

## **QUR'ANIC INTERPRETATION OF ENVIRONMENTAL LOVE: RECONSTRUCTING ECOLOGICAL VALUES FOR ISLAMIC EDUCATION CURRICULUM**

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**Abstract:** *Environmental degradation is not merely an ecological problem but also a moral, spiritual, and educational challenge that requires a value-based response. The Qur'an contains a range of verses that construct an ethical relationship between humans and the natural world, emphasising stewardship, balance, responsibility, and the prohibition of environmental destruction. This study aims to interpret Qur'anic verses related to environmental love and reconstruct their ecological values as a foundation for developing an Islamic education curriculum. This study employs a qualitative library research method using thematic Qur'anic interpretation (tafsir maudhu'i). Data were collected from relevant Qur'anic verses, classical and contemporary tafsir works, Islamic ecological thought, and literature on Islamic education and curriculum development. The data were analysed through identification, classification, contextual interpretation, synthesis, and conceptual reconstruction. The study*

*finds that Qur'anic environmental ethics can be reconstructed into five interconnected values: ecological responsibility, compassion toward creation, environmental justice, moderation in resource utilisation, and preservation of ecological balance. These values demonstrate that environmental love in the Qur'anic perspective is not merely an emotional attitude but a form of ethical and spiritual responsibility. Their integration into the Islamic education curriculum can strengthen students' ecological awareness by connecting faith, morality, knowledge, and environmental action. Unlike prior love-based curriculum proposals that treat love primarily as an affective-pedagogical orientation (e.g., Rifqi & Saputra, 2025), this study grounds environmental love in a five-value ethical structure derived directly from thematic Qur'anic interpretation, offering a more textually anchored basis for curriculum design. The study contributes a Qur'an-based ecological value framework for developing an Islamic education curriculum that is responsive to contemporary environmental challenges and oriented toward sustainable human–nature relations.*

**Keywords:** *Qur'anic Interpretation; Environmental Love; Ecological Values; Islamic Education; Curriculum Development.*

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## INTRODUCTION

Environmental degradation has become a global challenge that is not merely ecological but also moral, spiritual, and educational. Climate change, pollution, deforestation, biodiversity loss, and excessive exploitation of natural resources demonstrate the need for a transformation in human attitudes toward nature (Damra et al., 2026; Deshwal et al., 2026; Rohman et al., 2024; Zhang et al., 2026). Within the Islamic perspective, the Qur'an provides fundamental principles for constructing an ethical relationship between humans and the environment through concepts such as *khalīfah* (stewardship), *amānah* (responsibility), *mīzān* (balance), and *fasād* (environmental destruction). Recent studies demonstrate that the Qur'an establishes ecological responsibility as an ethical dimension of human existence and emphasises limits on the exploitation of nature, ecological balance, and the prevention of environmental destruction

(Muhammad et al., 2024). Environmental protection can therefore be understood not merely as a contemporary ecological concern but as part of Islamic moral and spiritual responsibility (Melikoglu, 2026; Park & Lee, 2026; Tsou et al., 2026). In this context, Islamic education has an important role in translating Qur'anic ecological values into knowledge, attitudes, character, and responsible environmental behaviour.

The environmental crisis also has a contextual dimension in Indonesia, where environmental degradation affects forests, water resources, land, and community livelihoods. Qur'anic ecotheological studies in Indonesia have demonstrated that the principles of *khalifah*, *mizān*, and the prohibition of *fasād* provide a relevant ethical framework for responding to deforestation and other forms of ecological destruction (Nur et al., 2025). At the educational level, recent research indicates that Islamic ecotheological values can be integrated into Islamic Religious Education and character education to strengthen environmental awareness. Rohman et al. (2024), for example, emphasise the relevance of integrating Islamic ecotheology into the curriculum of Islamic Religious and Character Education as part of environmental education in Indonesia. Nevertheless, environmental themes in Islamic education are still frequently positioned as additional content rather than being systematically constructed from Qur'anic interpretation and integrated into curriculum objectives, learning content, and character formation.

