

## **Ecotheology as a pathway to economic empowerment for survivors of violence against women and children: Evidence from dayah diniyah darussalam**

**Mellyan<sup>1</sup>, Junaidi<sup>2</sup>**

<sup>1,2</sup>Sekolah Tinggi Agama Islam Negeri Teungku Dirundeng Meulaboh, Aceh  
Indonesia;

[mellyan@staindirundeng.ac.id](mailto:mellyan@staindirundeng.ac.id)<sup>1</sup> ✉, [junaidi@staindirundeng.ac.id](mailto:junaidi@staindirundeng.ac.id)<sup>2</sup>

Submission	Revised	Accepted
October 31, 2025	December 11, 2025	December 29, 2025

### **Abstract**

Violence against women and children in Aceh remains a critical social issue. In 2024, the Aceh Office for Women's Empowerment and Child Protection (DP3A Aceh) recorded 1,227 cases, predominantly domestic violence, resulting in psychosocial trauma and long-term economic dependency among survivors. Dayah Diniyah Darussalam, an Islamic educational institution in Meulaboh, West Aceh, led by Teungku Inong, has provided protection and safe housing for women and child survivors of violence since 2000. Recently, the dayah has developed ecotheology-based economic empowerment initiatives aimed at fostering survivor independence and environmental sustainability. This study aims to analyze the mechanisms of economic empowerment for survivors of violence through an ecotheological approach at Dayah Diniyah Darussalam. The research employs a qualitative descriptive-analytical method. Primary data were collected through in-depth interviews with twelve informants, including the dayah leader, administrators, teachers, and survivors, supported by participant observation and documentation. The findings indicate that the empowerment mechanism integrates religious-based trauma recovery, strict confidentiality of survivor identity, and the formal Meulampoh Aneuk Beut ue Dayah (Meutuah) program implemented in 2024, although ecotheology and environmental fiqh had been introduced earlier. Economic activities include vegetable farming, catfish and honey cultivation, bamboo handicrafts, and waste processing. These initiatives contribute to survivors' economic independence while fostering a mutually sustaining ecological system. However, challenges persist, including negative public perceptions, cultural resistance, an informal environmental fiqh curriculum, and limited government support. This model demonstrates potential for replication in promoting gender equality and environmental sustainability grounded in *maqāṣid al-sharī'ah*.

**Keywords:** Dayah Diniyah Darussalam, Ecotheology, Violence, Economy, Women and Children



## **Abstrak**

Kekerasan terhadap perempuan dan anak di Aceh masih menjadi persoalan sosial yang serius. Pada tahun 2024, Dinas Pemberdayaan Perempuan dan Perlindungan Anak Aceh (DP3A Aceh) mencatat 1.227 kasus, yang didominasi oleh kekerasan dalam rumah tangga, dan berdampak pada trauma psikososial serta ketergantungan ekonomi jangka panjang para penyintas. Dayah Diniyah Darussalam, sebuah lembaga pendidikan Islam di Meulaboh, Aceh Barat, yang dipimpin oleh Teungku Inong, telah memberikan perlindungan dan rumah aman bagi perempuan dan anak penyintas kekerasan sejak tahun 2000. Dalam beberapa tahun terakhir, dayah ini mengembangkan inisiatif pemberdayaan ekonomi berbasis ekoteologi yang bertujuan untuk mendorong kemandirian penyintas sekaligus keberlanjutan lingkungan. Penelitian ini bertujuan untuk menganalisis mekanisme pemberdayaan ekonomi bagi penyintas kekerasan melalui pendekatan ekoteologi di Dayah Diniyah Darussalam. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis. Data primer diperoleh melalui wawancara mendalam dengan dua belas informan yang terdiri atas pimpinan dayah, pengelola, guru, dan para penyintas, serta didukung oleh observasi partisipatif dan dokumentasi. Hasil penelitian menunjukkan bahwa mekanisme pemberdayaan mengintegrasikan pemulihan trauma berbasis keagamaan, kerahasiaan identitas penyintas secara ketat, serta program formal *Meulampoh Aneuk Beut ue Dayah* (Meutuah) yang mulai diimplementasikan pada tahun 2024, meskipun materi ekoteologi dan fikih lingkungan telah diperkenalkan sebelumnya. Aktivitas ekonomi meliputi pertanian sayuran, budidaya lele dan madu, kerajinan bambu, serta pengolahan limbah. Inisiatif ini berkontribusi terhadap kemandirian ekonomi penyintas sekaligus membangun sistem ekologi yang saling menopang. Namun demikian, pelaksanaannya masih menghadapi sejumlah tantangan, seperti persepsi negatif masyarakat, resistensi budaya, kurikulum fikih lingkungan yang belum terlembagakan secara formal, serta keterbatasan dukungan pemerintah. Model ini menunjukkan potensi untuk direplikasi dalam upaya mendorong kesetaraan gender dan keberlanjutan lingkungan yang berlandaskan pada *maqāṣid al-syarī'ah*.

