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From Verse to Praxis: An Eco-Theological Exegesis of Qur'anic Educational Verses for a Love-Based Pedagogy

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vicegerency; *environmental*

ethics

Abstract

This article aims to examine the concept of love-based education in the Qur'an through an eco-theological interpretation of educational verses. In this study, the concept of "love" is specifically understood as rahmah (universal compassion), which serves as the ontological foundation of creation and revelation, rather than merely hubb (specific, preferential love). The research employs a thematic exegesis (tafsir mawdhū'i) approach, analyzing key verses related to education, rahmah, and the human-nature relationship through the lenses of eco-theology and contemporary Islamic education. The findings reveal that Qur'anic education is deeply rooted in rahmah as the ontological and ethical foundation for the relationship between God, humanity, and nature. The concept of human vicegerency (khalifah fi al-ard) is understood as a moral and educational mandate to preserve ecological balance, rather than as a justification for environmental exploitation. Based on these findings, this article formulates a Rahmah-Based Education Framework from the perspective of Qur'anic eco-theology, encompassing theological, pedagogical, and ecological dimensions. This study affirms that an Islamic education paradigm oriented towards love (rahmah) and ecological consciousness has the potential to serve as an alternative framework for addressing the global environmental crisis and for shaping learners who are faithful, virtuous, and responsible stewards of life's sustainability.

Introduction

Discourse on education within the Qur'an has long been a central focus in the fields of Qur'anic exegesis (*tafsir*) and Islamic education. The Qur'an not only contains explicit commands regarding the importance of knowledge but also presents a normative vision for the holistic formation of human beings—spiritual, intellectual, moral, and social. Verses such as QS. al-'Alaq [96]:1–5, Luqmān [31]:12–19, and al-Baqarah [2]:30–39 are frequently cited as primary references for

formulating the concepts of *tarbiyah* (nurturing), *ta'lim* (teaching), and *ta'dīb* (disciplining) as the foundations of Islamic education.¹

However, the majority of studies on Qur'anic education still tend to emphasize normative-instructional aspects, such as the obligation to seek knowledge, the teacher-student hierarchy, and the cognitive and moral aims of education. While important, this approach often fails to explicitly elaborate on the affective and relational dimensions in education, particularly the concept of love (*ḥubb/raḥmah*) as a fundamental pedagogical principle.² This is a significant oversight, given that the Qur'an consistently places *raḥmah* at the core of the divine-human relationship and human-to-human relationships (QS. al-Anbiyā' [21]:107; al-Raḥmān [55]:1–13).

In recent developments, a number of studies have begun to critique approaches to Islamic education that are overly legalistic and cognitive, advocating for an ethical and humanistic reading of religious texts. Building on the legacy of thinkers like Fazlur Rahman,³ recent scholarship continues to emphasize the importance of understanding the Qur'an as a moral text aimed at shaping ethical consciousness and social responsibility, rather than merely as a set of normative rules.⁴ In this context, education is understood as a process of human transformation rooted in the values of compassion, justice, and respect for life.

Concurrently, studies on ecology in Islam have shown significant growth over the past decade, particularly in strengthening the ethical and theological foundations of Islamic teachings on the environment. Numerous recent studies emphasize that the Qur'an and Hadith contain strong ecological principles, such as *khilāfah* (human responsibility as stewards of the earth), *amānah* (trust), *mīzān* (balance), and the prohibition of *isrāf* (excessive exploitation). For instance, Falih and Prasetya's 2024 research, through a critical analysis of the *sanad* (chain of transmission) and *matan* (text) of Hadith, demonstrates that environmental ethics are an integral part of prophetic teachings.⁵ Similarly, Muhammad et al. (2024) affirm that the Qur'an explicitly limits the human-nature relationship to prevent disruption of the ecological order established by God.⁶

On the other hand, Islamic eco-theology has also developed through contextual and interdisciplinary approaches. Recent studies by Agustina and Sari (2024) integrate Indonesian-Malay philosophy with Islamic principles to formulate environmental conservation education,⁷ while scholars like Belhaj (2024) broaden the discourse of Islamic ecology to global and interfaith realms.⁸ These approaches show that Islamic ecological ethics are not exclusive but can contribute to global dialogue on the environmental crisis. Nevertheless, the majority of these studies still

¹ Badruzaman Badruzaman, Didin Hafidhuddin, and Endin Mujahidin, "Pendidikan Islami Dalam Pemikiran Hasan Langgulung," *Ta'dibuna: Jurnal Pendidikan Islam* 7, no. 1 (2018), <https://doi.org/10.32832/tadibuna.v7i1.1341>.