Previous studies have contributed significantly to the development of Qur'anic environmental ethics and Islamic ecotheology. Thematic studies have explored conservation,

stewardship, ecological balance, and human responsibility toward nature, while educational research has examined the integration of ecotheological values into Islamic Religious Education. However, a conceptual gap remains between Qur'anic interpretation and curriculum reconstruction. Existing studies tend to emphasise either the theological meaning of environmental verses or the practical implementation of environmental education, while relatively limited attention has been given to reconstructing these Qur'anic values into an integrated curriculum framework. For instance, Muhammad et al. (2024) and Nur et al. (2025) offer rich theological readings of human–nature relations without extending these readings into curriculum design, while Rohman et al. (2024) and Taufikin (2025) examine curricular and pedagogical implementation without first establishing a systematic thematic-exegetical foundation for the values being taught. Furthermore, the concept of “environmental love” has not been sufficiently developed as a Qur'anic construct encompassing compassion, responsibility, moderation, justice, ecological balance, and environmental preservation. This study addresses this gap through *tafsir maudū'i* (thematic Qur'anic interpretation), Islamic ecotheology, and curriculum theory to reconstruct ecological values from relevant Qur'anic verses and examine their implications for Islamic education.

Accordingly, this study aims to answer three questions: (1) How does the Qur'an construct the human relationship with the environment? (2) What ecological values can be reconstructed through a thematic interpretation of relevant Qur'anic verses? (3) How can these values inform the development of an Islamic education curriculum? The study contributes a Qur'an-based

framework of environmental love that connects faith, ethics, ecological responsibility, and education. Its contribution is positioned within the growing scholarly discussion on Qur'anic environmental ethics and Islamic ecological education, while extending previous studies by connecting thematic interpretation directly with curriculum reconstruction. The article proceeds with a discussion of the theoretical framework, followed by the research methodology, findings and discussion, and conclusion. Through this structure, the study seeks to demonstrate that environmental protection can be positioned not merely as an environmental concern but as an integral dimension of Islamic character and curriculum development.

## METHOD

### Philosophical Orientation

This study employs a qualitative research approach grounded in an interpretive-constructivist orientation. This orientation is appropriate because the study seeks to understand and reconstruct meanings, values, and ethical principles contained in Qur'anic verses concerning the relationship between human beings and the environment, rather than to measure variables statistically. The study positions the Qur'an as the primary normative source and interprets its ecological meanings through a thematic approach (*tafsir maudū'i*). The interpretive perspective allows the researcher to examine Qur'anic environmental teachings within their textual, ethical, theological, and contemporary educational contexts (Creswell, 2013; Tariq, 2025).

Methodologically, this research is designed as qualitative library research. The selection of library research is justified by the nature of the research questions, which focus on Qur'anic interpretation, Islamic ecotheology, and curriculum reconstruction. The primary data consist

of selected Qur'anic verses related to environmental ethics, while secondary data include classical and contemporary tafsir, books on Islamic ecotheology, peer-reviewed journal articles, and literature on Islamic education and curriculum development. The study does not involve human participants, interviews, observations, or experimental procedures. Instead, it develops a conceptual reconstruction through systematic interpretation and theoretical synthesis (Chu, 2015; Lund, 2020).

The methodological orientation combines three analytical perspectives: thematic Qur'anic interpretation, Islamic ecotheology, and curriculum theory. Thematic interpretation identifies and synthesises Qur'anic teachings concerning human–nature relations; Islamic ecotheology provides the theological and ethical framework for understanding ecological responsibility; and curriculum theory provides the pedagogical framework for translating reconstructed ecological values into educational objectives, content, learning experiences, and character outcomes.

### **Data Generation Techniques**

Data were generated through systematic documentary and literature analysis (De Sordi, 2024; Morse & Field, 1996). The primary source was the Qur'an, particularly verses addressing human responsibility toward creation, environmental balance, natural resources, ecological destruction, and the preservation of the earth. The selection of verses followed thematic relevance rather than numerical sampling. Verses were identified through Qur'anic keyword searches, thematic indices, and cross-referencing with established works of Qur'anic interpretation (Banerjee, 2019; Steleżuk & Wolanin, 2023). The verse corpus comprised Qur'anic passages explicitly addressing

khalīfah (stewardship, e.g., QS. Al-Baqarah/2:30), amānah (trust and responsibility, e.g., QS. Al-Ahzab/33:72), mīzān (balance, e.g., QS. Ar-Rahman/55:7–9), iṣlāḥ and the prohibition of fasād (restoration and the prohibition of destruction, e.g., QS. Al-A'raf/7:56 and QS. Ar-Rum/30:41), together with directly related passages identified through cross-referencing in the tafsir works consulted. Verses were included when they explicitly addressed human responsibility toward creation, ecological balance, or the prohibition of destruction, and excluded when their reference to nature was incidental to an unrelated theme.