**Kata Kunci:** Dayah Diniyah Darussalam, Ekoteologi, Kekerasan, Ekonomi, Perempuan dan Anak

## **INTRODUCTION**

Violence against women and children not only causes physical and psychological trauma but also exacerbates victims' economic dependency, particularly among women who often lose access to resources and employment opportunities. This condition creates a cycle of discrimination and violence that is difficult to break, in which victims frequently remain dependent on perpetrators or family members, thereby hindering their ability to recover

independently. Economic empowerment for survivors thus becomes crucial as a means of liberation, rather than merely an additional source of income.

For women, especially those who have experienced physical or psychological violence, economic empowerment extends beyond income generation; it serves as a pathway to escape entrenched discrimination and violence. Survivors must be given trust and space to recognize their own capacity to recover and achieve self-reliance.

This provision of trust and space is exemplified by Dayah Diniyah Darussalam in Meulaboh, West Aceh. The transformation of the dayah into a safe house for survivors was initiated by its leader, Umami Hanisah, who envisioned the institution not only as a place for Qur'anic learning but also as a center of protection for women and children affected by violence. In line with Hanisah's vision, the core elements of women's empowerment include welfare, access, conscientisation, participation, and equality of control (Supeni & Sari, 2011).

Dayah Diniyah Darussalam was initially established in 2000 to protect children who had lost their parents due to conflict. Following the tsunami, the dayah once again played a protective role for child survivors. These experiences strengthened Umami Hanisah's commitment to developing the dayah as a shelter, including for women and children survivors of violence. As of 2025, after more than two decades, Dayah Diniyah Darussalam continues to demonstrate its existence as a center for the protection of women and children affected by violence.

Survivors experience various forms of violence, including physical, psychological, sexual, and economic violence, bullying, and domestic violence, the latter of which has increased significantly over the past two years. The Aceh Office for Women's Empowerment and Child Protection (DP3A Aceh) reports a steady rise in domestic violence cases annually. Cases reported to the UPTD PPA Aceh numbered 924 in 2021, increased to 1,029 in 2022, and reached 1,098 in 2023. Overall, DP3A Aceh recorded a significant increase in cases of violence against women and children, totaling approximately 1,700 cases between 2023 and 2025, including 198 cases in 2023 and a sharp rise to 1,227 cases in 2024.

Dayah Diniyah Darussalam has adapted to contemporary developments. In addition to accommodating survivors of violence, the dayah also admits students without a history of violence, allowing them to live and study together. Survivors' identities are strictly confidential, even among fellow students. Over its 25-year existence, the dayah has assisted and protected more than 150 women and child survivors of violence. In 2025, 35 students resided permanently at the dayah, while approximately 150 were active students and

around 200 were non-resident students who attended religious lessons while living at home.

Currently, Dayah Diniyah Darussalam has begun implementing various ecotheology-based activities by integrating theological values into its teachings and programs, such as environmental fiqh studies. For this reason, Dayah Diniyah Darussalam can be regarded as a pioneer of ecotheology-based Islamic boarding schools in West Aceh.

This study employs an Islamic ecotheological framework grounded in *maqāṣid al-sharī'ah* (the preservation of religion, life, intellect, lineage, and property) alongside an ecofeminist perspective (Shiva, 1988; Mies, 1998), which emphasizes women's close relationship with nature as both primary victims of environmental degradation and key agents of change. This framework serves as an analytical lens to examine how the dayah's programs create a mutually reinforcing symbiosis between economic independence, environmental conservation, and spiritual harmony.

