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Liberating Women from Patriarchal-Colonial Reasoning: Vandana Shiva and amina wadud's Proposition on God and Nature

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Abstract

This study critically examines the construction of patriarchal culture in both religious and ecological spheres, shaped by distorted interpretations of religious teachings and maldevelopment in the environment. It delves into the thoughts of amina wadud and Vandana Shiva, analyzing the impact of colonialism in perpetuating women's marginalization in the public sphere and the need for decolonization. Employing a qualitative and thematic analysis approach, this research highlights key findings on gender decolonization within the contexts of religion and ecology. Firstly, male-dominated interpretations of sacred texts should incorporate women's experiences to avoid bias and conflict, including patriarchal prejudices against humans and the environment. Secondly, women must have equal access to natural resource management, as their sustainable practices contrast with the exploitative modern management practices. Lastly, to achieve a just social order, women should be trusted and empowered to play active roles in all areas of life, challenging patriarchal assumptions. By providing a theoretical framework for liberating women from patriarchal colonial legacies, this research makes a meaningful contribution to the discourse on gender decolonization.

Keywords: Liberating Women, Patriarchal-Colonial Reasoning, God, and Nature.

Introduction

Colonialism exploited the natural and human resources of the region (especially Indonesia) and imposed patriarchal structures that affected gender relations (polanco[1], 2022; Radlwimmer, 2017). The issue of gender in the context of colonialism in Indonesia is deeply entwined with the histories of oppression and subordination. Under Dutch colonial rule, patriarchal norms were introduced and institutionalized through legal and social policies (Van Nederveen Meerkerk, 2015). Even in terms of education (Kamphuis, 2021) and economy (Van Nederveen Meerkerk, 2016) that aim to civilize, they infiltrate Western gender roles and marginalize the system of indigenous knowledge. The tradition of women in second place still thrives, even though Indonesia has evolved from the colonial and post-colonial

[1]polanco cannot be capitalized at the beginning due to code of ethics.

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periods (old order and new order regimes) to the post-reform era of today (Jakimow, 2018; Wieringa, 2015). As a result, the struggles of gender decolonization in Indonesia today are not only about women's rights but also about reclaiming an identity free from the colonial influence that shaped gender hierarchies.

Decolonization is a critical process that seeks to dismantle the structures and legacies of colonialism. As advanced by scholars such as Walter Mignolo, Aníbal Quijano, and María Lugones, theories of decolonization offer a framework for understanding the intersection of colonial power and knowledge systems. Mignolo & Walsh (2018) emphasize the need for decolonial thinking, which critiques Western dominance and promotes alternative epistemologies from the Global South. Quijano's (2024) concept of the "coloniality of power" illustrates how colonialism continues to shape societal structures, particularly regarding race, labor, and gender. Lugones (2010), on the other hand, emphasizes the importance of decolonizing both gender and the coloniality of being, highlighting the oppressive nature of colonial gender constructs. This paper draws on the frameworks of Vandana Shiva and amina wadud[2], exploring the intersections of gender, religion, and ecology. Although they are not traditionally considered decolonial feminist figures, their thoughts contain seeds of decolonial understanding and teaching that can serve as a reference point for future generations. In addition, this study can also dismiss the notion that speaking feminists does not always depart from the secular West. However, it also departs from various complex social elements. Thus, this study will later contribute to the field of decolonizing gender and religion.

The previous work on gender decolonization can be seen from three aspects. Firstly, those related to public policy (Almendra, 2014; Grupp & Sá, 2021) address gender-based violence (De Magalhães Gomes, 2021) and serve as resistance and advocacy efforts (Flood et al., 2021; Idahosa, 2021; Strazzeri, 2024). Secondly, in framework of religion to advocate gender equality and social justice through the reinterpretation of religious texts (Bakar, 2018; Shahin, 2020; wadud, 2005) and to re-evaluate religious concept, practices, and education for inclusiveness and justice (Pali, 2024; Parker, 2024; Sihombing, 2023). Thirdly, in ecofeminism, it explains the link between gender inequality, ecological degradation, and poverty as well as criticizes the patriarchal and capitalist systems (Duhautpas, 2024; Garrity-Bond, 2018; Dumble, 2017; Shiva, 2015). Despite extensive studies, the intersection of gender decolonization in religion and ecology remains underexplored in social practice. While wadud and Shiva focus on different domains (religion and ecology), both emphasize women's empowerment to challenge colonial patriarchy. This research bridges that gap by integrating their feminist perspectives to explore the relationship between gender, religion, and ecology.

