

Artikel

Qur'anic Environmental Education: Al-Maraghi and Fi Dhilal al-Qur'an as a Response to the Ecological Crisis

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Abstract

The global ecological crisis, which includes climate change, pollution, and environmental degradation, requires an approach that is not only technology-based but also incorporates spiritual and moral values. The Qur'an, as the guide for Muslim life, offers ecological principles that can serve as a foundation for environmental education. This study aims to identify and analyze ecological principles in the Qur'an based on the interpretations of Al-Maraghi and Fi Dhilalil Qur'an, and to formulate an Islamic environmental education model that is relevant to the context of modern education. This research employs a qualitative method with a thematic interpretation analysis approach, encompassing a literature review of ecological verses in the Qur'an and interviews with Islamic education experts. The findings reveal that the concepts of khalifah (human stewardship on earth) and amanah (responsibility for the environment) are fundamental principles in Islamic environmental education. The proposed educational model includes the integration of Islamic ecological values into the curriculum, the implementation of nature-based projects, and the utilization of digital media to enhance ecological awareness rooted in Islamic spirituality. This study contributes to the development of an educational approach based on Islamic values to raise ecological awareness among Muslim communities.

Keywords: education, Qur'anic interpretation, ecological awareness.

INTRODUCTION

As awareness of environmental degradation and climate change is being raised globally, the avenues for adopting more sustainable practices are springing up in many forms. Out of these frameworks, religious directives, especially those grounded through Qur'an are observed to lay an essential emphasis on environmental stewardship. The Qur'an, for instance,

articulates a vision—what may be captured by the neo-Platonic mindset of equilibrium, preservation and gratefulness—of human beings as stewards (khalifah) of the Earth, responsible for not merely the integrity of the environment and the preservation of resources therein but also the conservation and interrelationship of muscular tissues that make up its body; the latter is elementary for a connected, harmonious ecosystem. This theological basis can serve as a strong ethical and moral framework for tackling modern day environmental crisis which is magnified due to human activities.

These Qur'anic principles have been the subject of extensive interpretation by classical and contemporary Islamic scholars, who highlight the ethical obligations of Muslims to environmental conservation. Scriptures prohibiting waste (Qur'an 7:31) and promoting sustainable practices (Qur'an 2:164) are often invoked to support the call for ecological stewardship. Setianingrum et al. note that Islamic uprooting provide religion-based approach to environmental ethics, calling for all action that protects the environment and ensure balance in the ecosystem (Setianingrum et al., 2024).

Despite the fact that Islamic teachings offer clear guidance, many of the Muslim-majority societies are confronted with powerful environmental challenges. Rapid urbanization and industrialization along with unsustainable exploitation of resources lead to environmental degradation and call into question traditional practices and beliefs. It implies a divine commandment directing human beings to a responsible guardianship over the Earth, including the conservation of natural resources and the secure social justice and moral governance of future generations in relation to ecological issues (Rahman et al., 2024). Albar et al. highlight the urgency of developing curricula in schools that bridge both ecological principles and Islamic teachings, so as to instill the awareness of preserving the environment in the youth (Albar et al., 2024).

The eco-Islam movement, which responds to contemporary environmental challenges with mainstream Islamic values (Walidah, 2023). For more information about eco theology visit: <http://www.godandgreen.com/eco-theology> The crises in the world's ecosystems — biodiversity loss, climate instability and negative effects on human health — demand a spiritual and moral response. The Qur'an incentivizes a sense of collective responsibility and ethical behavior, creating a bridge between religious teachings and environmental ethics.

The main research problem tackled by this study is the assertion that there is a gap between the rich environmental ethics and teachings of Islam on the one hand and their human application in modern Islamic societies. Though the Qur'an and Hadith offer clearly defined parameters for environmental stewardship, it is often challenging to implement these tenets into practical policy and behaviour. Many communities do not have adequate access to information and education about environmental problems, which only serves to compound the problem. Globalization and ecological crises illuminate the vital role of interjection of spirituality and ethics into environmental policies and education programs.