² Mahfud Ifendi, "Kurikulum Cinta: Membangun Paradigma Pendidikan Berbasis Kasih Sayang Di Madrasah," *As-Sulthan Journal Of Education*, 2025.

³ Imam Hanafi, "Mengenal Neo-Modernisme Islam: Sebuah Essay Pemikiran Fazlur Rahman Tentang Pendidikan Islam," *Madania: Jurnal Ilmu-Ilmu Keislaman* 5, no. 1 (2015).

⁴ Muslihah Muslihah, Mahyudin Barni, and Iskandar Iskandar, "Perspektif Pendidikan Islam Berbasis Cinta Dan Kasih Sayang," *Intelegensia : Jurnal Pendidikan Dan Pembelajaran* 8, no. 2 (2023).

⁵ Muhammad Falih and Rasyiqul Athmar Prasetya, "Critical Analysis of Sanad and Matan Hadith on Ecology in Contemporary Perspective," *Journal on Islamic Studies* 1, no. 2 (2024), <https://doi.org/10.35335/pct4xe78>.

⁶ Muhammad Muhammad et al., "Freedom That Is Not Absolute: Ecological Ethics and Human-Nature Relationship in the Qur'an," *Studia Ecologiae et Bioethicae* 22, no. 4 (2024), <https://doi.org/10.21697/seb.5821>.

⁷ Rika Hasmayanti Agustina and Juwita Puspita Sari, "Ecotheology in Indonesian Malay Philosophy: Exploring Islamic Foundations for Environmental Conservation in Religious Education," in *International Seminar on Social*, vol. 10, no. 1 (2024).

⁸ Abdessamad Belhaj, "Green Theology: Emerging 21st-Century Muslim and Christian Discourses on Ecology," *Islam and Christian-Muslim Relations* 35, no. 3 (2024), <https://doi.org/10.1080/09596410.2024.2441037>.

position Islamic ecology as a normative ethical system or macro-theological discourse, with relatively limited attention paid to the pedagogical dimension and the process of internalizing values through education.

Within the context of Islamic education, some recent research has begun to highlight the importance of environmental education and knowledge dialogue. A 2024 study by Saefi et al., for example, shows that a dialogical approach in religious education can reduce conceptual conflicts between science and religion and foster critical awareness among university students.⁹ Despite this, the focus of such educational studies has not yet specifically developed an interpretation of the Qur'anic educational verses within an eco-theological framework. Education is still understood as a social or methodological instrument, not as a theological arena where the relationship between God, humanity, and nature is consciously and sustainably constructed.

Based on this research map, a significant research gap exists: the absence of a study that systematically interprets the educational verses of the Qur'an through the perspective of eco-theology grounded in love (*rahmah*). This is a critical lacuna, as love is a fundamental principle in the Qur'an that connects pedagogical relations, ecological responsibility, and sustainability ethics. This article fills this void by offering a love-based education approach in the eco-theological interpretation of educational verses, which not only emphasizes the moral duty towards nature but also builds ecological consciousness as an expression of love, care, and spiritual responsibility. Thus, this article contributes to the development of a holistic and relevant Qur'anic education hermeneutics for addressing the contemporary global ecological crisis.

