

Cultivating Stewards of the Earth: Reconstructing Environmental Education Principles from an Ecological Tafsir of the Qur'an

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ABSTRACT. This article explores the reconstruction of environmental education principles through an ecological tafsir (interpretation) approach to the Qur'an, aiming to cultivate ecologically conscious stewards of the earth. This study employs a descriptive qualitative method using a library research approach, analyzing Qur'anic verses related to the environment as well as classical and contemporary exegeses. The findings reveal that the Qur'an contains profound environmental education values, particularly through the concepts of *tawhid* (oneness of God), *mizān* (balance), and *khalifah* (stewardship of the earth). The concept of *khalifah* emphasizes human responsibility to manage and preserve nature as a trust from God. Ecological exegesis analysis shows that environmental damage contradicts the principle of natural balance taught in Islam. The implementation of these values in educational curricula - through the integration of ecological verses, *tadabbur* (contemplation) activities, and direct practices such as greening - can build sustainable environmental awareness and behavior. This article concludes that an environmental education approach based on Qur'anic exegesis is not only theologically relevant but also practical in addressing the global environmental crisis, and contributes to shaping individuals with a responsible character toward nature's preservation.

Keywords: *Environmental Education; Ecological Tafsir; Quranic Environmental Principles*

ABSTRAK. Artikel ini mengeksplorasi rekonstruksi prinsip pendidikan lingkungan melalui pendekatan tafsir ekologis terhadap Al-Qur'an, dengan tujuan membentuk para penjaga (*stewards*) bumi yang sadar ekologis. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi pustaka (*library research*), menganalisis ayat-ayat Al-Qur'an yang terkait dengan lingkungan serta tafsir klasik dan kontemporer. Hasil kajian mengungkap bahwa Al-Qur'an mengandung nilai-nilai pendidikan lingkungan yang mendalam, terutama melalui konsep *tawhid* (keesaan Allah), *mizān* (keseimbangan), dan *khalifah* (pemeliharaan bumi). Konsep *khalifah* menekankan tanggung jawab manusia untuk mengelola dan melestarikan alam sebagai amanah dari Allah. Analisis tafsir ekologis menunjukkan bahwa kerusakan lingkungan bertentangan dengan prinsip keseimbangan alam yang diajarkan Islam. Implementasi nilai-nilai ini dalam kurikulum pendidikan - baik melalui integrasi ayat ekologis, kegiatan *tadabbur*, maupun praktik langsung seperti penghijauan - dapat membangun kesadaran dan perilaku ramah lingkungan yang berkelanjutan. Artikel ini menyimpulkan bahwa pendekatan pendidikan lingkungan berbasis tafsir Al-Qur'an tidak hanya relevan secara teologis, tetapi juga praktis dalam menjawab krisis lingkungan global, serta berkontribusi pada pembentukan karakter individu yang bertanggung jawab terhadap kelestarian alam..

Kata kunci: *Pendidikan Lingkungan; Tafsir Ekologi; Prinsip-prinsip Lingkungan dalam Al-Qur'an*

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INTRODUCTION

The issue of environmental degradation has become a critical problem demanding global attention, driving world leaders to seek comprehensive solutions (Alim & Subagiya, 2022). In this context, environmental education emerges as a vital instrument for increasing public awareness of

the impacts of environmental degradation. Such education is crucial in shaping understanding and behavior that favors ecosystem balance, both individually and collectively (Hidayat, 2015). In Indonesia, environmental damage caused by excessive exploitation and natural destruction has become increasingly alarming in this modern era (Habibah et al., 2024). This phenomenon is exacerbated by a lack of public awareness of the importance of preserving nature and weak law enforcement against perpetrators of large-scale environmental destruction (Suhendra, 2013). Therefore, an environmental education approach rooted in spiritual values and religious ethics, particularly within the Islamic tradition through the Qur'an, becomes relevant for deeper study. This is because the Qur'an, as the supreme ethical source for Muslims, presents comprehensive principles regarding human interaction with nature, which, if internalized, can foster ecological awareness and a responsibility for environmental conservation (Dachlan et al., 2018).