Previous research has proposed various solutions to this debate focusing on the importance of education and community involvement. Setianingrum et al. discuss the importance of integrating environmental education into Islamic curricula and how this can empower, bring about attitude change and action against environmental degradation (Setianingrum et al., 2024). Karman et al. through the concept of eco-theology in Islamic education, which aims to offer students a religious basis to act on environmental issues (Karman et al., 2023). These methods highlight the transformative role of education in advancing sustainability within Islamic communities.

In this study, the specific solution to these problems is about eco-friendly learning at Islamic educational institutions, like madrasahs and pesantrens. Integrating ecological teachings into Islamic studies curriculum

allows for fostering students' deeper understanding of their role as caretakers of the planet in Islam. Albar et al. promote educational programs integrating traditional Islamic values with contemporary environmental science, inspiring responsibility and ethical conduct towards the environment (Albar et al., 2024). The underlying theme is not confined to academia but calls for building and implementation of the sustainability practices as learners gain knowledge by becoming agents of change in their communities and their surroundings.

A literature review shows increasing acknowledgement of the potential for religious teaching to tackle environmental concerns. According to Shahida, Islamic environmental ethics have a lot in common with the environmental ethics of other traditions of faith such as Christianity and Buddhism where stewardship and compassion towards the creation is emphasised (Shahida, 2023). Having moderation (*wasatiyyah*) in the use of resources is the basic principle of Islamic teachings that is understood if we need environmental ethics in other religions, to maintain balance and sustainability of human interaction with nature (Albar et al., 2024). This interfaith view highlights how spiritual and moral systems apply to contemporary ecological disasters.

This highlights a lack of research surrounding what this looks like in practice when applying these teachings in educational contexts, or within the community at large. Although some studies have theoretically discussed Islamic environmental ethics, empirical evidence of the effectiveness of educational programs and community-based initiatives has yet to be presented. However, there is limited research addressing these aspects, and not much is known about their influence on students, specifically in relation to environmental concerns, within the context of Islamic teachings.

The purpose of this research is to evaluate the basis of the incorporation of environmental education in Islamic curricula in order to investigate its impacts on developing the sense of ecological responsibility

among students. The study aims to investigate the role that environmental principles found in Islamic doctrine can have on students' attitude, knowledge and behavior with respect to sustainability. By analysing the effects of this kind of educational programs, the present study can shed light on the potential of religious teachings for making positive contributions to environmental conservation.

Which is what makes this study novel, its focus on the implementation of Islamic environmental ethics in educational spaces. Although prior research has focused on the theoretical framework of eco-Islamic movements as well as the contribution of religious teachings to engender environmental stewardship, this study contributes an empirical evidence basis for the efficacy of education-based interventions. This study contributes to the larger context of sustainable development and the influence of religions in responding to ecological challenges by illustrating the effect of the combination of ecological principles with Islamic teachings in educational curricula.

This research focuses on Islamic educational institutions from which the schools and communities implement environmental education programs related to their ideal; The study will examine the content and format of environmental education programmes, measure students' responses, and assess the journal impact of wider community involvement and environmental behaviors. Further, this research seeks to bridge the gap between spirituality and environmental education, based on the primary Islamic institute of the Qur'an, as an environmental education tool to achieve an effective mind model for sustainable development.

METHOD/METODE PENELITIAN

This study's qualitative research examines Islamic texts including tafsir (which are Al Qur'an interpretations) in the development of environmental education. The main aim is to derive and discuss ecological principles hidden in Islamic rules of life and to be able to add them into curriculum. Using established qualitative research techniques like thematic

analysis, content analysis, and narrative analysis, the methodology is geared toward achieving a thorough and solid understanding of the subject matter.