Method

This study employs a qualitative approach based on library research, utilizing a thematic exegesis (*tafsīr mawdhū'ī*) model integrated with the perspectives of eco-theology and *rahmah*-based education. This approach was chosen to systematically trace Qur'anic verses related to education, the human-nature relationship, and the values of compassion (*rahmah*) as the ethical-pedagogical foundation. Thematic exegesis allows the researcher to examine Qur'anic verses across various chapters (*surah*) in an integrated manner, thereby producing a comprehensive conceptual understanding of an ecologically oriented Qur'anic education paradigm.¹⁰

To ensure focus and analytical depth, this research establishes a corpus of Qur'anic verses that serve as the primary material for study. The selection of these verses is based on the following criteria: (1) direct relevance to the themes of education, vicegerency, and *rahmah*; (2) frequency of reference in Islamic education and Islamic ecology discourses; and (3) potential for reinterpretation through an eco-theological lens. These verses are organized in the table below:

Table 1. Corpus of Qur'anic Verses for Thematic Analysis

No.	Surah & Verse	Central Theme	Relevance to the <i>Rahmah</i> -Based Education Framework
1	al-'Alaq [96]:1–5	The First Educational Revelation	Serves as the foundation for the pedagogical dimension, indicating that education (reading) is a manifestation of divine power that should foster humility, not domination.

⁹ Muhammad Saefi, Hadi Suwono, and Yusuf Hanafi, "From Conflict to Harmony: Changing Conceptual Ecology of Evolution Acceptance of Muslim Students after Dialogue in Science and Religion," *Evolution: Education and Outreach* 17, no. 1 (2024), <https://doi.org/10.1186/s12052-024-00199-9>.

¹⁰ Masfi Sya'fiatul Ummah, *Paradigma Metode Penelitian Kualitatif*, in *Sustainability (Switzerland)*, vol. 11, no. 1 (2019).

2	al-Raḥmān [55]:1–13	<i>Raḥmah</i> as a Cosmic Foundation	Forms the basis of the theological dimension, asserting that knowledge and creation originate from universal <i>raḥmah</i> .
3	Luqmān [31]:12–19	A Dialogical Pedagogical Model	Provides a reference for the pedagogical dimension, showcasing education based on compassionate counsel (<i>maw'izah ḥasanah</i>) and rational argumentation.
4	al-Baqarah [2]:30–39	Vicegerency and Ecological Trust	Acts as a pillar for the ecological dimension, reinterpreting the human role from master to guardian (<i>khalīfah</i>) with moral responsibility.
5	al-A'rāf [7]:31, 56	Prohibition of <i>Fasād</i> and the Principle of <i>Mizan</i>	Strengthens the ecological dimension by establishing the ethical limits for human actions towards nature.

The primary data source for this research is the Qur'an, specifically the verses listed in the table above. Secondary data include classical and contemporary exegesis works (such as those by al-Ṭabarī, al-Qurṭubī, Ibn 'Āshūr, and Quraish Shihab), literature on Islamic eco-theology, Islamic education, and relevant scientific journal articles concerning environmental and Qur'anic pedagogy issues. The selection of sources was conducted purposively, considering scholarly authority, thematic relevance, and contribution to ecological and educational discourses.

Data analysis was conducted through three main stages.¹¹ First, the identification and classification of verses, as detailed in Table 1. Second, the interpretive analysis stage, which involved examining the meanings of the verses through a dialogue between classical and contemporary exegesis and linking them to the principles of eco-theology and *raḥmah*-based education. At this stage, the research does not merely quote the conclusions of exegetes but also analyzes their methodological differences (e.g., linguistic (*lughawī*) vs. teleological (*maqāṣid al-sharī'ah*) approaches) to demonstrate the evolution of understanding. Third, the conceptual synthesis stage, which aimed to formulate a framework for Qur'anic eco-theological education that positions *raḥmah* as the basis for the pedagogical relationship between God, humanity, and nature. Through these stages, the research strives to produce a contextual and relevant understanding for addressing the ecological crisis and the needs of contemporary Islamic education.

