liberal feminism.

The re-meaning of gender verses is a contextual conversation in the current scope. Moreover, the current Indonesian context has a tendency to reconcile the status of women in the public sphere. The existence of various women's observer institutions, plus various gender-based social media platforms complement the dynamics of the feminism discourse in Indonesia as well as other figures such as Amina Wadud, Fatima Mernissi, and so on. Therefore, this research is shown to contribute to a stronger understanding of the Qur'anic verses related to gender by reinterpreting gender verses using an ecofeminism theory approach. The verses that the author refers to, namely Q.S. 4:1 is done as a limitation in research. The formulation of the problem in this paper is how to interpret Q.S. 4:1 and how ecofeminism theory views Q.S. 4:1

This study employs a qualitative library research method, focusing on textual analysis of primary and secondary sources. The primary material is Q.S. An-Nisa' (4):1, complemented by interpretations from classical, modern, and contemporary exegetes. Secondary sources include books, journals, and articles on ecofeminism and Qur'anic studies.

The analysis proceeds in two stages that's textual and contextual analysis. The verse Q.S. 4:1 is examined within its linguistic, historical, and cultural contexts. Interpretations from classical scholars (e.g., Muqatil bin Sulaiman, Al-Baghawi) and contemporary figures (e.g., Amina Wadud, Muhammad 'Abduh) are compared to trace shifts in understanding.

Then, drawing on ecofeminist theories, particularly those of Vandana Shiva and Carolyn Merchant, the study evaluates how Q.S. 4:1 can be reinterpreted to emphasize gender equality and ecological harmony. This approach bridges traditional Islamic teachings with modern concerns about gender and environmental justice.

By combining these methods, the research aims to uncover the nuanced dynamics of gender in the Qur'an and offer an alternative interpretative framework rooted in ecofeminism.

B. Paradigm of Ecofeminism

The term ecofeminism on gender development was started in 1974 by a radical feminist from Francis named Francoise d'Eaubonne in her essay entitled "Le Temps de L'Ecofeminism". Then came the emergence of various European activists and researchers in the early 20th century. The characters include Susan Griffin, Karen Warren, Carol Adams, Petra Kelly, Marti Kheel, Charlene Spretnak, Elizabeth Dodson Gray, Ynestra King, Carolyn Merchant, Vandana Shiva, Maria Mies, Ariel Salleh, Val Plumwood, and Mary Mellor. The rampant marginalization of women and the snobbery of biological diversity led to monoculture, uniformity, and homogenetic. This also triggers the development of industries that are greedy in exploiting nature. Pamela Odih in her book⁷ *Watersheds in Marxist Ecofeminism* describes Marx's materialist dialectic of seeing nature as "inorganic", thus having the status of a material and object in the reclamation of industrial development.⁸ Therefore, ecofeminism is a union of radical ecology and feminism to degrade homogenetic.⁹

At the beginning of gender mainstreaming, there is a business to come up with the theory want to be carried out to accept equality between men & women, especially the injustice directed at women, among others, to use the existence of feminist theory using various examples of movements, for example, liberal feminists, socialist/Marxist, radical & also liberation theology which can all be claimed the latest feminism. Three

⁷ Douglas A. Vakoch, *Ecofeminism in Dialogue* (Maryland: Lexington Books, 2018), 1; Greta Gaard, *Critical Ecofeminism* (Maryland: Lexington Books, 2017), xiv; Maria Mies and Vandana Shiva, *Ecofeminism* (London: Zed Books, 1993), 163.

⁸ Pamela Odih, *Watersheds in Marxist Ecofeminism, British Library* (Cambridge: Cambridge Scholars Publishing, 2014), 1.

⁹ Rosemary Radford Ruether, "Ecofeminism: Symbolic and Social Connections of the Oppression of Women and the Domination of Nature," in *Ecofeminism and the Sacred*, ed. Carol J Adams (New York: Continuum, 1995), 13.

theories want to dispel all gender stereotypes as a result, women can beat men in various aspects of life. The latest ideology of feminism which views women as beings with all the potential of the self must be actualized as a result which it gives rise to the hope of adopting masculine qualities using denying the value of femininity trapping women into the trap of the patriarchal system, even denouncing forging who only apply their femininity for example motherhood. This situation changed the views of some of the latest feminists to more realistic ones. Their belief that to create a new folk order yang equal can be done using permanently maintaining feminine qualities and permanently maintaining the role of women in motherhood. The latest feminist theories have rarely touched on matters of child welfare & environmental sustainability. This indication is seen in the latest human civilization (both men & women) who tend to want to rule, dominate, & exploit as a result resulting in environmental damage, increasing the level of crime, & lowering social solidarity.¹⁰

Mary Mellor an English sociologist attempted a connection between socialism, feminism, and ecology. Nevertheless, she dodged her position as ecofeminism. Ecofeminism is oriented towards two concepts, namely gender and environmental injustice simultaneously, where the human response results in the marginalization of women and nature at the same time.¹¹ The definition of ecofeminism is understood as a system of values, social movements and practices and is also called political analysis that explores the relationship between androcentrism and the destruction of nature. Mintaraga Eman.¹² Surya quoted the 1990 Economist newsletter

¹⁰ Siti Fahimah, "Ekofeminisme: Teori Dan Gerakan," *Alamtara : Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 1 (2017): 8, <http://ejournal.iai-tabah.ac.id/index.php/alamtaraok/article/view/220>.