I formulate three questions. First, what is the form of decolonization of religion in the context of gender? Second, what is the form of decolonization of ecology in the context of gender? Third, what are the implications of implementing gender decolonization on the role of women and a fairer and equal social order? By posing these questions, it is hoped that this study will contribute to the decolonization of gender. This study is built on three fundamental

[2]amina wadud cannot be capitalized at the beginning due to code of ethics.

assumptions. First, gender decolonization in religion and ecology is not just a reinterpretation of sacred texts. Instead, it is a radical action to dismantle the patriarchal domination of men to put women in a subordinate position. Second, women are not only victims of colonialism that almost occurs in third countries in the world, but they also act as agents against the colonizers, one of which is by spreading their thoughts. Third, the current approach to gender decolonization must overcome the existing inequality of scientific representation. In this case, Western scholars often overlook or fail to consider women's thoughts from traditions outside their own. Therefore, this research is essential for uncovering neglected women's voices, especially those born outside Western thought. In addition, this study is written from a male perspective that seeks to uncover the thoughts of female feminist figures, while maintaining objectivity without bias or conflict of interest.

Gender Decolonization

Nearly all countries that experienced colonialism are considered inferior in the world. They become objects of criminalization in all sectors, aiming to emulate the superior country (Haar et al., 2021). The "civilization project" incorporated many aspects previously left behind and implemented by the community, particularly the patriarchal system (Mama, 2017). This system dominated many aspects of social and cultural life. Women began to be marginalized as this colonial influence spread throughout the social order. Restrictions on women are also applied, starting from religious, identity, political, economic, and other aspects (Das & Semaan, 2022). Therefore, gender decolonization must be pursued so that women can regain their rights and live in an egalitarian society. Gender decolonization is a critical process aimed at eliminating the paradigm and practice of women's inequality caused by the legacy of colonialism in society (Radlwimmer, 2017).

It is also essential to realize from this point on that the effects of patriarchal values and norms that have taken root in society's identity do not only have a direct impact on women. Instead, it spreads the stigma of gender roles and functions (Tabassum & Nayak, 2024). In addition to the reasons for civilization, colonialism sometimes claims the mantle of "modernization" (Marriott, 2016), but instead introduces a new culture that prioritizes women in the legal system and family structure. For this reason, gender decolonization is about empowering women and completely dismantling social structures that still perpetuate gender inequality as a legitimate norm (Ferrara, 2019).

When Indonesia was under Dutch colonialism, many women were against the patriarchal norms that applied through the issue of civilization. These movements could be found within several forms. For instance, *Dameskring* organization is a feminist movement led by Emma Poeradiredja from Indonesia. She and her friends initiated this movement to empower women against colonialism and to spread the dream of Indonesian independence at that time (Yuliana, 2019). In other locations, the *Poetri Mardika* movement was established in 1912, aiming to challenge feudalism within the social order and promote equality in education, among other objectives (Sari & Liana, 2019). As a result of this movement, numerous feminist movements emerged. The new order includes the Indonesian Republic Women's Association (PERWARI), *Dharma Wanita*, *Dharma Pertiwi,* and Family Welfare Empowerment (PPK). During the reform era, the development of women's movements to

challenge patriarchal traditions has increased through Non-Governmental Organizations (NGOs) and other initiatives (Fatimah, 2007).