The worsening environmental degradation due to climate change, pollution, and loss of biodiversity underscores the urgency of applying these values. Thus, without serious conservation efforts, the destruction of nature and human existence could become an inevitable reality (Dachlan et al., 2018). Therefore, the responsibility for environmental conservation does not lie solely with environmental experts but is a collective responsibility of all parties, including religious leaders, considering that the impact of environmental damage can affect various aspects of human life, from religion, social, economic, and cultural to political (Mukhlis, 2022). Hence, an in-depth study of the values of environmental education contained in the Qur'an, especially through an ecological interpretation (*tafsir*) approach, is essential for shaping a cultural awareness of the importance of saving the world's ecosystems (Aripin, 2025; Surahman, 2021).

Serious environmental issues such as global warming, pollution, climate change, and loss of biodiversity continue to rise due to the exploitation of natural resources, making it crucial to integrate holistic Islamic education to address this crisis (Mat Zain et al., 2024). In this context, the Qur'an has explicitly warned that damage to nature and the environment is caused by human hands, emphasizing that the preservation of the environment is vital for the well-being of future generations. This study will explore how the Qur'an, as a source of Islamic law and ethics, offers comprehensive guidance for humans to interact harmoniously with the universe, while simultaneously shaping ecological awareness through its prophetic teachings. This research aims to analyze ecological values in the Qur'an through a literature study and hermeneutic analysis, identifying principles of ecosystem balance, sustainability, and prohibitions against destruction (Aripin, 2025). Through an ecological interpretation (*tafsir*) approach, this study seeks to uncover the Qur'an's messages that encourage Muslims to play their role as stewards (*khalifah*) on earth, responsible for environmental maintenance and climate change mitigation. Thus, this research is expected to make a significant contribution to developing an environmental education framework based on Islamic values, while also inspiring the implementation of concrete actions to address the global environmental crisis (Purnawanto, 2024).

This study will examine in depth how the Qur'an speaks about the environment and its impact on human life, especially in facing the threat of global crises such as natural disasters, climate change, and global warming (Sholehuddin, 2021). This is crucial given that massive exploitation of natural resources by humans has triggered various long-term damages to ecosystems and soil structures, such as deforestation and pollution, which accelerate the pace of the earth's destruction. Therefore, integrating Islamic values into environmental education can strengthen students' understanding of the importance of maintaining natural balance and encourage concrete actions in environmental preservation based on the teachings of the Qur'an. Furthermore, this study will also highlight the concept of human creation as stewards (*khalifah*) on earth, entrusted with the mandate to preserve the universe, not to exploit it arbitrarily (Aripin, 2025). Therefore, studying the values of environmental education in the Qur'an using ecological interpretation becomes highly relevant for building deeper and more sustainable environmental awareness among students (Purnawanto, 2024). Emphasis on the role of the khalifah aligns with the holistic teachings of Islam, where

environmental stewardship is not only a moral obligation but also an integral part of the belief in monotheism (*tawhīd*) and faith in the hereafter. This synergy of the educational ecosystem based on the Qur'an places humans as servants of Allah who must worship and as stewards (*kehalifah*) on earth to achieve happiness in this world and the hereafter.

This study is based on the premise that humans bear the mandate as stewards (*kehalifah*) on earth, meaning they have full responsibility to manage and preserve the environment, as affirmed in many verses of the Qur'an. Several Qur'anic verses, such as Q.S. 2:30 and Q.S. 45:13, explicitly depict the role of humans as stewards who have authority over everything in the heavens and the earth, emphasizing that the sustainability of the ecosystem heavily depends on human morality as guardians of the earth. In this context, Islam as a comprehensive religion provides a strong ethical framework, encouraging humans to maintain the balance of nature and be responsible for the environment.

METHOD

The comparative interpretative approach is often used to analyze data, comparing interpretations of environmental verses from various exegesis (*tafsīr*) books to draw inductive conclusions (Sholehuddin, 2021). This research is classified as descriptive qualitative, utilizing information-based analysis of data collected from literature studies, specifically in inventorying and gathering data related to the concept of stewardship (*kehalifah*) and the human role in the creation of nature (Azizy et al., 2024). This research method will be based on library research using an exegesis (*tafsīr*) approach to analyze environmental management based on the Qur'an, Hadith, and Fiqh (Yunita & Idami, 2020).

This study will apply qualitative descriptive analysis to explore the concepts of humans and nature from the Qur'anic perspective, with primary data in the form of Qur'anic verses and secondary data from relevant academic works (Rosowulan, 2019). This methodology will further focus on classifying ecological verses and their interpretations based on the context of environmental issues whose impacts are felt (Mukhlis, 2022). This analysis will involve an in-depth examination of Qur'anic verses related to nature, ecosystem balance, and the human role as guardians of the earth, using a contextual exegesis approach to understand these messages within the framework of modern environmental issues (Zahraini & Bustomi, 2025). This research will also apply content analysis to classical and contemporary literature to identify relevant environmental education values, especially the concepts of stewardship (*kehalifah*) and trust (*amanah*), which serve as the foundation for environmental conservation (Fauzi, 2024; Hutagalung, 2024).

