

The Model and Implementation of Quranic Integral Ecofeminism at The Iiq Takhassus Islamic Boarding School Jakarta-Indonesia

by - -

Submission date: 06-Mar-2024 08:25PM (UTC-0700)

Submission ID: 2313863781

File name: The_Iiq_Takhassus_Islamic_Boarding_School_Jakarta-Indonesia.pdf (517.5K)

Word count: 5691

Character count: 31489



THE MODEL AND IMPLEMENTATION OF QURANIC INTEGRAL ECOFEMINISM AT THE IIQ TAKHASSUS ISLAMIC BOARDING SCHOOL JAKARTA-INDONESIA

^a Nur Arfiyah Febriani, ^bMuhammad Azizan Fitriana, ^cAde Naelul Huda,
^dMamluatun Nafisah

ABSTRACT

Purpose: Reconsideration of stereotype gender of the ecofeminist paradigm which states that male hypermasculinity is one of the factors causing natural destruction.

Theoretical framework: Carolyn Merchant explained that environmental damage has a correlation with men's domineering attitude toward women. The domineering attitude of men towards women affects the domineering attitude of men in exploiting the earth's resources. This is because both the earth and women have the same character, namely: silent, receptive, submissive, and surrender. Interestingly, in the research results of IPPC in 2019, the words of Merchant are not fully justified, this is because environmental damage is caused by modern human lifestyles that are not friendly to the environment. Likewise, Febriani rebutted the Merchant's statement with the verse of the Quran which stated that environmental damage was caused by "al-nās", namely humans who have matured socially, this editorial is mentioned for humans in general, both for men and women (Q.S. al-Rūm [30]: 41), Febriani also stated that character stereotypes for men and women are not found in the al-Qur'an.

Method/design/approach: The method for Quranic interpretation using in this paper is maudu'i/thematic method. The authors also use qualitative observations to examine the concepts and categories in each subsequent event giving meaning to the research subject or observation.

Result and conclusion: The authors find a Quranic integral ecofeminism model which is understood in terms of "Environmental awareness and movement by involving men and women in a cooperative and complementary manner, by balancing the potential for physical and spiritual, rational and emotional, as individual, social and spiritual beings". The Quranic integral ecofeminism model developed at the IIQ Takhassus Islamic boarding school, by providing awareness that feminine characters such as nurturing, loving, protecting, creative, and caring can be carried out by all parties in the campus ecosystem, both men and women. Likewise, masculine characters are needed in environmental maintenance such as visionary, consistent, wise and responsible.

^a Doctorate in the field of Al-Quran and Hadith, Quranic Science and Interpretation Faculty, PTIQ University, Jakarta, Indonesia, E-mail: febriani@ptiq.ac.id, Orcid: <https://orcid.org/0000-0001-7750-888X>

^b Doctorate in the field of Interpretation and Quranic Studies, Quranic Studies Faculty, IIQ Institute, Jakarta, Indonesia, E-mail: azizan@iiq.ac.id, Orcid: <https://orcid.org/0000-0001-7748-7425>

^c Doctorate in the field of Interpretation and Quranic Studies, Quranic Studies Faculty, IIQ Institute, Jakarta, Indonesia, E-mail: adenaelhuda@iiq.ac.id, Orcid: <https://orcid.org/0009-0003-6162-8811>

^d Doctorate in the field of Quranic Studies, Qur'anic Studies Faculty, IIQ Institute, Jakarta, Indonesia, E-mail: mamluatun@iiq.ac.id, Orcid: <https://orcid.org/0000-0002-1076-5176>





Research implication: The main contribution of this study is to reveal the insights of the al-Qur'an regarding the solution to the environmental damage problems if one of the causes is the gender stereotypes for men and women. In addition to interpreting verses, this study is equipped with psychological studies in building everyone's balance of feminine and masculine character so that they can interact harmoniously and respecting humans and the environment. This study is expected to minimize the problems of environmental damage as well as gender stereotype.

Originality/value: The concept of "Quranic Integral Ecofeminism" and the success of this concept which was implemented at IIQ Jakarta, Indonesia

Keywords: quranic integral ecofeminism, green campus, green boarding school.

Received: 11/09/2023

Accepted: 11/12/2023

DOI: <https://doi.org/10.55908/sdgs.v11i12.2309>

O MODELO E IMPLEMENTAÇÃO DO ECOFEMINISMO INTEGRAL DO ALCORÃO NO INTERNATO ISLÂMICO IIQ TAKHASSUS, JACARTA-INDONÉSIA

RESUMO

Objetivo: Reconsideração do estereótipo de gênero do paradigma ecofeminista que afirma que a hipermasculinidade masculina é um dos fatores causadores da destruição natural.