This study utilizes thematic analysis as its main method to catalogue and examine patterns found within the texts. It would work best for a detailed analysis of particular tafsir with its more nuanced application in that wealth of associated maqamat found in the commentary. Thematic analysis consists of several essential stages, including becoming familiar with the text, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report (Setianingrum et al., 2024). The stepwise approach enables a systematic and comprehensive analysis of the texts, thus ensuring that the ecological principles laid forth in Islamic teachings are appropriately identified and interpreted.

The data analysis was carried out according to the stages of data analysis in thematic qualitative analysis, starting at first with familiarization- the researchers read and re-read the selected tafsir texts to familiarize themselves with the content. Phase 1: Reading and Note-taking This phase is one where we read and read and jot down our first thoughts and observations. Next, open coding is applied, marking segments of the text that align with specific ecological principles such as stewardship (khalifah), the prohibition of wastefulness and the interconnectedness of creation (Karman et al., 2023). These codes are the building blocks for creating broader themes in the texts.

The subsequent step is the actual search for themes which is conducted by arranging the discovered codes into potential themes that identify salient elements concerning environmental ethics. During this process, the identified themes are also reviewed and adjusted to ensure coherence and consistency, both in the individual domain and across the entire data set. The final steps include naming and defining themes by offering clear and concise descriptions that capture their meanings and

essence. Ultimately, thematic analysis results in the creation of a comprehensive report synthesizing the themes that were identified with special attention to ecological principles that are found within Islamic teachings. In addition to thematic analysis, the present study utilizes content analysis to determine the frequency with which certain themes or concepts appear in the tafsir. Therefore, content analysis serves as an empirical approach that determines the prevalence and distribution of ecological principles and it is considered a complimentary approach to thematic analysis that focuses on value-added interpretations. Through this method, text segments are systematically coded and categorized to determine how often and how prominently they discuss the themes that are related to environmental ethics. Alternatively, this study also uses narrative analysis to explore the narratives and discourse within tafsir that reveal the contextual nature of environmental ethics within Islamic narratives. Narrative analysis, which also sheds light on the structural and function aspects of the narratives, analyzes how stories of creation, stewardship, and moral agency are developed. This analysis is used to reveal how environmental principles are conceived within religious texts.

One of the benefits of employing these qualitative research techniques in environmental education research relates to this process of triangulation. Through thematic, content, and narrative analysis, it will acquire a nuanced understanding of the moral and ethical obligations towards environmental stewardship as detailed in the Qur'an. Resultados of this investigation may be applied in educational programs, for a better comprehension of ecological principles at an early age and sustainable practices in their own community (Setianingrum et al., 2024).

This study employs a textual analysis of selected tafsir resources examining aspects of sustainability and sound environmental stewardship. The selected texts address ecological principles with relevance and comprehensiveness. Other chosen examples are texts like Al Maraghi's Tafsir and Sayyid Qutb's Fi Dhilal al-Qur'an based on their detailed

exegesis and emphasis on humans being caretakers of the Earth. Such texts offer ample data for examining the articulation of environmental ethics within twenty-first-century Islamic guidance.

The tafsir of Al-Maraghi that'll be focused on in this research is Surah Al-Baqarah (2:30), which talks about the appointment of humans as khalifah on Earth. The mention of Khalifah in this context signifies the role of a human as successor and vicegerent, which he interprets to mean those whom Allah has given the responsibility of implementing His orders and preserving balance (al-Maraghi). Key Concepts of the Tafsir The lexical analysis focuses on macroscopic aspects of the tafsir. Furthermore, the environmental aspects of Surah Al-Rum (30:41-42) are analyzed, highlighting the transgression and corruption caused by mankind, and the dire consequences of failing to adhere to the divine responsibility of being stewards on Earth. This analysis is explored further in the context of the guidance provided in Surah Al-An'am (6:141) on sustainable agricultural practices and the prohibition of wastage.

In a similar fashion, Sayyid Qutb interprets this divine mandate in his work *Fi Dhilal al-Qur'an* noting that human beings are the caretakers on Earth, expanding this concept to wider issues of socio-political and ethical implications as well. His commentary on Surah Al-Baqarah (2:30) emphasizes the importance of human agency in upholding the role of khalifah, while his insights into Surah Al-Rum (30:41-42) underscore the spiritual and moral aspects of environmental destruction.