¹¹ Arianti Ina Restiani Hunga and Anita Dhewy, "Perempuan Dalam Pandemi Covid-19: Kerentanan, Resiliensi, Dan Relevansi Kehadiran Negara (Studi Kasus Komunitas Perempuan Tenun Dan Batik)," in *EKOFEMINISME V: Pandemi Covid-19, Resilensi, Dan Regenerasi Kapitalisme*, ed. Dewi Candraningrum, Arianti Ina Restiani Hunga, and Anita Dhewy (Salatiga: Parahita Press, 2020), 6; Ariel Salleh, *Ecofeminism As Politics: Nature, Marx, and The Postmodern*, Second (London: Zed Books, 2017), 62.

¹² Janis Birkeland, "Ecofeminism: Linking Theory and Practice," in *Ecofeminism: Women, Animals, Nature*, ed. Greta Gaard (Philadelphia: Temple University Press, 1993), 18.

that ecofeminism has a manifesto known as "A Declaration of Independence" containing the substance "When in the course of human events, it becomes necessary to create a new bond among peoples of the earth, connecting each to the other, undertaking, equal responsibilities under the laws of nature, a decent respect for the welfare of humankind has not woven the web of life, we are but one thread within it. Whatever we do to the web, we do to ourselves".¹³

Ratna Megawangi is a figure of feminism with ecofeminism in Indonesia, her article entitled "The Development of Current and Future Feminism Theories and Their Relation to Islamic Thought" published in 1996 became one of her efforts to introduce ecofeminism. Ecofeminism is understood by Ratna to be the opposite of modern feminism which has independence, in contrast to ecofeminism looks at individuals as directly linked to the surrounding natural environment.¹⁴ The domestic roles that each of them has between women and men must be supported, there is no label that says the local role is inferior to the public role (Surya, 2014, p. 65).¹⁵

C. Explanatory Gender Verses in the Qur'an

Men and women are inseparable in the Qur'an, although there are biological differences they are also ontologically equal. The reason that the Qur'an gives for their equality and similarity is that both its aims to coexist

¹³ Surya, "Tafsir Ayat-Ayat Gender Dalam Al-Qur'an Dengan Pendekatan Ekofeminisme: Kritik Terhadap Tafsir Feminisme Liberal," 64.

¹⁴ Ratna Megawangi, "Perkembangan Teori Feminisme Masa Kini Dan Mendatang Serta Kaitannya Dengan Pemikiran Keislaman," *Jurnal Tarjih Dan Pengembangan Pemikiran Islam* 1, no. 1 (1996): 12–21, <https://jurnal.tarjih.or.id/index.php/tarjih/article/view/10%0Ahttp://jurnaltarjih.or.id/index.php/tarjih/article/view/10>; Muhamad Saleh, "Penciptaan Hawa Dalam Al-Qur'an (Sebuah Basis Argumen Kesetaraan Gender)," *Institute PTIQ Jakarta* (Institute PTIQ Jakarta, 2018), 65.

¹⁵ Surya, "Tafsir Ayat-Ayat Gender Dalam Al-Qur'an Dengan Pendekatan Ekofeminisme: Kritik Terhadap Tafsir Feminisme Liberal," 65.

within the framework of mutual love and good ethics.¹⁶ I will explore verses in the Qur'ān that show or raise gender issues. These issues include the creation of man, polygamy, and so on. As will be explained below:

1. The Creation of Human (Q.S. 4:1)

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer." (Q.S. 4:1)

When we look at Muhammad Abduh's interpretation in his book *Al-Manar*, it can be understood that the meaning of *nafs waḥidah* refers to Ya'rub or Qahtan. However, the Quraish claim that this one soul is the Quraish or Adnan. But here too, Abduh states that the one soul refers to Adam, from whom grew tribes and nations that developed greatly.¹⁷

This verse discusses the creation of Eve and its gender implications. Here, the author traces the narratives about this verse from various interpretations ranging from the classical, contemporary, to modern eras. So as to be able to find the development of the meaning of the verse. The author also does not escape referring to the exploration of female *mufasssir* such as Amina Wadud in her book *"Women in the Qur'an"*.

Muqatil bin Sulaiman begins his interpretation by instructing to fear/*khauf* to Allah. نَفْسٍ وَاحِدَةٍ interpreted by Muqatil that God created Eve from Adam's rib. Then of the two Adam and Eve experienced the breeding of male and female. God is a place of pleading to always provide protection for the rights and harmonization of our families. At the end of the verse "God *always watches over you*" means God keeps their practice. In line with Al-Baghawi (d. 516 H) who interpreted Eve as created from

¹⁶ Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an* (Texas: University of Texas Press, 2002), 134.

¹⁷ Muhammad 'Abduh and Rasyid Ridha, *Al-Manar*, vol. 4 (Kairo: Dar al-Manar, 1948), 323–24.

Adam. however, he in a later explanation focused on grammatical and *qirā'āt* problems.¹⁸

Baidlowi's affirmation in his interpretation goes back to the creation of Eve comes from Adam's ribs. God's purpose in creating Eve was not only as Adam's companion/friend but also to perpetuate the entity because of the two there were born many descendants both male and female. Al-Jalalain added that Eve was created from Adam's left rib. Al-Jalalain also pays attention to the *qirā'āt* aspect of the word ¹⁹ تَسَاءَلُونَ according to one *qirā'āt* with *takhfif* i.e. throwing it away so that it becomes *a bag-aluuna* (with His name) which some of you say to others, "I ask you in the name of Allah," (and) keep it also (the relationship) not to be interrupted ²⁰.