The study aims to uncover the mechanisms of economic empowerment for survivors of violence through an ecotheological approach at Dayah Diniyah Darussalam. It addresses two research questions: (1) how are trauma recovery, ecological programs, and economic outputs integrated within the empowerment mechanism? (2) What implementation barriers emerge and what are their implications? This article contributes to filling a research gap on ecotheology-based empowerment models within traditional Islamic institutions, which remain underexplored compared to secular or NGO-led programs, and offers replication recommendations to support SDG 5 (gender equality) and SDG 13 (climate action) in post-conflict contexts such as Aceh.

## **METHOD**

This study employs a qualitative case study design with a descriptive-analytical approach, focusing on the mechanisms of economic empowerment for survivors of violence against women and children through an ecotheological approach at Dayah Diniyah Darussalam, Meulaboh, West Aceh Regency. Data collection was conducted between June and October 2025 at the dayah site. Participants were selected using purposive sampling, involving twelve key informants based on criteria of direct involvement in empowerment and ecotheology programs, a minimum of one year of experience at the dayah, and diversity of roles to ensure balanced representation of perspectives. The informants comprised one dayah leader (Umami Hanisah), three administrators (including Masni), four teachers (*teungku*), and four students (*santri*), including

survivors who had participated in the Meutuah program with full informed consent.

Data collection techniques included in-depth semi-structured interviews guided by a flexible protocol. Each interview session lasted between 45 and 90 minutes, was conducted face-to-face, audio-recorded with permission, and transcribed verbatim. These were complemented by participant observation of daily activities within the Meutuah program using structured observation sheets, as well as documentation analysis of internal dayah reports, activity photographs, and environmental fiqh documents. Data credibility was ensured through source and method triangulation, member checking with key informants, and the maintenance of an audit trail to enhance process transparency.

Ethically, the study obtained informal approval from the dayah leadership and written informed consent from all participants. Survivor identities were fully anonymized using pseudonyms, data were securely stored, and procedures were in place to discontinue interviews if there was any risk of retraumatization, accompanied by referrals to the dayah's psychosocial support services.

## RESULT AND DISCUSSION

### **Recovery and Empowerment of Survivors: An Ecotheological Approach**

Islamic boarding schools (*dayah* or *pesantren*) have the potential to initiate programs that support sustainable agriculture and food self-sufficiency for students and surrounding communities. For example, Pondok Pesantren Al Ihya Ulumaddin in Cilacap has established the "Millennial Santri Farmer Group," an initiative aimed at empowering students in agriculture through agroecological methods and modern farming techniques (Urrosyidah & Alfi, 2022). As educational institutions, dayah can also play a crucial role in raising public awareness about environmental protection (Sumantri et al., 2023). Environment-based education in dayah does not merely focus on academic learning but integrates spiritual values within the context of environmental stewardship. This aligns with studies demonstrating that pesantren can actively contribute to environmental conservation and foster ecological awareness among students (Sazali, 2023; Wijaya & Aini, 2020).

Dayah Diniyah Darussalam adopts multiple approaches in providing protection and recovery for women and child survivors of violence. First, a religious approach is employed by treating survivors with compassion and encouraging participation in religious gatherings (*pengajian*) that incorporate

messages of resilience, spiritual strength, and environmental care (Pratiwi et al., 2022; Wijayanti et al., 2024). Second, survivors' identities are strictly kept confidential, even from fellow students and most teachers, to protect their psychological well-being and restore trust. Third, the dayah involves survivors' families in the recovery process when the perpetrators are not family members. Fourth, survivors are trained in self-reliance through activities such as gardening, catfish farming, and waste management, which serve both as livelihood skills and life-skill training. Through these initiatives, Dayah Diniyah Darussalam equips students not only with religious knowledge but also with ecologically based entrepreneurial skills grounded in ecotheological values.

