

## Reconstructing Islamic Education Through The Qur'anic Ecological Paradigm: Thematic Analysis of Surah Ar-Rūm 41 and Surah Al-An‘ām 141 in Responding to The Contemporary Environmental Crisis

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**Abstract:** The increasingly severe environmental degradation indicates not only an ecological crisis but also a crisis of humanitarian awareness and weak internalization of ethical and spiritual values. This study aims to analyze the ecological values contained in the Qur'an, specifically Surah Ar-Rūm verse 41 and Surah Al-An‘ām verse 141, and to examine their relevance to Islamic education and public environmental policy. The research employs a qualitative approach using a field study method combined with descriptive analysis and thematic interpretation (tafsīr maudhu‘i). Empirical data were collected through observations and in-depth interviews with educators, religious leaders, and public policy makers. The findings reveal that Qur'an-based ecological Islamic education has strategic potential as a medium for transforming values that integrate theological, pedagogical, and environmental policy dimensions. It can foster a transformative, humanistic, and ecologically responsive paradigm of Islamic education while supporting the development of public policies grounded in Islamic ethical principles. In conclusion, the internalization of Qur'anic ecological values through Islamic education can contribute significantly to addressing the ecological crisis and strengthening value-based environmental governance.

**Keywords:** Ecotheology; Environmental policy; Islamic education; Qur'an

### INTRODUCTION

The discourse of Islamic ecotheology generally developed in response to the increasingly alarming global environmental crisis. Muslim thinkers such as Seyyed Hossein Nasr (Nasr, 1968), (Nasr, 1996) Fazlun Khalid (Khalid, 2019) and Ibrahim Ozdemir (Ozdemir, 2021) have long put forward the idea of spiritual ecology, although their contributions to thought have stopped at the normative level only. The normative tendency that the author means is apparent from the perspective of Islamic ecotheology which places more emphasis on moral obligations or protecting the environment as a form of obedience to Allah SWT, Whereas the form of the complete structure that we want to find is why there can be a sustainable or balanced relationship between humans and nature for millions to billions of years and how Islamic ecological studies can become an instrument of value transformation that bridges the theological, pedagogical and environmental public policy dimensions so that it can contribute to strengthening the transformative paradigm of

Islamic education, humanistic and responsive to the current ecological crisis (Nasirin et al., 2025; Nasri, 2024; Nasri et al., 2024, 2025; Thohri et al., 2025; Thohri & Nasri, 2024).

What then happened was the result of the author's observations, seeing that this balance became a meeting point between the anxiety of scientists, especially when they saw that in 2025 many global disasters would occur and perhaps in the following years, if the human community did not act quickly and globally to prevent it (Peracullo et al., 2026). Not to mention the IPCC report, that since 2021 until now they have published a series of reports that are increasingly worrying for the sustainability of nature (Lucatello & Sánchez, 2022). On the other hand, there is an urgent need to fill what Hans Jonas calls the "ethical vacuum in contemporary modern culture" (Jonas, 1984). He asserted that modern technological advances have exceeded human moral limits, creating a vacuum of responsibility for the future of life on earth. So in this context, Islamic ecotheology is present as a paradigmatic and transformative offering to fill this void (Nasri, 2019, 2023; Suriani et al., 2025).

When related to the term Islamic education, ecology includes studies in understanding what is called an educational landscape that is purely normative or moral in nature (Wati, 2025). In the context of contemporary Islamic education, ecology becomes a discourse space that is rooted in Islamic teachings themselves, such as the values of tauhid (the unity of creation), khalifah (human leadership over the earth), amanah (trust) and mizan (balance) which show that protecting nature is part of the spiritual responsibility in character education (Ilmiah et al., 2025). Therefore, it seems that empirical studies in Islamic education need to move beyond mere rituals or individual morals, towards the systematic integration of ecological values, especially in learning practices and the formation of student awareness.