The primary data sources in this study include verses from the Qur'an that are directly or indirectly related to environmental issues, while secondary data sources encompass various exegesis (*tafsīr*) books, Islamic ecology books, scientific journals, and other relevant publications that discuss the relationship between Islam and the environment (Bilhaq et al., 2023; Setianingrum et al., 2024). These secondary data will be examined in depth to enrich the perspective and analytical framework regarding environmental education values derived from revelation (Anam et al., 2021; Nurulloh, 2019). This literature study approach allows for an in-depth exploration of existing literature, including searches of online databases and digital libraries, to ensure the completeness of relevant data (Fitri et al., 2024).

Data analysis will be conducted qualitatively, using a thematic approach to identify patterns, themes, and categories emerging from the collected data, with a focus on an in-depth interpretation of the ecological meanings in the Qur'an and their implementation (Sari et al., 2023). This method allows the researcher to bridge classical thought with contemporary educational contexts, unconstrained by space and time, and provides flexibility in interpreting historical texts to discover their relevance to the character education challenges faced by today's generation amid the flow of globalization (Khoiriyah & Jinan, 2026). This study will also apply comparative analysis to evaluate how the environmental education values in the Qur'an can be integrated into both formal and non-

formal educational curricula. Subsequently, the collected data will be reduced and presented systematically, which will then lead to drawing comprehensive conclusions regarding the contribution of ecological exegesis to the strengthening of Islamic environmental education (Syamsiah et al., 2023). This approach is highly relevant for presenting ideas that reveal profound facts about the Qur'an's interpretation in an applicative and contextual manner (Darmalaksana et al., 2019).

RESULT AND DISCUSSION

Environmental Education in the Qur'an

This section will detail how environmental education values, such as *tawhīd* (oneness of God), *mīzān* (balance), and *khalīfah* (stewardship/vicegerency), are manifested in the Qur'an and their relevance for forming environmental consciousness (Sundari et al., 2023). This research will examine Qur'anic verses that directly or indirectly address the importance of maintaining ecological balance and the human role as *khalīfah* (steward) on earth, identifying the intrinsic values that support sustainable environmental education. Furthermore, this section will also analyze how the Qur'an motivates pro-environmental action through the concepts of reward and sin, and how prophetic stories can serve as examples for the wise management of natural resources (Alim & Subagiya, 2022). This ecological awareness is affirmed through the Qur'an's emphasis on ecosystem balance, sustainability, and the prohibition of all forms of environmental destruction, all of which form the foundation of Islamic environmental ethics (Aripin, 2025).

The Qur'an explicitly mandates humans not to cause corruption on earth, asserting that actions that damage the environment are a violation of the divine order. These principles function as a comprehensive foundation for environmental ethics, guiding Muslims to play an active role in environmental conservation and sustainability (Aripin, 2025). Research shows that integrating Qur'anic teachings, such as the concept of maintaining environmental balance and the prohibition of destroying nature, has successfully increased students' awareness of the importance of environmental preservation. Furthermore, Islamic education through madrasas plays a crucial role in instilling nature conservation values derived from the Qur'an and Hadith to address environmental degradation caused by excessive exploitation (Habibah et al., 2024). This aligns with the view that Islamic education should enhance understanding that shapes new awareness, which in turn encourages attitudes and behaviors that favor ecosystem balance (Hidayat, 2015). In this context, humans as *khalīfah* (stewards) on earth have a moral responsibility to care for and preserve nature, in accordance with Qur'anic teachings that emphasize the wise and non-excessive use of natural resources (Aripin, 2025; Farida, 2019).