In line with the dynamics of educational development in Indonesia amid globalization, dayah are expected to strengthen their institutional capacity as agents of community empowerment (Laksono & Rohmah, 2019; Supriyanti et al., 2023). Traditionally regarded as institutions that nurture moral character (*akhlaq al-karimah*), dayah are increasingly required to prepare younger generations with scientific knowledge and technological skills to face global challenges (Puteh, 2013; Heriyudanta, 2016). Accordingly, the programs at Dayah Diniyah Darussalam aim to ensure that women and children living in the dayah become economically independent individuals rather than relying on charity or pity. Alongside religious guidance, the dayah continues to expand its capacity-building initiatives, particularly ecotheology-based entrepreneurship.

Since 2024, Dayah Diniyah Darussalam has formally implemented the *Meulampoh Aneuk Beut ue Dayah* (Meutuah) program, which consists of five core activities: vegetable farming, catfish cultivation, honey production, bamboo handicrafts, and waste processing. According to Masni, one of the dayah administrators, Islamic boarding schools are often stereotyped as institutions with minimal engagement in environmental protection. The Meutuah program was therefore developed as part of an "eco-dayah" initiative, based on several criteria: (1) an environment-based curriculum, (2) environmental fiqh, (3) sustainable land management, (4) enhancement of human and economic resources, and (5) healthy living practices. The products generated are used to meet students' daily needs and sold to support pocket money and savings, fostering independence and productivity.

The selection of these five programs is strategic. Honeybee cultivation offers ecological benefits through pollination, which supports biodiversity and food systems, while also generating economically valuable products widely used in health and food industries. Waste processing includes the use of plastic waste as planting media, ecobricks, and reusable materials. Catfish farming is integrated into a circular system, where pond water is used for irrigation, and

vegetable waste becomes fish feed or organic fertilizer. As stated by Umami Hanisah, this model reflects a form of ecological mutualism embedded within ecotheology-based empowerment.

The environmental social movement led by Umami Hanisah and Masni represents a form of New Social Movement rooted in ecological consciousness. Interview findings indicate that women's relationship with nature is understood not only practically but also morally, spiritually, and socially. Masni emphasized that women often experience environmental crises first due to their domestic responsibilities, such as securing clean water, managing household waste, and maintaining family health. This perspective resonates with Vandana Shiva's (1988) concept of women as "keepers of subsistence" and Maria Mies' (1998) critique of women's double burden under capitalist systems that exploit both nature and unpaid domestic labor.

At Dayah Diniyah Darussalam, environmental education is implemented through practical activities such as catfish and honey cultivation, organic farming, and ecobrick production. These activities instill an understanding that humans, animals, and plants are interconnected within a single ecological system. This practice reflects Shiva's notion of *local knowledge*—contextual, community-based knowledge that is sustainable yet often marginalized by dominant economic paradigms.

Nevertheless, the environmental initiatives at Dayah Diniyah Darussalam face considerable cultural resistance. These efforts are sometimes trivialized or mocked, with labels such as "waste ambassadors" or "monkey guardians," and criticism that the dayah focuses more on farming than religious education. Such resistance highlights how environmental issues are often perceived as secondary to economic or doctrinal concerns. Despite this, these small-scale initiatives serve as important seeds of New Social Movements that emphasize values, lifestyles, and ecological awareness rather than power struggles or resource redistribution. In this sense, the programs function not only as technical practices but also as ecological *da'wah* and lived ecotheology.

Another strength of this movement lies in its integration of local wisdom and religious values into environmental narratives. Masni highlighted *kenduri blang*, a traditional Acehese ritual performed before the rice planting season, as an example of ecotheological local wisdom. This ritual involves communal prayers, shared meals, and collective labor, symbolizing gratitude, hope, and social solidarity. Such practices demonstrate how Qur'anic verses and prophetic traditions related to the environment can be embodied through everyday actions rather than formal sermons.

Through localized environmental education, ecosystem awareness, and *da'wah bil hal* (preaching through action), Dayah Diniyah Darussalam offers an alternative model of empowerment. Although operating on a micro scale, this movement fills a critical gap in Aceh's social landscape by affirming that environmental protection is not merely a technical or policy issue, but also a matter of gender justice, culture, and spirituality. Ecotheological education encourages students to cultivate empathy, respect, social harmony, and ethical environmental interaction. Supported by strong psychosocial care, the dayah creates a safe and nurturing environment that promotes emotional well-being and mental health (Khoirul Huda Basyir, 2025).