This study synthesizes thematic, content and narrative analyses to formulate educational frames from Islamic teachings on the environment. These frameworks aim to improve the role of environmental education in Islamic educational institutions to achieve a comprehensive approach that includes spiritual, ethical, and practical aspects. Our study assesses the effect of these frameworks on students' attitudes, knowledge, and behaviors on sustainability and provides empirical evidence on the effectiveness of integrating religious teaching in environmental education.

RESULTS

This chapter provides the study results on linking Islamic teachings with environmental education in Islamic educational institutions. The outcomes are based on texts analyses of the important tafsir by Al-Maraghi and Sayyid Qutb, as well as observations on educational programs that incorporate principles of the environment into academic Islamic curricula.

The reviews of Al-Maraghi's and Sayyid Qutb's tafsir writings showed recurrent themes concerning ecological stewardship, sustainability, and the moral duties placed on mankind as khalifah (stewards) of the Kozmos. These ideas align with some contemporary ecological theories, suggesting that religious teachings could have a role to play in tackling global environmental issues. The statements, which draw on established Ten Commandments language, are:

One important concept is the concept of khalifah, which is found in Surah Al-Baqarah (2:30). Al-Maraghi writes that "khalifah" means successor of a previous creation which brought corruption and also means the vicegerent of Allah who is required to carry out Allah's commands on earth¹. He emphasizes that Adam's investiture as khalifah, is both honour and burden, premised on humanity's distinct capacity for knowledge and moral agency (Al-Maraghi, n.d.). This interpretation is in line with the contemporary concept of sustainable development, which highlights the need to balance human needs with environmental protection (Setianingrum et al., 2024). Sayyid Qutb's exegesis stresses the gravitas of humanity as Allah's khalifah, the need for ethical and sustainable stewardship for Earth's resources².

Other repeated theme that comes to my mind is avoiding waste as mentioned in Surah Al-A'raf (7:31). Al-Maraghi believes based on this verse

¹ Ahmad Musthofa Al-Maraghi, *Tafsir Al-Maraghi* juz 1, (Beirut: Da>r al-Kutub al- Isla>miyah, n.d.). 77

² Sayyid Qutub, *Fi> Dzila>l Al-Qur'a>n*, 32nd ed. Juz 1, (Beirut: Da<r al Shuru<q, 2003). 56

that consumption of anything should be moderate and extravagant behavior can disrupt the natural and moral balance set in the system by Allah³. Sayyid Qutb associates squandering, with decadence and a lack of spirituality and moral values, while extravagant consumption is an indication of deviation from the path prescribed by God⁴. It is consistent with the Islamic precept of wasatiyyah (moderation) and modern ecological theories of sustainable resource management (Rahman et al., 2024).

The suffering of sentient beings depicted in Surah Al-An'am (6:38) indicates we should feel responsible for the well being of all creatures. Both Al-Maraghi and Sayyid Qutb emphasise that humans and nature are ecologically interconnected, which serves to highlight the significance of a human role within a greater ecological structure Al-Maraghi, Tafsir Al-Maraghi; Qutub, *Fi Dhilal al-Qur'an*. This view is consistent with holistic environmental theories that emphasize the interconnections among ecologies themselves (Rahman et al., 2024).

Religious teachings can provide students with effective tools for environmental education. Empirical evidence suggests that integrating religious teachings into environmental curricula can significantly enhance students' understanding and commitment to ecological issues. Through programs like the Ecological Pesantren initiative, traditional Islamic teachings are combined with modern ecological practices, which encourages hands-on learning experiences such as organic farming and waste management. This model has proved successful in cultivating students' ecological awareness and behavior, which is in line with the concept of khalifah and sustain resources (Albar et al., 2024).