Secondary sources consisted of classical and contemporary tafsir works, Islamic ecotheology literature, peer-reviewed journal articles, and scholarly publications concerning environmental education and Islamic curriculum development. Particular attention was given to recent scholarly literature published in reputable international journals, including Scopus-indexed journals with active DOI records. Sources were selected according to four criteria: relevance to Qur'anic environmental ethics or Islamic education, scholarly credibility, accessibility of bibliographic information, and contribution to the construction of the study's conceptual framework (Church, 2002; Prayitno, 2026).

The data-generation process was conducted in four stages. First, relevant Qur'anic verses were identified and grouped according to ecological themes. Second, the selected verses were examined through classical and contemporary tafsir to identify their linguistic, contextual, theological, and ethical meanings. Third, relevant academic literature was reviewed to position the Qur'anic findings within contemporary debates on Islamic ecotheology and environmental education. Fourth,

concepts emerging from the Qur'anic interpretation were compared with curriculum theory to determine their potential educational implications.

The literature search and data collection were conducted during the research period in 2026. No human informants or research participants were involved; consequently, there was no participant sample, interview duration, or fieldwork period. This design is consistent with the study's objective of reconstructing a conceptual framework from authoritative textual and scholarly sources.

### **Data Analysis**

The data were analysed using thematic content analysis integrated with the principles of *tafsīr maudū'ī*. The analysis proceeded through five stages (Baxter, 2009; Neuendorf & Kumar, 2016; Price, 2010). First, relevant Qur'anic verses and scholarly sources were identified and compiled. Second, the textual data were coded according to recurring ecological concepts, including stewardship, responsibility, compassion, balance, moderation, justice, preservation, and prevention of destruction. Third, the meanings of these concepts were interpreted through comparison among Qur'anic passages and relevant tafsir literature. Fourth, related concepts were synthesised into broader ecological value categories. Fifth, the reconstructed values were connected to the components of the Islamic education curriculum, including educational objectives, learning content, learning experiences, and character formation (A. Mackey, 2013; Tunison, 2023).

Analytical rigour was maintained through source triangulation and theoretical triangulation. Source triangulation was conducted by comparing Qur'anic texts with classical and contemporary tafsir and



relevant peer-reviewed scholarship. Theoretical triangulation was achieved by examining the findings through thematic interpretation, Islamic ecotheology, and curriculum theory. Interpretive consistency was maintained through repeated reading, cross-referencing, and comparison of alternative scholarly interpretations (Bass & Semetko, 2021; White & Marsh, 2006). Since the study uses publicly available textual and bibliographic sources and does not involve human participants, formal informed consent and participant confidentiality procedures are not applicable (Madugu & Ibrahim, 2025). Nevertheless, academic integrity was maintained through accurate attribution, transparent source selection, and faithful representation of scholarly arguments.

### **Theoretical Framework and Conceptual Model**

The theoretical framework integrates three complementary domains: *tafsīr maudū'ī*, Islamic ecotheology, and Islamic curriculum theory. The first domain is grounded in Abdul Hayy al-Farmawī's theory of *tafsīr maudū'ī*, which approaches the Qur'an thematically by collecting verses related to a particular issue and interpreting them as an interconnected whole rather than as isolated textual units (Al-Farmawī, 1994). In contemporary scholarship, this thematic approach has increasingly been applied to ecological questions, enabling researchers to reconstruct Qur'anic perspectives on environmental responsibility, human–nature relations, and sustainability. The approach is also complemented by Fazlur Rahman's contextualist approach, particularly his emphasis on identifying the broader moral principles of the Qur'an and relating them to contemporary human problems (Rahman, 1982). Accordingly, *tafsīr maudū'ī* functions as the

epistemological foundation for identifying and reconstructing the Qur'an's ecological worldview.

The second analytical domain is Islamic ecotheology, drawing principally on Seyyed Hossein Nasr's Islamic ecological thought, particularly his critique of the desacralization of nature and the modern reduction of nature to a merely material object. Nasr emphasises the sacred dimension of nature and the need to restore an appropriate spiritual relationship between human beings and the natural order (Nasr, 1996). Contemporary Qur'anic ecotheological studies extend this perspective by interpreting concepts such as *kehalifah* (stewardship), *amanah* (responsibility), *mizān* (balance), *iṣlāḥ* (restoration), and *fasād* (destruction) as interconnected principles of ecological ethics (Ubaidillah et al., 2026). Within this framework, the present study reconstructs these principles into the concept of **environmental love**. Environmental love is understood not merely as emotional attachment to nature but as an ethical-spiritual disposition manifested through compassion toward creation, responsible resource utilisation, ecological justice, moderation, preservation, and restoration. This formulation is reinforced by contemporary research on **love-based curriculum**, which demonstrates the potential of love as an educational framework for integrating Islamic eco-theological values into learning (Rifqi & Saputra, 2025).