Al-Qurṭubī describes the meaning of Q.S. 4:1 mainly regarding the term *wahid* is a form of *muannats* of the world *nafsi* (*muannats*). The meaning is from one soul of Adam as Mujahid and Qatadah said. Like the classical *mufassir*, al-Qurṭubī also affirms that Eve came from Adam's ribs ²¹. Tābari makes the same claim that Eve was created from Eve, but there is an idea of equality in the granting of rights for both men and women who are brothers. It even obliges against preserving the rights of distant lineages ²².

The similarity of meanings مَنْ نَفْسٍ وَاحِدَةٍ is expressed by Ibn Asyur in his book *al-Tahrir wa-l-Tanwir* i.e. Adam and Eve removed from

¹⁸ Muqatil bin Sulaiman, *Tafsir Muqatil Bin Sulaiman*, vol. 1 (Beirut: Muassasah at-Tarikh al-'Arabi, 2002), 355; Muhammad bin Husain bin Mas'ud Baghawi, *Ma'alimut Tanzil Li Tafsir Al-Baghawi*, vol. 2 (Riyadh: Daarul Thayyibah, 1989), 159.

¹⁹ Nashiruddin Abil Khoir Baidhowi, *Anwarut Tanzil Wa Asrarut Ta'wil Bi Tafsiril Baidhowi*, vol. 2 (Istanbul: Maktabah al-Hakikat, 1998), 102–3.

²⁰ Jalaluddin Mahalli and Jalaludin Suyuthi, *Tafsir Al-Jalalain Al-Maysir* (Beirut: Maktabah Libanon Nasyirun, 2003), 77.

²¹ Abi 'Abdullah Muhammad Qurthubi, *Al-Jami'ul Ahkam Al-Qur'an* (Beirut: Ar-Risalah, 2006).

²² (T{abari, n.d., pp. 513–514)

Adam's ribs²³. From various previous mufassir, Abu Zahrah interpreted Q.S. 4:1 by not offending the polemic of *nafs wahidah*, he conveyed the message that there is equality for all beings. God gives mercy/affection through the connecting womb. The embodiment of this grace is to love orphans, because of their weak nature²⁴. The clarification from Muhammad 'Abduh in his interpretation that the interpretation of نَفْسٍ وَاحِدَةٍ as Adam is invalid, but Adam is referred to as *Abu Bashar*. The purpose of this verse is to fulfill the rights of the weak such as orphans because the grace of God in guarding them²⁵.

Maulana Muhammad Ali gives the idea of this verse which begins with the explanation of the word *nafs* which In Arabic, the word *nafs* has two meanings; first, the phrase *kharajat luthu*, in this case, *nafs* means spirit; and secondly, the use of the word *nafs* in the sense of all things and their essence. It is this second meaning that the Qur'an uses to create companions, in which case the correct translation of the word is *nafs-type* containing the core meaning. This is explained in Section 16:72: "And Allah created for your allies, Allah created for your allies, created for you allies of yourself", in Arabic *min anfusikum* which means of the same kind or essence as you. How the first man was created is not explained in the Koran or Hadith; Similarly, the biblical assertion that Hawa was created from Adam's ribs cannot be substantiated. Muslims cannot justify that man was created six thousand years ago. Maulana Ali affirms a Hadith that states that Allah created thirty Adams before Adam who is considered our father; In fact, one Shia leader went so far as to say that God created hundreds if not thousands of Adams before Adam. Similarly, Muslims cannot justify that our earth is the only earth in the universe; One of the priests said that in this universe there are twelve thousand solar systems, each larger than our solar system. As for the sentence that creates you

²³ Ibnu 'Asyur, *Tafsir At-Tabrir Wa at-Tamwir*, vol. 4 (Tunis: Dar At-Tunisiyyah, 1984), 215.

²⁴ Muhammad Abu Zahrah, *Zabratu At-Tafasir* (Kairo: Dar Al-Fikr 'Arabi, n.d.), 1563.

²⁵ 'Abduh and Ridha, *Al-Manar*, 4:325.

from one soul and your partner of the same (species), it simply expresses the unity of the people and the equality of men and women. Elsewhere it is told that a friend was created for us from among us: "And God made you a friend of your own kind" (16:72).⁵³² This "many women and men" comes from both men and women. This verse does not necessarily imply a father-mother pairing for all mankind. Apparently, this verse is meant to remind people of the power of family ties²⁶.

Meanwhile, Amina Wadud came as a female mufassir who gave a new feel to the interpretation of Q.S. 4:1. Amina Wadud highlighted the term **نَفْسٍ** which has no correlation with the creation of the body, but tends to the meaning of the soul as used by Islamic philosophy and Sufism. He further explained that in the qur'anic creation story, Allah never intended to start creating man with a man; Nor did he ever mention human origins to Adam. There is not even a mention that God initiated the creation of man with the soul of Adam, man. This omission is important because according to the Quran, the creation of man does not mention gender. Barlas also rejected this view because according to Barlas, *nafs wahidah* suggests that men, men and women, emerge from the self as an integral part of the epistemology of the Qur'an and are repeated in many different context-socio-contexts²⁷.