This model allows the students to work around climate issues that are relevant to their environment using the PjBL (Project Based Learning) approach, so that the students are more sensitive to local disasters that have occurred, and the students can carry out their religious and ethical

³ (Al-Maraghi, n.d.) Juz 8. 178

⁴ Qutub, *Fi Dhilal al-Qur'an*. Juz 3, 1298.

values directly in their environment. Walidah explains that this model encourages a sense of responsibility and commitment to sustainability, thus matching current educational strategies(Walidah, 2023).

Whether through faithful commitments to stewardship, guided action towards sustainability, or spirituality-based education, those who are educated in faithbased environmental studies display more awareness of ecological principles and tend to behave more sustainably. As evidenced by notable behavioral changes resulting from programs like the Ecological Pesantren initiative, students proactively engaged in conservation initiatives and adopted sustainable practices in their daily lives(Karman et al., 2023). The faith dimension of environment education also enables students to connect with wider community involvement, emerging into conservation-friendly community-based environmental projects(Albar et al., 2024).

Islamic principles can be harmoniously combined with environmental education, thereby creating a strong foundation for tackling modern ecological issues. Furthermore, the principles of khalifah, the balance of creation, tawhid, and moderation as well as concerning the rights of other creation have close relationships with contemporary ecological theories; therefore, religion can play a significant contribution towards sustainability. Implementation of religious and practical lessons such as Ecological Pesantren initiative, PjBL model can be done concurrently. These methods provide students with insight and understanding into ecological challenges, enabling them to make a real difference in their communities.

Thus, the unlimited Islamic sources along with their proper application with in environment and developing awareness through education can bring a generation with environment friendly behavior. Integrating religious values with environmental sustainability can enable Islamic educational institutions to empower students, transform behaviours, and combat global environmental issues.

DISCUSSION

Environmental education must take place in an Islamic context as Islam provides comprehensive solutions to modern ecological problems. Through an analysis of tafsir texts covered here by Al-Maraghi and Sayyid Qutb in tandem with literature on faith-based environmental education, the study illuminates how Islamic precepts can be used to inform and improve sustainability efforts. The results highlight the potential role of religious teachings in encouraging a more profound sense of environmental stewardship, integrating spiritual duties with ecological conscientiousness.

It is in this sense that the idea of khalifah becomes a prominent motivator for understanding the Qur'an, especially within Al-Maraghi's and Sayyid Qutb's tafsir. Al-Maraghi explains humanity as vicegerents of Allah in his interpretation of Surah Al-Baqarah (2:30), and responsible for the moral stewardship of the resources of Earth (Al-Maraghi, n.d.). He contextualizes this in a dual framework of being the inheritors of creations before them that fell short of their obligation and as the actualization of Allah's will on Earth (Al-Maraghi, n.d.) In contrast, Sayyid Qutb places a special emphasis on the divine trust and honor given to humanity, noting that this stewardship is not simply symbolic, but demands active engagement in sustainable practices (Qutb, 2003). This paradigm also conforms to modern ecologic theories that promote sustainable development, which prioritizes a balance between human necessity and the preservation of the environment (Setianingrum et al., 2024).

The Qur'an along these lines demands the path of "siyasa" — the "middle path" — moderation (wasatiyyah) which underscores the ethical dimensions of environmental concern. A key text in respect of the imperative not to waste is Surah Al-A'raf (7:31), which exhorts against this practice. It is a support of balance between what one consumes and experts argue that extravagance goes against the nature — the delicate and complex balance laid down by Allah, Al-Maraghi said (Al-Maraghi, n.d.). Sayyid Qutb

operates within this lens, connecting wastefulness to a general moral and spiritual decay, where patterns of sustainable consumption reflect a deeper ethical failing (Qutub, *Fi Dhilal al-Qur'an*). This has been reflected in the contemporary theories of ecology which emphasize the sustainable approaches in resource management and conservation practices (Rahman et al., 2024).