Recent studies explain that without an ecological dimension, Islamic education tends to fail to answer the challenges of the global environmental crisis, which is no longer just a technical problem, but also a moral and spiritual crisis (Nasr, 1990). For example, a study on the integration of ecopedagogy into Islamic Religious Education shows that a curriculum that only emphasizes theological and ritual aspects without strengthening ecological values has implications for low ecological awareness among students (Musthofa et al., 2025). Therefore, the ecopedagogical approach taught in the context of Islamic Religious Education indicates the need for transformative education that instills social and spiritual responsibility towards the environment as an inseparable part of faith and worship.

Similarly, studies on ecology in the Qur'an and Hadith found that the principles of caliphate and trust, both have direct implications for Islamic education, humans and nature. In this perspective, nature is not only an object of learning, but also a kauniyah verse (signs of Allah) that educates students to understand the relationship between faith, good deeds and ecological responsibility, as mentioned in two verses, namely the Qur'an, Surah A-Rum 41 and the Qur'an Surat Al-An'Am ayat 141. Therefore, ecotheology is a new Islamic educational paradigm that sees the relationship between humans, nature and God as an ontological unity (Syafaruddin, 2025). The birth of this paradigm seems to explain that Islamic education must include a holistic ecological understanding, not

only in the curriculum content but also in learning practices, so that students become agents of change and respond to environmental issues in society.

Looking at the various empirical studies above, the paradigm shift in Islamic education towards ecological awareness is not merely a response to global pressure on the environment, but is a direct implication of Islamic teachings themselves which advocate harmony between humans and nature as an integral part of the formation of morals and religious character for each individual. The Quran explicitly contains transcendental ecological ideas, as embodied in the two verses above. The first verse clearly depicts the reality of ecological damage resulting from human activity. The second verse emphasizes an ethic of balance and prohibits excessive use of natural resources. These two verses convey a moral message and open up the possibility of formulating a new framework or perhaps a new approach to viewing the relationship between humans, nature and God in the pyramid of life.

The teachings of the Qur'an, as stated in QS. Ar-Rum verse 41 and QS. Al-An'am verse 141, emphasize that human responsibility towards nature, places the relationship between humans and the environment in a theological framework, namely the relationship between the caliph and the trustee, and contains ethical values that can be transformed into a paradigm of ecological sustainability rooted in Islamic spirituality.

More deeply, these studies are still dominated by normative and theocentric approaches that emphasize only the moral and spiritual aspects of humans as caliphs, but have not yet addressed the broader dimensions of social practice and ecological epistemology. As explained by Muhyar Fanani, looking at the Islamic world today requires a new perspective, particularly a sociological approach (Fanani & Kamdani, 2008) in interpreting the verses of Kauniyah and/or understanding the context of religion as a normative teaching in society, and/or humanist Islamic education "*fasalli li robbika wanhar*" as the author explains above. Interpretations of ecological verses such as Surah Ar-Rum 4:41 and Surah Al-An'am 1:141 generally stop at the textual level. However, if we were to delve deeper into the potential for transforming these theological values, they could become a new paradigm in the ecological

awareness of Muslims and transformative Islamic education (Nurjaman et al., 2025).

For this reason, this article is presented to bridge the gap and the author's anxiety in viewing, interpreting and practicing the reality of the two verses of the Qur'an mentioned above, by offering a philosophical-empirical approach to Islamic education, humanitarian ecology and environmental public policy in the Qur'an. Through dialogue between the text of revelation and contemporary thought such as Seyyed Hossein Nasr, Fazlun Khalid and Ibrahim Özdemir regarding spiritual ecology, this study seeks to build a paradigm of ecological sustainability from the perspective of Islamic spirituality and Islamic educational values and to address the challenges of modern environmental ethics to public policy. The selection of the Qur'anic verses (QS. Ar-Rum: 41 and QS. Al-An'am: 141) as the main study sites is based on thematic relevance, both clearly speak about ecological damage and the principle of environmental sustainability. More specifically, QS. Ar-Rum: 41 describes the phenomenon of *facade fi al-ardh* (damage on land and sea) as a result of human behavior, which reflects the modern ecological crisis. Meanwhile, QS. Al-An'am verse 141 emphasizes the principle of balance, prohibition of excess and ethical responsibility towards natural resources and sustainability which must be maintained.