From the various interpretations above the mufassir such as Muqatil, Tābari, Abu Zahroh, 'Abduh, and Amina Wadud and Asma Barlas appear to present the ontological of this verse, namely the dissemination of the idea of equality between women and men. Although they were other than Amina Wadud confirming Eve was from Adam's ribs. This became the dynamic in the exploration of the meaning of this verse evolving from the tyranny of male domination.

²⁶ Maulana Muhammad Ali, *The Holy Qur'an: Containing The Arabic Text With English Translation and Commentary*, II (Lahore: Ahmadiyya Anjuman-i-Ishaat-i-Islam, 1920), 198.

²⁷ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (New York: Oxford University Press, 1999), 19–20; Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*, Revised (Texas: University of Texas Press, 2019), 134.

The next explanation is about a collection of verses that refer to gender bias and interpretations of various commentaries. Thus, surah An-Nisa (4) verse one does not stand alone, but there are reinforcing verses or even affirmations of gender bias.

2. The Term of *Qawwāmūna* (Q.S. 4: 34)

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand". (Q.S. 4:34)

Hamka in *Al-Azhar* explains this verse by stating that men are actually given the advantage of being leaders over women. The example given by Hamka is that a swarm of Apes and Macaques decided on the Old Male as their leader²⁸. It can be seen from the interpretation of Hamka that it gives the nuances of ecofeminism, where in the biological structure men produce leadership traits.

Al-Qurṭubī interprets this verse by describing that a man gives a living for the wife to spend. *asbāb al-nuḥūl* from this verse is²⁹;

روي (أن سعد بن الربيع أحد نقباء الأنصار نذرت عليه امرأته حبيبة بنت زيد بن أبي زهير، فلطمها فانطلق بها أبوها إلى رسول الله صلى الله عليه وسلم فشكى فقال رسول الله صلى الله عليه وسلم: لتقتص منه، فنزلت فقال عليه الصلاة والسلام: «أردنا أمراً وأراد الله أمراً والذي أراد الله خير»

"It is narrated that the wife of sa'ad bin ar-Rabi' (one of the leaders of the anshars) named habibah bintu zaid bin abi zuhair had committed nusyuz, and then her

²⁸ Hamka, *Tafsir Al-Azhar*, vol. 2 (Singapura: Pustaka Nasional PTE LTD Singapura, 1989), 1195–96.

²⁹ Qurṭhubi, *Al-Jami'ul Ahkam Al-Qur'an*, 278.

husband slapped her. Then he and his father went before the messenger of sallallahu 'alaibi wasallam and reported his case, so the prophet sallallahu 'alaibi wasallam replied: he must be diqishash with a proper reply. After that comes the verse (an-nisa: 34), and the prophet says: we want something, God wants something else, but what God wants is the best."

3. Polygamy (Q.S. 4:3)

"And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]." (Q.S. 4:3)

According to Maulana Muhammad Ali in his interpret about this verse is this allows polygamy in certain circumstances: not allowing it even does not allow it unconditionally. Here it can be noted that the explanation of this verse is generally understood based on an Hadith found in the Muslim book, according to the history understands this verse as meaning that the guardians of orphaned girls are worried that if they marry them, they will not be able to do justice to them, then they will have to marry another woman. This explanation, although this story is true, requires the addition of some words that are not in the original language, and the clearer the meaning and the more contextual it is without the addition of those words, the better the interpretation below.

It is recognized that this surah was sent to guide Muslims in the conditions after the Uhud war, and the main part of this surah refers to this war. During this war, 70 Muslims out of 700 died, and this defeat greatly reduced the number of men, breadwinners, defenders of nature and female supporters. The number is likely to see a greater decrease in the number of wars to be waged, while the number of women will increase in the face of prisoners of war. As a result, many orphans will be entrusted to widows, who will have difficulty earning the necessary living. Therefore, in the first verse of this letter, Muslims are commanded to respect relationships, and since they all belong to the same lineage, they should

read the concept of relationships, since they are told that they are all connected.³⁰

In the second verse, the maintenance of orphans is specially determined. In the third verse it says that if they cannot do justice to orphans, they can marry widows, then their widows and children will become their children. The number of women now far exceeds that of men, and may even have two, three, or four wives. Thus, it is clear that more than one marriage permit was granted under the special conditions of the Islamic society of the time. The existence of the Prophet, and the act of marrying a widow, as well as the examples of many of his companions, prove this statement. Marrying an orphan is the one mentioned in this verse, because there are similar difficulties between orphaned girls and widows. widow, and the words are common³¹.

4. Inherited Property Gap (Q.S. 2: 228)

“Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.” (Q.S. 2: 228)

The waiting period or *iddat* is the first requirement in Islamic divorce law. But for cases where the marriage is not performed, no waiting time is required. The real waiting period is a temporary separation period in which the relationship between husband and wife can be restored. This period of temporary separation became the impetus towards divorce, and this is the second point mentioned in the Koran about the law of divorce. If there is solidarity, then the pain will manifest itself in moments of temporary separation, towards peace, differences will dissolve into nothingness. This is the last guarantee against abuse or divorce, since only

³⁰ Ali, *The Holy Qur'an: Containing The Arabic Text With English Translation and Commentary*, 199.

³¹ Ali, 199.

in this way can such a union end in divorce as it should, without the slightest hint of love. A marriage without love is a body without a soul, and the sooner it ends the better. Thus, while Islamic divorce law provides every conceivable provision for the affirmation of love, it requires the annulment of marital relations when it is proved that mutual love is not a body³².