The third domain is **curriculum theory**, informed by Ralph W. Tyler's Objectives Model of Curriculum Development, which conceptualises curriculum through educational objectives, learning experiences, organisation of learning experiences, and evaluation (Tyler, 1949). Although Tyler's model provides the foundational structure, contemporary Islamic education scholarship emphasises the

need to contextualise curriculum development around ecological and sustainability concerns (Mukhsin & Alfani, 2025). In this study, curriculum theory provides the pedagogical mechanism for translating reconstructed Qur'anic ecological values into curriculum objectives, learning content, pedagogical experiences, and student character formation. The resulting conceptual model follows a progressive relationship: Qur'anic Verses → *Tafsir Maudū'i* → Ecotheological Principles → Environmental Love → Islamic Education Curriculum → Ecological Islamic Character → Responsible Human–Nature Relations. Thus, al-Farmawi provides the interpretive framework, Nasr provides the ecotheological foundation, and Tyler provides the curricular mechanism, while contemporary scholarship strengthens the relevance of these theoretical foundations for addressing current ecological and educational challenges.

## Conceptual Model

The conceptual framework illustrates the process of transforming Qur'anic ecological values into the development of an Islamic Education



*Figure 1. Conceptual Model of Qur'anic Environmental Love for Islamic Education Curriculum Development*

Figure 1 illustrates that Qur'anic interpretation serves as the epistemological foundation for identifying ecological values, while Islamic ecotheology functions as an ethical bridge connecting these values to the concept of *environmental love*. The reconstructed values are subsequently translated into educational objectives, learning content, learning experiences, and character formation within the Islamic Education curriculum. This integration is directed toward developing an Islamic ecological character and fostering responsible, balanced, and sustainable human–nature relations.

## **RESULTS AND EMPIRICAL FINDINGS**

### **Qur'anic Construction of Human–Nature Relations**

The thematic interpretation demonstrates that the Qur'an constructs human–nature relations through an integrated theological and ethical framework in which human beings are neither completely separated from nature nor positioned as unrestricted masters of it. Human beings are entrusted with responsibility as *khalifah* (QS. Al-Baqarah/2:30), while nature constitutes part of a divinely ordered creation that must be treated with respect and responsibility. Recent Qur'anic research has increasingly moved from an anthropocentric reading toward biocentric and ecocentric interpretations, emphasising that non-human creation possesses significance within the Qur'anic

worldview (Ubaidillah et al., 2026). This perspective strengthens the interpretation that environmental responsibility is embedded within the theological relationship between God, humanity, and creation.

The analysis further identifies *amānah*, *khalīfah*, and *mīzān* as mutually reinforcing principles. *Amānah* establishes responsibility (QS. Al-Ahzab/33:72), *khalīfah* (QS. Al-Baqarah/2:30) defines the human position within creation, and *mīzān* (QS. Ar-Rahman/55:7–9) establishes the principle of ecological balance. Conversely, *fasād* (QS. Ar-Rum/30:41) represents the violation of this order through destructive human practices. The resulting construction indicates that environmental protection is not an external addition to Islamic ethics but an expression of the proper human relationship with God's creation. This finding provides the theological basis for developing environmental love as a positive ethical orientation rather than merely a response to ecological crisis.

### **Environmental Love as a Qur'anic Ethical Construct**

The analysis identifies environmental love as a central conceptual reconstruction emerging from the relationship among Qur'anic ecological values. Environmental love is not reduced to an emotional affection for nature but is constructed as a multidimensional ethical disposition. It involves recognising creation as valuable, developing compassion toward living beings, exercising responsibility in the use of natural resources, maintaining ecological balance, and actively preventing environmental destruction.

This finding is particularly significant because recent Islamic educational scholarship has begun to connect ecological education with a love-based curriculum. Rifqi and Saputra (2025), consistent with

Kamali (2016) and Oktafiani et al. (2025), demonstrate that the integration of Islamic ecotheology and a love-based curriculum creates a conceptual harmony between *taḥḥūd*, *ḵhalīfah*, *amānah*, *mīzān*, and *rahḡmatan lil-‘ālamīn*. Their study provides an important contemporary basis for understanding love not simply as an affective educational value but as a framework capable of shaping environmentally responsible behaviour.

