

## THE ECOTHEOLOGY OF THE QUR'AN IN TAFSIR AL-MARĀGHĪ AND TAFSIR AL-MISHBĀH FOR BUILDING ECOLOGICAL AWARENESS AND RESPONSIBILITY IN THE PERSPECTIVE OF EDUCATIONAL PSYCHOLOGY

Budi Ramadhan Ritonga<sup>1</sup>, Hasani Ahmad Said<sup>2</sup>, Hamka Hasan<sup>3</sup>

<sup>123</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta; Indonesia

Correspondence Email; budiritonga1993@gmail.com

Submitted: 30/08/2025

Revised: 03/09/2025

Accepted: 14/10/2025

Published: 30/10/2025

### Abstract

This research aims to analyze and compare the ecotheological thought of the Qur'an in Tafsir al-Marāghī and Tafsir al-Mishbāh, as well as formulate it from the perspective of educational psychology to foster ecological awareness and responsibility. This study uses a qualitative literature research method with a type of library research, with a focus on the interpretation of ecological verses in *Tafsir Al-Marāghī* and *Tafsir al-Mishbah*, analyzed through the perspective of educational psychology to explore the ecotheological message of the Qur'an. Data were collected from primary sources (two tafsirs), namely *Tafsir Al-Marāghī* and *Tafsir al-Mishbah*, as well as secondary literature on ecotheology, educational psychology, and Islamic education, then analyzed using content, comparative (muqārin), and thematic (mauḍuī) methods of content analysis. The results show that the concept of Qur'anic ecotheology in Tafsir al-Marāghī and Tafsir al-Mishbāh both reject the anthropocentric paradigm and emphasize the spiritual, ethical, and ecological relationship of humans to nature. Al-Marāghī emphasizes the dimension of individual ethics through sharia, reason, and concern for sentient beings, while Quraish Shihab emphasizes the socio-political dimension through the concepts of isti'mār and taskhīr that are oriented towards justice and sustainability. Both agreed that human beings as caliphs are obliged to maintain mīzān (balance) and manage nature in a trustworthy manner. The integration of the Qur'an's ecotheological values with educational psychology can form an ecological consciousness that is not only cognitive, but also touches on affective and spiritual aspects, which is reinforced by Kohlberg's theory of moral development, Kolb's experiential learning, and Bandura's social learning. From this was born the model of "Ecological Character Education of the Qur'an", which can be used as an instrument of Islamic education to build a sustainable ecological civilization.

### Keywords

Building Awareness, Educational Psychology, Ecological Responsibility, Ecotheology of the Qur'an, Tafsir al-Marāghī, Tafsir al-Mishbāh.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

The current global ecological crisis is a consequence of the development of an anthropocentric paradigm, a perspective that places humans as the center and ruler of nature (Enslow, 2020; Hossain, 2021). This paradigm emerged during the scientific and industrial revolutions, when modern science was separated from the spiritual dimension. As a result, nature is no longer seen as a sacred entity, but rather as a mere object of exploitation for the benefit of man. This perspective has led to increasingly severe environmental damage, such as global warming, pollution, and biodiversity loss (Kolawole & Iyiola, 2023; Patil et al., 2021). In theological discourse, some scholars, such as Arnold Toynbee and John Grim, have accused monotheistic religions, including Islam, of reinforcing anthropocentric mindsets through the concept of man as *caliph fi al-'ardh* (Rahman, 2025). However, this criticism is not entirely acceptable. Many Muslim thinkers argue that the Qur'an teaches the principles of ecological harmony, such as the prohibition of destroying the earth (Qur'an, Al-A'raf: 56) and the importance of maintaining balance (Valfani, 2024). This view is in line with the ecocentric paradigm or deep ecology, which emphasizes the intrinsic value of all living things.

The study of the ecotheology of the Qur'an is crucial in an effort to formulate a new understanding of the relationship between humans and nature. Tafsir al-Marāghī and Tafsir al-Mishbāh were chosen as the objects of study because they represent modern interpretations that are responsive to social issues, including ecological issues. Preliminary findings suggest that al-Marāghī tends to emphasize the rational aspect of humans as caliphs (Maraghi, 2001), which has the potential to be anthropocentric, while al-Mishbāh by Quraish Shihab emphasizes the role of the caliph as a manager of the earth's welfare with ecological awareness (Quraish, 2011). The perspective of educational psychology is crucial in this study because the ecotheology of the Qur'an cannot be understood solely as a normative doctrine, but rather needs to be internalized into ecological awareness and responsibility through education. Therefore, this study is expected to produce an educational model of the ecological character of the Qur'an that fosters spiritual, ethical, social, and intellectual awareness in maintaining environmental sustainability.

Studies on Islamic ecotheology in general still focus on the normative-theological dimension of the Qur'an, which emphasizes environmental ethics. For example, research conducted by Nasr (1996) emphasizes the importance of Islamic theological foundations in maintaining ecosystem balance (Widiastuty & Anwar, 2025). Furthermore, Khalid (2002) discusses the thematic

interpretation of ecological verses that are more partially understood without associating them with educational aspects (Saputra, 2025). Another study by Amin (2014) shows how the ecological perspective is rooted in fiqh and environmental ethics, but has not yet deeply touched on the pedagogical dimension (Santoso, 2022).

A more contemporary contextual study was also conducted by Abdullah (2017), who emphasized the relevance of ecotheology in building the ecological awareness of Muslims, although it is still limited to the normative level (Suryanullah et al., 2025). Meanwhile, Hidayat (2019) examines the integration of ecological values in contemporary interpretations, particularly in *Tafsir al-Mishbāh*, but has not been compared to *Tafsir al-Marāghī* (Muhammad, 2022).

Despite the diversity of these studies, it is still rare to find studies that directly compare the interpretation of ecological verses in *Tafsir al-Marāghī* and *Tafsir al-Mishbāh*, while analyzing them from the perspective of educational psychology. Few studies, such as those conducted by Rahmawati (2021), have attempted to link the ecotheology of the Qur'an with pedagogical strategies to foster ecological awareness and responsibility among learners (Awwaliansyah, 2021). Thus, this gap demonstrates the need for research that not only bridges classical and contemporary exegetical traditions but also operationalizes them within the framework of character education.