Philosophically, these two verses contain a normative and ethical framework that has the potential to build a new paradigm in Islamic education and Islamic ecotheology, namely the integration of spiritual awareness, moral responsibility and ecological sustainability (Syafaruddin, 2025). The field facts referred to are conceptual and empirical, namely the contemporary environmental crisis (environmental degradation, resource exploitation, and climate change) as the context of empirical reality. Meanwhile, the lack of environmental ethics in modern culture, as proposed by Hans Jonas, serves as a philosophical backdrop that invites a reinterpretation of Islamic values.

The focus of this paper is directed at a conceptual and contextual analysis of the Eco theological messages and Islamic educational values contained in the two verses, by exploring their relevance to contemporary environmental ethics issues. The analysis of this paper includes: (a) the structure of the meaning of the Qur'anic

verses (thematic interpretation analysis). (b) the ideas of Muslim thinkers on spiritual ecology or Islamic educational values (Nasr, Khalid, Özdemir) and (c) the implications of ecological ethics that can be drawn for sustainability practices and environmental policies.

Etymologically, ecotheology comes from the words *eco* (*oikos*, home or environment) and *theology* or science of God (Ngabalin, 2020). Ecotheology can be defined as the theological study of the relationship between God, humanity, and the universe. In the Islamic context, Islamic ecotheology refers to efforts to reinterpret the teachings of the Qur'an and Hadith to build ecological awareness based on spirituality, or within Islamic educational values and human moral responsibility towards the environment. According to Seyyed Hossein Nasr (Nasr, 1968) in his book *Man and Nature: The Spiritual Crisis of Modern Man*, the modern ecological crisis is rooted in the loss of sacred awareness of nature (Anggraini & Rohmatika, 2021). Nature has been reduced to an object of materialistic exploitation because modern humans have severed their spiritual connection with its divine source. Therefore, Islamic ecotheology aims to restore the holistic Islamic worldview, in which nature is seen as a (*sign of God*).

Meanwhile, Fazlun Khalid, in *Islam and the Environment*, emphasizes that Islamic ecotheology is an ethical reflection on the relationship between humans and nature, based on the principles of *monotheism*, *khalifah*, and *amanah* (Khalid, 2002). He views environmental sustainability as a form of eco-worship, namely the awareness that maintaining the balance of nature is part of obedience to Allah. Meanwhile, Ibrahim Ozdemir in his article "*Toward an Islamic Theory of Environment, Islam and Ecology*" expands this concept by stating that Islamic ecotheology is not only moral, but also epistemological, namely offering a new way of thinking about the relationship between humans and natural reality through revelation and science (Ozdemir, 2003).

Based on the thoughts of these figures, the concept of Islamic ecotheology can be categorized into four main aspects: *First*, the theological aspect (*tauhid*) that all creation is a manifestation of God's will. (Faruque, 2023). So nature has a sacred dimension and cannot be separated from the oneness of Allah. *Second*, the ethical aspect (*caliph and trust*), namely that humans act as caliphs on earth who are

responsible for maintaining ecological balance and not causing damage (*fasad*) (Khalid, 2002). *Third*, the epistemological aspect (ecological science and awareness) offers an ecological way of thinking that is rooted in revelation, integrating science and spirituality (I. Özdemir, 2022). *Fourth*, the practical aspect (*Sustainability and Environmental Justice*) which encourages the application of the principle of sustainability in social, economic and public policy life, by placing balance (*mizan*) as a moral basis (Foltz, 2003).