The right of the wife to her husband is inherited in the same way as the right of the husband to his wife. This statement must have caused quite a stir in a society that has never recognized women's rights. The change in this regard was truly revolutionary, because the Arabs had always viewed women only as property, and now women are considered to have the same standing as men in everything because they are claimed to have the same rights as men. do it for them. This declaration brought about a revolution not only in Arabia but also throughout the world because the equal rights of women with men had never been recognized before by any state or reformer; In fact, to this day, it is not recognized by most civilized countries. The woman can no longer be governed according to the will of her employer, but she can claim the same rights as a wife or ask for a divorce. The statement that "men a reading degree above them" does not negate the rights asserted in the preceding *passe*, but refers to a completely different aspect of the question, which is explained³³.

Maulana Muhammad Ali is a promise that includes all the companions of the Holy Prophet who fled their homes, those who were persecuted, and those who fought with him; The last words of the verse indicate their promise to create a garden in connection with this life, and its fulfillment was carried out during the conquest of Mesopotamia. There, the granary of the afterlife is said in words, God is a better reward³⁴.

As explained in the introduction, the author gives the limitation of the verse that is the material object, namely Q.S. 4:1. So this study does

³² Ali, 104–5.

³³ Ali, 105.

³⁴ Ali, 194.

not analyze all the verses above, limited to being used as reinforcing data. The above verses only explain the problematic theme of gender in the Qur'an as well as to support the data that states that patriarchal culture is still maintained in Islamic thought.

D. The Creation of Man in the Perspective of Ecofeminism

In this part of the analysis, the author explores the creation of man, as contained in Q.S. 4:1 which occurs polemically in the narrative **مَنْ نَفْسٍ**

وَاحِدَةٍ. Ecofeminism can simply be interpreted by the identity of all interconnected beings not independent.³⁵ Therefore, one structure with another gives rise to a symbiosis of mutualism. The diversity of men, women, and nature should be recognized as mutually affiliated entities with no object and subject status such as greedy exploitation of nature and making women the "second sex". Women and nature contribute to the degree of the role of their respective biological instruments.³⁶

When discussing the concept of ecological feminism, there are two possible roots of the word underlined, because the word ecofeminism itself comes from two words, namely eco, and feminism. Ecology is a study that focuses more on the relationship between humans (mutual relations) both living and only in the form of ecosystems, as well as the environment, such as nature, animals, and plants. At the scientific level, ecosystems are very dense with interrelationships between species to be able to form an ecosystem. If the concept of feminism cannot be explained by mutual agreement, because the concept of feminism continues to evolve according to the underlying sociocultural reality and the actions carried out by the feminists themselves. But based on the understanding that has been put forward by some experts, it can at least represent the concept of feminism itself. Among them, according to Kamla Bahsin

³⁵ Mies and Shiva, *Ecofeminism*, 164.

³⁶ Anja Höing, *The Routledge Handbook of Ecofeminis, The Routledge Handbook of Ecofeminism and Literature*, 2022, 272.

Akhmad quoted by Euis Emilia, feminism is the perception of the oppression and blackmail of women in society at work and in the family as well as the conscious actions of women, women, and men to change those perceptions. Arivia in her book defines feminism as a theory put forward by defenders of women's rights that states that women must endure oppression by further improving the quality of women and femininity in all fields.³⁷

The Qur'an calls for dualism in looking at God's creation. First, the vertical view, which is to follow every instrument of human creation by also following in the footsteps of wisdom and urgency in the process. Secondly, the horizontal view has the same mission as the first view, but the verses of creation and the traces of wisdom need to be balanced with the recognition of the existence of human biological diversity both male and female.³⁸

Understanding the phrase *min nafs waḥidah* with the meaning of self or similar to Adam's creation. From a gender perspective, one can understand that the origin of Eve's creation is the same as the creation of Adam. Therefore, human beings are created from the same substance.³⁹ Dynamics of understanding This verse explains to us all the facts of man, the development of man as a social man, the importance of piety to Allah Almighty, and the extension of the bond of love among other human beings. As to the creation of man, when we look at the scriptures above, it is clear that there is no certainty that the origin of man is from Adam (male). There is no clear indication that this verse concerns Adam himself. Even the term alleged by the scholars means Adam was introduced by Allah Almighty. In *mu'annast* (feminine form), i.e. *nafs waḥidah*. Can the feminine form mean masculine? Some scholars actually distinguish this

³⁷ Fahimah, "Ekofeminisme: Teori Dan Gerakan," 7.

³⁸ Muhammad Izzuddin Taufiq, *Dalil Anfus: Al-Qur'an Dan Embriologi (Ayat-Ayat Tentang Penciptaan Manusia)*, ed. Ch Al-Qois and Fiedha 'L Hasyim, trans. Muhammad Arifin, Muhammad Masnur Hamzah, and Abdul Hafidz Kindi (Solo: Tiga Serangkai, 2006), 113.

³⁹ Halimah Basri, "Penciptaan Wanita," *Yin Yang* 5, no. 1 (2010): 179, https://web.archive.org/web/20170618081515id_/http://ejournal.iainpurwokerto.ac.id:80/index.php/yinyang/article/viewFile/266/235.

expression. However, the arguments he uses are not very strong, especially when it comes to the consistency of a language. The question here is why the verse is questioned; it turns out that among interpreters the verse is interpreted as evidence that the source of human occurrence is Adam.⁴⁰

A handful of *mufassir* has given comprehensively to Q.S. 4:1 by demonstrating the wisdom of creation from one soul, namely the importance of safeguarding the rights of every individual both male and female. This can be seen from the sentence "Be devoted to God in whose name you ask for each other and (maintain) family relationships". Another purpose of this verse is also to fulfill the rights of the weak such as orphans.⁴¹ The Qur'an affirms the different roles of each (male and female) in the field in which it is qualified. Just as God created day and night that show their own domination as well as pairs.