Currently, gender decolonization is closely tied to the influence of religion on women's social lives. Returning their power without any intervention in religious or cultural interpretation is essential. There are many interpretations of sacred texts that hinder women from contributing like men (Sarwar & Zeng, 2021). For example, the Indonesian Women's Ulema Congress (KUPI) movement aimed at opposing religious products that contain patriarchal values (Kloos & Ismah, 2023). Additionally, there is an interfaith movement led by most women, specifically Eco Bhinneka Muhammadiyah. It aims to promote harmony through environmental issues and has significantly impacted this (Bustomi et al., 2023). This movement stems from the Qur'an's values regarding human-nature relations, and it argues for the widespread adoption of the idea that women are superior to men. Through movement initiated by women, hints emerge that they can also be agents of change and address global issues.

Ultimately, gender decolonization will lead us to a crossroads for change. The struggle for freedom spaces, which is the grand goal of this discourse, will face significant challenges (Amin & Girard, 2024; Schiwy, 2007), especially in terms of how we understand and see gender in the future. The hegemony of power that remains strong perpetuates women's subordinate positions in the primary job (Gramsci, 2020). Patriarchal culture is still firmly rooted in the bottom elements of society, due to the influence of religious leaders in interpreting sacred texts that still contain gender bias. Therefore, this approach to gender decolonization represents a new perspective on creating a just world without colonial influence, thereby transforming people's life patterns.

Reinterpretation of Religion in the Context of Gender

amina wadud offered resistance by reinterpreting several verses to decolonize gender, which is still overshadowed by religious hegemony. This method is done to escape from the influence of patriarchal culture that ensnares women today. Moreover, traditionally, the interpretation of the Qur'an is dominated by men (Bauer, 2015). Therefore, amina wadud stated that if this view is propagated, gender stereotypes will continue to exist in society, as well as the assumption that inferiority in the female body will never equal that of a man (wadud, 1999, p. 33)[3].

To eliminate this view, wadud suggested that women should be involved in interpreting the Qur'an as a fundamental step in decolonizing religion. Because without women's experience in interpreting sacred texts, there will always be inevitable biases (wadud, 1999, p. 41). She also emphasized that in understanding the verses of the Qur'an, it is essential to consider the historical context, so that their meaning remains relevant to the development of the times and is not discriminatory against women (wadud, 1999, pp. 52-54). Furthermore, wadud also argued that Islam, as a religion, must be seen as a dynamic process constantly developing towards inclusive justice for all beings. Therefore, interpretations that are still

[3]Page numbers are included in the citations to strengthen the research results in the literature review approach on amina wadud and Vandana Shiva.

traditional and have static meanings must be criticized and updated (wadud, 2006, p. 7). On another occasion, wadud also argued that the position of women and men is equal in the eyes of Islam. She obtained this view by interpreting the terms and some of the main concepts in the Qur'an, such as the sentence "*nafs"* (soul), "*min"* (from), and "*azwaj"* (couple). She also highlights the following concepts of "*qiwamah"* (guardianship) and "*nusyuz"* (rebellion) (Bakar, 2018). Then, for Wadud himself, resisting patriarchy is part of *jihad* because certain practices involve struggles in upholding gender justice (wadud, 2006, p. 166).

Furthermore, she agrees that there is a difference between women and men in terms of functional aspects. Still, those differences do not mean a hierarchy that degrades women compared to men (wadud, 1999, p. 9). Essentially, women are also part of what is enshrined in the Qur'an, which states that humans are the caliphs on earth, not just men. Therefore, wadud is also vehemently opposed to male dominance in public rituals, such as being a prayer imam. No specific text in the Qur'an prohibits women from becoming public ritual leaders. Instead, it is only a cultural construction that is closely attached to society (wadud, 2006, p. 158).