Thus, these environmental education values derived from the Qur'an are expected to shape the character of individuals who possess awareness, concern, and responsibility towards the environment, in line with the primary goal of Islamic education to form individuals of noble character. Environmental education from an Islamic perspective aims to make humans aware of their role as stewards (*khalīfah*) in managing natural resources wisely, fostering a sense of responsibility towards future generations, and maintaining the sustainability of life (Fajriansyah et al., 2021). This ecological approach emphasizes that the balance of nature is a manifestation of the oneness of God, so excessive exploitation and environmental destruction are actions contrary to the teachings of *tawhīd* (Firdaus, 2022; Rokhim et al., 2022). Therefore, instilling environmental education values based on the Qur'an through ecological exegesis (*tafsīr*) becomes crucial for forming individuals with a deep awareness of the importance of preserving the earth as a divine trust (*amānah*) (Akbar & Arqam, 2021; Iliyani et al., 2025). Through the method of *tadabbur* (contemplation) of the Qur'an, individuals are expected to contemplate the meaning of environmental verses, which then fosters a sense of gratitude and awareness of God's greatness, and encourages concrete actions in environmental conservation (Alim & Subagiya, 2022; Rahman & Jalil, 2021).

This approach also suggests developing environmental education curricula based on Islamic values to build a deeper and more sustainable environmental awareness among learners (Purnawanto, 2024). This aligns with the effort to systematically and continuously build sustainable environmental awareness through education, where the curriculum and teaching methods must be adaptive to constantly changing objective conditions (Saputro, 2015). Islamic education not only forms vertical spiritual awareness but also horizontal awareness in maintaining relationships with fellow humans and the universe, emphasizing the importance of ecological awareness in daily life (Anasri, 2019). Furthermore, integrating these values into education can shape a generation that not only understands theory but also applies sustainability principles in real actions, as exemplified through direct practices in the field such as planting trees or cleaning the environment. The implementation of environment-based educational programs like eco-pesantrens can be an effective means to achieve this goal, where Islamic values are integrated into practical and sustainable environmental management (Nurulloh, 2019).

Ecological Exegesis Analysis of Environmental Verses

This section will conduct an in-depth analysis of Qur'anic verses relevant to ecology through the lens of ecological exegesis (*tafsir*), identifying their theological and ethical implications for contemporary environmental issues. This approach will examine how the concept of *tawhīd* (oneness of God) encourages environmental awareness and human responsibility as *kehalifah* on earth, manifesting behavior towards nature as part of devotion to Allah (Sholehuddin, 2021). Additionally, this research will identify Islamic legal principles (environmental jurisprudence / *fiqh al-bi'ah*) that can be derived from these verses to provide a practical framework for conservation and sustainable natural resource management (Alim & Subagiya, 2022). Previous research also shows that integrative programs based on Islamic values, involving spiritual, social, and environmental aspects, can enhance the understanding and application of religious values in daily life, including in the context of environmental preservation.

This approach also considers how developing environmental awareness can be implemented through environmentally-based religious values in Islamic educational institutions, thereby strengthening the commitment to sustainability (Nurulloh, 2019). This aligns with research highlighting the role of religious values and habits in shaping sustainable green purchasing behavior among consumers. Therefore, emphasis on the ecological exegesis of the Qur'an can enrich the understanding of the reciprocal relationship between humans and nature, while inspiring innovative solutions to global environmental challenges (Purnawanto, 2024). Integrating the teachings of the Qur'an and Hadith in environmental education has proven to increase students' awareness of nature conservation, affirming the potential of this approach in shaping a generation responsible for the environment.

This research aims to analyze ecological values in the Qur'an using an ecological exegesis approach, specifically identifying principles of environmental ethics and their implications for sustainable development (Aripin, 2025). This study is expected to contribute to the interdisciplinary fields of environmental science and Islamic studies, presenting a comprehensive overview of the foundations of Islamic ecological ethics that can be applied to contemporary environmental issues (al., 2023). This research will outline how the Qur'an, as the highest source of ethics for Muslims, offers comprehensive principles for harmonious interaction with the environment, highlighting that damaging nature is equivalent to sacrificing human existence itself (Dachlan et al., 2018). A thematic-contextual exegesis approach can reveal that positive human interaction with the environment is an integral part of religious practice, where correct faith (*aqidah*) will manifest in responsible behavior towards nature (Dachlan et al., 2018). This research will also outline how the Islamic worldview on sustainability derived from the Qur'an is unique, emphasizing that Islam is not merely a ritualistic religion but a holistic life system governing the relationship between humans and the universe (Firdaus, 2022). Emphasis on the concept of *kehalifah* as God's representative on

earth forms the foundation of Islamic environmental ethics, where humans have a mandate to care for and preserve nature, not merely to exploit it.