Previous studies on the ecotheology of the Qur'an have tended to focus on normative-theological aspects, the study of environmental ethics, or the thematic interpretation of ecological verses in a partial way, while studies comparing *Tafsir al-Marāghī* and *Tafsir al-Mishbāh* in a more applicable framework have rarely been conducted. Some contemporary studies have indeed touched on the integration of ecological values in interpretation, but have not systematically linked them to the perspective of educational psychology that emphasizes the process of internalizing values in character formation. Thus, this study is here to fill this gap by offering a comparative analysis of the two interpretations as well as formulating an ecological character education model based on the ecotheology of the Qur'an that can foster ecological awareness and responsibility in a more practical and contextual manner.

The novelty of this research lies in its comparative approach, which is to analyze *Tafsir Al-Maragi* and *Tafsir al-Mishbah* in the ecotheological discourse of the Qur'an, as well as integrating insights from educational psychology. In contrast to previous works whose scope is still theological or ethical, this research offers an interdisciplinary framework in which ecological texts are not just normative texts, but are translated into pedagogical foundations to foster ecological awareness.

Further, the study introduces a new conceptual framework called the "Qur'anic Ecological Awareness Education Model", which brings together spiritual, ethical, social, and pedagogical values. Through this model, the teachings of the Qur'an are contextualized as transformative educational tools capable of shaping ecological awareness, responsibility, and sustainable behavior in Muslim societies.

This research is relevant because the ecological crisis is a global challenge that demands solutions not only technically, but also spiritually and educationally. The results are expected to make a theoretical contribution to the development of contemporary interpretation studies, especially in the field of Qur'anic ecotheology, as well as a practical contribution to Islamic education in developing students' ecological awareness and responsibility. The significance of this research also lies in its efforts to integrate the understanding of the Qur'an with educational psychology strategies, so that the ecological values of the Qur'an can be effectively internalized in educational and social contexts. This research aims to analyze and compare the ecological thought of the Qur'an in Tafsir al-Marāghī and Tafsir al-Mishbāh and formulate it from the perspective of educational psychology to foster ecological awareness and responsibility.

## METHOD

This research method uses a qualitative approach of library research with a literature approach (Connaway & Radford, 2021; Douze et al., 2024). Qualitative research was chosen because its focus is on exploring the meanings, values, and moral-ecological messages contained in interpretive texts, rather than just measuring them quantitatively (Hoydis et al., 2022; Poyet et al., 2019). The main object of this research is the interpretation of ecological verses in the book of Ahmad Mu'min.ṣTafsir al-Marāghī by afā al-Marāghī and Tafsir al-Mishbāh by M. Quraish Shihab, which were then analyzed from the perspective of educational psychology. Through this approach, this research aims to understand how the ecotheological message of the Qur'an can be internalized in education to build ecological awareness and responsibility (Wilber, 1975).

The research data in this study consisted of: (1) primary data, namely tafsir texts that directly discuss ecological verses, including *Tafsir al-Marāghī* by Ahmad Muṣṭafā al-Marāghī and *Tafsir al-Mishbāh* by M. Quraish Shihab; (2) secondary data, in the form of relevant supporting literature, such as Seyyed Hossein Nasr's works on *scientia sacra* and ecocentric paradigms, educational psychology literature related to character formation and ecological awareness, as well as previous studies on Islamic interpretation, ecology, and education.

The source of research data consists of primary sources in the form of the text of *Tafsir al-Marāghī* by Al-Marāghī and *Tafsir al-Mishbāh* by Shihab, which contain interpretations of ecological verses. Secondary sources include Seyyed Hossein Nasr's works on scientia sacra and ecocentric paradigms, educational psychology literature related to character formation and ecological awareness, and other relevant works on Islamic interpretation, ecology, and education. The data collection technique uses documentation, namely studying, recording, and classifying relevant texts related to the concept of Qur'anic ecotheology and its application in the realm of education. Data analysis was carried out using content analysis combined with comparative and thematic interpretation methods (Badzinski et al., 2021; Kyngäs, 2019). Content analysis is used to identify ecocentric principles in tafsir, while comparative methods (*muqārin*) are used to compare *al-Marāghī* and Quraish Shihab's tafsir of ecological verses. In addition, the thematic method (*mauDuī*) helps to organize the ecological verses into a systematic framework. This analysis is enriched with Nasr's theory of scientia sacra and Ken Wilber's spectrum of consciousness as an analytical tool to assess the level of ecocentric consciousness. Thus, the results of this research are expected to produce a conceptual framework for ecological character education based on Qur'anic ecotheology that can be applied to Muslim society.

## FINDINGS AND DISCUSSION

### Findings

This analysis of research found that the interpretation of ecological verses in *Tafsir al-Marāghī* and *Tafsir al-Mishbāh* presents an ecotheological framework that has a common point as well as a difference in emphasis. *Tafsir al-Marāghī* emphasizes aspects of sharia and reason as ethical instruments in maintaining man's relationship with nature, while *Tafsir al-Mishbāh* emphasizes the Caliph as a spiritual mandate oriented towards ecological sustainability. The comparison of the two interpretations is summarized in Table 1.

**Table 1.** The Concept of Ecology of the Qur'an in Tafsir al-Marāghī and Tafsir al-Mishbāh

Aspects	Tafsir al-Marāghī	Tafsir al-Mishbāh (Quraish Shihab)
The human-nature paradigm	Rejecting anthropocentrism, human-nature relations are based on Sharia ethics and reason.	Rejecting absolute domination, the Caliph is a spiritual mandate with ecological responsibility.
Environmental ethics	Emphasize compassion for animals ( <i>al-Islām wa al-Rifq bi al-Ḥayawān</i> , 1938); animals are an integral part of the ecosystem.	Emphasize ecosystem sustainability; Prohibition of excessive exploitation.
The Concept of Caliphate	QS. al-Baqarah/2:30 → the Caliph as a manager, bound by ethics and sharia.	Caliph as a spiritual mandate, not domination; focus on the prosperity of the earth.
Taskhīr & Isti'mār	Not explicit; Emphasizing more reason and Sharia as instruments to maintain balance.	Nature is conquered as a trust; Utilization must be fair, wise, and sustainable.
Amanah & Mora Testl	QS. al-An'am/6:165 → the Caliph as a test: whether man uses Allah's favor for good or evil.	The use of nature is always related to God's law; Human welfare must maintain the balance of the ecosystem.
Human-nature relationship	Nature is a divine gift, a sign of gratitude, and a means of knowing God.	Nature as a gift for present and future generations; The earth is positioned as a living partner.
Integration with modern science	Interpretation focuses on sharia and reason.	Associated with modern ecology and geology, relational and intergenerational ecology.