Enquadramento teórico: Carolyn Merchant explicou que os danos ambientais têm uma correlação com a atitude dominadora dos homens em relação às mulheres. A atitude dominadora dos homens em relação às mulheres afecta a atitude dominadora dos homens na exploração dos recursos da terra. Isso porque tanto a terra quanto as mulheres têm o mesmo caráter, a saber: silenciosas, receptivas, submissas e entregues. Curiosamente, nos resultados da investigação do IPCC em 2019, as palavras de Merchant não são totalmente justificadas, isto porque os danos ambientais são causados por estilos de vida humanos modernos que não são amigos do ambiente. Febriani refutou a afirmação do Mercador com o versículo do Alcorão que também afirmava que os danos ambientais foram causados por "al-nās", ou seja, humanos que amadureceram socialmente, este editorial é mencionado para os humanos em geral, tanto para homens como para mulheres (Q.S. al -Rûm [30]: 41), Febriani também afirmou que os estereótipos de personagens para homens e mulheres não são encontrados no Alcorão.

Método/design/abordagem: O método de interpretação do Alcorão usado neste artigo é o maudu'i/método temático. Os autores também utilizam observações qualitativas para examinar os conceitos e categorias em cada evento subsequente, dando significado ao objeto de pesquisa ou observação.

Resultado e conclusão: Os autores encontram um modelo de ecofeminismo integral do Alcorão que é entendido em termos de "consciência e movimento ambiental, envolvendo homens e mulheres de forma cooperativa e complementar, equilibrando o potencial físico e espiritual, racional e emocional, como indivíduo, seres sociais e espirituais". O modelo de ecofeminismo integral do Alcorão foi desenvolvido no internato islâmico IIQ Takhassus, proporcionando a consciência de que personagens femininos como nutrir, amar, criativo proteger e cuidar podem ser desempenhados por todas as partes do ecossistema do campus, tanto homens quanto mulheres. Da mesma forma, personagens masculinos são necessários na manutenção do ambiente, como visionários, consistentes, sábio e responsável.

Implicações da investigação: A principal contribuição deste estudo é revelar os conhecimentos do Al-Qur'an relativamente à solução dos problemas de danos ambientais se uma das causas forem os estereótipos de gênero para homens e mulheres. Além da interpretação de versos,



este estudo está munido de estudos psicológicos na construção do equilíbrio do caráter feminino e masculino de todos para que possam interagir de forma harmoniosa e respeitando o ser humano e o meio ambiente. Espera-se que este estudo minimize os problemas de danos ambientais, bem como os estereótipos de gênero.

Originalidade/valor: O conceito de “Ecofeminismo Integral do Alcorão” e o sucesso deste conceito que foi implementado no IIQ Jacarta, Indonésia.

Palavras-chave: ecofeminismo integral do alcorão, campus verde, internato verde.

1 INTRODUCTION

This paper wants to reveal the root causes of environmental damage and the solutions offered by the al-Quran. One of the impacts of environmental damage is global warming. The IPCC in its report in August 2019 stated that the earth's temperature is now increasing by 1.5 degrees Celsius. This results in increasing global warming which on the one hand causes the melting of icebergs at the north pole and causes flooding because the sea can no longer accommodate water discharge. Global warming is caused, among other things, due to high levels of waste pollution in the air, forest land use and forest fires in the world (IPCC, 2019). Environmental damage due to human activities should be able to touch human awareness to return together to make environmental conservation efforts.

Interestingly, ecofeminist figures link the environmental damage caused by the massive exploitation of natural resources by men and men's domineering attitude towards women. This is because both nature and women have a receptive, obedient, surrender and surrender attitude. Ecofeminists criticize the masculine capitalist economy by not considering the negative effects of natural degradation on the health, well-being, security and comfort of vulnerable communities, women and children (Ryndbrandt & Deegan, 2002: 59).

Ecofeminists draw a direct link between the exploitation of women and "rape in the wild" (Collard & Contrucci, 1988; Diamond, 1990) Gaard argues that the environment is a feminist issue (Gaard, 1993: 4), women and nature are conceptualized historically in the Western intellectual tradition which results in the devaluation of anything related to women, emotions, animals, nature, and the body, while increasing the value of things related to men, reason, human, culture, and mind. One of the tasks of ecofeminists is to expose this dualism and the ways in which the feminization of nature and the naturalization of women have become justifications for the domination of women,



animals and the earth (Ryndbrandt & Deegan, 2002: 60; Gaard, 1993: 5; Plant, 1990: 155-161).

