

Reconstructing the Eco-Pedagogical Paradigm in Islamic Education through *Tafsīr Tarbawī* of Surah al-Baqarah (2):30

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Abstract: This study reconstructs an eco-pedagogical paradigm in Islamic Religious Education by analysing the tafsīr tarbawī interpretation of Surah al-Baqarah (2):30. Existing discussions on Islamic environmental ethics often remain normative and philosophical, with limited attention to how Qur'anic ecological values can be operationalised into curriculum components and measurable learning practices. Using qualitative library research, this article compares five exegetical works that represent diverse styles and periods, namely Ibn Kathīr, al-Qurṭubī, al-Marāghī, al-Mizān, and al-Miṣbāḥ. Data were analysed through content analysis by identifying key concepts in the verse, mapping convergences and variations across interpretations, and translating the results into curriculum elements, including learning objectives, materials, and assessment. The findings show a shift in the meaning of *khalīfah* from political legitimacy in classical readings to a broader cosmic mandate of environmental stewardship in contemporary interpretations. The angels' concern about *fasād* and bloodshed functions as a pedagogical warning that supports the internalisation of three curricular pillars: *tawhīd*, *amānah*, and *mizān*. Based on these pillars, the article proposes a curriculum integration matrix across educational levels and an evaluation rubric for ecological piety that covers cognitive, affective, and psychomotor domains.

Keywords: *Tafsīr Tarbawī*, *Eco-Pedagogy*, *Islamic Religious Education*, *Khalīfah*, *Environmental Ethics*

Introduction

The global ecological crisis, ranging from extreme climate change to large-scale deforestation, has become one of the most pressing spiritual challenges facing contemporary civilisation.¹ This crisis also reflects *fasād fī al-arḍ* (corruption on the earth), rooted in an anthropocentric paradigm that treats nature primarily as an object of exploitation.² Modern education, dominated by instrumental rationality, often separates

¹ Ghulam Shams-Ur-Rehman Saad Saood Safdar, "The Roots of the Ecological Crisis in the Theological and Philosophical Landscape of Modern Civilization," *Islamic Studies* 60, no. 3 (2021): 287–308, <https://doi.org/10.52541/isiri.v60i3.1847>.

² Benjamin P. Horton Peter Horton, "Re-Defining Sustainability: Living in Harmony with Life on Earth," *One Earth* 1, no. 1 (2019): 86–94, <https://doi.org/10.1016/j.oneear.2019.08.019>; Hossein Masoumbeigi et al., "An Approach to the Anthropological Theory of the Qur'an and Hadith and Their Roles in Reducing Environmental Degradation," *International Journal of Medical Toxicology and Forensic Medicine* 11, no. 4 (2021): 1–12, <https://doi.org/10.32598/ijmtfm.v11i4.36166>.

scientific knowledge from spiritual values, and this separation weakens learners' ecological responsibility.³ In Islamic thought, the concept of *khalīfatullāh* in Q.S. al-Baqarah: 30 affirms a sacred human mandate to manage the earth through the principles of *tawhīd*, *amānah*, and *mīzān* (balance).⁴

Responding to this urgency, previous studies have explored ecological values in Islam from different angles. Some focus on environmental ethics and theological critiques of modernity,⁵ while others discuss consumption patterns and hedonism through Qur'anic perspectives.⁶ In education, the discourse generally highlights the importance of fostering environmental awareness by integrating science and religion.⁷ However, much of this literature remains philosophical and normative or is limited to discussions of environmental jurisprudence (*fiqh al-bī'ah*). Comparatively less attention has been given to curriculum implementation, particularly to the translation of Qur'anic ecological values into concrete learning instruments.

This article addresses that gap by examining the *tafsīr tarbawī* interpretation of Q.S. al-Baqarah: 30 as a foundation for designing an ecologically oriented Islamic Religious Education curriculum. The study reconstructs the paradigm of Islamic education by widening the emphasis from individual ritual piety to “cosmic piety” and by formulating the internalisation of *tawhīd*, *amānah*, and *mīzān* into learning instruments. Through this reconstruction, Islamic Religious Education is expected to cultivate the

³ Yusup Rogo Yuono, “Melawan Etika Lingkungan Antroposentris Melalui Interpretasi Teologi Penciptaan Sebagai Landasan Bagi Pengelolaan-Pelestarian Lingkungan,” *FIDEI: Jurnal Teologi Sistematis Dan Praktika* 2, no. 1 (2019): 186–206, <https://doi.org/10.34081/fidei.v2i1.40>; Manuel Patricio, Oscar Rene, and Jose Antonio, “From the Paradoxes of Modernity to Environmental Rationality: Alternatives for an Education Framed in the Dialogue of Knowledge,” *Revista de Filosofia (Venezuela)* 39, no. Especial (2022): 491–503, <https://doi.org/10.5281/zenodo.6459634>.