This contrasts with Vandana Shiva (2016, p. 73), who does not directly flavor his views on "eco-feminism" with religious teachings. Nevertheless, Shiva is a Hindu figure. However, she wrapped it neatly. So many think that their thoughts and resistance focus on the central feminist discourse, namely secularism, to get the attention of many parties. However, upon closer examination, we are led to a common point: the concept of ecofeminism, which is closely related to the central idea of Hindu teachings, *Tri Hita Karana*. This concept teaches how humans live according to Hinduism. *Tri Hita Karana* itself means the three causes of happiness in life (Rosilawati et al., 2020; Vijayaraghavan et al., 2022). The three concepts are described in Sanskrit. The first is *Parahyangan*, which explains how humans relate to God. Second, *Pawongan* regulates human interactions with one another. Finally, the third is *Palemahan*, which means the relationship between humans and the environment or nature (Hadiyanto, 2022; Wirawan & Rosalina, 2024; Wiwin, 2021).

In the concept of ecofeminism, a discussion of *Prakriti* is intensified by Shiva. *Prakriti* itself is derived from the Indian Hindu tradition, which translates to "mother nature" (Shiva, 2016, p. 73), and this meaning holds profound universality. Mother Nature is seen as the source of life, an energy that always runs dynamically, and of course, she will always support human life. Furthermore, *Prakriti* symbolizes feminine principles that teach the human perspective on the world (Shiva, 2016, p. 75). With this principle, Shiva emphasizes a discourse of caring for generations through the sustainable management of nature, so that harmony between all creatures is realized. In this context, Shiva equates women with *Prakriti*. Both are vital in creating, caring for, and protecting nature by positioning *Prakriti* as the primary key and respecting its principles (Shiva, 2016, p. 87). Therefore, it will save humans and the entire planet.

The meeting point of ecofeminism and the central concept of Hinduism that is very strongly related is the *Palemahan*. However, it can also be connected to these three concepts. Like *Prakriti* with *Parahyangan*, nature is a manifestation of God on earth (Bustomi et al., 2023). Therefore, humans must respect nature (*Prakriti*) as a form of respect for God. The exploitation of nature is also a form of destruction of the spiritual order for all creatures

(Mickey, 2020). Then, *Prakriti* and *Pawongan* Shiva described that women in the countryside are the guardians of the environment (Shiva, 2016, p. 123). Then, they must be associated with *Prakriti*. Realizing social harmony among creatures in the world and respecting one another is the primary foundation for achieving harmony.

Furthermore, the last *Prakriti,* with *Palemahan,* is an essential subject of Shiva's discussion, particularly in the context of religious teachings. In the concept of *Palemahan*, humans are required to protect nature as best as possible (Wiryawan, 2024). Sustainable management must continue to be prioritized to maintain harmony between nature and humans. Giving each other a hand in each party (Rusko et al., 2017). This aligns with Shiva's idea, which posits that maintaining *Prakriti* ensures and supports sustainability for future generations.

Based on these ecological concepts, Shiva's thought can be connected to or grouped under the idea of decolonizing religion and the treatment of women and nature, advocating for a break from patriarchal interpretations of religious traditions. She suggests that colonialism's imposition of a patriarchal worldview has often marginalized women's roles in nature and spiritual practices (Shiva, 2016, p. 134). This perspective resonates with the Hindu principle of respecting nature as divine. It asserts that a holistic, inclusive approach to religion and ecology, free from colonial exploitation, is key to a sustainable future. In this way, Shiva advocates for a re-engagement with traditional teachings that honor the feminine and the natural world, positioning them at the heart of religious and ecological decolonization.

Reinterpretation of Ecology in the Context of Gender

When discussing gender and ecology, we will be introduced to a crucial figure who has specifically explored ecofeminism: Vandana Shiva. She also invites us to reflect on the relationship between women and the natural world. It started with modern development that destroyed nature and marginalized the role of women. She referred to this phenomenon as maldevelopment and a part of patriarchy (Shiva, 2016, p. 41). In the Third World, especially in India, women play a vital role in maintaining the environment around them. Nature is a resource that consistently meets all their needs (Shiva, 2016, p. 34). Indian women possess local knowledge in caring for and preserving the natural environment. However, with the advent of modern development, women's knowledge was replaced by a system that was exploitative and destructive to nature (Shiva, 2016, p. 27).