Ultimately, Dayah Diniyah Darussalam demonstrates how Islamic educational institutions can become centers of ecological empowerment, mobilizing both students and surrounding communities toward a "green civilization." As the oldest form of Islamic education in Indonesia, pesantren must respond to contemporary challenges through contextual, transformative, and innovative approaches without losing their core identity (Khoirul Huda Basyir, 2025). In this framework, ecotheology-based curricula reflect the integration of spirituality, social harmony, and environmental responsibility, positioning humans as integral parts of nature and nature as a manifestation of divine presence.

### **Maqāṣid al-Sharī'ah and Its Implementation in Ecotheology**

In Islamic ecotheology, the concept of *tawḥīd* occupies a fundamental position as the core principle affirming the oneness of God. *Tawḥīd* is not merely a theological belief in divine unity, but also reflects a harmonious relationship between human beings, nature, and the Creator. Islam teaches that all creation constitutes signs of God's greatness (*āyāt kawniyyah*) that must be respected and preserved (Ismail Fajrie Alatas, 2018).

The Qur'an repeatedly emphasizes that the heavens, the earth, plants, animals, and human beings are created with purpose and assigned roles in maintaining the balance of life. Environmental degradation resulting from excessive exploitation of natural resources is therefore regarded as a form of disharmony with the principle of *tawḥīd* (Aditama, 2024). Consequently, human beings are entrusted with the responsibility (*amānah*) as *khalīfah* on earth to manage natural resources wisely and responsibly. Within this framework, Islamic ecotheology encourages believers to recognize that every human action toward the environment has consequences for the entire ecosystem (Mohammad Dzaky Aziz Mahbub, 2019). Islam also teaches the principle of



*mīzān* (balance), as explicitly stated in Qur'an Surah al-Rahmān (55:7-9), which commands humans not to disrupt the balance established by God.

Climate change and environmental degradation constitute global challenges that affect all humanity. Therefore, all segments of society, including Islamic scholars and thinkers, bear moral responsibility to contribute to environmental protection and sustainability. One of the key principles in Islamic jurisprudence is *maṣlahah*, which refers to the overarching objective of Islamic law to ensure justice, harmony, and well-being in both worldly and spiritual life.

*Maqāṣid al-Sharī'ah* refers to the higher objectives or purposes of Islamic law. This concept aims to facilitate a holistic understanding and application of Islamic law by emphasizing its moral, social, and utilitarian goals rather than narrow or formalistic interpretations. The *maqāṣid* framework enables Islamic legal reasoning to remain context-sensitive and attentive to its broader impact on human welfare (Alfadhil et al., 2025).

According to al-Ghazālī, *Maqāṣid al-Sharī'ah* seeks to preserve five essential elements (*al-uṣūl al-khamsah*): religion (*al-dīn*), life (*al-naḥs*), intellect (*al-'aql*), lineage (*al-nasl*), and property (*al-māl*). These foundational principles must be realized at various levels of necessity (*darūriyyah*), need (*ḥājīyyah*), and refinement (*taḥsīniyyah*), in a hierarchical and integrative manner (Fahrur Rozi, 2022).

The concept of *maṣlahah* is operationalized by considering the objectives of Islamic law, which include: *ḥifẓ al-naḥs* (protection of life), *ḥifẓ al-māl* (protection of property), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-nasl* (protection of progeny), and *ḥifẓ al-dīn* (protection of religion). Within ecological jurisprudence (*fiqh al-bi'ah*), these objectives guide the development of sustainable environmental ethics and practices (Rahwan, 2016).

From an ecological perspective, the implementation of *maqāṣid al-sharī'ah* can be elaborated as follows (Maghfur Ahmad, 2015):

1. **Ḥifẓ al-'Aql (Protection of Intellect):** Preserving the environment from pollution and degradation supports both physical and mental health. A clean and sustainable environment enables humans to think clearly and maintain intellectual capacity.
2. **Ḥifẓ al-Naḥs (Protection of Life):** A healthy environment directly contributes to the safety and well-being of human life. Environmental hazards such as air and water pollution pose serious threats to human survival.
3. **Ḥifẓ al-Nasl (Protection of Progeny):** Environmental protection ensures the sustainability of resources for future generations. Safeguarding ecosystems

prevents ecological destruction that would otherwise compromise the health and livelihoods of descendants.