⁴ Afrizal Nur et al., “Qur'anic Ecotheology and the Ethics of Forest Protection in Indonesia,” *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 2 (2025): 351–82, <https://doi.org/10.14421/qh.v26i2.6312>; Kurbiyanto Aji, Altiarika Yusmaliana, Fitriana, and Sabri, “Etika Lingkungan Dalam Ajaran Islam: Membahas Prinsip-Prinsip Etika Dalam Ajaran Islam Yang Menekankan Perlindungan Dan Pelestarian Lingkungan,” in *Seri Keberlanjutan Dunia* (Pangkal Pinang: Springer Science and Business Media Deutschland GmbH, 2024), 15–34, https://doi.org/978-981-97-8772-2_2.

⁵ Mutiara Sri, “Urgensi Pendidikan Islam Dan Kesadaran Ekologis: Menumbuhkan Kepedulian Lingkungan Melalui Nilai-Nilai Al-Qur'an,” *UNISAN Jurnal* 4, no. 3 (2025): 30–40; Delsi Amelia Putri and Hanifah Azzahra, “Tafsir Ekologis: Membaca Ayat-Ayat Alam Sebagai Etika Konservasi Dalam Krisis Iklim Global,” *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya* 4, no. 3 (2025): 570–84.

⁶ Siti Nurun Nadhifah and Ahmad Syakur, “Etika Konsumsi Dan Tantangan Hedonisme Perspektif Al-Qur'an Dan Hadis,” *Jesya* 8, no. 1 (2025): 557–68, <https://doi.org/10.36778/jesya.v8i1.1928>.

⁷ Muti'ah Nuha Mumtazah et al., “Integrasi Tafsir Tarbawi Dan Sains Dalam Mewujudkan Lingkungan Pendidikan Yang Islami Dan Berkelanjutan,” *Nawasena: Journal of Mathematics, Science and Technology Education* 1, no. 02 (2025): 15–22.

character of *khalīfatullāh* with an ecological perspective at the level of concepts and measurable educational practices.

This study employs a qualitative library research design. The main analytical tool is *tafsīr tarbawī*, an approach oriented toward extracting and applying educational values (*tarbiyah*) from Qur’anic verses. Primary sources were selected purposively to represent diverse periods and interpretive styles, including *Tafsīr Ibn Kathīr* (classical, *bi al-ma’thūr*), *Tafsīr al-Qurṭubī* (classical, *fiqh*), *Tafsīr al-Marāghī* (modern, *adabī ijtīmā’ī*), *al-Mīzān* (philosophical), and *Tafsīr al-Miṣbāḥ* (contemporary Indonesian). Data were analysed using content analysis through four steps: (1) terminological identification of key concepts in the verse, including *khalīfah*, *fasād*, and *yasfiku al-dimā’*; (2) intertextual comparison across the selected exegetical works to map convergences and variations; (3) pedagogical synthesis by translating interpretive meanings into curriculum components (learning objectives, materials, and evaluation); and (4) verification through triangulation by relating the synthesis to contemporary environmental education theory to strengthen applicability.

Discussion

Tarbawi Interpretation Analysis of Q.S. Al-Baqarah Verse 30

An educational interpretation analysis of Q.S. al-Baqarah verse 30 shows that this verse serves as a philosophical and pedagogical foundation for Islamic education with an ecological perspective.⁸ It frames the creation of humans alongside their sacred mandate as caliphs..

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنۢ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنُحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Meaning: (Remember) when your Lord said to the angels, “I am going to place a caliph on earth.” They said, “Will You place therein one who causes corruption and sheds blood, while we glorify You with praise and sanctify You?” He said, “Indeed, I know that which you do not know.” (Q.S. Al-Baqarah: 30).