Furthermore, in the study of the Qur'an, no work has been found that discusses integral ecofeminism. The question is, how is this concept hinted at in the Qur'an and can it be practiced in the school environment as a model for the surrounding community?

Therefore, by initiating a "Qur'anic Integral Ecofeminism" (QIE) model and its implementation in the IIQ Jakarta Takhassus boarding school, this paper is expected to be able to interpret the study of texts in reading human history in the past and make it a present-day lesson for the preparation of humans to build a future and civilization that continues to be progressive but also permanent. balance the harmonious relationship between humans and the environment.

2 THEORITICAL FRAMEWORK

The term Ecofeminism consists of 2 words, namely ecology and feminism. Ecology etymologically according to Koesnadi comes from the Greek "oicos" (household) and "logos" (science), which was first introduced in biology by a German biologist named Ernts Hackel (1869). Therefore developed what is called "ecology", namely the science that studies the relationship between one organism to another, and between these organisms and their environment (Amsyari, 1981: 11; Soemarwoto, 1989: 14; Harjasoemantri, 1994: 2). Ecology literally also means the science of living things in their homes / the science of living creatures' households (Ricklefs, 1973: 11).

Furthermore, Feminism is "The belief that women should be allowed the same rights, power, and opportunities as men and be treated in the same way (Cambridge University, 2022). In line with Cambridge, in the Oxford Dictionary feminism is defined as "The belief and aim that women should have the same rights and opportunities as men; the struggle to achieve this aim (Oxford University, 2022).

Term ecofeminism emerged in 1968 when Paul Ehrlich published his book, *The Population Bomb* (Ehrlich, 1988). This book discusses the damage to the earth caused by too much human population. The solution offered by him is to stop sexual reproduction. Françoise d'Eaubonne later criticized the book in his book *Le Féminisme ou La Mort*. He explained that women were not given the right to regulate their reproduction and the patriarchal system wanted reproduction to continue. Within its limitations, women can still achieve emancipation by opposing the patriarchal system through abortion and



contraception (Asmarani, 2018: 131). The book *Le Féminisme ou La Mort*, written in 1974, introduced the term "ecofeminism" for the first time. After that, this book discusses the prevention of damage to the earth by social movements led by women. In this case, the ecofeminism movement is a conservationist of the earth by making it better by returning it to its original state (Asmarani, 2018: 129-130).

According Greta Gaard, ecofeminism is a theory that has evolved from various fields of feminist inquiry and activism: peace movements, labor movements, women's health care, and the anti-nuclear, environmental, and animal liberation movements. (Gaard, 1993: 1). More briefly, Greta Gaard explains "ecofeminism is a system of values, social movements, and practices, but also offers a political analysis that explores the relationship between androcentrism and environmental destruction." In another work Gaard defines an ecofeminist as someone who is committed to feminism and ecology (Gaard, 1998: 18).

It is interesting to understand the meaning of Gaard's version of ecofeminism, that commitment to feminism and ecological thought and movement is not limited only to women, but to everyone who has an interest in the discussion of feminism and the environment, men and women. The authors agrees with this opinion, because feminine characters are not only owned by women but also by men.

The definition revealed by Gaard inspired the authors to initiate the meaning of the Quranic integral ecofeminism developed in this research. The authors then looks for a model that combines contradictory things, but actually the opposites are needed to complement each other. The authors found a work entitled *Integral Ecofeminism: An Introduction* by Chandra Alexandre.

This article offers an introduction to "Integral Ecofeminism" as a spiritually grounded philosophy and movement that seeks to catalyze, transform, and maintain rising tensions across the planet. It articulates "integral ecofeminism" as a non-pathological force toward healing, as offering the possibility to create and sustain the growth of our individuals, institutions, and world systems that emerge into consciousness (Alexandre, 2013).

3 METHOD

In this paper, the authors uses the mauḍū'i/thematic interpretation method. This method was first initiated by Aḥmad Sayyid al-Kūmī, the head of the commentary



department at al-Azhar University until 1981. However, the operational steps of this method were clearly stated by 'Abd al-Ḥayy al-Farmāwī in his book *al-Bidāyah fī al-Tafsīr al-Mauḍū'ī* (Al-Farmāwī, 1977: 51).

The authors also use qualitative observations to examine the concepts and categories in each subsequent event giving meaning to the research subject or observation (Gerdner, 1988: 384-397).