The present study extends this discussion by locating the concept of environmental love specifically within the process of thematic Qur’anic interpretation. Environmental love is therefore reconstructed through three dimensions: affective, represented by compassion and appreciation of creation; ethical, represented by responsibility, justice, moderation, and balance; and practical, represented by preservation, restoration, and responsible environmental action. The concept consequently functions as a bridge between Qur’anic values and educational character formation.

### **Five Ecological Values in Qur’anic Interpretation**

The thematic analysis produces five interconnected ecological values that constitute the substantive structure of Qur’anic environmental love. The first is ecological responsibility, derived from the human position as *ḵhalīfah* (QS. Al-Baqarah/2:30) and the principle of *amānah* (QS. Al-Ahzab/33:72). The second is compassion toward creation (cf. QS. Al-An‘ām/6:38), which requires recognition of the value of other living beings and the natural environment. The third is ecological justice (cf. QS. An-Nahl/16:90), which requires equitable and responsible treatment of natural resources and avoidance of exploitative practices. The fourth is moderation (cf. QS. Al-A‘raf/7:31), which limits excessive consumption and prevents wasteful use of

natural resources. The fifth is ecological balance and preservation, represented by the Qur'anic principle of *miṣṣān* (QS. Ar-Rahman/55:7–9).

These values form an interconnected ethical structure rather than five isolated principles. Responsibility provides the moral basis for caring for creation; compassion strengthens the affective dimension of that responsibility; justice regulates human use of environmental resources; moderation prevents excess; and balance provides the ecological objective of these values. Contemporary Islamic environmental education research similarly identifies *khalīfah*, *amānah*, *miṣṣān*, and related theological concepts as key foundations for developing environmentally responsible Islamic education (Karman et al., 2023; Quddus, 2017; Taisir et al., 2024).

The findings therefore indicate that environmental love is best understood as a synthesis of these ecological values. It transforms environmental ethics from a collection of individual commands into an integrated moral orientation. This synthesis also distinguishes the present framework from approaches that treat environmental education primarily as ecological knowledge or technical competence.

### **Reconstructing Ecological Values into the Islamic Education Curriculum**

The findings demonstrate that reconstructed Qur'anic ecological values can be translated into the Islamic Education curriculum through four interconnected dimensions: curriculum objectives, learning content, learning experiences, and character formation. At the level of objectives, ecological responsibility becomes part of Islamic character formation. At the level of content, Qur'anic teachings concerning creation, stewardship, balance, moderation, and environmental

destruction can be connected with contemporary ecological issues. At the level of learning experiences, students can engage in interpretation, reflection, contextual problem-solving, conservation activities, and environmentally responsible practices.

Recent research supports the movement from normative ecotheology toward curriculum implementation. Taufikin (2025), examining Islamic education programs in Indonesian schools, found that the integration of eco-theology through religious pedagogy can strengthen students' understanding of the relationship between Islamic teachings and ecological responsibility while encouraging practical environmental behaviour. Experiential learning and teacher modelling were identified as important mechanisms in translating ecological values into student practices.

The present study therefore conceptualises curriculum reconstruction as more than the addition of environmental topics to Islamic Education. It requires a transformation of the curriculum's value orientation so that ecological responsibility becomes embedded across learning objectives, content, pedagogy, and character formation. This interpretation is consistent with recent research proposing a paradigm shift toward integrating Islamic eco-theology into curriculum development rather than treating environmental education as a separate instructional component (Mukhsin & Alfani, 2025).

### **The Qur'anic Environmental Love Model for Ecological Islamic Character**

The synthesis of the findings produces a conceptual model that connects Qur'anic interpretation with ecological character formation. The process begins with Qur'anic verses on human–nature relations, which are systematically interpreted through *tafsīr maudūʿī*. The



interpretation generates interconnected ecotheological principles, particularly *khalīfah*, *amānah*, *mīzān*, *iṣlah*, and *fasād*. These principles are reconstructed into environmental love, which consists of compassion, responsibility, justice, moderation, preservation, and restoration. The reconstructed values are then translated into the Islamic Education curriculum and directed toward the formation of Ecological Islamic Character.