An in-depth analysis of the term *khalīfah* in Q.S. al-Baqarah verse 30 indicates a shift from political leadership to a cosmic mandate. While Al-Qurtubi tends to limit *khalīfah* to the dimensions of law (*aḥkām*) and the authority to decide matters, Al-Mizan (Thabthaba’i) develops an ontological perspective. In this reading, *khalīfah* refers to the

⁸ Mumtazah et al., “Integrasi Tafsir Tarbawi Dan Sains Dalam Mewujudkan Lingkungan Pendidikan Yang Islami Dan Berkelanjutan.”

human capacity to manifest the attributes of God (*asmā' wa ṣifāt*) on earth. In an ecological context, humans are expected to reflect the attributes of Allah Al-Hafiz (The Preserver) and Al-Musawwir (The Shaper) rather than act as arbitrary rulers of nature.

The angels' criticism through the phrases *yufsidu fihā* (to corrupt) and *yasfiku al-dimā'* (to shed blood) offers sociological-historical clues. Ibn Kathir relates this concern to the experience of creatures before humans (jinn) who caused destruction on earth. Al-Maraghi associates *fasād* with the destruction of the order of life. In a modern context, *fasād* can be read beyond shirk or ritual sin and includes ecocide, namely the destruction of habitats that threatens the survival of life (*hiḏ al-naḑs*).

The phrase *yasfiku al-dimā'* (bloodshed) is often read as war. Tafsir Al-Misbah (Quraish Shihab) allows a reading that links bloodshed to unjust distribution of natural resources. When humans fail to carry out their function as just caliphs, ecological *fasād* (resource destruction) can trigger social conflict that escalates into bloodshed.

Allah's response, "Indeed, I know what you do not know," affirms the potential of reason (*al-'ilm*) discussed in the following verse (Q.S. al-Baqarah: 31). Humans have the capacity to learn the laws of nature (*sunnatullāh*) and manage them. Under the guidance of revelation, this capacity can redirect destructive tendencies toward a sustainable civilisation (*imārat al-arḑ*).

To build a solid foundation for the Islamic education curriculum, this study uses multiple perspectives. The five exegetes were selected for diversity of style (*laun*) and era in order to track changes in the meaning of *khalīfah*: Ibn Kathir represents classical *tafṣīr bi al-ma'thūr*; Al-Qurtubi represents *fiqh*; Al-Maraghi represents the *adabī ijtīmā'ī* style; Al-Mizan provides a philosophical dimension; and Al-Misbah provides contextualisation for modern environmental issues. A synthesis of their views is presented in Table 1.

Table 1.
Comparative Analysis of the Interpretation of Q.S. Al-Baqarah: 30 and Its Pedagogical Implications

Interpreter (Style & Era)	Focus of Interpretation (Caliph)	Implications Tarbawi-Ecological (Curriculum)
Ibn Kathir (Classical/Historical)	Historical-Substitutive: Emphasises the Caliph as the successor to the previous community (jinn)	History Material (SKI): Teaches the history of past destruction of the earth as a warning (<i>'ibrah</i>) so

	who committed corruption. Focuses on preventing bloodshed.	that students do not repeat historical mistakes.
Al-Qurtubi (Classical / Law)	Juridical-Political: The Caliph is the legal basis for appointing a leader (imam) to uphold justice and Allah's law on earth.	Environmental Fiqh Material: Instils awareness that damaging the environment is a violation of Sharia law (<i>ḥarām/makrūh</i>), not merely an ethical issue.
Al-Maraghi (Modern / Social)	Functional-Ethical: The caliph is God's representative to uphold public benefit (<i>maṣlahah 'āmmah</i>). Emphasises development and social improvement.	Character Education (Akhlak): Shapes students' character to actively engage in social-environmental improvement (social agency) as proof of piety.
Al-Mizan (Contemporary / Philosophical)	Ontological-Cosmic: The caliph is not merely a ruler but a mandate holder standing on three pillars: <i>tawḥīd</i> , <i>amānah</i> , and justice (<i>mīzān</i>).	Philosophical Basis of the Curriculum: Shifts the learning paradigm from mastery of material to self-awareness as "God's representative" who maintains the balance of the cosmos.
Al-Misbah (Contemporary / Contextual)	Managerial-Ecological: Links the caliphate with the ability to manage the earth using technology and reason, while warning against the dangers of greed.	Science-Religion Integration: Teaches environmentally friendly science and technology as a means of carrying out the duties of the caliphate (green technology).