4 RESULT AND DISCUSSION.

4.1 QURANIC INTEGRAL ECOFEMINISM

Humans as caliphate/representations of God in the world, should be able to carry out their role to be able to manage nature wisely. But ironically, humans cannot maintain the gift of God's enjoyment on earth and even destroy it as mentioned in Q.S. al-Rūm [30]: 41. Shihab explained that the word (الفساد) *al-fasād* is something that is not balanced, whether it is a little or a lot. This word is used to refer to anything, whether physical, mental, or otherwise. Also interpreted anonymous from (الصلاة) *al-ṣalāh* which means useful or useful.

This verse, according to Shihab, talks about various forms of damage on earth, on land and at sea. For example, there have been several forms of vandalism such as murder and robbery in both places. It can also mean that land and seas themselves have suffered damage, imbalance and lack of benefits. The universe has been created by Allah in a system that is very harmonious and in accordance with human life. But humans do bad activities that are destructive, resulting in lameness and imbalance in the natural work system. Sins and transgressions (*fasād*) committed by humans cause disturbances in the balance on land and sea. On the other hand, the lack of balance on land and at sea causes torment to humans (Shihab, 2002, 11: 77-79).

However, it should be realized that God's intention to bring disaster to humans after human actions that destroy the natural order of natural ecosystems is to make humans return to God's teachings and do the right actions in accordance with religious teachings (Al-Shiddieqiy, 2002, 2: 920). This means that humans are allowed to use natural resources, but it is also accompanied by management that can ensure the sustainability, welfare and sustainability of the species used.

The interpretation is in line with Leenen's opinion, according to him, humans are part of the ecosystem, humans are also the managers of the system. Environmental



damage is a side effect of human actions to achieve a goal that has consequences on the environment. Humans affect nature, nature affects humans. Thus, nature is included in human evolution and vice versa (Leenen, 1971: 12-13).

Furthermore, the model of "Qur'anic integral ecofeminism" can be seen from the following Qur'anic signs:

a. Everything in the universe is created in pairs

Allah explains that Allah created all his creatures in the world in pairs to be cooperative and complementary. Among the verses that explain pairing and describe gender relations in ecology, namely in Q.S. al-Dhāriyāt [51]: 49. According to Muhammad Quraish Shihab, the word (أزواج) *azwāj*/pair in this verse is used for each of two things that are side by side (simultaneously), both male and female, animals, humans and is also used to designate the two pairs. He is also used to designate the same thing for other than animals, such as footwear. The pairing could be due to similarities and could also be due to the opposite.

In the verse of the Qur'an, the word (أزواج) *azwāj* / partner in a general sense, not only for living things. From here there is night and day, there is joy and there is difficulty, there is up and down, and so on. All (as long as he is a creature) has a partner. Only the Creator, Allah swt, has no partner, nor is there anyone with Him. From a scientific point of view, it is proven that electricity is in pairs, there are positive and negative currents, as well as atoms, which were thought to be the smallest and indivisible form, in fact they are in pairs. Atoms consist of electrons and protons (Shihab, 2002, 11: 538-539).

From the verse it can be understood that every time Allah creates something, He creates it in pairs, as two objects that are related to each other or opposite to each other. Everything is created from two different but complementary realities (Febriani, 2014: 6-7).

b. Men and women are equally motivated to do the best good deeds

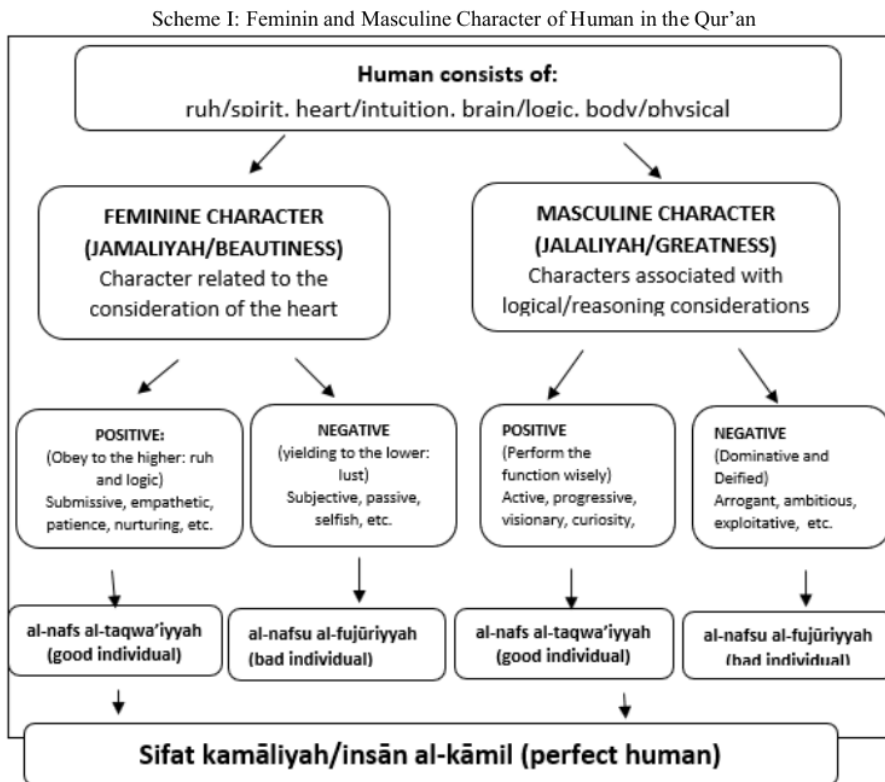
the Qur'anic integral ecofeminism model can then be traced from the verse which hints about the motivation to do the best for each individual, a male and female believer, which will benefit himself with a good life in the world like Allah says in Q.S. al-Naḥl [16]: 97.