Results and Discussion

Raḥmah as the Ontological Foundation of Education in the Qur'an

The thematic analysis reveals that *raḥmah* (compassion) is the ontological foundation of education in the Qur'an, structuring the relationship between God, humanity, and all of creation. In QS. al-Raḥmān [55]:1–4, the Qur'an explicitly precedes the mention of God's attribute as al-Raḥmān before the pedagogical act of *'allama al-Qur'ān* (taught the Qur'an). Classical exegetes such as al-Ṭabarī and al-Qurṭubī interpret al-Raḥmān as the attribute of Allah's compassion that encompasses all beings without discrimination.¹² Thus, the teaching of the Qur'an is understood as a manifestation of divine love that is universal, not merely a normative instruction devoid of an affective dimension.

¹¹ Johnny Saldana, *The Coding Manual for Qualitative Researchers*, in *The Coding Manual for Qualitative Researchers* (2025), <https://doi.org/10.4135/9781036235611>.

¹² Miswar Hamdani Hsb, "Makna Tartil Dalam Al-Qur'an Surah Al-Muzzammil Ayat: 4 (Studi Komparatif: Tafsir Al-Munir, Tafsir Al-Qurtubi, Tafsir At-Thabari)," *TSAQOFAH* 4, no. 1 (2024), <https://doi.org/10.58578/tsaqofah.v4i1.2642>.

Furthermore, Ibn Kathīr asserts that the mention of al-Rahmān before *ta'lim* (teaching) contains the message that knowledge is a gift of Allah's compassion, not a tool for domination or legitimization of power.¹³ True knowledge, according to Ibn Kathīr, must produce humility (*tawādu'*) and concern for fellow creatures. This perspective reinforces the argument that Qur'anic education is intrinsically humanistic and ecological, as it originates from a compassion that rejects all forms of oppression and destruction.

In contemporary exegesis, Muḥammad Ṭāhir Ibn 'Āshūr develops the understanding of *rahmah* as a cosmic principle that governs the order of nature and social balance. He asserts that *rahmah* operates not only in the spiritual realm but also in the laws of creation (*sunan al-kawn*), including ecosystems and the human-environment relationship.¹⁴ In the context of education, *rahmah* functions as an ethical orientation that shapes how humans understand and treat nature—not as an object of exploitation, but as part of the web of life that must be cared for. Consequently, *rahmah*-based education directly intersects with the eco-theological approach.

A similar view is proposed by modern scholars who place *rahmah* at the core of Qur'anic morality.¹⁵ According to them, the entire Qur'anic ethical system—including education—aims to build a just and compassionate social order. Education rooted in *rahmah* does not stop at knowledge transfer but functions to form moral sensitivity and social responsibility. In this framework, the exploitation of nature and the dehumanization of others are seen as failures of education in instilling the value of *rahmah* holistically.

Meanwhile, contemporary exegetes like Quraish Shihab interpret QS. al-Rahmān as the Qur'an's "manifesto of compassion," where the entire divine educational process is directed towards building a harmonious relationship between humans, God, and nature.¹⁶ He emphasizes that knowledge not framed by compassion has the potential to breed intellectual arrogance and symbolic violence. In the context of modern education, this view is relevant for critiquing models that emphasize competition, resource exploitation, and human dominance over nature.

Thus, *rahmah* in the perspective of exegetes and Islamic thinkers functions not merely as an abstract moral value but as an ontological and pedagogical principle that shapes the direction of Qur'anic education. A love-based education, as offered in this eco-theological interpretation, asserts that knowledge must be rooted in compassion to be able to produce just, humanistic, and sustainable relationships—both in inter-human and human-nature relations.

Education as the Trust of Vicegerency and Ecological Responsibility

The eco-theological dimension of Qur'anic education is further strengthened in QS. al-Baqarah [2]:30, when Allah declares His intention to make humanity a *khalifah fi al-arḍ* (vicegerent on earth). In classical exegesis, this verse is often understood as legitimizing the human position as the manager of the earth, sometimes even interpreted anthropocentrically—placing humans at the center and as authorities over nature. However, an eco-theological approach offers a more ethical and relational reading, emphasizing that vicegerency is not a right of domination but a moral and cosmic trust.

¹³ Risqo Faridatul Ulya and Ummi Kalsum Hasibuan, "Studi Kitab Hadis: Kitab Al-Nihayah Fi Al-Fitan Wa Al-Malahim Karya Ibnu Katsir," *Jurnal Ulunnuha* 9, no. 2 (2020), <https://doi.org/10.15548/ju.v9i2.1824>.