*Source:* (Maraghi, 2001) (Quraish, 2011)

In addition, this study also places the findings of interpretation in dialogue with the theory of educational psychology. This approach shows how ecotheological messages can be internalized through the cognitive, affective, and conative realms of students. In other words, interpretation does not stop at normative discourse, but can be relegated to pedagogical strategies that form ecological awareness holistically. A summary of the perspective of educational psychology in building ecological awareness is shown in Table 2.

**Table 2.** Educational Psychology Perspectives for Ecological Awareness

Aspects	Key Findings	Theory Base / Figures
Educational objectives	It is not just the transfer of knowledge, but it forms ecological attitudes, emotions, and behaviors based on spiritual values.	Theory of the Humanities (Abraham Maslow, Carl Rogers)
Moral development	Ecotheological values (amanah, caliph, mizan) encourage students to reach a higher level of moral awareness.	Moral Development Theory (Lawrence Kohlberg)
Learning experience	Experiential learning (e.g., reforestation, conservation) fosters ecological empathy.	Experiential Learning Theory (David Kolb)
Social learning	The example of teachers and parents is very influential; Students imitate eco-friendly behavior.	Social Learning Theory (Albert Bandura)
Spiritual dimension	Destroying nature = denial of revelation;	Spirituality in Education (Seyyed

Cognitive domain	preserving nature = worship of God. Integrative understanding of Qur'anic verses about trust, caliph, and mizan.	Hossein Nasr) Theory Cognitif (Jean Piaget, Lev Vygotsky)
Affective domain	Ecological empathy through direct experience & spiritual reflection.	Theory of the Humanities (Carl Rogers)
Conative domain (behavioral)	Habituation of real actions: greening, waste management, and energy saving.	Behaviorism (B.F. Skinner)

In addition, this study also places the findings of interpretation in dialogue with the theory of educational psychology. This approach shows how ecotheological messages can be internalized through the cognitive, affective, and conative realms of students. In other words, interpretation does not stop at normative discourse, but can be relegated to pedagogical strategies that form ecological awareness holistically.

The perspective of educational psychology shows that the formation of ecological awareness is not just through the transfer of knowledge, but requires the involvement of attitude, moral, emotional, and behavioral dimensions. Within the framework of humanistic theory, Maslow (1943) and Rogers (1969) emphasized that the goal of true education is to help individuals achieve self-actualization, including in the form of ecological responsibility (Maslow, 1943) (Rogers & Svenning, 1969). Meanwhile, the theory of moral development put forward by Kohlberg (1981) emphasizes that ecotheological values such as amanah, caliph, and mizan can be a driver for students to reach the stage of postconventional morality, namely moral awareness that goes beyond personal interests and is oriented to universal principles (Kohlberg, 1981).

Furthermore, experiential learning theory from Kolb (1984) emphasizes the importance of hands-on experience in learning (Jullien & Kolb, 1984). In the context of ecotheology, experiences such as reforestation, waste management, or environmental conservation can foster ecological empathy while building practical skills. In line with that, social learning theory from Bandura (1977) emphasizes the role of modeling, where the behavior of teachers and parents becomes an important role model in forming environmentally friendly habits (Bandura & Walters, 1977). Students learn not only from verbal instruction but also through observation and imitation of respected figures.

The spiritual dimension, as affirmed by Nasr (1996, 2022), provides a transcendental foundation that destroying nature means denying revelation, while preserving nature is part of worship to God (Nasr Esfahani et al., 2022). This dimension provides a depth of religious meaning in every ecological action, so that the consciousness formed is not only ethical but also spiritual.

In the context of the cognitive realm, the cognitive theories developed (Piaget, 1972) and (Vygotsky, 1978) emphasize how students build an integrative understanding of the Qur'anic verses about amanah, caliph, and mizan. This can develop the ability to think critically and reflectively about the human relationship with the environment. In the affective realm, (Rogers & Svenning, 1969) emphasizes the importance of empathy, where direct experience and spiritual reflection can foster a sense of concern for nature. Finally, in the conative (behavioral) realm, the theory of behaviorism was pioneered (Skinner, 1953) emphasizes the importance of habituation and positive reinforcement. Through real-world practices such as greening, energy saving, or waste management, learners can consistently internalize ecological behavior.

Thus, the dialogue between ecotheological interpretations and theories of educational psychology suggests that ecological awareness can be built integratively. Interpretation provides a normative and spiritual basis, while educational psychology provides a theoretical framework that explains how these values can be internalized into students' ecological attitudes and behaviors.

## **Discussion**

### **The Concept of Ecology of the Qur'an in Tafsir al-Marāghī and Tafsir al-Mishbāh**

The concept of ecotheology of the Qur'an, developed through Tafsir al-Marāghī and Tafsir al-Mishbāh, shows a shared vision, which is to place the relationship between man and nature within the framework of spiritual, ethical, and ecological responsibility. Both interpreters reject the anthropocentric paradigm that views nature only as an object of unlimited exploitation. Instead, they emphasize the importance of the ethical-spiritual paradigm, which emphasizes that man, as caliph, is entrusted to maintain the balance of the cosmos, so that the relationship with nature is not based on pragmatic interests but on moral and religious consciousness.