In the colonial framework, work is mapped according to gender, which shifts the critical role of women in ecosystem management by emphasizing a more structured division of labor between men and women. Men are often involved in agriculture and natural resource exploitation, while women are responsible for domestic work, such as collecting water and firewood, which are directly related to ecological concerns. This change exacerbates gender inequality and reduces the role of women in ecosystem management (Alaimo & Hekman, 2008, p. 14). This colonial paradigm places women as a vulnerable group where any change in the ecosystem due to malpractice or modern development will worsen their position (Escobar, 2011, p. 104). This legacy of colonialism continues to shape the intersection of gender and ecology, where women, as caretakers of the environment, are both the stewards and the most vulnerable to its transformation.

Builders' adoption of modern technology has indirectly marginalized women's contributions to sustainable food production. This paradigm compels us to acknowledge the ecological crisis and the marginalization of women from nature, who have traditionally been responsible for raising their children (Shiva, 2016, p. 166). Therefore, Shiva offers a concept that she calls the "subsistence economy." She adopted this concept as an alternative to a patriarchal economy that prioritizes profits (Shiva, 2016, p. 95). She claimed that in this way, the work of the embezzler will be more appreciated, both for creating something new that makes life more secure and as an effort to meet the community's fundamental needs (Shiva, 2016, p. 145). Thus, economic sustainability only partially relies on the implementation of modern technology in environmental management. However, traditional farming, which Indian women have long practiced, demonstrates that harmony between humans and nature can lead to economic sustainability in society.

Shiva provided an example of the Indian women's movement in its opposition to environmental destruction. This movement is called *Chipko*, and it has a long history and unique resistance methods (non-violence and collective action) (Shiva, 2016, p. 100). The *Chipko* movement originated in the 1970s, with protesters embracing trees as a form of protest (Buryn Kedzior, 2012; Kannabiran & Søndergaard, 2023). The *Chipko* movement has become a global inspiration and a symbol of feminist ecological resistance, with a strong ideological emphasis on the intersection of women and nature (Shiva, 2016, p. 125). The exploitation of nature and women is rooted in a patriarchal dualistic view that separates man from nature and man from woman. In this view, nature and women are considered "passive" and "inferior," while activities that are considered "productive" are the exploitation of nature for economic gain.

Ecological reinterpretation in the context of gender is a call to re-recognize women's values and *Prakriti* principles as solutions to environmental and social crises. Shiva asserts that ecological justice cannot be achieved without gender justice (Shiva, 2016, p. 41). Because women are the leading actors in maintaining the sustainability of the ecosystem (Thorat, 2023), this reinterpretation paves the way for justice, sustainable, and holistic alternative development by repositioning women as guardians of biodiversity and leaders in sustainable practices. In Shiva's vision, women are not only victims of maldevelopment but also a key solution in building a world based on harmony between humans and nature (Shiva, 2016, p. 143).

On the other hand, if we correlate amina wadud's thoughts on the discourse of ecology, such as Shiva's, with the context of gender, it can be well-integrated. wadud when interpreting Surah Al Baqarah verse 30 about the caliph. Both men and women share the same responsibility: guardians of the universe (wadud, 2006, p. 33). Therefore, ecological justice must be equally upheld, regardless of one's inferiority as a creation of God or the gender context. This principle was also put forward by Zaimatus Sa'diyah, whose study focuses on eco-theology, which argues that the anthropocentric paradigm of human beings must be abolished. The adoption of this principle has caused massive ecological damage (Sa'diyah, 2021, p. 28). As a caliph, in the sense of representing God on earth, she does not necessarily hold absolute power over all creatures created by God. Instead, it must be able to maintain all of this so that ecosystem damage can be minimized (Sa'diyah, 2021, p. 31). In

this context, Sa'diyah presents the view that humans and nature are God's creations and must be maintained in harmony.