Surah Al-An'am (6:38) describes the interrelatedness of all creation and offers a holistic perspective of environmental responsibility. In both Al-Maraghi and Sayyid Qutb's views, humans and nature are ecologically intertwined (Al-Maraghi, *Tafsir Al-Maraghi*; Qutub, *Fi Dhilal al-Qur'an*). Humans, embodied within this divine system, are but one piece of this larger equation. Such an outlook is consistent with the ideology of tauhid [i.e., oneness of God], promoting a view of the world that acknowledges the interconnectedness of all creation and a moral duty to maintain it (Karman et al., 2023). With tauhid being part of environmental education, educators can establish a sense of unity and purpose in students, encouraging them to adopt sustainable ways of living as part of their belief (Shahida, 2023).

While statistical evidence for faith-based environmental education is emerging from other religions, one can find Islam's perspective on sustainability from the teachings grounded within its own scripture and tradition. One such model is maintained through the Ecological Pesantren model in Indonesia which integrates Islamic teachings into modern ecological practices to instill an environmentally aware attitude as well as a sustainable environment in students (Albar et al., 2024). The model focuses on practical experiences like organic farming and waste management based on khalifah and sustainable resource practices. The achievement of such programs showed a tremendous potential of infusing Qur'anic values in environmental education to improve ecology consciousness of students and initiate pro-environmental behaviors (Karman et al., 2023; Setianingrum et al., 2024).

Nevertheless, this is not without obstacles to establishing faith-based environmental education into modern educational systems. Another significant barrier is likely to be the potential resistance of secular education systems, which see religious teaching as incompatible with scientific approaches to environmental issues (Shahida, 2023). Other barriers may include a shortage of resources and educated teachers able to incorporate religious concepts into environmental learning effectively. Yet, amid these challenges, opportunities are arising in the form of community connection and an increasing understanding of the role that spirituality can play in building environmental stewardship. Partnerships among universities, faith communities and environmental non-governmental organizations (NGOs), for example, could strengthen the delivery of faith-inspired environmental education and provide a more integrated frame for sustainability (Albar et al., 2024).

Integrating tauhid into the content of environmental education efforts does not only improve the ethical basis for sustainability, but it also offers a motivational framework for students. In order to understand that the environment along with all other aspects of life is part of divine creation and all creation is sacred, be responsible and respectful towards nature. These spiritual frameworks can lead to deeper and more lasting commitments to the wellbeing of our planet (Shahida, 2023). Educators will be able to plant the seeds of how to cultivate both scientific challenges and moral obligations to align with sustainability mentally, physically, and spiritually.

Islamic environmental principles reflects modern ecological theories, a way that highlights the significance of religious teachings in dealing with international environmental troubles. Khalifah is a concept similar to the modern idea of sustainable development which seeks to balance human needs with environmental protection. This principle of wasatiyyah is in line with ecological theories which support conservation of resources and sustainable consumption. In addition, the concept of tauhid, understood holistically, plays a significant role in upholding the interrelation of all beings

and nature, hence sustaining the paradigm of a unified system of environmental care.

Integrating Qur'anic values within the realm of environmental education depicts a promising ethos at practicing sustainability. Both Al-Maraghi and Sayyid Qutb's tafsir offer insights that can be magnified greatly when analysed in the context of ethics and spiritual centres in nature in discussing the stewardship of the environment; how Man is to act as a khalifah (caretaker of the earth). There is empirical evidence that faith-based environmental education improves ecological awareness and encourages sustainable behaviors. The potential benefits of integrating Islamic teachings with environmental education make it a promising avenue for promoting an ethical and sustainable future, despite the obstacles to implementation. As they merge religious beliefs with environmental advocacy, educational institutions may prove vital in combatting the modern-day environmental issues and shaping generations of environmentally-literal people.