Work for men is generally considered appropriate to the biological, psychological and social capacities of men, often considered as work with stronger muscles, and the level of risks and dangers associated with indoor work is getting higher. higher level of risk and danger, skill and cooperation. Women's work is considered weak with lower risk, tends to be repetitive, does not require focus and is easier to branch. As a result, the skill level of women is considered lower than the average male.⁴²

Mintaraga Eman Surya provides steps that can be used as persuasive actions to avoid gender bias in religious discourse are as follows:⁴³

- a. Aware of the influence of Arabic culture and language in religious discourse.

⁴⁰ Saleh, "Penciptaan Hawa Dalam Al-Qur'an (Sebuah Basis Argumen Kesetaraan Gender)," 84.

⁴¹ 'Abduh and Ridha, *Al-Manar*, 4:325.

⁴² H Hanafi, "Teologi Penciptaan Perempuan:Rekonstruksi Penafsiran Menuju Kesetaraan Gender," *Buana Gender* 1, no. 2 (2016): 154, <https://doi.org/https://doi.org/10.22515/bg.v1i2.408>.

⁴³ Surya, "Tafsir Ayat-Ayat Gender Dalam Al-Qur'an Dengan Pendekatan Ekofeminisme: Kritik Terhadap Tafsir Feminisme Liberal," 72.

- b. Religious discourses that support gender justice are more common than religious discourses that contain prejudice.
- c. Play an active and critical role in the production of religious discourse from a female perspective.
- d. Presenting the context of the text and the context of the reader in creating religious discourse.
- e. Making the spirit of justice in the production and understanding of understanding religious discourse.

Maulana Muhammad Ali said that as a wife, a woman is not deprived of her rights as an individual member of society, and her individuality does not merge with her husband. Her position as a wife, in the words of the Holy Prophet, is "the hostess of the husband". Also, in the case of divorce, which may be necessary when all means to achieve peace between husband and wife have been exhausted, the Qur'an puts both parties on an entirely equal footing.⁴⁴ The relationship of husband and wife is defined as one soul in two bodies (Q.S. 30: 21).⁴⁵

Women were helpless beings even at the time of the birth of Islam, both in the Arab world and outside it. in the Arab world and beyond. The Koran was the first to explain women's rights. For the first time, women were unconditionally accepted as living beings. The Qur'an says that a woman can marry, can ask for divorce from her husband without discriminatory conditions, can inherit the property of the father, mother and other relatives, can inherit the property of the father, mother and other relatives, can inherit hers. property by having all the rights (no one can take it from him), can raise his child (until the child can make his choice), and can make his own decisions independently.⁴⁶ When Islam came, gender equality was realized. Prophet Muhammad SAW prioritized

⁴⁴ Maulana Muhammad Ali, *Islam The Religion of Humanity*, Edisi Revi (Lahore: Ahmadiyya Anjuman-i-Ishaat-i-Islam, 1985), 27–28.

⁴⁵ Maulana Muhammad Ali, *The Religion Of Islam: A Comprehensive Discussion of The Sources, Principles, and Practice of Islam* (New Delhi: S. Chand & Company Ltd, 1936), 645.

⁴⁶ Rohmatul Izzad, "Konsep Kesetaraan Gender Dalam Islam," *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 1 (2018): 35, <https://doi.org/10.47454/itqan.v4i1.678>.

the rational and professional aspects over the emotional and traditional aspects in fulfilling his Islamic mission. emotional and traditional in fulfilling the mission of Islam. Islam builds men and Islam has revolutionized the patriarchal culture and traditions of Arab countries. An Arab state in a revolutionary way. Even the Prophet Muhammad is known as a "feminist" who values and loves women very much. The Prophet sought to reform the culture that ensnared women by advising men to do good, be fair and wise to women, and do good, be fair and wise to women.

The presence of the Prophet as a revolution brought about a major change in the lives of women in particular and life in general. The life of women in particular and the whole of life in general. Women are no longer considered second-class beings but are in an equal position and existence with men as men. This is evidenced by the Prophet's condemnation of the Arab state's vile views of women. The Prophet kept guarding and defending women. You can see this in his example: "Best you are the best for his wife and I am the best for my wife" and some other similar hadith.⁴⁷

Women in the time of the Prophet were described as active, well-mannered, and morally guarding. In the Koran, the ideal figure of a Muslim woman is symbolized as an independent person. The ideal figure of a Muslim woman is symbolized as an independent person in various areas of life. No wonder that at the time of the Prophet SAW. To guarantee the Qur'an, women are free to enter all spheres of social life, including politics, business, and society. in society, including politics, business, and many other public sectors.⁴⁸

The problem of Eve's creation coming from a part of Adam's body will continue to be a volume-bound polemic. Therefore, the author applies the lens of ecofeminism thinking, so that this verse is read comprehensively without limits. It also puts forward the relationship between the two (Adam and Eve) breeding humans which is stated in the sentence "Of the two God breeds many men and women". Women do

⁴⁷ Aryumardi Azra, *Perempuan Dalam Transformasi Sejarah Islam* (Jakarta: t.t, 1999), 53.