The model demonstrates that environmental love occupies a strategic position between theological interpretation and educational implementation. It transforms abstract Qur'anic principles into an affective-ethical orientation that can be cultivated through curriculum and pedagogy. This finding is supported by recent scholarship on the integration of environmental theology and curriculum, which emphasises the need to connect spiritual values with ecological literacy and educational practice (Afandi & Fuadi, 2025).

The principal conceptual finding can therefore be formulated as follows: **Qur'anic Revelation → Thematic Interpretation → Ecotheological Principles → Environmental Love → Islamic Education Curriculum → Ecological Islamic Character → Responsible Human–Nature Relations.**

This model extends existing scholarship in two ways. First, it conceptualises environmental love as a distinctive synthesis of Qur'anic ecological values rather than merely using “love” as a general educational metaphor. Second, it positions environmental love as a curricular bridge through which Qur'anic ecological ethics can be transformed into educational objectives, learning experiences, and character formation. In this sense, the contribution of the study lies not

only in identifying ecological teachings within the Qur'an but also in reconstructing them into an educational paradigm oriented toward responsible and sustainable human–nature relations.

**Table 1. Reconstruction of Qur'anic Ecological Values into Environmental Love**

| <i>No.</i> | <i>Qur'anic Principle</i>              | <i>Ecological Value</i>              | <i>Dimension of Environmental Love</i> | <i>Educational Implication</i>                                                                 |
|------------|----------------------------------------|--------------------------------------|----------------------------------------|------------------------------------------------------------------------------------------------|
| 1          | <i>Khalīfah (QS. Al-Baqarah/ 2:30)</i> | Ecological responsibility            | Caring and responsible stewardship     | Developing students' responsibility for environmental sustainability                           |
| 2          | <i>Amānah (QS. Al-Ahzab/ 33:72)</i>    | Moral responsibility                 | Commitment to protecting creation      | Cultivating integrity and accountability in environmental behaviour                            |
| 3          | <i>Mīzān (QS. Ar-Rahman/ 55:7–9)</i>   | Ecological balance                   | Respect for natural equilibrium        | Developing awareness of balance, sustainability, and responsible resource use                  |
| 4          | <i>Iṣlāḥ (QS. Al-A'raf/ 7:56)</i>      | Environmental restoration            | Caring and restorative action          | Encouraging students to participate in conservation and environmental restoration              |
| 5          | <i>Fasād (QS. Ar-Rum/ 30:41)</i>       | Prevention of ecological destruction | Rejection of destructive behavior      | Developing critical awareness of pollution, exploitation, waste, and environmental degradation |

|   |                                                       |                            |                                           |                                                                                    |
|---|-------------------------------------------------------|----------------------------|-------------------------------------------|------------------------------------------------------------------------------------|
| 6 | <i>Raḥmah</i> (QS. <i>Al-Anbiya</i> /21:107)          | Compassion toward creation | Empathy and care for living beings        | Cultivating compassion toward animals, plants, and the natural environment         |
| 7 | <i>‘Adl</i> (QS. <i>An-Nabl</i> /16:90)               | Ecological justice         | Fairness in resource utilization          | Developing awareness of environmental justice and intergenerational responsibility |
| 8 | <i>I’tidāl/Wasatiyyah</i> (QS. <i>Al-A’raf</i> /7:31) | Moderation                 | Responsible and non-excessive consumption | Encouraging sustainable consumption and avoidance of waste                         |

Table 1 shows that *environmental love* is reconstructed from interconnected Qur’anic principles rather than from a single concept. *Khalīfah* and *amānah* establish human responsibility, *mīzān* emphasises ecological balance, while *iṣlāḥ* and the prohibition of *fasād* provide principles for restoration and prevention of environmental destruction. These values are complemented by *rahmah*, *‘adl*, and moderation, forming an integrated ethical framework that can be translated into environmental character formation within Islamic Education. The Educational Implication column is the authors’ own synthesis, formulated by mapping each reconstructed value onto the corresponding objectives, content, and pedagogical-experience components of Tyler’s (1949) curriculum model, rather than being drawn verbatim from the curriculum-development literature cited elsewhere in this study.