One of al-Marāghī's important contributions in formulating the ecotheology of the Qur'an was its emphasis on environmental ethics, particularly regarding the treatment of animals. In his treatise *al-Islām wa al-Rifq bi al-Ḥayawān* (1938), he asserted that Islam not only provides moral guidelines for human relationships but also emphasizes the obligation to treat animals with compassion (Lisalam & Ahdi, 2023; Nailiya, 2022). He quoted the Prophet's hadith about a woman who was forgiven by Allah for giving water to a thirsty dog, as proof that kindness to other creatures has a high value of worship (Parlina et al., 2021). Thus, animals are not only positioned as objects of consumption, but as an integral part of ecosystems whose existence must be respected. Within the framework of the Qur'anic ecotheology, this idea shows that the human-nature relationship has



always been rooted in moral and spiritual awareness, which makes animal husbandry essentially a form of ecological worship.

Al-Marāghī also paid close attention to the concept of the caliphate. In interpreting QS. al-Baqarah/2:30, he interpreted man as a caliph who replaced the previous creature, with the gift of reason and science as a provision to manage the earth (Marāghī, 1946; Maraghi, 2001). However, the role of this Caliph should not be interpreted as the legitimacy of the free exploitation of nature. The human caliphate, according to him, is actually bound by ethical principles, just as the Prophet David (saw) was appointed as caliph to uphold justice and avoid arbitrariness (Marāghī, 1946). Thus, al-Marāghī emphasizes that the position of man as a caliph must be understood as a manager subject to the sharia, using reason as an instrument to maintain ecological balance (Putri et al., 2025).

Meanwhile, Quraish Shihab, in his Tafsir al-Mishbāh, proposes a similar nuance, albeit with a different emphasis. For him, the Caliph of mankind is not absolute domination over the earth, but a spiritual mandate that contains ecological responsibility (Quraish, 2011). Shihab emphasized that a man's duty as a caliph is to prosper the earth, maintain its sustainability, and ensure the sustainability of the ecosystem (Andalan et al., 2025; Shihab, 2023). This Caliph must be carried out with moral awareness, namely the prohibition of following lust, the obligation to uphold justice, and the rejection of all forms of exploitation that disturb the balance of the cosmos (Basrian, 2021; Mujahidin et al., 2024).

In general, al-Marāghī emphasizes the dimension of individual ethics rooted in sharia and reason as moral instruments, while Quraish Shihab emphasizes the socio-political dimension of the caliphate, which focuses on the sustainable well-being of ecosystems. However, both agree that humans are not absolute rulers of the earth, but trustworthy guardians, so all relationships with nature must be based on spiritual, moral, and ecological values. In the framework of ecotheological interpretation, Quraish Shihab positions the concept of *taskhīr* (conquest of nature by God) as a gift as well as a trust. Nature is indeed conquered for the benefit of humans, but this conquest does not provide absolute freedom (Andika et al., 2020). Shihab emphasized that the use of nature must be limited by God's laws to prevent ecological damage. Therefore, all forms of exploitation of natural resources are only valid if they are carried out in a fair, wise, and sustainable manner. This view is in line with the concept of *isti'mār* (prosperity of the earth), which, according to Shihab, requires humans not only to exploit, but also to build, maintain, and sustain the sustainability of their ecosystems (Shihab, 2023).

In contrast to Quraish Shihab, al-Marāghī does not explicitly emphasize the terms *taskhīr* and *isti'mār*. However, he linked the role of reason, science, and sharia as fundamental instruments in managing nature in a balanced manner. In his interpretation of QS. al-An'ām/6:165, al-Marāghī asserts that man's Caliph on earth is a moral and spiritual test: whether man is able to take advantage of Allah's favor for good and benefit, or whether he squanders it, leading to destruction (Marāghī, 1946). The views of these two mufassir are also in agreement in viewing nature as a divine gift. In his commentary on Surah al-Baqarah/2:22, al-Marāghī describes the earth, rain, and plants as Allah's blessings for which we should be grateful. Nature is positioned as a means to know the Creator, so that any destructive, extravagant, or exploitative action is seen as a violation of religious ethics (Maraghi, 2001).

Quraish Shihab broadened the horizons of this interpretation by associating it with modern ecological and geological knowledge. He emphasized that the gift of nature is not only intended for the present generation but must also be preserved for future generations. This perspective gives rise to a more relational ecological paradigm: the earth is not just an object that can be exploited unilaterally, but a living partner that must be treated with compassion. From these two interpretations, we can conclude that the ecotheology of the Qur'an essentially fosters the awareness that man's relationship with nature is ethical, spiritual, and responsible. Nature is understood not only as a material resource but also as a space of worship, where every human action towards animals, plants, water, and ecosystems inherently contains a dimension of religious responsibility. The principles of the Qur'an, such as *caliph fil-ardh*, *mizān* (balance), and *amanah*, are normative foundations that affirm that the preservation of nature is part of the worship of Allah. Thus, the ecotheology of the Qur'an, as described in *tafsir al-Marāghī* and *tafsir al-Mishbāh*, not only provides theological legitimacy but also gives birth to an integrative ecological paradigm. The relationship between humans, nature, and God is placed in one interconnected organic unit, where ecological awareness does not stop at discourse but demands the realization of real responsibility in maintaining the sustainability of the earth.

### **Educational Psychology Perspective to Build Ecological Awareness and Responsibility Based on the Ecological Values of the Qur'an**

Educational psychology plays a strategic role in fostering ecological awareness and responsibility. It is based on the understanding that the educational process does not solely aim to transfer cognitive knowledge, but also to form attitudes, emotions, and behaviors that are in

harmony with moral and spiritual values. This perspective is in line with the humanistic theories put forward (Maslow, 1943) and (Rogers & Svenning, 1969), where education is seen as a means to achieve self-actualization and the development of the whole personality, including the moral and spiritual dimensions of the learner, from the perspective of Qur'anic ecotheology, education serves to foster awareness that nature is not just an object of exploitation, but a sign of God that must be respected, protected, and preserved. Thus, the orientation of education goes beyond the rational-intellectual realm, but also touches the affective and spiritual dimensions of students. Within the framework of Lawrence Kohlberg's theory of moral development, human moral consciousness develops through stages characterized by an increased ability to take the perspective of others and consider universal norms (Garz, 2009; Kohlberg & Hersh, 1977). Education based on the ecotheological values of the Qur'an, such as amanah (trust), khalifah (representative), and mizan (representative), can guide students beyond outward obedience to a higher level of moral awareness. At this stage, concern for the environment is no longer seen as a formal legal obligation, but rather as a moral choice born of inner awareness and spiritual responsibility.