In the context of social life, according to Nasaruddin Umar, the verse al-Naḥl [16]: 97 implies the ideal concept of gender equality and emphasizes that individual achievements, both in the spiritual field and in professional career matters, do not have to

be monopolized by one gender only. Men and women have the same opportunity to achieve optimal performance. Despite the reality in society, this ideal concept still requires process and socialization (Umar, 2001: 265).

c, The Balance of feminine and masculine character in human individuals in environmental conservation efforts.

The balance of feminine and masculine characters in humans in the process of environmental conservation. Feminine character is a character that is based on the consideration of human heart (jamāliyah/yin) related to beutiness characters, while the masculine character is based on consideration of the ratio/human brain (jalāliyah/yang) related to greatness characters. Interestingly, as previously explained that everything was created by Allah in pairs, so do the feminine and masculine characters which both have positive (good character) and negative (bad character) values (Febriani, 2014). The general description of human character found in al-Quran can be explained in the following scheme:



Source: Febriani, 2014.



The schema depicts feminine and masculine characters which both have positive and negative values. It is these negative values of masculine character that become stereotypes for men which are identical with masculine characters, as well as the negative values of feminine characters which become stereotypes for women because femininity is synonymous with women. From this scheme it can be understood that a good human being is a human being who can balance positive feminine and masculine characters.

The following is a summary of the feminine and masculine characters in human individuals, male and female in the Quran:

Tabel I: Feminine and Masculine Character for Human

No	Masculine Character	Quran Surah	Feminine Character	Quran Surah
1	Consistent	8/45.	Submissive	8/46
2	Worldwide	17/70, 49/13.	Patience	8/66.
3	Competitive	18/30.	Empathy	33/29.
4	Active (<i>mujāhidīn</i>)	4/95, 47/31.	Generous	57/18.
5	Logical (<i>ya'qilūn</i>)	2/164	Trusting (<i>tawakkal</i>)	12/67
6	Independent	8/53.	Pious (<i>taqwa</i>)	2/177
7	Adventurous (<i>intasyara</i>)	62/9.	used to share	2/3.
8	Communicative	3/159.	Sincere (<i>ikhlas</i>)	12/24
9	Wise	49/9-10.	Asking forgiveness for mistakes	51/18.
10	Communicative	55/3-4.	Grateful	86/3.
11	Visionary	3/104.	Accept advice and wisdom	2/206.
12	Responsive	3/114.	Forgiving	3/159.
13	Progressive	17/36.	Egalitarian	49/13.
14	Productive	16/97.	Creative	13/11.
15	Curiosity	2/189	Peacefull	33/35.
16	Fair	49/9	Cooperative	3/103.
17	Communicate wisely	86/13	nurturing	2/30

Source: (Febriani, 2014)

One of the exciting verses in the table is the verse that reconstruct the ideology of society about stereotypes for women and men, which are considered to be one of the problems causing environmental damage as revealed at the beginning discuss, is in Q.S. ²⁷ *Āli 'Imrān* [3]: 104. In this verse, Muslims, both men, and women, are motivated to become people who always invite goodness and forbid evil deeds. People with these criteria reflect people who have visionary, progressive, consistent, empathetic, cooperative, and egalitarian characteristics. These characters reflect the balance of feminine and masculine characters in every human individual.

It is interesting to reveal the word "*ummah*", according to Nasaruddin Umar, the lifestyle of the *ummah* is a global lifestyle and upholds the principles of justice. In contrast to the tribal lifestyle, career promotion only revolves around men, while women find it



very difficult to get this opportunity. In the pattern of life of the ummah, men and women are open to opportunities to get that opportunity fairly (Umar, 2001: 19).