## METHODS

This study employs a qualitative approach with a field research design to examine the integration of Qur’anic ecological values into Islamic education and environmental policy. A qualitative method is appropriate for exploring meanings, interpretations, and social realities in depth, particularly those related to religious values and ecological awareness (Creswell, 2014; Hodgkinson, 2005).

### Time and Research Setting

The research was conducted from January to June 2025 in several educational and community settings in Indonesia where environmental sustainability issues intersect with Islamic educational practices. The selected contexts included Islamic educational institutions, religious organizations, and policy-related environments that actively engage with environmental concerns. This timeframe enabled sustained interaction with participants and a comprehensive understanding of institutional dynamics.

### Population and Sampling Technique

The population of this study consisted of stakeholders involved in Islamic education and environmental awareness initiatives. Informants were selected through purposive sampling to ensure that participants possessed relevant knowledge, experience, and authority regarding the research topic (Iik Timamah et al., 2025; Kaps & Lamberson, 2017). The participants included Islamic education teachers, religious leaders (ulama), environmental activists, and public policy makers. Their diverse backgrounds provided rich perspectives on the interpretation and application of Qur’anic ecological teachings in both educational and policy contexts.

## Data Collection Techniques

Data were collected through observation, in-depth interviews, and document analysis. Observation was conducted to understand environmental practices and educational activities related to ecological awareness within the research settings. In-depth interviews were carried out using a semi-structured format to explore participants’ perspectives on Qur’anic environmental values and their implementation in institutional and societal contexts. Document analysis was undertaken to examine relevant policy documents, educational curricula, and religious texts concerning environmental ethics, thereby strengthening data triangulation and ensuring consistency between theological principles and practical applications (Chand, 2025; De Sordi, 2024; Morse & Field, 1996).

## Data Analysis Techniques

Data were analyzed using thematic analysis to identify patterns of meaning emerging from the qualitative data (Mihas, 2023; Miles et al., 2014). The analytical process began with data reduction through transcription, coding, and organization of field notes and interview materials. Emerging themes related to Qur’anic ecological values were then categorized and interpreted using a thematic Qur’anic exegesis approach (*tafsir maudhu’i*), enabling the integration of textual interpretation with empirical findings. The final stage involved synthesizing theological insights with educational practices and environmental policy discourse to formulate a contextual framework for Qur’an-based ecological Islamic education.

**Table 1.** Research Approach and Its Contribution

Aspect	Contribution
<b>Philosophical</b>	Provides theological and ethical foundations of ecological values
<b>Empirical</b>	Ensures social relevance and real-world applicability
<b>Interpretive</b>	Produces deep contextual understanding of Qur’anic meanings
<b>Synthesis</b>	Formulates a contextual Islamic education model

### Description:

Table 1 illustrates the integrative framework underlying the research. It demonstrates how philosophical reflection, empirical field data, interpretive analysis of Qur’anic texts, and synthesis processes collectively contribute to

constructing a contextual model of Qur'an-based ecological Islamic education that is both normatively grounded and socially applicable.

## FINDINGS AND DISCUSSION

### Expression of Ecological Crisis

The results of the analysis of texts and literary sources found that QS. Ar-Rum: 41 is one of the verses most frequently used as a reference by Islamic exegetes and ecotheological thinkers in understanding the phenomenon of ecological damage (*fasād fī al-ardh*). The verse reads:

*“Corruption has appeared on land and in the sea because of what the hands of men have earned, that Allah may make them taste a part of what they have done, in order that they may return (to the right path)”* (QS. Ar-Rum: 41).

Based on the results of reading classical and contemporary interpretations, it was found that interpreters such as Al-Tabari interpreted the word *fasād* as any form of imbalance (*ikhtilāl al-nizām*) caused by human actions on the natural order and life (Al-Tabari, 1992). In modern interpretations, such as M. Quraish Shihab, this verse is interpreted as a moral warning against ecological damage due to greed and excessive exploitation of nature (Aziz & Sofarwati, 2021). Empirical findings from reading recent literature indicate a direct link between the interpretation of this verse and global ecological realities. The author views this verse as a manifestation of Qur'anic awareness of the moral consequences of modernity, which has lost its sense of sacredness toward nature. Nasr calls it the *“spiritual crisis of modern man,”* an existential crisis that has given rise to an ecological crisis. (Faruque, 2023). Also an ethical call and an epistemological call, that humans must reorganize their way of thinking about nature as part of a divine mandate, not an object of economic exploitation.