Furthermore, for wadud, the patriarchal dominance that occurs in society undermines equality and social justice. Likewise, suppose this dominance is related to environmental exploitation. In that case, both women and nature are oppressed (wadud, 2006, p. 9). The exploitation of nature occurs due to a misinterpretation of sacred texts, which perpetuates the oppression of both women and nature. So, there is an assumption that humans hold full authority over the universe. (Sa'diyah, 2021 p. 29). So, overcoming patriarchy has indirectly contributed to ecological recovery. It can be said that patriarchy and exploitation have the same background in an unbalanced and unfair hierarchical system. Furthermore, wadud has a comprehensive concept of ethics of care in its application (wadud, 2006, p. 63). If correlated with ecology, this concept will be seen as a worship practice that gets rewards.

amina wadud's thoughts on gender in the interpretation of the Qur'an were strengthened by Zaimatus Sa'diyah's idea of Islamic eco-theology, which has provided an answer to the current ecological crisis. The practice of large-scale environmental exploitation is a form of betrayal of God's Mandate. Therefore, real action needs to be expedited by building contemporary narratives that effectively capture the attention of multiple parties. By placing humans and nature on an equal footing on earth, social justice and ecological justice will be realized as soon as possible.

Towards an Equitable Social Order Through Gender Decolonization

Mohanty (2003) argues that women in former colonies will experience two tortures that hurt them. Starting from oppressive colonialism and patriarchy that marginalize them from public spaces. This is evident in Indonesian women when, under the Dutch and Japanese colonial period, many women were only used as objects to meet the sexual needs of European men (Jaelani, 2019; Rahma et al., 2020; Salamah & Seprina, 2022). Even sexual violence in the form of mass rape in post-colonial period still occurred during the fall of the new order. Fatimah (2007) explained that the victims were 168 people spread across various provinces, 20 of whom died. Jakarta ranked first with 152 people, while 16 others came from Medan, Palembang, Surabaya, and Solo, most of whom were of ethnic Chinese descent. Surprisingly, the government recently denied the existence of this humanitarian tragedy through a statement from the Minister of Culture, despite the fact that it has been revised (Abdurrahman, 2025; Prasetya, 2025).

This statement is hazardous because it seems to obscure the facts in the field that have been proven to have occurred. Moreover, the Ministry of Culture is carrying out a project to rewrite Indonesian history (Dhanya, 2025). It appears to be an attempt to conceal the dark traces of the Indonesian government. From this phenomenon, I argue that the current Indonesian government is showing moral hypocrisy. For the sake of a good social image in front of the public (national or international), they are "two-faced". In addition, they are also practicing neo-colonialism by considering that sexual violence (rape, buying and selling women, prostitutes, concubines) against women is not a humanitarian tragedy or a fault or even a failure of the state to protect its people from male slavery. Considered the incident to be justified, as well as violating the mandate of the 1945 Constitution that independence is the right of all nations, and strongly opposed the colonizers. Slavery was integral to colonialism and inherent in colonial practices (Biser Whisker & Spiker, 2021).

Besides, there is a lot of debate about the motive behind the phenomenon of mass rape during the New Order period. Starting from the dominance of ethnic Chinese in the economic sector to political factors as the cause of organized violence by the state by targeting women as its target objects through the classic method, namely rape (Fatimah, 2007). Hikmawati (2017) said that the mass rape occurred due to structural violence by the government which caused the ethnic Chinese to be economically strong and caused negative sentiments towards the natives. However, the real problem was that society at that time still adhered tightly to patriarchal culture, which was compounded by the additional problems mentioned above. Women are still viewed as second-class citizens in the social order, a paradigm that is the result of colonial construction.

The most effective way to break away from this colonial paradigm is through a gender decolonization approach. Because the opportunities for the decolonization approach are tremendous (Ashar, 2015; Bahdi & Kassis, 2016; Waterfall & Button, 2022). The effort to reconstruct and deconstruct the long-established social order is due to the legacy of colonialism, which contains elements of patriarchy. Then, it is forcibly planted through the legalization of norms that strengthen women's oppression (Seng, 2018). In Shiva's (2016) perspective, to achieve social justice, the role of women must be restored to what it was before the advent of colonialism. They must also be empowered to establish social balance, especially in the agricultural sector (Alkire et al., 2013). One approach proposed by Shiva is to return all control over natural resources to women (Shiva, 2016, p. 17). Consequently, gender equality will function as it should. Additionally, women's experiences will be visible through their contributions in various sectors of the field. Thus, the marginalization of women will slowly disappear, and an inclusive social life will be realized.