Based on Table 1, the comparative analysis shows convergence and divergence in how *khalīfah* is understood and how it can be translated into ecological education. Classical and contemporary commentaries share a view of humans as mandate holders (*amānah*), not absolute owners of the earth. This has clear pedagogical implications for Islamic Religious Education. The curriculum needs to replace an anthropocentric orientation with a theocentric one that recognises Allah as the Owner and prepares students as responsible managers of creation. This direction supports the reconstruction proposed in the Introduction, including the shift toward ecological or "cosmic" piety grounded in Qur'anic values.

The analysis also indicates a development in emphasis. Classical interpretations, particularly Al-Qurtubi, frame *khalīfah* within political and legal authority (*siyāsah*), highlighting leadership and norm enforcement. Modern interpretations, especially Al-Mizan and Al-Misbah, expand the meaning toward cosmic responsibility and ethical resource management, including the role of knowledge and technology. For current ecological challenges, these perspectives support the development of *fiqh al-bī'ah* and operational curriculum components, while the classical legal framing strengthens the normative basis that environmental damage can constitute a Sharia violation (*ḥarām/makrūh*).

The synthesis of these five interpretations indicates that an ecology-oriented PAI curriculum needs a historical foundation so that students recognise patterns of past destruction and learn *'ibrah* from them. It also needs a legal basis so that ecological care is understood as a religious obligation, and it needs scientific and ethical insight so that students develop competence for responsible environmental management. In this study, these requirements are formulated into three pillars of ecological education: *tawḥīd* (divine consciousness), *amānah* (ethical responsibility), and *mīzān* (practical balance).

Exploration of the Three Pillars of Caliphate and Ecological Implications

Based on the above interpretation, the concept of *khalīfatullāh* in Q.S. Al-Baqarah: 30 does not stand alone but rests on three pillars that need to be made visible in the Islamic education curriculum. The first pillar is *tawḥīd*. Referring to Al-Mizan, the position of humans as caliphs is read as the manifestation of God's attributes.⁹ In educational terms, *tawḥīd* shapes ecological awareness by moving students from an anthropocentric outlook, where humans are treated as the centre, to a theocentric orientation.¹⁰ Within the PAI curriculum, the link between *tawḥīd rubūbiyyah* and morality therefore becomes central.¹¹ Aqidah materials should not be separated from science; each should clarify the other so that scientific learning remains connected to

⁹ Eko Asmanto, "Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam," *Tsaqafah: Jurnal Peradaban Islam* 11, no. 2 (2015): 333–54.

¹⁰ Saehu Abas and Hajjin Mabur, "Rekonstruksi Epistemologi Pendidikan Agama Islam (Kajian Pemikiran Hasan Hanafi Teosentris-Antroposentris)," *Eduprof: Islamic Education Journal* 4, no. 1 (2022): 77–99.

¹¹ Amirah Arifah, Silvi Fauziyah, and Rahmat Pasaribu, "Tauhid Dan Moral Sebagai Karakter Utama Dalam Pendidikan Islam," *Integrasi: Jurnal Studi Islam Dan Humaniora* 2, no. 1 (2024): 43–57.

spiritual values.¹² This direction calls for an integrative training model¹³ in which students contemplate the verses of *kawniyyah* (the universe) and develop the understanding that harming nature contradicts the acknowledgement of God's oneness.

The second pillar is *amānah*. The angels' concern about *fasād*, as discussed by Ibn Kathir and Al-Maraghi, points to the destructive potential that can surface when human agency is not governed by responsibility. Here, *amānah* refers to moral responsibility and value-based leadership in managing the earth.¹⁴ When *amānah* is neglected, environmental damage (*fasād*) follows as a concrete warning.¹⁵ In pedagogical practice, *amānah* requires a shift in how students understand nature: it is a trust, not absolute ownership.¹⁶ This awareness needs to be formed through contextual engagement with sacred texts.¹⁷ The curriculum should also introduce the ethics of a tripartite relationship, namely Khaliq–Khalifah, Khalifah–Makhluq, and Makhluq–Khaliq.¹⁸ Classroom learning can then be connected to ecological projects, such as land restoration, where students practise the role of *khalīfah* through actions that prevent damage.