Another finding is that the verses of the Qur'an above have a strong philosophical resonance with the idea of *“responsibility for the future of life.”* In the context of ecotheology, the two verses in question are seen as a normative basis for the formation of Islamic ecological ethics that demands intergenerational responsibility. So it is clear that the Qur'an explicitly acknowledges the ecological crisis as a result of human moral error, theologically and ethically, Ozdemir calls it a change in human consciousness from an anthropocentric attitude to

a theocentric-ecocentric attitude and damage to nature (*fasad*) (O. Özdemir, 2012). So it is clear that in the Qur'anic perspective, it is not only about physical problems but also the loss of spiritual balance between humans, nature and God.

### Theology of Monotheism

This verse is based on the basic principle of monotheism, namely that the entire natural order (microcosm) or *“aafaq”* is a manifestation of God's will and is subject to divine law (*sunnatullah*). Ecological damage is referred to as *fasād fī al-ardh* is a consequence of the disruption of divine harmony due to human behavior (*anfus*) who violates the limits (*zulm*). Thus, the loss of sacred awareness of nature is the spiritual root of the modern ecological crisis. Fundamentally, the Islamic world and nature are signs of God, not mere material objects. Any disruption to the balance of nature is a violation of the principle of monotheism. The factual context can be seen in the spiritual crisis of modern society, which tends to separate religion from nature. The secular and mechanistic mindset born of modernity (Curkovic & Kosec, 2020) This position places humans in the position of rulers of nature, not guardians of trusts. This view aligns with the critique of the *“ethical vacuum”* in modern culture that neglects responsibility for non-human life and future generations (Carboni, 2025).

### Ethical Morality

The second aspect is the ethical dimension, which emphasizes humanity's role as caliph (trustee) on earth. Surah Ar-Rum: 41 presents a causal relationship between the *“deeds of human hands”* (*bima kasabat aydinnas*) and the occurrence of destruction on land and sea. This verse serves as an ethical imperative in Islam, a warning that uncontrolled exploitation of natural resources violates the principle of divine trust. Ecological damage impacts not only nature but also humanity's moral and social order. Its empirical context is evident in contemporary phenomena such as deforestation, marine pollution, and global climate change (Singh & Singh, 2016). Modern human activity, driven by capitalist economic logic, is a concrete representation of the *“works of human hands”* referred to in the verse. Therefore, this verse has not only theological value but also a diagnostic function for today's ecological reality.

### Ekologis Empiris

The third category relates to ecological and practical meaning. The phrase “*li yudzīqahum ba’dha alladhī ‘amilū la’allahum yarji’ūn*” (so that Allah may make them taste some of the consequences of their deeds so that they may return) emphasizes that the ecological crisis serves as a moral warning for humanity to “return” (*yarji’ūn*) to a balanced spiritual awareness and ecological ethics.

The author observes that this verse contains a call to reconstruct human knowledge

of nature as an integral part of religious awareness. In this context, the façade is not only a physical phenomenon, but also a reflection of the epistemic and spiritual decay of modern humanity. The factual context of this category is evident in the growing spiritual ecology movement among contemporary Muslim intellectuals, who seek to integrate environmental awareness with Islamic teachings (Suryanullah et al., 2025). This phenomenon shows a paradigm shift from mere ethical discourse to ecological awareness based on Qur’anic spirituality.