## Discussion

The findings of this study demonstrate that *environmental love* can be reconstructed as a Qur'an-based ethical and educational construct through the integration of *tafsir maudū'ī*, Islamic ecotheology, and curriculum theory. Rather than understanding environmental responsibility as an additional theme within Islamic education, the study positions it as an integral dimension of Islamic character formation. The findings show that *khalīfah*, *amānah*, *mīzān*, *iṣlah*, *fasād*, *rahmah*, *ʿadl*, and moderation constitute an interconnected ecological value system. This finding is consistent with recent scholarship emphasising that Islamic ecological education should integrate theological values with environmental awareness and character formation (Rifqi & Saputra, 2025). The present study extends these discussions by specifically conceptualising environmental love as a synthesis of Qur'anic ecological values and positioning it as a bridge between Qur'anic interpretation and Islamic curriculum development. This reading nonetheless invites a note of caution: framing environmental responsibility primarily through the affective register of love risks being received as sentimental unless it is anchored, as attempted here, in enforceable ethical categories such as *amānah* and *ʿadl*; a purely fiqh-based (legal-normative) approach to environmental protection would instead place the emphasis on obligation and sanction rather than disposition, and the relationship between these two registers affective and legal remains an open question that this study's reconstruction does not fully resolve.

Theoretically, the study contributes to the development of Qur'anic environmental ethics by moving beyond the identification of individual ecological concepts toward an integrated value framework. Existing studies frequently examine *khalīfah*, *amānah*, *mīzān*, and *fasād* as distinct theological concepts. The present reconstruction demonstrates that these concepts acquire greater explanatory significance when understood as mutually reinforcing dimensions of environmental love. *Khalīfah* establishes the human

position as responsible stewardship, *amānah* establishes accountability, *mīzān* establishes ecological balance, *iṣlāḥ* establishes restoration, while *fasād* establishes an ethical boundary against ecological destruction. *Raḥmah*, *ʿadl*, and moderation further strengthen the affective and ethical dimensions of this framework. This integrated understanding corresponds with recent Qur'anic ecotheological scholarship that emphasises the interconnectedness of human responsibility, ecological balance, and the prevention of environmental destruction (Ubaidillah et al., 2026). The theoretical implication is therefore a shift from an instrumental understanding of environmental ethics toward an integrated theological-ethical paradigm.

The findings also contribute to the development of Islamic curriculum theory. The reconstruction of ecological values indicates that environmental education in Islamic contexts should not be limited to adding environmental topics to existing instructional materials. Instead, ecological values should be embedded across curriculum objectives, learning content, learning experiences, and assessment. Recent research on Islamic eco-theology supports this direction by arguing that environmental values should become part of the broader paradigm of religious education and curriculum development (Mukhsin & Alfani, 2025). Similarly, research on Islamic education and ecological awareness demonstrates that religious pedagogy can connect theological understanding with practical environmental behaviour (Taufikin, 2025). The present study adds a conceptual pathway by proposing environmental love as the curricular bridge through which Qur'anic ecological ethics can be transformed into ecological character formation.

Practically, the findings have implications for Islamic education curriculum developers. Qur'anic ecological values can be incorporated into learning outcomes, instructional materials, learning activities, and assessment indicators. Environmental responsibility can be formulated as part of students' religious and moral competencies rather than being treated as an independent environmental subject. Islamic Religious Education teachers can

contextualise Qur'anic verses through local environmental problems, allowing students to connect textual interpretation with concrete ecological realities. Learning activities may include Qur'anic reflection, environmental observation, ecological projects, waste reduction, conservation, responsible consumption, and community-based environmental action. Such an approach transforms environmental education from knowledge acquisition into value internalisation and behavioural practice. Recent research on environmental theology and Islamic education similarly highlights the importance of connecting theological principles with ecological literacy and experiential learning (Afandi & Fuadi, 2025).

The findings also have implications for Islamic educational institutions and madrasahs. Environmental love should be reflected not only in classroom instruction but also in institutional culture. Schools and madrasahs can develop environmentally responsible practices through waste management, water conservation, energy efficiency, green spaces, sustainable consumption, and ecological community programs. In this context, the curriculum becomes part of a broader eco-Islamic educational culture, in which what students learn, experience, and practice within the institution reflects the ecological values derived from the Qur'an. The love-based curriculum perspective is particularly relevant because it emphasises the connection between Islamic theological values and students' affective development (Rifqi & Saputra, 2025).

At the policy level, the findings suggest that Islamic environmental education can contribute to broader sustainability agendas by framing ecological responsibility through religiously meaningful values. Policymakers and curriculum authorities can encourage interdisciplinary connections among Qur'anic studies, Islamic Religious Education, environmental science, sustainability education, and character education. Such integration is particularly important in Muslim-majority contexts, where Islamic educational institutions possess considerable potential to shape environmental

consciousness at both individual and community levels. The integration of Islamic eco-theology into curriculum development can therefore strengthen the cultural and spiritual relevance of sustainability education (Mukhsin & Alfani, 2025).