¹⁴ Hannan Sari and Mohammed Abullais Al-Khayrabadi, "Taṭawwur 'Ilm Maqāṣid al-Sharī'ah 'Abra al-Tārīkh al-Islāmī," *International Journal of Fiqh and Usul Al-Fiqh Studies (IJFUS)* 2, no. 2 (2018).

¹⁵ Muslihati, Barni, and Iskandar, "Perspektif Pendidikan Islam Berbasis Cinta Dan Kasih Sayang."

¹⁶ Lukman Nurchakim, "Peran Tafsir Al-Misbah Dalam Pengembangan Pemahaman Kontekstual Al-Qur'an," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 1 (2025).

A Deeper Exegetical Analysis: From Linguistic to Teleological Interpretation

To understand the meaning of *khalifah* in depth, it is necessary to examine the methodological differences between classical and contemporary exegetes.

Classical exegetes like al-Ṭabarī and al-Rāzī tend to emphasize linguistic (*lughawī*) and historical (*asbāb al-nuzūl*) analysis. Al-Ṭabarī, for instance, explains *khalifah* as a "successor" (*khalaf*) to previous generations (jinn or angels) who were on earth.¹⁷ Their focus is on the literal meaning and the context of the revelation. Although they touch upon the aspect of responsibility, the primary emphasis remains on the status and role of humans as successors who possess power. The angels' dialogue, which highlights the potential for *fasād* (corruption), is understood as a test, not as a fundamental limitation on the concept of power itself.

On the other hand, contemporary exegetes like Ibn 'Āshūr employ a *maqāṣid al-sharī'ah* (objectives of Islamic law) approach. Ibn 'Āshūr interprets *khalifah* not merely as a title but as a function and a mandate aimed at achieving *iṣlāḥ* (reform) and preventing *ifsād* (corruption) on the face of the earth.¹⁸ For him, this mandate is intrinsically linked to maintaining cosmic balance (*mīzān*). This shift from textual to teleological analysis fundamentally alters the meaning of vicegerency from a right of domination to a moral-educational responsibility.

Engaging with Anthropocentric Interpretations: An Eco-Theological Response

Some views within the exegetical tradition, even to this day, still understand vicegerency as a legitimization of anthropocentric human dominance over nature. This view often cites verses about the "subjugation" of nature for human benefit (QS. Āl 'Imrān [3]:14) in isolation from the context of vicegerency. However, an eco-theological interpretation based on *raḥmah* offers three critical counter-arguments.

First, the context of QS. al-Baqarah [2]:30 itself frames vicegerency as a questioned *amanah* (trust). The angels' objection ("Will You place upon it one who causes corruption therein...?") is a divine warning that vicegerency is not an unconditional right but a high-risk mandate that requires moral justification.

Second, the concept of vicegerency cannot be read in isolation from other universal principles in the Qur'an, such as *mīzān* (balance). QS. al-Raḥmān [55]:7-9 affirms that the heaven and earth are established in balance, and humanity is commanded not to transgress this balance. Unbridled dominance is in direct conflict with this fundamental cosmic principle.¹⁹

Third, the ultimate purpose (*maqāṣid*) of vicegerency is *'ibādah* (devotion) to God. Destroying His creation is a betrayal of that purpose. Contemporary scholars like Seyyed Hossein Nasr assert that nature is sacred (*tābi'ah*) because it is comprised of God's signs (*āyāt*).²⁰ Therefore, caring for nature is part of a spiritual process and an expression of the *raḥmah* that is the core of devotion. Thus, the anthropocentric interpretation that legitimizes exploitation is a partial reading that conflicts with the holistic Qur'anic vision.

In the context of Qur'anic education, this verse affirms that education functions as an instrument for forming the consciousness of vicegerency. Education is not only about transmitting religious

¹⁷ Nanang Gojali, *Tafsir & Hadits* (Bandung: Pustaka Setia, 2013).