**Table 1.** Pillars of Qur’anic Ecological Spirituality and Their Philosophical Foundations and Empirical Implications

PILLAR	BASIS AYAT	PHILOSOPHICAL MEANING	EMPIRICAL IMPLICATIONS
Ecological Monotheism	QS Al-An’am: 141	Nature is part of divine unity	Ecological awareness as worship
Ecological Khalifah	QS Ar-Rum: 41	Humans are guardians, not rulers	Ethics of resource management
Ecological Justice	QS Al-A’raf: 31; Al-An’am: 141	Prohibition of <i>israf</i> and exploitation	Green economy policy
Ecological Zuhd	QS Al-Hadid: 23	Simplicity in consumption	Islamic environmental education
Environmental Tazkiyah	QS Asy-Syams: 9–10	Cleanliness of the earth = cleanliness of the soul	Sustainable community movement

### Discussion

#### Integration of Theological and Ecological Dimensions in Islamic Education

In this context, the author can analyze that the ecological verses of the Qur’an, especially those that emphasize the concept of *khalifah*, *amanah*, *mīzān* (balance) and the prohibition of *fasād* (environmental damage), have a strong theological basis for building ecological awareness among Muslims. The values mentioned are not only spiritual in nature, but also operational as principles of environmental ethics. Islamic education has the normative legitimacy to mainstream environmental education as part of religious worship and responsibility (Zulfikar, 2025).

The integration between the theological (divinity) and ecological (environmental) dimensions in Islamic Education meets simultaneously in three main domains, namely conceptual-normative, curricular-pedagogical and practical-social. The first integration lies in the theological framework of Islamic teachings themselves, especially the concept of Tauhid, namely the unity of God and the unity of creation

(nature is not an exploitative object, but a divine mandate that must be carried out. The following is the *khalifah* namely humans as stewards of the earth. In this context, humans have a responsibility for the sustainability of the earth, so it is important to protect and maintain its sustainability. Meanwhile, the mandate is a moral responsibility in maintaining sustainability, besides *mizan*, namely upholding the principle of ecological balance, both from humans and nature as well as *Islah*, improvement and preservation, not destruction (*fasad*) as mentioned in the verse above.

The values mentioned above serve as normative justification that environmental protection is not a secular activity, but rather a form of worship. This means that the ecological dimension is inherent in the structure of Islamic theology, which Nasr refers to as spiritual ecology. Therefore, epistemologically, Islamic education automatically fosters *hablun min Allah* (vertical relationships) and *hablun min al-alam* (ecological relationships) or as al-Jabiri calls the epistemological framework that divides the structure of Arab-Islamic reason into three main

systems, namely Bayānī or relations based on text (revelation, sharia), Irfānī, namely relations based on spirituality and inner experience and Burhānī, which is referred to as relations based on rationality and empirical reality (Anam, 2023).

If contextualized with the concept intended by the author, it appears that *hablun min Allah* (vertical relationship) is in harmony with the *bayānī* and *irfānī* dimensions, namely a normative-spiritual relationship that affirms monotheism, worship, and transcendental awareness. Meanwhile, *hablun min al-‘ālam* (ecological relationship) can be interpreted as a burhānī framework, namely the rational-empirical relationship of humans with cosmic reality as part of the *sunnatullah* system.

### Islamic Education as a Medium for Transforming Ecological Values

The findings show that Islamic education functions as a strategic medium for value transformation, namely transforming theological awareness into ecological behavior, changing the orientation of learning from cognitive-dogmatic to practical-ethical and fostering an attitude of social responsibility towards environmental sustainability. This process occurs through curriculum integration, character building, and real practices such as the green school movement, water conservation, waste management and consumption ethics (Muhyidin et al., 2025). This explanation is further reinforced by Thomas Lickona, who argues that character education must encompass three main dimensions: moral knowing (cognitive aspect) (knowledge of goodness); moral feeling (affective aspect) (emotional commitment to goodness); and moral action (behavioral aspect) (real actions) (Lickona, 1992). Thomas Lickona's thought model above can be described by the author in the form of a table below:

**Table 2.** Integration of Lickona’s Character Education Framework with Ecological Islamic Education

Lickona	Pendidikan Islam Ekologis
Moral Knowing	Internalization of ecological Qur'anic values
Moral Feeling	Spiritual-ethical ecological awareness
Moral Action	Transformative ecological praxis

### Pedagogical Reorientation Towards Transformative Islamic Education

In this context, an effective pedagogical approach is not just normative lectures, but contextual learning based on environmental issues, experiential learning, socio-ecological projects and teacher role models. This definition is reinforced by John Dewey's theory of experiential learning and learning by doing. (Miettinen, 2000) provides a pedagogical foundation for the transformation of Qur'anic ecological values into Islamic educational practices. Environmental education, in this perspective, does not stop at normative lectures but can be realized through concrete experiences that shape ecological awareness as part of the responsibility of faith. The intended model can encourage a deeper internalization of values so that students are able to understand religious concepts and implement them in real life. Thus, the implementation of Qur'anic ecology-based education has been proven to contribute to the development of environmental awareness, resource-saving behavior, collective responsibility, and an awareness that preserving nature is part of Islamic morality. This ecological character becomes an integral part of moral education, not simply an additional learning material.

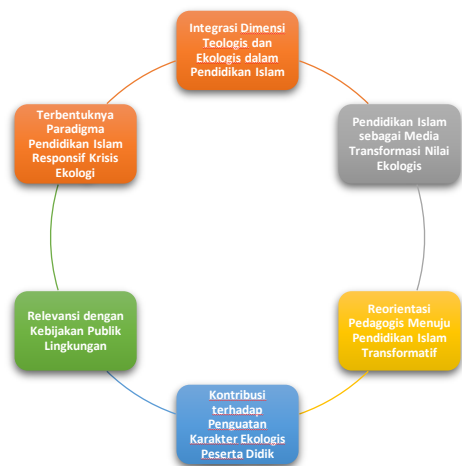
### Relevance to Environmental Public Policy

Another important finding indicates that the ecological values of the Qur'an have direct relevance to the formulation of public policy. The principles of justice ('adl), benefit (maṣlahah), and prevention of harm (dar' al-mafāsid) can serve as an ethical-religious basis for sustainable development planning, natural resource management policies, public education, and Muslim community-based environmental advocacy. Thus, Islamic education plays a role not only in the classroom but also contributes at the socio-structural level.

### The Formation of an Islamic Education Paradigm Responsive to the Ecological Crisis

Overall, this study finds an urgent need to reconstruct the paradigm of Islamic education from a normative-theoretical model to a transformative-ecological model. This paradigm positions environmental issues as an integral part of the rahmatan lil 'ālamīn mission, thereby making Islamic education more relevant to the

challenges of the climate crisis, environmental degradation, and the sustainability of human life.



**Figure 1.** Islamic education based on the ecology of the Qur'an

## CONCLUSION

This study concludes that the ongoing ecological crisis is a manifestation of a weakening of human consciousness and a lack of internalization of ethical-spiritual values. Through a thematic interpretation of Surah Ar-Rūm, verse 41 and Surah Al-An'ām, verse 141, this study confirms that the Qur'an provides a strong theological foundation for environmental responsibility, emphasizing the prohibition of environmental destruction (*fasād*) and the principles of moderation and sustainability.

Empirical findings indicate that when these Qur'anic ecological values are integrated into Islamic education, they serve as a transformative medium connecting theological awareness, pedagogical practice, and environmental public policy. Islamic education based on Qur'anic ecology has strategic potential to foster ecological awareness, strengthen moral responsibility, and encourage collective action towards sustainable development. Therefore, this research confirms that reconstructing Islamic education through the Qur'anic ecological paradigm is crucial in responding to the contemporary environmental crisis. Such an approach not only contributes to the development of transformative and humanistic Islamic education, but also to the formulation of public policies rooted in Islamic ethical and spiritual values.

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