The Qur'an explicitly places man as a caliph on earth (QS. Al-Baqarah: 30), who is entrusted with the responsibility of maintaining cosmic balance. Tafsir al-Marāghī emphasizes that this mandate includes ethical responsibility towards all living beings, including animals, as an integral part of the ecosystem. This emphasis expands the understanding of the relationship between man and nature, not just a utilitarian relationship, but a moral relationship loaded with responsibility. Meanwhile, Quraish Shihab emphasized that the caliph cannot be interpreted as the legitimacy of absolute domination over nature, but rather as a moral and spiritual obligation to ensure its prosperity and sustainability. In other words, humans are not the only rulers of the earth, but rather partners bound by the principles of ecological balance and responsibility.

From the perspective of educational psychology, the internalization of these values can be realized through an experiential learning approach, as stated by David Kolb (Kolb, 2005, 2014; Lisalam & Ahdi, 2023). Through hands-on experience, such as reforestation, waste management, water conservation, and other eco-friendly practices, students not only understand ecological concepts cognitively but also develop ecological empathy. Schultz (2002) cites this ecological empathy as a key factor in developing pro-environmental behaviors, as a sense of emotional connection to nature encourages individuals to consistently conserve it.

Albert Bandura's (1977) approach to social learning theory provides an important foundation for the development of students' ecological awareness. This theory emphasizes that human behavior is mostly studied through observation and imitation of figures who are considered authoritative (Bandura & Walters, 1977; Koutroubas & Galanakis, 2022). In the context of education, teachers and parents play a central role as role models who demonstrate environmentally friendly behavior. When they demonstrate tangible actions such as saving energy, reducing plastic waste, or taking good care of plants, students will naturally imitate them. This principle is in line with the teachings of Islam, which places the Prophet Muhammad (saw) as a good example in all aspects of life, including treating living beings with compassion and ecological responsibility.

In addition to the exemplary dimension, the ecotheology of the Quran, from the perspective of educational psychology, also emphasizes affective and spiritual aspects. Education is not only the transfer of ecological knowledge, but also instills awareness that every action against nature has a dimension of worship and moral and spiritual consequences. Seyyed Hossein Nasr (1996) affirms that nature is God's theophany, a manifestation of His signs. Therefore, destroying nature is essentially a form of denial of divine revelation (Nasr, 1996, 2022). This view provides a strong theological foundation that preserving the environment is an integral part of devotion to God Almighty.

The integration of the ecotheological values of the Qur'an into the educational process requires a holistic approach that includes the cognitive, affective, and conative/behavioral domains. In the cognitive realm, students need to gain an integrative theological and ecological understanding, for example, through the study of Qur'anic verses about trust, caliph, and *mīzān*, which emphasize human responsibility in maintaining the balance of the cosmos. In the affective realm, education can foster ecological empathy through direct experience, spiritual reflection, and the development of a sense of connection with nature (Blumenfeld et al., 1991; Larmer et al., 2015). Meanwhile, in the conative/behavioral realm, students are accustomed to doing real practices in preserving the environment through project-based learning models, such as school greening programs, waste management, or water resource conservation.

Thus, ecological awareness and responsibility developed through the perspective of educational psychology are not just the result of cognitive learning, but a comprehensive process of personality transformation. Education based on the ecotheology of the Qur'an includes moral, spiritual, and affective aspects, thus producing individuals who are truly capable of carrying out

their role as caliphs on earth. This is in line with the Qur'an's message to maintain cosmic balance as a divine mandate, while addressing contemporary ecological challenges with a solid religious foundation.

### **Implications of the Interpretation of the Ecotheology of the Qur'an on Ecological Education and Character Building in Muslim Society**

The concept of Qur'anic ecotheology, derived from Tafsir al-Marāghī and Tafsir al-Mishbāh, provides a normative and spiritual foundation for the development of environmental education in Muslim societies. In his commentary, al-Marāghī emphasized the importance of environmental ethics, especially regarding human treatment of animals and the use of natural resources with gratitude and moral awareness. This perspective teaches that Islamic education should not stop at strengthening the formal-ritual dimension, but should also internalize the value of compassion for all living beings as an integral part of worship. This is in line with the hadith of the Prophet, often quoted by al-Marāghī, namely that kindness to animals can be the cause of Allah's forgiveness (Marāghī, 1946). Thus, the tafsir al-Marāghī opens the understanding that ecological responsibility is a concrete form of human devotion to Allah.

Meanwhile, Quraish Shihab in his Tafsir al-Mishbāh emphasizes the concept of human Caliph as a mandate, not as a legitimacy of domination. This framework emphasizes that Islamic education needs to be directed at the development of ecological awareness through a deep understanding of the verses of the Qur'an that discuss the caliphate, *taskhīr*, and *isti'mār*. With this understanding, humans are invited to manage nature not exploitatively, but with the principles of justice, balance, and sustainability. Shihab also emphasizes that human behavior toward nature has moral and spiritual consequences, not just ecological consequences (Quraish Shihab, *Islam and the Environment*, 2023, pp. 42–74, 101–150). This view provides a philosophical and ethical framework for Islamic education to develop learners with a comprehensive ecological awareness.

In the framework of education and character building, these two ideas can be translated into an ecotheological education model that integrates scientific science with the values of the Qur'an. Students are not only invited to understand natural phenomena scientifically, but also guided to appreciate nature as signs of divinity that have intrinsic and spiritual value. This approach is in line with the ideas of Seyyed Hossein Nasr, who describes nature as a *teofani* (divine manifestation) with symbolic language and spiritual dignity. Nasr's paradigm rejects the modern anthropocentric model that places humans as the sole rulers and replaces them with a spiritual ecocentric model that places

humans as mediators and maintains the balance of the cosmos (Nasr, 2022).