4. **Ḥifẓ al-Māl (Protection of Property):** Responsible and ethical management of natural resources aligns with the maqāṣid objective of protecting wealth and preventing waste and exploitation.
5. **Ḥifẓ al-Dīn (Protection of Religion):** Environmental stewardship reflects a correct understanding of Islamic faith and the human role as God's vicegerent on earth. Caring for nature becomes an expression of faith and devotion.

Beyond emphasizing balance and the rights of all creatures, *Maqāṣid al-Sharī'ah* also underscores the importance of cooperation between humans and the natural environment in achieving sustainability. Human beings are required to repair and nurture their relationship with nature in order to live harmoniously (Maghfur Ahmad, 2015).

*Maqāṣid al-Sharī'ah* thus serves as an ethical foundation for environmental conservation and the development of an ecological civilization. Understanding maqāṣid as the "spirit" (*rūḥ*) of Islamic law, Professor El-Gammal argues that maqāṣid aims to realize *maṣlahah* (public good) and prevent *mafsadah* (harm). He emphasizes that renewing maqāṣid-oriented thinking is essential for Islam to remain relevant in addressing global challenges such as humanitarian crises, social injustice, and environmental degradation.

El-Gammal further highlights the importance of integrating maqāṣid with ecotheology, positioning the relationship between God, humanity, and nature as an inseparable unity. Humans are not absolute owners of the earth, but stewards (*khalīfah*) entrusted with its care. Maqāṣid values such as *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* inherently embody sustainability principles that align with global environmental agendas (Saepul Anwar, 2025).

Moreover, El-Gammal stresses that maqāṣid should serve as a moral foundation for leaders and policymakers. By adopting a maqāṣid-oriented perspective, public policies can be directed toward long-term collective welfare rather than short-term interests. He also advocates for Islamic educational institutions in Indonesia to strengthen the integration of maqāṣid into curricula on law, ethics, and environmental studies, thereby nurturing a new generation of scholars with a maqāṣid-based worldview.

Under the leadership of *Teungku Inong*, Dayah Diniyah Darussalam has sought to implement ecotheological values in its strategic programs. The dayah views environmental preservation as inseparable from the protection of human life, reflecting human responsibility toward God as *khalīfah* on earth. Ummi

Hanisah and the educators at Dayah Diniyah Darussalam recognize that economic needs and income generation can coexist with environmental stewardship. Gradually but consistently, the principles of *maṣlahah* and the avoidance of *mafsadah* have been integrated into the empowerment programs of Dayah Diniyah Darussalam, demonstrating a practical application of maqāṣid-based Islamic ecotheology.

## CONCLUSION AND RECOMENDATION

This study empirically demonstrates that Dayah Diniyah Darussalam in Meulaboh, West Aceh, has functioned as an innovative model of economic empowerment for survivors of violence against women and children since 2000, having assisted more than 150 cases up to 2025. The model is grounded in Islamic ecotheology integrated with *maqāṣid al-sharī'ah*, particularly *ḥifẓ al-naḥs* (protection of life through religious-based trauma recovery), *ḥifẓ al-māl* (protection of property through sustainable income generation), and *ḥifẓ al-nasl* (protection of progeny through environmental education), as well as an ecofeminist perspective that positions women as agents of ecological change. The systematic empowerment mechanism integrates trauma recovery, strict confidentiality of survivor identities, and the formal *Meulampoh Aneuk Beut ue Dayah* (Meutuah) program implemented since 2024, with environmental fiqh having been taught earlier. The program comprises five core activities: organic vegetable farming, catfish and honey cultivation, bamboo handicrafts, and waste processing. These initiatives generate ecological-economic mutualism, enhance the financial independence of survivor students, and foster spiritual-environmental harmony amid persistently high levels of violence, with 967 cases recorded up to October 2025 (515 involving children and 801 involving women).