⁴⁸ Siti Musdah Mulia, *Islam Dan Inspirasi Kesetaraan Gender* (Yogyakarta: Kobar Press, 2007), 61.

not need to show their masculinity but display the feminine values they have.⁴⁹

E. Conclusion

In this conclusion section, the author provides answers to the formulation of problems in this study. Q.S. 4:1 is a verse that is an indication that the classical consensus regarding the creation of Eve came from the ribs of Adam but developed in the modern mufassir phase more concerned with the fulfillment of rights that must be fulfilled by all such as the obligations of husband and wife, orphans, and so on.

Ecofeminism is an alternative point of view in interpreting Q.S. 4:1 by describing that between the two is able to breed a very large number of offspring. In this case women do not need to show their masculinity, but display the feminine values they have, because each has a role. As from the role of the mother in the home cannot be underestimated.

To end this conclusion, the author proposes further research recommendations, namely related to the paradigm of ecofeminism which can be used as a new tool in interpreting verses of the Qur'an both with themes of gender, nature, and other narratives.

BIBLIOGRAFI

- 'Abduh, Muhammad, and Rasyid Ridha. *Al-Manar*. Vol. 4. Kairo: Dar al-Manar, 1948.
- 'Asyur, Ibnu. *Tafsir At-Tabrir Wa at-Tanwir*. Vol. 4. Tunis: Dar At-Tunisiyyah, 1984.
- Ali, Maulana Muhammad. *Islam The Religion of Humanity*. Edisi Revi. Lahore: Ahmadiyya Anjuman-i-Ishaat-i-Islam, 1985.
- . *The Holy Qur'an: Containing The Arabic Text With English Translation and Commentary*. II. Lahore: Ahmadiyya Anjuman-i-Ishaat-i-Islam,

⁴⁹ Bryson, *Feminist Political Theory: A Introduction*, 88.

1920.

———. *The Religion Of Islam: A Comprehensive Discussion of The Sources, Principles, and Practice of Islam*. New Delhi: S. Chand & Company Ltd, 1936.

Andika, Mayola. "Reinterpretasi Ayat Gender Dalam Memahami Relasi Laki-Laki Dan Perempuan (Sebuah Kajian Kontekstual Dalam Penafsiran)." *Musāwa Jurnal Studi Gender Dan Islam* 17, no. 2 (2018): 137–52.
<https://doi.org/https://doi.org/10.14421/musawa.2018.172.137-152>.

Azra, Aryumardi. *Perempuan Dalam Transformasi Sejarah Islam*. Jakarta: t.t, 1999.

Baghawi, Muhammad bin Husain bin Mas'ud. *Ma'alimut Tanzīl Li Tafsīr Al-Baghawī*. Vol. 2. Riyadh: Daarul Thayyibah, 1989.

Baidhowi, Nashiruddin Abil Khoir. *Anwarut Tanzīl Wa Asrarut Ta'nīl Bi Tafsīril Baidhowi*. Vol. 2. Istanbul: Maktabah al-Hakikat, 1998.

Barlas, Asma. *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Texas: University of Texas Press, 2002.

———. *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Revised. Texas: University of Texas Press, 2019.

Basri, Halimah. "Penciptaan Wanita." *Yin Yang* 5, no. 1 (2010): 168–98.
https://web.archive.org/web/20170618081515id_/http://ejournal.iainpurwokerto.ac.id:80/index.php/yinyang/article/viewFile/266/235.

Birkeland, Janis. "Ecofeminism: Linking Theory and Practice." In *Ecofeminism: Women, Animals, Nature*, edited by Greta Gaard. Philadelphia: Temple University Press, 1993.

Bryson, Valerie. *Feminist Political Theory: A Introduction*. London: Macmillan, 1992.

Fahimah, Siti. "Ekofeminisme: Teori Dan Gerakan." *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 1 (2017): 6–19.
<http://ejournal.iaitaboh.ac.id/index.php/alamtaraok/article/view/220>.

Gaard, Greta. *Critical Ecofeminism*. Maryland: Lexington Books, 2017.

Hamka. *Tafsir Al-Azhar*. Vol. 2. Singapura: Pustaka Nasional PTE LTD

Singapura, 1989.