Implementation of Environmental Education Values

The implementation of environmental education values from an Islamic perspective can be achieved by integrating relevant Qur'anic verses on ecological themes into educational curricula, extracurricular activities, and daily practices at Islamic educational institutions. These verses serve not only as a theological foundation but also as practical guides for building students' awareness and responsibility as *khalifah fi al-ard'* (stewards on earth). For example, Q.S. 2: 30 affirms the human role as *khalifah* on earth, obligating responsible care for nature (Akbar & Arqam, 2021; Alinata et al., 2024). Furthermore, Q.S. 30: 41 warns about corruption (*fasad*) on land and sea due to human actions, encouraging preventive and restorative environmental actions (Alim & Subagiya, 2022; Rahman & Jalil, 2021). This verse can be implemented through *tadabbur al-Qur'an* programs in class, where students contemplate the meaning of the verse while engaging in field activities like tree planting or waste management (Habibah et al., 2024; Iliyani et al., 2025).

This approach is enriched by Q.S. 7: 56, which prohibits causing corruption on earth and emphasizes maintaining the balance (*mizān*) of nature. In practice, eco-pesantrens or nature-loving activities can adopt these verses to form sustainable character, where students not only understand theory but also apply it in daily green behavior (Fadillah et al., 2025; Saputro, 2015). Additionally, Q.S. 55: 7-9 invites reflection on the balance of Allah's creation, which can be integrated into science learning based on *āyāt kauniyyah* (cosmic signs) to enhance ecological understanding. This integration aligns with integrative programs combining spiritual, social, and environmental values, thus producing a generation responsible for nature as a manifestation of *tawhīd* (Anasri, 2019; Dachlan et al., 2018; Nurulloh, 2019).

Thus, implementing these environmental verses in Islamic education not only strengthens ethical commitment but also contributes to holistic sustainable development. The importance of preserving the environment is also emphasized in Q.S. 3:191, which states that all of God's creation is not in vain, so humans have the responsibility to care for and not damage it as part of faith in Allah SWT (Nisa, 2019; Ramadhani et al., 2020). Verses such as Q.S. 7:56, Q.S. 30:41, and Q.S. 28:77 explicitly prohibit environmental destruction and encourage humans to maintain the balance of nature, underlining the human responsibility as *khalifah* on earth not to cause corruption after environmental restoration has been done. Several indications of environmental preservation are also found in the Qur'an, which clearly explains the interaction humans must have with other environmental components and encourages not causing corruption on earth (Alim & Subagiya, 2022). These verses clearly indicate that individuals must develop attitudes and behaviors that love their living environment, as emphasized in Q.S. 7:56, which strictly prohibits acts of corruption on earth after it has been set in order (Auliyaaurohmah & Umam, 2020). This is reinforced by Q.S. 2:205, which warns about the consequences of damaging nature and life, thus underlining the urgency of pro-environmental action as a form of obedience.

Furthermore, environmental damage caused by human actions is often linked to hypocritical behavior, affirming that caring for nature is a reflection of faith (Hidayat, 2015). This concept of maintaining natural balance is a manifestation of human responsibility (*amanah*) to remain in its *fitrah* (natural state), in line with moral principles in Islam that prohibit all forms of excessive action that can cause damage (Mangunjaya, 2016). This ecological exegesis approach not only studies the sacred text but also connects Qur'anic teachings with the reality of contemporary environmental crises, making the relevance of these values increasingly strong in the context of current global challenges (Romlah et al., 2024).

CONCLUSION

This conclusion underscores the urgency of environmental education based on Qur'anic values to foster pro-environmental awareness and action, which ultimately contributes to climate crisis mitigation. This research shows that integrating Islamic values into environmental education can strengthen learners' understanding of the importance of maintaining ecological balance, as well as encourage concrete actions in environmental conservation efforts based on the teachings of the Qur'an and Hadith. Further studies could explore similar integration in various regions to expand the understanding of the role of Islamic education in environmental sustainability, and provide insights for policymakers and educators on how to promote sustainable development through religious education.

The application of the Green Islam concept, which integrates Islamic teachings with environmental issues, has proven effective in shaping a generation that cares more for the environment through Islamic religious education. Adopting this approach can significantly enhance students' environmental awareness and character development, providing valuable insights for policymakers and educators in promoting sustainable development through religious education. This effort is expected to produce a generation that is not only active and creative but also has a strong commitment to consistently protect the earth based on the legitimacy of the Qur'an and Al-Hadith. Research has shown that integrating Qur'anic and Hadith teachings on environmental balance and the prohibition of destroying nature successfully increases students' awareness of the importance of environmental preservation.

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