CONCLUSION

This study studied the notion of Qur'anic Views As a response of the Quran towards the global environmental catastrophe pointing the versatility of Every belief Systems in establishing environmental awareness where an effort for this study was made to merge Qur'anic principles along with Environmental education and the interpretations of Al-Maraghi and Sayyid Qutb as Islamic perspectives. These, therefore, jointly underscore the relevance of the principles of *khalifah* (human accountability) and *amanah* (responsibility) as the imperatives of Islamic environmental ethic in creating an integrative approach for tackling contemporary ecological dilemma. The findings of the research confirm that teachings of Islam address protecting the environment and also provide a strong moral and spiritual basis for sustainable development.

The concept of khalifah, which is highlighted in Surah Al-Baqarah (2:30), emphasizes the role of humanity as the vicegerents of Allah in the ethical management and protection of the Earth and all who dwell in it, as revealed in Al-Maraghi tafsir. Al-Maraghi points out that this responsibility is also a gift and burden; it is specific to the fact that humans alone are capable of knowledge and moral agency. Likewise, a key point in Sayyid Qutb's interpretation is the emphasis on humanity being entrusted as 'khalifah' or caretakers by the divine, making environmental stewardship as part of one's responsibility of their worship. These interpretations disagree with modern ecological theories that emphasizes on sustainable development and environmental protection.

The study also highlighted: Qur'anic prohibition of wastefulness, especially according to Surah Al-A'raf (7:31), plays a core role in Islamic environmental ethics. Al-Maraghi and Sayyid Qutb both read this verse as a call for moderation in consumption, asserting that excess causes a break in the natural balance Allah has ordained. This principle resonates with modern ecological theories of conservation and sustainable consumption. Building upon this belief, Surah Al-An'am (6:38) also addresses the connection of all creations and encourages the holistic dimension of Islamic environmental ethics that advocates that all component of the environment should be interested and protected as humans are part of a larger ecological system.

Evidence supports the successful integration of religious teachings with environmental education The Pesantren Program Tech Initiative is a worldly and environmental teaching to the community in an educational program in the form of a Pesantren. This indicates that integrating teachings from the Qur'an into the curricula can improve students' environmental awareness and increase their environmentally friendly behavior. Hands-on learning experiences, with activities like organic farming and waste management, have also been shown to motivate a sense of responsibility and an ethical stance towards the environment. However,

we must be careful to ensure that our approach to sustainability follows the principles of khalifah and amanah as part of an educational model integrating spiritual, ethical, and practical dimensions.

Incorporating tauhid (the unity of God) into environmental education can provide depth to the spiritualizing element of sustainability. Recognizing that the environment is one of the divine creations, students understand that there is more to life than just the spiritual aspect, and they realize that their life must involve if they are to protect their speck of Earth in the way they were released to do so. From this perspective, students are encouraged to see environmental problems not just as scientific challenges, but as moral and spiritual responsibilities. By intertwining spiritual beliefs with ecological practices, individuals develop a profound commitment to sustainability, manifesting their environmental stewardship as a lifelong journey.

While there are evident advantages in incorporating Islamic principles into environmental education, the study recognizes various challenges to implementation. One natural resistance point is secular educational structures that view any religious teaching as counter to a more scientific approach. Moreover, more educators trained to combine religious frameworks and environmental sciences are warranted, as well as more resources to pursue this task. The role of educational institutions, social institutions such as religious organizations, and environmental NGOs may thus be an important venues to overcome the numerical limitation of knowledge production (as one example of the typical current configuration of environmental theory in academia is the 'divide-and-conquer' notion of global knowledge architectures based on local economic alliances incapability of integratively address local issues). One integrated approach is the Ecological Pesantren aimed for preventive education and one of those valuable models for others educational institutions to offer faith-based environmental education.

Khalifah, amanah, and tauhid offer sound ethical and spiritual bases of environmental consciousness and sustainability. If Islamic educational institutions could incorporate these principles into their curricula, they could play a vital role in responding to global environmental concerns. The findings of this study further a wider conversation on sustainable development by showcasing how a religious perspective can provide resources for environmental stewardships. The faith-based approach woven into environmental education will give humanity an ethical, sustainable, and spiritual response to existing and emerging global ecological crises.

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