- Hanafi, H. "Teologi Penciptaan Perempuan:Rekonstruksi Penafsiran Menuju Kesetaraan Gender." *Buana Gender* 1, no. 2 (2016): 143–63. <https://doi.org/https://doi.org/10.22515/bg.v1i2.408>.
- Höing, Anja. *The Routledge Handbook of Ecofeminis. The Routledge Handbook of Ecofeminism and Literature*, 2022.
- Hunga, Arianti Ina Restiani, and Anita Dhewy. "Perempuan Dalam Pandemi Covid-19: Kerentanan, Resiliensi, Dan Relevansi Kehadiran Negara (Studi Kasus Komunitas Perempuan Tenun Dan Batik)." In *EKOFEMINISME V: Pandemi Covid-19, Resilensi, Dan Regenerasi Kapitalisme*, edited by Dewi Candraningrum, Arianti Ina Restiani Hunga, and Anita Dhewy, 1–31. Salatiga: Parahita Press, 2020.
- Irsyadunnas, Irsyadunnas. "Tafsir Ayat-Ayat Gender Ala Amina Wadud Perspektif Hermeneutika Gadamer." *Musawa Jurnal Studi Gender Dan Islam* 14, no. 2 (2015): 123. <https://doi.org/10.14421/musawa.2015.142.123-142>.
- Mahalli, Jalaluddin, and Jalaludin Suyuthi. *Tafsir Al-Jalalain Al-Maysir*. Beirut: Maktabah Libanon Nasyirun, 2003.
- Matswah, A. "Reinterpretasi Ayat-Ayat Tentang Relasi Gender Dalam Keluarga." *Subuf* 7, no. 2 (2014): 303–28. https://www.academia.edu/download/58839615/Artikel_Akrimi_Jurnal_Suhuf_Vol_7_2014.pdf.
- Megawangi, Ratna. "Perkembangan Teori Feminisme Masa Kini Dan Mendatang Serta Kaitannya Dengan Pemikiran Keislaman." *Jurnal Tarjih Dan Pengembangan Pemikiran Islam* 1, no. 1 (1996): 12–21. <https://jurnal.tarjih.or.id/index.php/tarjih/article/view/10%0Ahttp://jurnaltarjih.or.id/index.php/tarjih/article/view/10>.
- Mies, Maria, and Vandana Shiva. *Ecofeminism*. London: Zed Books, 1993.
- Mulia, Siti Musdah. *Islam Dan Inspirasi Kesetaraan Gender*. Yogyakarta: Kobar Press, 2007.
- Odih, Pamela. *Watersheds in Marxist Ecofeminism. British Library*. Cambridge: Cambridge Scholars Publishing, 2014.
- Qurthubi, Abi 'Abdullah Muhammad. *Al-Jami'ul Ahkam Al-Qur'an*. Beirut: Ar-Risalah, 2006.
- Rohmatul Izzad. "Konsep Kesetaraan Gender Dalam Islam." *AL*

ITQAN: Jurnal Studi Al-Qur'an 4, no. 1 (2018): 29–52.
<https://doi.org/10.47454/itqan.v4i1.678>.

- Ruether, Rosemary Radford. "Ecofeminism: Symbolic and Social Connections of the Oppression of Women and the Domination of Nature." In *Ecofeminism and the Sacred*, edited by Carol J Adams. New York: Continuum, 1995.
- Saleh, Muhamad. "Penciptaan Hawa Dalam Al-Qur'an (Sebuah Basis Argumen Kesetaraan Gender)." *Institute PTIQ Jakarta*. Institute PTIQ Jakarta, 2018.
- Salleh, Ariel. *Ecofeminsm As Politics: Nature, Marx, and The Postmodern*. Second. London: Zed Books, 2017.
- Siregar, Parluhutan. "Peran Teori Qirā'āt Dalam Memahami Ayat-Ayat Relasi Gender." *RUSYDLAH: Jurnal Pemikiran Islam* 1, no. 1 (2020): 84–98. <https://doi.org/10.35961/rsd.v1i1.131>.
- Sulaiman, Muqatil bin. *Tafsir Muqatil Bin Sulaiman*. Vol. 1. Beirut: Muassasah at-Tarikh al-'Arabi, 2002.
- Surya, Mintaraga Eman. "Tafsir Ayat-Ayat Gender Dalam Al-Qur'an Dengan Pendekatan Ekofeminisme: Kritik Terhadap Tafsir Feminisme Liberal." *MUWAZAH* 6, no. 1 (2014): 55–75. <https://doi.org/10.28918/muwazah.v6i1.9078>
- Sya'rani, Afifur Rochman. "Hermeneutic Reading Of Qur'anic Exegesis:A Comparison of Amina Wadud's and Mohammed Talbi's Interpretations of Q.4: 34." *Suhuf* 9, no. 2 (2016): 193–214. <https://journalsuhuf.kemenag.go.id/suhuf/article/view/155/138>.
- Taufiq, Muhammad Izzuddin. *Dalil Anfus: Al-Qur'an Dan Embriologi (Ayat-Ayat Tentang Penciptaan Manusia)*. Edited by Ch Al-Qois and Fiedha 'L Hasyim. Translated by Muhammad Arifin, Muhammad Masnur Hamzah, and Abdul Hafidz Kindi. Solo: Tiga Serangkai, 2006.
- Thabari, Abi Ja'far Muhammad bin Jarir. *Ja'miul Bayan 'an Ta'wil Al-Qur'an Li Tafsir Ath-Thabari*. Vol. 7. Kairo: Maktabah Ibn Taimiyah, n.d.
- Vakoch, Douglas A. *Ecofeminism in Dialogue*. Maryland: Lexington Books, 2018.
- Wadud, Amina. *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. New York: Oxford University Press, 1999.
- Wartini, Atik. "Tafsir Feminis M. Quraish Shihab: Telaah Ayat-Ayat

Gender Dalam Tafsir Al-Misbah.” *Palastren* 6, no. 2 (2013): 473–94.
<https://doi.org/http://dx.doi.org/10.21043/palastren.v6i2.995>.

Zahrah, Muhammad Abu. *Zabratu At-Tafasir*. Kairo: Dar Al-Fikr 'Arabi, n.d.

Zulaiha, Eni. “Analisa Gender Dan Prinsip Prinsip Penafsiran Husein Muhammad Pada Ayat-Ayat Relasi Gender.” *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 3, no. 1 (2018): 1–11.
<https://doi.org/10.15575/al-bayan.v3i1.3125>.