The practical implications of the ecotheology of the Qur'an as interpreted by al-Marāghī and Quraish Shihab can be understood through the framework of the formation of ecological character in Muslim societies. First, in the spiritual dimension, ecological consciousness is not only placed on the rational or pragmatic aspect, but is also internalized as a form of obedience to God. Preserving nature is understood as a form of gratitude, appreciation for the caliph's mandate, and commitment to maintain the *mīzān* (cosmic balance) that God wants. Thus, ecology is not just an environmental issue, but also part of the spirituality of a Muslim. Second, in the ethical dimension, Islamic moral values find concrete expression in everyday ecological behavior. Actions such as saving water, treating animals with affection, planting trees, and avoiding excessive consumerism are interpreted as concrete forms of good morals. Therefore, Islamic education is not enough to cultivate ritual piety; Islamic education also needs to emphasize ecological piety as an expression of noble social morality.

Third, in the social dimension, the concept of Qur'anic ecotheology emphasizes that the responsibility for environmental conservation cannot be imposed entirely on individuals, but rather is a collective mandate. Quraish Shihab, in his Tafsir al-Mishbāh, affirms that the Caliph is social and demands synergy in managing natural resources fairly and sustainably. This requires strengthening cooperation between community members, including educational institutions, governments, and religious organizations, to build an environmentally friendly social ecosystem. Fourth, in the intellectual dimension, the ecotheology of the Qur'an opens up opportunities for integration between modern science and the values of the Qur'an. Science, in this paradigm, is not understood as a value-free entity, but rather directed at preserving the earth. This integration allows the emergence of an educational paradigm that positions nature as a source of wisdom, so that scientific studies emphasize not only the functional aspects but also the spiritual and moral values contained in it.

Thus, the ecotheology of the Qur'an provides a solid theological and philosophical foundation for the education of ecological character in Muslim society. Islamic education should not stop at the achievement of intellectual intelligence, but should also be oriented towards the development of individuals with ecological characteristics: compassion for all beings, maintaining the balance of life, and being responsible for the sustainability of the earth. This perspective also demonstrates Islam's contribution to addressing the global ecological crisis through a framework of transcendental spiritual values, which allows ecotheological education to bridge the gap between

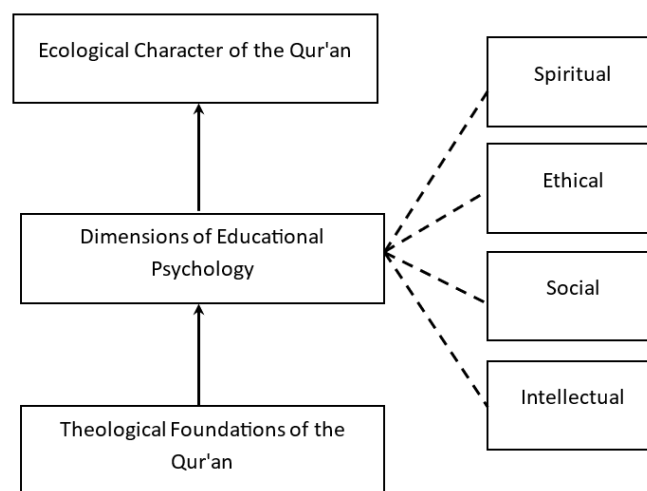
scientific tradition, religious consciousness, and ecological responsibility.

### **The Ecological Character Education Model of the Qur'an**

This research offers novelty in the discourse of Islamic ecotheology by presenting a conceptual framework for ecological character education based on Qur'anic ecotheology. The framework emphasizes the integration of four main dimensions: spiritual, ethical, social, and intellectual, which are the pillars of the formation of human ecological consciousness and responsibility. The uniqueness of this research lies in the effort to combine the understanding of Tafsir al-Marāghī and Tafsīr al-Mishbāh with the perspective of educational psychology, so that the values of the Qur'an are not just normative doctrines, but are operationalized as an effective pedagogical instrument to build a sustainable ecological habitus. The first novelty is evident in the integration of theology with educational psychology, where the texts of the Qur'an that emphasize the importance of preserving nature are not simply understood dogmatically, but are also projected into a learning approach that encourages the internalization of values. This allows for the emergence of a reflective and practical ecological consciousness, which is not only conceptual but also manifested in everyday behavior. Thus, the ecotheology of the Qur'an becomes more contextual because it can shape ecological mindsets, attitudes, and behaviors through a systematic educational process.

The second novelty lies in the idea of a holistic ecological character. This concept goes beyond the traditional view that emphasizes only the spiritual dimension (vertical piety to God) or ethics (individual morality), broadening its scope to include the social (collective responsibility to society and the environment) and the intellectual (the development of science and technology oriented towards sustainability). With this construction, this research presents a comprehensive framework that is able to produce humans with ecological character who are not only ritually pious but also socially caring, intellectually critical, and committed to environmental conservation. The third novelty is the paradigm shift towards a theocentric-ecocentric Islamic ecotheology. This paradigm begins from a critique of the anthropocentric view that places humans as the center of domination over nature, which in practice leads to exploitation and ecological damage. Alternatively, the ecotheology of the Qur'an offers a framework that places man as a caliph who is trusted to maintain the balance (*mīzān*) of God's creation. Thus, the relationship between humans and nature is not a relationship of domination, but rather a relationship of responsibility and ethical management, where human well-being is only possible if the ecosystem remains balanced.

Through these three points of novelty, this research presents a new paradigm in Islamic education that is relevant to addressing the global ecological crisis. By integrating Qur'anic ecotheology and educational psychology, this framework not only guides Muslims towards ritual piety but also fosters practical and sustainable ecological awareness. This also shows that Islamic education has great potential to be a driving force in building an ecological civilization that is environmentally friendly, socially just, and based on transcendental values. The new conceptual framework proposed in this study is called the "Qur'anic Ecological Character Education Model", which builds on the theological foundations of the Qur'an as interpreted by al-Marāghī and Quraish Shihab in their Tafsīr al-Mishbāh. This model combines the theological and psychological dimensions of education to develop a comprehensive ecological character in Muslim society.