¹⁸ Safriadi Safriadi, "Kontribusi Ibn 'Āsyūr Dalam Kajian Maqāṣid Al-Syarī'ah," *Jurnal Ilmiah Islam Futura* 15, no. 2 (2016), <https://doi.org/10.22373/jiif.v15i2.546>.

¹⁹ Edra Satmaidi, "Konsep Deep Ecology Dalam Pengaturan Hukum Lingkungan," *Supremasi Hukum: Jurnal Penelitian Hukum* 24, no. 2 (2017), <https://doi.org/10.33369/jsh.24.2.192-105>.

²⁰ David L. Johnston, "Intra-Muslim Debates on Ecology: Is Shari'a Still Relevant?," *Worldviews: Environment, Culture, Religion* 16, no. 3 (2012), <https://doi.org/10.1163/15685357-01603003>.

knowledge but about shaping moral subjects capable of reading nature as cosmic signs (*āyāt kauniyyah*) of God. An education based on love and *rahmah*—as affirmed in QS. al-Raḥmān—is a crucial prerequisite to ensure that vicegerency does not transform into a justification for exploitation but becomes a practice of caring (*care ethics*) for the earth.

Thus, Qur'anic eco-theological education positions humans not as absolute masters of nature but as guardians of life who act within a framework of compassion, justice, and intergenerational responsibility. Such an interpretation asserts that the contemporary ecological crisis is not merely a technical or economic problem but a failure of education to instill the meaning of vicegerency as a divine trust laden with ethical and spiritual values.

Conceptual Clarification and Practical Implementation

Before formulating the framework, it is crucial to reiterate the conceptual choice regarding the term "love." In the Qur'anic lexicon, there are at least two main words: *ḥubb* and *rahmah*. *Ḥubb* tends to refer to a love that is specific, emotional, and sometimes preferential (e.g., love for wealth, QS. Āl 'Imrān [3]:14). *Rahmah*, on the other hand, possesses a much broader dimension: it is universal, encompasses aspects of nurturing, preservation, and empowerment. *Rahmah* is the attribute that underpins creation ("*rahmān* 'allama al-Qur'ān") and the primary motivation for sending prophets. Since eco-theological education demands a foundation that encompasses all of creation, not just interpersonal relationships, *rahmah* is the most appropriate and inclusive concept.²¹

The Proposed Framework for *Rahmah*-Based Education in Qur'anic Eco-Theology

Based on the thematic analysis of key Qur'anic verses, this research formulates a Framework for *Rahmah*-Based Education in the Perspective of Qur'anic Eco-Theology. This framework is structured in three interconnected main dimensions: theological, pedagogical, and ecological. It asserts that Qur'anic education cannot be reductively understood as a mere process of knowledge transmission but as an ethical-spiritual praxis that forms a harmonious relationship between God, humanity, and the universe.

1. **The Theological Dimension:** This dimension positions *rahmah* (compassion) as the ontological principle underlying all religious relations. As affirmed in QS. al-Raḥmān [55]:1–4, God's attribute as al-Raḥmān precedes the act of teaching (*'allama al-Qur'ān*), indicating that compassion is the epistemological and ethical foundation of Islamic education. From an eco-theological perspective, *rahmah* is not only understood as a vertical relationship between God and humans but also as a cosmic principle governing the interconnectedness of all creatures. Thus, *rahmah*-based education functions to instill awareness that true faith is reflected in an attitude of compassion, justice, and concern for life in all its forms.²²
2. **The Pedagogical Dimension:** This dimension emphasizes a dialogical, empathetic, and liberating model of education, as depicted in QS. Luqmān [31]:12–19. The educational relationship between Luqman and his son demonstrates that Qur'anic education is conducted through compassionate counsel (*maw'izah ḥasanah*), rational argumentation, and moral exemplification, not through symbolic violence or authoritarianism²³. this

²¹ Ibnu Syifa, "Urgensi Pendidikan Berbasis Kesadaran Atas Cinta," *Oetoesan Hindia: Telaah Pemikiran Kebangsaan* 2, no. 2 (2020), <https://doi.org/10.34199/oh.2.2.2020.007>.