Furthermore, al-Quran respects the spirit of togetherness in human efforts to repair the damaged environmental order. Recommendations for environmental conservation with the Qur'anic integral ecofeminist model can be found in a number of verses such as in Q.S. al-A'rāf [7]: 56. Quṭub interprets the verse with the expression that, Allah's command to humans, both male and female, to pray solemnly is only because of Allah and with the full hope that it will be granted. God so that humans do not destroy the earth with 'lust' (Quṭub, 1992, 3: 1298).

From the overall interpretation of the commentators discussed above, it can be understood about their complementary thoughts regarding the ideal pattern of interaction between humans and the environment in a mutualistic symbiotic relationship. God is the source of human activity of faith and nature in carrying out their respective roles and duties in the world in the spirit of individual worship as well as universal worship.

Thus, the Qur'anic integral ecofeminism can be understood in terms of: "Environmental awareness and movement by involving men and women in a cooperative and complementary manner, by balancing potential of the physical and spiritual, rational and emotional, and environmental movement as individual and social beings". The Quranic integral ecofeminism model by providing awareness that feminine characteristics such as nurturing, loving, protecting, and caring can be carried out by all parties in the campus ecosystem, both men and women. Likewise, masculine characters are needed in environmental maintenance such as visionary, consistent, and creative. This movement is based on the spirit of togetherness in the form of worship and accountability as khalīfah fi al-arḍ (God's representation to maintain and prosperity of the earth) and the spirit of universal worship with God's creatures.

Integral Qur'anic ecofeminism mean to accommodate things that are contradictory but their functions are cooperative and complementary to show each other's existence.

4.2 IMPLEMENTATION OF QURANIC INTEGRAL ECOFEMINISM AT THE IIQ TAKHASSUS ISLAMIC BOARDING SCHOOL JAKARTA-INDONESIA

The importance of uniting every element in a nation to carry out a social movement was once revealed by Crane, he connected social justice, education, and the environment. Henderson, for example, states that "the human environment is the school.

The slum shapes and bends people to their character". Crane and Henderson agree that a pleasant physical environment is a positive good in humans, a beautiful and clean environment is important for aesthetics and public health (Henderson, 1897: 264).

Interestingly, Crane states that the morale of women is not superior to that of men because the moral potential of both is the same. Although Crane stated that women in a special sense are: "[w]omen are in a peculiar sense the givers and conservers of human life (Ryndbrandt & Deegan, 2002: 64-65).

The implementation of the Qurani integral ecofeminism at the Institute Ilmu al-Quran (IIQ) Takhassus Islamic Boarding School Jakarta-Indonesia can be seen from the following illustration based on nterview of the authors with the Director of the IIQ Takhasus Islamic Boarding School Jakarta, Ruaeda, on 27 June 2022:

4.2.1 Green Boarding School and Campus

Green boarding school and campus is an ongoing environmental management effort by involving student residents of the IIQ Boarding School in order to create a clean, beautiful, beautiful and healthy environment. Among the efforts made is the provision and utilization of Green Open Space (GOS). IIQ Takhassus Islamic Boarding School Jakarta-Indonesia with an area of 11,357 M2 has a green open space of 3,500 M2. This means, Pesantren Takhassus IIQ Jakarta has an area of green open space of more than 30% of the total land area. Of course this has met the criteria for providing green open space.

Image 1: The IIQ Takhassus Islamic Boarding School Jakarta-Indonesia environment which is dominated by GOS



In addition to green space, green campus efforts are carried out with a zero emission policy in IIQ Jakarta. In order to reduce carbon emissions, the campus provides 3 buses to shuttle students. Classroom buildings designed in Islamic boarding schools also apply green building. The room is designed with a large capacity and is equipped with many windows and ventilation. This is to minimize the use of electricity, both lights and excessive Air Conditioner/AC.

Figure 2: Class design that supports green building



25

4.2.2 Waste Management with 3Rs: Reduce, Reuse and Recycle.

Regulations related to the management of pesantren waste were made as detailed as possible, regulating the smallest things from upstream to downstream. The reuse aspect implemented at the IIQ Boarding School, including the reuse of drink bottles and food boxes that can no longer be used as ornamental plant pots.

Figure 3: Waste Management Training at BLK IIQ Jakarta Building



4.2.3 Teaching and Learning Activities with Paperless and Plasticless Principles

The IIQ Jakarta campus and Islamic boarding schools require lecturers to provide teaching materials in digital form. Likewise, paper assignments, presentations, and final semester exams are carried out paperless.

Figure 5: Implementation of learning with paperless and plasticless systems.