Nevertheless, this study has several limitations. First, it is based on qualitative library research and therefore does not empirically test the effectiveness of the proposed environmental love framework among students, teachers, or educational institutions. Second, the reconstruction is based primarily on Qur'anic interpretation and selected contemporary scholarship; alternative exegetical traditions may therefore generate different emphases regarding particular ecological concepts. Third, the proposed curriculum implications remain conceptual and have not yet been examined through classroom implementation, direct observation, or longitudinal assessment. Accordingly, the findings should be understood as a conceptual and interpretive contribution, rather than evidence of direct educational effectiveness. Fourth, because *tafsīr mawḍūʿī* does not prescribe a single, universally agreed procedure for verse selection and thematic classification, the boundaries of the corpus and the resulting value categories inevitably reflect the researchers' own interpretive choices; other exegetes working from the same method could reasonably foreground a different configuration of values.

Future research should move from conceptual reconstruction toward empirical validation. Researchers could develop and test an Environmental Love-Based Islamic Education Curriculum in madrasahs, Islamic schools, and pesantren. Mixed-method, quasi-experimental, or design-based research could examine changes in students' ecological knowledge, environmental attitudes, religious-ecological consciousness, and environmentally responsible behaviour. Future studies could also investigate teachers' readiness, institutional culture, curriculum implementation, and community participation. Such research would enable the proposed model to develop

from a theoretical construct into an empirically validated framework for Islamic ecological education.

Overall, the study demonstrates that the ecological crisis requires not only an expansion of environmental knowledge but also a transformation of the ethical values underlying human behaviour toward creation. Environmental love provides a conceptual framework through which Qur'anic interpretation, Islamic ecotheology, curriculum development, and ecological character formation can be integrated. Its principal implication is that Islamic Education can contribute to environmental sustainability more effectively when ecological responsibility is understood as an integral expression of Islamic character rather than as an additional curricular topic. The proposed model consequently provides a foundation for developing an Islamic Education curriculum that is Qur'anically grounded, ethically oriented, pedagogically relevant, and responsive to contemporary environmental challenges.

## Conclusion

This study concludes that the Qur'an provides a comprehensive theological and ethical foundation for reconstructing human–nature relations and developing an environmentally oriented Islamic Education curriculum. Through *tafsir mandū'i*, the study identifies interconnected ecological principles, particularly *khalīfah*, *amānah*, *mīzān*, *iṣlah*, *fasād*, *rahmah*, *'adl*, and moderation. These principles demonstrate that environmental responsibility is not merely a response to contemporary ecological problems but an integral dimension of human responsibility before God and creation. The central finding is the reconstruction of environmental love as a Qur'an-based ethical



construct encompassing compassion, responsibility, justice, moderation, preservation, and restoration.

The study contributes theoretically by integrating Qur'anic interpretation, Islamic ecotheology, and Islamic curriculum theory into a coherent conceptual framework. Its principal novelty lies not simply in identifying ecological values within the Qur'an, but in synthesising these values into the concept of environmental love and positioning it as a bridge between Qur'anic ecological ethics and educational practice. The resulting model follows the pathway: Qur'anic Revelation → Thematic Interpretation → Ecotheological Principles → Environmental Love → Islamic Education Curriculum → Ecological Islamic Character → Responsible Human–Nature Relations. Practically, this framework offers curriculum developers, Islamic Religious Education teachers, madrasahs, Islamic schools, and policymakers a basis for integrating ecological responsibility into Islamic character education.

Future research should empirically examine the proposed framework through curriculum development and classroom implementation. Researchers can develop an Environmental Love-Based Islamic Education Curriculum and test its effectiveness through mixed-method, quasi-experimental, or design-based research in madrasahs, pesantren, and Islamic schools. Further studies should investigate changes in students' ecological knowledge, attitudes, spiritual-ecological awareness, and environmentally responsible behaviour, while also examining teacher readiness, institutional culture, local ecological contexts, and community participation. Comparative and longitudinal research across different educational settings would

further determine the adaptability and sustainability of the model. Such empirical validation is essential for transforming the present conceptual reconstruction into a theoretically grounded and practically validated paradigm for Islamic ecological education.

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