However, implementation faces several structural challenges, including negative public perceptions that prioritize traditional religious instruction over ecological activities, cultural resistance from educated groups, the absence of a formalized environmental fiqh curriculum, and dependence on government guidance and capital support. To optimize the model, this study recommends curriculum formalization by the Ministry of Religious Affairs, multi-stakeholder collaboration to provide capital, training, and public awareness campaigns to transform societal perceptions, and monitoring frameworks aligned with SDG 5 (gender equality) and SDG 13 (climate action). Future research should pursue longitudinal studies examining the long-term impact of the Meutuah program on economic resilience and violence prevention through 2030, comparative analyses with other ecotheological initiatives in Indonesian

pesantren, and mixed-methods research integrating ecotheology with local policies such as Qanun No. 4 of 2025 on the Prevention and Handling of Violence against Women.

## REFERENCES

- Aditama. (2024). *Ekoteologi: Islam dan kristen bicara lingkungan*. Yogyakarta: Rahayu Press.
- Al Fadhli, dkk, (2025). Ekoteologi Islam: Menjelajahi hubungan spiritual antara manusia, alam, dan tuhan dalam tradisi islam, al fahdli, dkk. Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam, Volume 6 Nomor 1 e-ISSN: 2723-0422.
- Fahrur Rozi. (2022). Konsep maqasid syari'ah perspektif pemikiran Al-Juwaini dan Al-Ghazali" dalam *iqtisodina:jurnal ekonomi syariah dan hukum islam*, Volume 5 Nomor 1.
- Hendy Setiawan, dkk. (2022). The ecotheological movement of the muhammadiyah environmental council in response to the environmental governance crisis," *Millah: Journal of Religious Studies* 21, No. 3 61–90, <https://journal.uii.ac.id/Millah/article/view/23712>.
- Heriyudanta, M. (2016). Modernisasi pendidikan pesantren perspektif Azyumardi Azra. *Mudarrisa Jurnal Kajian Pendidikan Islam*, 8(1), 145–172. <https://doi.org/10.18326/mdr.v8i1.145-172>
- <https://kemenag.go.id/opini/meneguhkan-pesantren-sebagai-model-pendidikan-berbasis-cinta-dan-ekoteologi-U1trM>, diakses 19 Oktober 2025
- <https://rri.co.id/index.php/hukum/1532773/dp3a-kekerasan-perempuan-anak-di-aceh-capai-1700-kasus>, diakses 12 Oktober 2025
- <https://www.jurnalperempuan.org/warta-feminis/perempuan-dan-ekologi-pentingnya-melibakan-perspektif-perempuan-dalam-masalah-lingkungan>, diakses 10 Oktober 2025
- Ismail Fajrie Alatas. (2018). *Ecology, and society: Environmental ethics in Indonesia*. Yogyakarta: Pustaka Pelajar.
- Maghfur Ahmad. (2015). ekologi berbasis syariah: Analisis wacana kritis pemikiran Mudhofir Abdullah, *Jurnal Hukum Islam (JHI)*, Volume 13, Nomor 1, (57-69).
- Mahmud Yusuf. dkk. (2023). Green economy financing according to fiqh al-biah as part of maqashid sharia" dalam *jurnal Pena Justisia Media Komunikasi dan Kajian Hukum* 21(1) DOI:10.31941/pj.v21i1.2725. [https://www.researchgate.net/publication/367029194\\_Gr](https://www.researchgate.net/publication/367029194_Gr).