4.2.4 Avoiding a Consumptive Lifestyle and Overstocking

To anticipate the consumptive lifestyle among female students, the manager of the Takhassus IIQ Jakarta Islamic Boarding School has prepared various rules that bind all female students. In terms of daily clothing, female students are only allowed to bring a maximum of 7 pairs of clothes or 7 pieces of robes. Each student may only have 1 cellphone, and 1 laptop.

This is the result of the authors research on the model and the implementation of Quranic integral ecofeminism at the Takhasus IIQ Islamic Boarding School Jakarta. It is hoped that the model and implementation of this Quranic Integral Ecofeminism will inspire other campuses and boarding school in various places.

5 FINAL CONSIDERATION

Gender stereotypes of feminine and masculine characters which are only for women and men are not found in the al-Quran. On the other hand, the al-Quran teaches that environmental conservation efforts require the cooperation of men and women with a balance of feminine and masculine characters (which have positive values) in each individual. With the cooperation between men and women and by optimizing the balance



of positive feminine and masculine characters in environmental conservation, this is a form of worship and responsibility for the caliphate (God's representation to maintain the world).

The model of Quranic integral ecofeminism that has been found and its implementation in the IIQ Takhassus Islamic Boarding School Jakarta-Indonesia is considered effective, because it is able to create a beautiful, healthy, and comfortable atmosphere both inside and outside the room, with environmental awareness of every element of the school in preserving the campus and boarding school ecosystem.



REFERENCES

- Al-Bukhārī, M. bin I. (1993). *Sahīh al-Bukhārī*. Daar Ibn Katsir.
- 1 Al-Farmāwī, A. al-Ḥayy. (1977). *al-Bidāyah fī al-Tafsīr al-Mauḍū'īyyah: Dirāsah Manhajīyyah Mauḍū'īyyah*. Maktabah Jumhuriyyah.
- 1 Al-Shiddieqiy, T. M. H. (2002). *Al-Bayan Tafsir Penjelas al-Qur'an al-Karim (II)*. PT Pustaka Rizki Putra.
- 10 Alexandre, C. (2013). Integral Ecofeminism : An Introduction. *INTEGRAL REVIEW: A Transdisciplinary & Transcultural Journal for New Thought, Research & Praxis*, 9(3), 40–45.
- 7 Amsyari, F. (1981). *Prinsip-Prinsip Masalah Pencemaran Lingkungan*. Ghalia Indonesia.
- 7 Asmarani, N. N. O. (2018). Ekofeminisme dalam Antroposen : Relevankah ? *Jurnal Multidisipliner Mahasiswa Indonesia*, 1(1), 18.
- 19 Cambridge University. (2022). *Cambridge Dictionary*. In *Cambridge Dictionary*. Cambridge University. <https://dictionary.cambridge.org/dictionary/english/feminism>
- 2 Collard, A., & Contrucci, J. (1988). *Rape of the Wild: Man's Violence against Animals and the Earth*. Indiana University Press.
- 2 Diamond, I. (1990). *Reweaving the World: The Emergence of Ecofeminism*. Sierra Club Books.
- Ehrlich, P. R. (1988). *The Population Bomb* (19th ed.). Ballantine Books.
- 18 Febriani, N. A. (2014). *Ekologi Berwawasan Gender dalam Perspektif al-Quran*. Mizan.
- 11 Gaard, G. (1993). *Ecofeminism Women, Animals, Nature*. Temple University Press.
- Gaard, G. (1998). *Ecological Politics: Ecofeminists and the Greens*. Temple University Press.
- 21 Gardner, C. B. (1988). Access Information: Public Lies and Privat Peril. *Social Problem*, 35(4), 384–397. <https://doi.org/https://doi.org/10.2307/800593>
- 29 Henderson, C. R. (1897). *The Social Spirit in America*. Scott, Foresman.
- 4 IPCC, I. P. on C. C. (2019). *Global Warming of 1.5°C*. https://www.ipcc.ch/site/assets/uploads/sites/2/2019/06/SR15_Full_Report_High_Res.pdf
- Leenen, H. J. . (1971). *Milieuhygienericht*. Alphen aan den Rijn.
- 16 Merchant, C. (1980). *The Death of Nature, Women, Ecology and the Scientific*. Harper.
- Oxford University. (2022). *Oxford Learner Dictionaries*. In *Oxford Learner Dictionaries*. Oxford Learner Dictionaries.