**Figure 1.** The Ecological Character of the Qur'an

This study found that the tafsir al-Marāghī emphasizes the aspects of individual ethics and sharia as the moral foundation in protecting nature, while the tafsir al-Mishbāh emphasizes the socio-ecological dimension of the Caliph that is oriented towards the welfare of the earth in a sustainable manner. These two interpretations complement each other by rejecting the anthropocentric paradigm and affirming the role of the caliph as a spiritual mandate. In terms of educational psychology, this study emphasizes the importance of integrating the cognitive, affective, and conative realms in instilling ecological awareness, which is manifested through experiential, exemplary, and internalized learning of spiritual values.

This finding can be explained by Lawrence Kohlberg's theory of moral development, which emphasizes a shift from external obedience to universal moral consciousness. Ecotheological values such as amanah, caliph, and mīzān serve as a moral-transcendental framework that encourages learners to reach a higher level of moral awareness. Bandura's social learning theory reinforces the



importance of teacher and parent role models in instilling ecological behavior. Meanwhile, experiential learning from Kolb explains why real experiences in protecting the environment are able to foster ecological empathy.

The results of this study are in line with Rahma et al. (2024) and Wiranto et al. (2024), who affirm that experience-based and exemplary education is effective in shaping pro-environmental behavior. However, this study broadens the perspective by integrating classical (al-Marāghī) and contemporary (al-Mishbāh) interpretations, so that the foundation of ecological education is not only ethical-secular, but also spiritual-religious. These findings also strengthen Nasr's (1996, 2022) view of nature as God's theophony, while adding a pedagogical dimension that was previously underemphasized.

Thus, this study presents an integrative ecological character education model of the Qur'an: (1) based on classical and contemporary interpretation, (2) supported by educational psychology theory, and (3) oriented towards holistic learning practices. This model not only enriches the discourse of Islamic ecotheology but also offers an operational framework for Islamic education to respond to the global ecological crisis. Islamic education, through this approach, does not stop at ritual piety, but rather cultivates ecological piety, which is reflected in attitudes, behaviors, and real responsibility for the sustainability of the earth.

## CONCLUSION

Studies show that the concept of Qur'anic ecotheology in Tafsīr al-Marāghī and Tafsīr al-Mishbāh both reject the anthropocentric paradigm and affirm the role of humans as caliphs who are obliged to maintain the *mīzān* (balance) of nature in a trustworthy manner. Al-Marāghī emphasizes the dimension of individual ethics through sharia, reason, and care, while Quraish Shihab emphasizes the socio-political dimension through the concepts of *isti'mār* and *taskhīr* related to justice and sustainability. These findings lead to an integrative ecological paradigm, in which environmental stewardship is seen as a moral-religious worship and responsibility. Integration with educational psychology—through the theories of Kohlberg, Kolb, and Bandura—shows that the ecological value of the Qur'an is not only understood cognitively, but also internalized affectively and spiritually until it is manifested in real action. Thus, Islamic education from an ecotheological perspective is able to form the ecological character of students, which includes spiritual awareness, environmental ethics, social responsibility, and the integration of science with the values of the

Qur'an. These findings confirm that the ecology of the Qur'an can be used as the basis for comprehensive ecological character education and become a model of "Qur'anic Ecological Character Education" as a real contribution of Islam in overcoming the global ecological crisis.

## REFERENCES

- Andalan, S., Admizal, I., Suriyadi, S., & Zakiar, Z. (2025). Nilai-Nilai Lingkungan dalam Tafsir Al-Misbah Menurut Perspektif Qurais Shihab. *Journal Pegguruang: Conference Series*, 6(2), 571–576.
- Andika, T., Taqiyuddin, M., & Yunita, N. (2020). Amanah dan Khianat dalam Al-Qur'an Menurut Quraish Shihab. *Al Tadabbur: Jurnal Ilmu Alquran dan Tafsir*, 5(2), 177–206.
- Awwaliansyah, I. (2021). *Pencegahan Perundungan Melalui Pendidikan Karakter Berbasis Al-Qur'an*. Institut PTIQ Jakarta.
- Badzinski, D. M., Woods, R. H., & Nelson, C. M. (2021). Content Analysis. In *the Routledge Handbook of Research Methods in the Study of Religion* (pp. 180–193). Routledge.
- Bandura, A., & Walters, R. H. (1977). *Social Learning Theory* (Vol. 1). Prentice Hall, Englewood Cliffs, NJ.
- Basrian, B. (2021). Mengkaji Makna Kedekatan dan Kebersamaan Allah dengan Makhluk-Nya dalam Tafsir Al-Mishbāh. *Jurnal Ilmiah Ilmu Ushuluddin*, 20(1), 41–59.
- Blumenfeld, P. C., Soloway, E., Marx, R. W., Krajcik, J. S., Guzdial, M., & Palincsar, A. (1991). Motivating Project-Based Learning: Sustaining the doing, Supporting the Learning. *Educational Psychologist*, 26(3–4), 369–398.
- Connaway, L. S., & Radford, M. L. (2021). *Research Methods in Library and Information Science*. Bloomsbury Publishing USA.
- Douze, M., Guzhva, A., Deng, C., Johnson, J., Szilvasy, G., Mazaré, P.-E., Lomeli, M., Hosseini, L., & Jégou, H. (2024). The faiss library. *ArXiv Preprint ArXiv:2401.08281*.
- Enslow, S. (2020). Anthropocentric View. In *Encyclopedia of Psychology and Religion* (p. 102). Springer.
- Garz, D. (2009). *Lawrence Kohlberg—an introduction*. Barbara Budrich.
- Hossain, M. F. (2021). Anthropocentric Approach to the Environment: An Overview. *Journal of Social Science*, 1711, 43.
- Hoydis, J., Cammerer, S., Aoudia, F. A., Vem, A., Binder, N., Marcus, G., & Keller, A. (2022). Sionna: An Open-Source Library for Next-Generation Physical Layer Research. *ArXiv Preprint ArXiv:2203.11854*.
- Jullien, R., & Kolb, M. (1984). Hierarchical Model for Chemically Limited Cluster-Cluster Aggregation. *Journal of Physics A: Mathematical and General*, 17(12), L639.
- Kohlberg, L. (1981). *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*.
- Kohlberg, L., & Hersh, R. H. (1977). Moral Development: A Review of the Theory. *Theory into Practice*, 16(2), 53–59.
- Kolawole, A. S., & Iyiola, A. O. (2023). Environmental Pollution: Threats, Impact on biodiversity, and Protection Strategies. In *Sustainable Utilization and Conservation of Africa's Biological Resources and Environment* (pp. 377–409). Springer.
- Kolb, D. A. (2005). *David A. Kolb on Experiential Learning*. Sage Publications.
- Kolb, D. A. (2014). *Experiential Learning: Experience as the Source of Learning and Development*. FT Press.
- Koutroubas, V., & Galanakis, M. (2022). Bandura's Social Learning Theory and its Importance in the Organizational Psychology Context. *Psychology*, 12(6), 315–322.
- Kyngäs, H. (2019). Inductive Content Analysis. In *The Application of Content Analysis In Nursing*