- Mohammad Dzaky Aziz Mahbub. (2019). Ekoteologi dalam Al-Qur'an: Relasi antara manusia dan alam," *Skripsi*, Universitas Islam Negeri Sunan Ampel Surabaya, <https://digilib.uinsa.ac.id/38139/>.
- M. Nur Kholis. (2012) Menelisik ekologis dalam Al-Qur'an," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 13, No. 1 85-98, <https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/download/141-04/694>.
- M. Ridwan. (2013). Fiqh ekologi, membangun fiqh ekologis untuk pelestarian kosmos, *Journal Mazahib*, DOI: 10.21093/mj.v12i2.331. Fiqh Ekologi Membangun Fiqh Ekologis Untuk Pelestarian Kosmos.
- Rachmatika Lestari dan Safrida. (2025). Dinamika pemberdayaan ekonomi perempuan korban kekerasan rumah tangga: tindakan pemerintah kabupaten Aceh Barat, *Jurnal Trias Politika*, Vol 8. No.1 : 122 – 135
- Rahwan. (2016). Membangun fiqh ekologi berbasis masalah" dalam *Jurnal Lisan Al-Hal*, Volume 10, No. 1
- Ramadhan, N. F. (2021). Peran UN Women dalam memberantas kekerasan seksual di ruang publik di Indonesia periode 2016–2019 [Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Saepul Anwar. (2025). Maqashid syariah dan ekoteologi: Paradigma Islam dalam menjaga keberlanjutan lingkungan, <https://bincangsyariah.com/hukum-islam/ibadah/maqashid-syariah-dan-ekoteologi-paradigma-islam-dalam-menjaga-keberlanjutan-bumi/>, diakses 19 Oktober 2025
- Siti Maimunah. (2022). *Ekoteologi dalam Islam dan pentingnya menjaga alam*. Jakarta: Rahma.
- Waheda Binti H. Abdul Rahman dan Ali Mutakin. (2023). Fiqh ekologi; Upaya merawat lingkungan hidup berbasis konsep maqashid syariah, *Syariah Jurnal of Fiqh Studies*, Volume 1 (2)
- DP3A Aceh sebut kasus KDRT di Aceh Terus Meningkat. (2021). InfoPublik. <https://infopublik.id/kategori/nusantara/866221/dp3a-aceh-sebut-kasus-kdrt-di-aceh-terus-meningkat>, diakses 1 Oktober 2025
- Laksono, B. A., & Rohmah, N. (2019). Pemberdayaan masyarakat melalui lembaga sosial dan pendidikan. *Jurnal Pendidikan Nonformal*, 14(1), 1. <https://doi.org/10.17977/um041v14i1p1-11>
- Pratiwi, R., Wardhani, W. N. R., Prabowo, S., Amaniyah, F., & Rohim, F. (2022). Pemberdayaan santripreneur di pesantren: kajian kepemimpinan perempuan (nyai) dalam meningkatkan keterlibatan santriwati dalam berwirausaha. *Jurnal Iqtisaduna*, 8(2), 98–110. <https://doi.org/10.24252/iqtisaduna.v8i2.31321>
- Sazali, M. (2023). Pesantren dan konservasi lingkungan (studi kasus di pondok

- pesantren Darumuhyddin Nw Lombok Timur ). *Komunitas*, 14(1), 120–128. <https://doi.org/10.20414/komunitas.v14i1.6197>
- Sumantri, A., Raharyanti, F., Jalaludin, J., Jauharoh, S. N. A., Azizah, R., & Khairunnisa, M. (2023). Pemberdayaan Dakwah Sanitasi Pesantren Di Pesantren Jagat Arsy, Tangerang Selatan. *Jurnal Kesehatan Lingkungan Indonesia*, 23(1), 120–128. <https://doi.org/10.14710/jkli.23.1.120-128>
- Supriyanti, I., Nuraini, R., Su'aidi, M. Z., Chasanah, I., Qomariyah, D. L., & Marpuah, S. (2023). Quranic approach for brief nap and its relations with moral development: A case study at PPTQ Rodliyanat Mardiyah. *Journal of Quranic Sciences and Research*, 4(1). <https://doi.org/10.30880/jqsr.2023.04.01.001>
- Urrosyidah, U. U. U., & Alfi, I. (2022). Pemberdayaan santri dalam meningkatkan kemandirian pangan oleh kelompok santri tani millenial di pondok pesantren Al Ihya Ulumaddin Kabupaten Cilacap. *Icodev*, 3(1), 1–9. <https://doi.org/10.24090/icodev.v3i1.6435>
- Wijaya, N. K., & Aini, S. (2020). pemberdayaan santri dalam pengembangan ekonomi kreatif “kimi bag” di pondok pesantren Al Qohar Klaten. *Dimas Jurnal Pemikiran Agama Untuk Pemberdayaan*, 20(1), 23. <https://doi.org/10.21580/dms.2020.201.5124>
- Wijayanti, R., Sulastriningsih, K., Sagita, W., & Prihantiningsih, A. (2024). Pemberdayaan kesehatan anak usia sekolah pada kelompok anak pesantren di Kecamatan Jagakarsa, Jakarta Selatan. *Jurnal Kreativitas Pengabdian Kepada Masyarakat (Pkm)*, 7(6), 2439–2446. <https://doi.org/10.33024/jkpm.v7i6.14327>