Febriani, N., A., Fitriana, M., A., Huda, A., N., Nafisah, M. (2023). The Model and Implementation of Quranic Integral Ecofeminism at The liq Takhassus Islamic Boarding School Jakarta-Indonesia

23

<https://www.oxfordlearnersdictionaries.com/definition/english/feminism?q=feminism>

3

Plant, J. (1990). Searching for Common Ground: Ecofeminism and Bioregionalism. In *Reweaving the World: The Emergence of Ecofeminism*, edited by I. Diamond and G. Orenstein, San Francisco. CA: Sierra Club Books.

Quṭub, S. (1992). *Fī Zilāl al-Qur'ān*. Dar As-Syuruq.

Ricklefs, R. E. (1973). *Ecology* (p. 11). Chiron Press.

5

Ryndbrandt, L. J., & Deegan, M. J. (2002). The Ecofeminist Pragmatism of Caroline Bartlett Crane, 1896-1935. *The American Sociologist*, 33(3), 58-68. <https://doi.org/https://doi.org/10.1007/s12108-002-1011-5>

4

Shihab, M. Q. (2002). *Tafsir al-Misbah (II)*. Lentera Hati.

Soemarwoto, O. (1989). *Etika Lingkungan Hidup dan Pembangunan*. Jambatan.

Umar, N. (2001). *Argumen Kesetaraan Gender Perspektif al-Quran (II)*. Paramadina.

The Model and Implementation of Quranic Integral Ecofeminism at The Iiq Takhassus Islamic Boarding School Jakarta-Indonesia

ORIGINALITY REPORT

9%

SIMILARITY INDEX

8%

INTERNET SOURCES

4%

PUBLICATIONS

5%

STUDENT PAPERS

PRIMARY SOURCES

1	ejournal.uinib.ac.id Internet Source	1%
2	Submitted to University of Newcastle Student Paper	1%
3	dokumen.pub Internet Source	1%
4	studentsrepo.um.edu.my Internet Source	1%
5	Agnieszka Hensoldt. "Chapter 19 Looking for Feminist Pragmatist Roots of Degrowth Ideas: Jane Addams, Charlotte Perkins Gilman, Caroline Bartlett Crane", Springer Science and Business Media LLC, 2022 Publication	<1%
6	Submitted to Obafemi Awolowo University, Ile-Ife Student Paper	<1%
7	etd.repository.ugm.ac.id	

Internet Source

<1 %

8

humanmag.uodiyala.edu.iq

Internet Source

<1 %

9

Submitted to Hong Kong University of Science and Technology

Student Paper

<1 %

10

Submitted to Massey University

Student Paper

<1 %

11

ojs.uv.es

Internet Source

<1 %

12

idr.uin-antasari.ac.id

Internet Source

<1 %

13

journals.openedition.org

Internet Source

<1 %

14

zombiedoc.com

Internet Source

<1 %

15

Archana Parashar, Mukesh Kumar.
"Communicating the Quest for Sustainability: Ecofeminist Perspectives in Sarah Orne Jewett's 'A White Heron'", Journal of Human Values, 2019

Publication

<1 %

16

archive.org

Internet Source

<1 %

17	Submitted to Asian University for women Student Paper	<1 %
18	journal2.unusa.ac.id Internet Source	<1 %
19	journal.iain-manado.ac.id Internet Source	<1 %
20	media.neliti.com Internet Source	<1 %
21	docobook.com Internet Source	<1 %
22	www.bio.org Internet Source	<1 %
23	dergipark.org.tr Internet Source	<1 %
24	erepository.uwks.ac.id Internet Source	<1 %
25	www.env.go.jp Internet Source	<1 %
26	www.magonlinelibrary.com Internet Source	<1 %
27	Abd Mukti, Achyar Zein, Jamel Jamel. "Defining Learning Objectives from the Perspectives of Al-Qur'an", AL-ISHLAH: Jurnal Pendidikan, 2022 Publication	<1 %

28 Ourahmoune, N., A.-S. Binniger, and I. Robert. "Brand Narratives, Sustainability, and Gender: A Socio-semiotic Approach", Journal of Macromarketing, 2014. <1 %
Publication

29 citation.allacademic.com <1 %
Internet Source

30 jl4d.org <1 %
Internet Source

31 uir.unisa.ac.za <1 %
Internet Source

32 valdenorenglish.blogspot.com <1 %
Internet Source

33 www.eletrica.unisinos.br <1 %
Internet Source

34 www.researchgate.net <1 %
Internet Source

35 Jauhar Azizy, Mohammad Anwar Syarifuddin, Hani Hilyati Ubaidah. "Thematic Presentations in Indonesian Qur'anic Commentaries", Religions, 2022 <1 %
Publication

36 repositorio.unb.br <1 %
Internet Source

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off