- Science Research* (Pp. 13–21). Springer.
- Larmer, J., Mergendoller, J., & Boss, S. (2015). *Setting the Standard for Project Based Learning*. Ascd.
- Lisalam, R. H., & Ahdi, H. (2023). Perintah Membunuh Anjing dalam Hadits Menurut Imam al-Haramain. *El-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu*, 4(1), 25–36.
- Marāghī, A. M. (1946). *Tafsīr al-Marāghī* (Vol. 5). Muṣṭafá al-Bābī al-Ḥalabī.
- Maraghi, S. A. M. (2001). *Tafsir al-maraghi*. Dar al-Fikr.
- Maslow, A. H. (1943). A Theory of Human Motivation. *Psychological Review*, 50(4), 370.
- Muhammad, M. (2022). *Antropologi Al-Qur'an Sebagai Dasar Pendidikan*. Institut PTIQ Jakarta.
- Mujahidin, A., Itmam, M. S., & Rofiq, A. C. (2024). The Dynamic of Contextualization in Indonesian Qur'anic Tafsirs: A Comparative Study of Tafsir Al-Azhar and Tafsir Al-Mishbāh on The Story of The Prophet Moses. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 25(2), 221–246.
- Nailiya, I. Q. (2022). *99+ Hadits Shahih dan Dhaif tentang Wanita*. Diva Press.
- Nasr Esfahani, F., Darwish, A., & Williams, B. W. (2022). Power Converter Topologies for Grid-Tied Solar Photovoltaic (PV) Powered Electric Vehicles (EVs)—A Comprehensive Review. *Energies*, 15(13), 4648.
- Nasr, S. H. (1996). *Religion and the Order of Nature* (Issue 167). Oxford University Press, USA.
- Nasr, S. H. (2022). *Problematika Krisis Spiritual Manusia Kontemporer*. IRCISOD.
- Parlina, I., Abdussalam, A., & Hidayat, T. (2021). Analisis Metode Tafsir Al-Marāghī. *ZAD Al-Mufassirin*, 3(2), 225–249.
- Patil, J., Sharma, P., & Mhatre, K. (2021). Global Warming-Induced Stress and Its Impact on Biodiversity. *Science and Technology*, 6(3), 34–45.
- Piaget, J. (1972). Desenvolvimento e aprendizagem. *Studying Teaching*, 1–8.
- Poyet, M., Groussin, M., Gibbons, S. M., Avila-Pacheco, J., Jiang, X., Kearney, S. M., Perrotta, A. R., Berdy, B., Zhao, S., & Lieberman, T. D. (2019). A Library of Human Gut Bacterial Isolates Paired With Longitudinal Multiomics Data Enables Mechanistic Microbiome Research. *Nature Medicine*, 25(9), 1442–1452.
- Putri, D. A., Azzahra, H., Melaban, M. Z., & Hermanto, E. (2025). Tafsir Ekologis: Membaca Ayat-Ayat Alam sebagai Etika Konservasi dalam Krisis Iklim Global. *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 4(3), 570–584.
- Quraish, S. (2011). Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian. *Jakarta: Penerbit Lentera Hati*.
- Rahman, D. M. (2025). Analisis Filsafat Posthumanisme dalam Konsep Khalifah Menurut Al-Qur'an. *NIHAYAH: Journal of Islamic Studies*, 1(1), 55–67.
- Rogers, E. M., & Svenning, L. (1969). *Modernization Among Peasants: The Impact of Communication*.
- Santoso, B. (2022). *Konsep Pembelajaran Berbasis Alam Perspektif Al-Qur'an*. Institut PTIQ Jakarta.
- SAPUTRA, R. R. (2025). *Proses Penciptaan Alam Semesta Menurut Alqur'an: Analisis Penafsiran Penciptaan Langit dan Bumi Menurut M Abduh dan Zaghlul Perspektif Tafsir Ilmi*. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Shihab, M. Q. (2023). *Islam & Lingkungan: Perspektif Al-Quran Menyangkut Pemeliharaan Lingkungan*. Lentera Hati.
- Skinner, B. F. (1953). Some Contributions of an Experimental Analysis of Behavior to Psychology as A Whole. *American Psychologist*, 8(2), 69.
- Suryanullah, A. S., Rifai, A., & Darojah, F. S. (2025). Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia: Menggaungkan Gagasan Ekologis sebagai Opsi dalam Pengajaran Pendidikan Islam di Indonesia. *Journal Living Hadis*, 10(1), 43–63.
- Valfani, Q. B. (2024). *Pemeliharaan Lingkungan dengan Renewable Energy Perspektif Tafsir Maqāṣidī (Studi Analisis Tafsir Al-Manār dan At-Taḥrīr Wa At-Tanwīr)*.
- Vygotsky, L. S. (1978). *4-Vygotsky*.

Widiastuty, H., & Anwar, K. (2025). Ekoteologi Islam Ekoteologi Islam: Prinsip Konservasi Lingkungan dalam Al-Qur'an dan Hadits serta Implikasi Kebijakannya. *Risalah Jurnal Pendidikan dan Studi Islam*, 11(1), 465–480.