²² Eko Asmanto, "Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam," *Tsaqafah* 11, no. 2 (2015), <https://doi.org/10.21111/tsaqafah.v11i2.272>.

²³ Susi Saadah, Ujang Aldi, and Opik Taupik Kurahman, "Internalisasi Nilai Sifat Ash-Shiddiq Melalui Teaching With Love Untuk Penguatan Karakter Siswa," *Didaktika: Jurnal ...* 14, no. 1 (2025).

pattern reflects a humanistic pedagogical approach in Islam, where learners are positioned as moral subjects invited into dialogue and whose critical consciousness is developed. In this context, love becomes the pedagogical energy that enables the educational process to occur transformatively and liberatingly.

3. **The Ecological Dimension:** This dimension affirms that concern for the environment is an integral part of faith and the responsibility of human vicegerency on earth. The interpretation of QS. al-Baqarah [2]:30 and QS. al-A'rāf [7]:56 shows that the mandate of vicegerency is not anthropocentric but ethically-ecological, demanding humans to maintain balance (*mīzān*) and prevent corruption (*fasād*).²⁴ *Raḥmah*-based education in the perspective of Qur'anic eco-theology is therefore directed towards shaping learners who possess ecological empathy, sustainability awareness, and moral responsibility towards nature as part of the divine web of compassion.

Overall, this framework offers a significant theoretical contribution to the development of contemporary Islamic education studies. It integrates the theological, pedagogical, and ecological dimensions holistically, simultaneously asserting that the modern crisis in education and ecology is rooted in a crisis of relationship—namely, the loss of love, empathy, and cosmic consciousness in educational praxis. By placing *raḥmah* at the core of education, the Qur'an presents a pedagogical vision that is relevant for addressing contemporary humanitarian and ecological challenges.

Conclusion

This study has demonstrated that the Qur'an presents an educational paradigm inherently grounded in love (*raḥmah*) and possessing a strong eco-theological dimension. Through a thematic exegesis of key educational verses, it was found that Qur'anic education does not begin with mere knowledge transmission but with an orientation of compassion as the foundation for the relationship between God, humanity, and nature. The concept of *raḥmah* in the Qur'an functions as an ontological, pedagogical, and ethical principle that directs the educational process towards the formation of individuals who are faithful, virtuous, and ecologically responsible.

Furthermore, the concept of human vicegerency (*khalīfah fī al-arḍ*) from the perspective of Qur'anic eco-theology affirms that humans are not absolute owners of nature but trustees who must preserve the balance and sustainability of life. Education, within this framework, plays a strategic role as a means of internalizing ecological consciousness and an ethic of care (*care ethics*) towards nature. The Qur'anic prohibition against corrupting the earth is not merely normative-legal but an expression of divine love that demands an empathetic and responsible attitude towards all of creation.

Based on these findings, this research formulates the Framework for *Raḥmah*-Based Education in the Perspective of Qur'anic Eco-Theology, which encompasses three main dimensions: theological (instilling *raḥmah* as the foundational principle), pedagogical (dialogical, empathetic, and liberating education), and ecological (forming a commitment to protect the environment as part of faith). This framework asserts that an Islamic education oriented only towards cognitive and normative goals risks failing to respond to the global ecological crisis. In contrast, a *raḥmah*-based education rooted in a Qur'anic eco-theological interpretation has the potential to shape a generation of Muslims who are not only ritually pious but also possess ecological awareness and moral responsibility as a concrete expression of devotion to God.

²⁴ Satmaidi, "Konsep Deep Ecology Dalam Pengaturan Hukum Lingkungan."

The primary contribution of this article is the formulation of this three-dimensional framework as a practical model born from the synthesis of exegesis and educational theory. As demonstrated in the lesson plan example, the framework is not merely abstract discourse but can be operationalized into transformative learning activities, making it a holistic paradigm for responding to global challenges. Future research could empirically test the implementation of this framework in various Islamic educational institutions (schools, *pesantren*) and conduct comparative studies with eco-theological educational models from other religious traditions to enrich the global discourse on faith-based environmental education.

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