Not only that, but gender decolonization will also shift the paradigm in viewing the role of women in the religious and cultural fields of society. As has been widely discussed above, the position of women is very narrow, even in the spiritual and socio-cultural dimensions of religion (wadud, 2006). Traditional interpretations of the scriptures that are often found are still not inclusive in real life due to biased factors. However, the truth is that bias toward interpretation is inevitable (Dau, 2016). However, there must be an objective basis for justice in every interpretation. With the gender decolonization approach, reinterpretation spaces that initially contained many biases against the texts in the holy book can be opened (Suna-Koro, 2023). This method provides an opportunity for women's experiences to receive more attention, enabling them to play their roles effectively on both national and international scales (Oyeyipo et al., 2024). Then, the adoption of this discourse will continue to increase women's contributions, especially if they are involved in the political realm. They will have an impact when making regulations that accommodate women who may not have been heard so far (Coore-Hall, 2020). In the process of implementing decolonization, we are directed to remove feudalism from social structures (Vergès et al., 2024).

Ultimately, the key aspect of this study is that the gender decolonization discourse encourages everyone, particularly men, to recognize and value women in all spheres of life. Especially in the religious sector, as championed by amina wadud, and the ecological sector, led by Vandana Shiva, which has contributed to women's economic independence. By giving women full power over themselves and the environment, which contains many resources,

without the shadow of patriarchy. Then, with sustainable management, an egalitarian life between fellow humans and nature becomes complicated and is reduced to mere discourse. Meeting these two interfaith leaders is also part of an interreligious dialogue whose thoughts must be implemented immediately (Knitter, 1995). Because this gender issue cannot be resolved solely through theory but through praxis, ecological justice and social justice must still be realized, regardless of background (Bustomi et al., 2023), so that the oppression inherited from colonialism is eradicated on earth.

Conclusion

Gender decolonization invites us to dismantle and abandon cultures that oppress women due to colonial influences, especially patriarchal culture. The claims of modernization and civilization brought by colonialism should only be partially adopted. Each country has its cultural diversity and philosophy, especially in the third world. Patriarchy remains deeply rooted in society, whether due to the interpretation of religious teachings by amina wadud or the development that threatens the ecology, as opposed to the perspective of Vandana Shiva. All of these practices have marginalized the role and experience of women in public life, which should be their right as human beings. The offerings of these two figures are the path taken to fight social injustice and ecological injustice. Therefore, realizing these thoughts through actual practice in the field is essential.

Exposure to the thoughts of amina wadud and Vandana Shiva, reflected in the current context, can contribute to the decolonization of gender. Although they are not decolonial figures, the two of them are postcolonial feminists who have a serious concern with the idea that challenges the injustices experienced by women. However, the essence of their thoughts interpreted in the contemporary scope can be used and categorized as seeds of decolonial thought. This is expected to change society's paradigm about women in public spaces in the future. For example, provide the same or fair quotas in religious leadership, offer opportunities to participate in the production of spiritual knowledge, which is a source of inequality in the interpretation of gender roles, and offer full opportunities for women to manage the agrarian sector and other areas.

Furthermore, this study still has several inherent limitations. This research relies solely on data from various literature sources, including journal articles and news from mass media and social media. So that the presentation is only based on data archives. Therefore, follow-up research is highly recommended in the form of case studies, field work, or ethnography that examines the implementation of the theories in two Global South communities in order to gain an understanding that is applicable and can be used as a guideline or reference as a movement that is just and progressive without any hierarchy in the order of human life. So that religious teachings and environmental management are no longer used for individual or group interests to marginalize women.

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