The third pillar is *mīzān* (balance). Al-Qurtubi's emphasis on the legal dimension of the verse aligns with *mīzān* as a moral principle of environmental stewardship.¹⁹ Balance functions not only as a cosmic order but also as a measure of justice. When balance is violated, the harm extends to the rights of future generations.²⁰ This has curricular consequences. PAI needs to integrate fiqh values with natural sciences to form

¹² Ulil Hidayah, Tobroni, and Faridi, "Islamisasi Integrasi Interkoneksi Ilmu Pengetahuan Dan Agama: Model Keilmuan Di Perguruan Tinggi Islam," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 5 (2023): 306–20.

¹³ M Naidoo, "Integrative Ministerial Training: Methodological and Pedagogical Integration Within The Curriculum," *Acta Theologica*, 2021, 66–83, <https://doi.org/10.18820/23099089/actat.Sup31.5>.

¹⁴ Endang Solihin, "Konsep Kepemimpinan Berbasis Nilai-Nilai Islam Dalam Meningkatkan Kualitas Pendidikan," *Pesand-Trend: Jurnal Pesantren Dan Madrasah* 3, no. 2 (2024): 1–35.

¹⁵ Ahmad Fatoni, "Islam Dan Lingkungan Hidup," *AL-AFKAR : Journal for Islamic Studies* 7, no. 2 (2024): 320–31, <https://doi.org/10.31943/afkarjournal.v7i2.1123.Islam>.

¹⁶ Muhammad Arsyad and Noor Hasanah, "Nilai Ekologis Islam: Konsep Khalifah Dan Amanah," *Al-Mustafid: Jurnal of Quran and Hadith Studies* 4, no. 1 (2025): 33–48, <https://ejournal.iain-manado.ac.id/index.php/mustafid>.

¹⁷ Mukhrij Sidqy, "Kesadaran Ekologi Dalam Perspektif Al- Qur ' an : Kajian Tafsiṛ Maudhū ' Ī," *Tafshil : Journal of Quran & Tafsiṛ Studies*, no. 2000 (2025): 40.

¹⁸ Romlah Abubakar Askar and Abdul Ghofur, "Ekologi Dan Hadits : Analisis Tentang Peran Manusia Sebagai Khalifah Di Bumi," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 2, no. May (2025): 231–37.

¹⁹ Abdul Rasyid, Moh. Bakir, and Munawir, "Prinsip Mizan Dalam Pemeliharaan Lingkungan: Telaah Tafsiṛ Al- Azhar Pada Q.S. Ar-Rahman Ayat 7-9," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsiṛ* 4, no. 2 (2025): 543–60.

²⁰ Febrian Chandra and Adithiya Diar, "Konstitusi Hijau (Green Constitution) Dalam Upaya Pelestarian Lingkungan Hidup Yang Berkeadilan," *Jurnal Penelitian Inovatif (JUPIN)* 4, no. 3 (2024): 889–96.

environmental awareness that is both normative and practical.²¹ *Fiqh al-bī'ah* (environmental fiqh) should address *isrāf* (excessive behaviour) and hedonistic lifestyles,²² guiding students toward sustainable habits such as conserving water and energy as acts of worship and as expressions of justice toward creation.

These pillars also point to curriculum reconstruction. PAI should not be treated as an isolated subject but should align with national education policy. In the Indonesian context, the interpretation of Q.S. Al-Baqarah: 30 supports the strengthening of the Pancasila Student Profile, especially the dimension of “Faithful, God-fearing, and Noble Character,” including character toward nature. To avoid arbitrariness, the material reconstruction below is compiled by juxtaposing the interpretation analysis with the structure of PAI material in the Merdeka Curriculum (Phases A to F).

Table 2.
Matrix of Integration of *Khalīfatullāh* Values in PAI Material by Level

Level & Phase	Existing PAI Material	Integration (Interpretation of Q.S. Al-Baqarah: 30)	Innovation	Interpretation Basis
Primary School (Phase A–C)	Aqidah: Asmaul Husna (Al-Khaliq)	<i>Tadabbur Alam</i> : Teaching Al-Khaliq not only through memorisation but also through observation of school plants. Students are encouraged to realise that every leaf is a work of art by God.	Teaching Al-Khaliq not only through memorisation but also through observation of school plants.	<i>Tawhīd</i> (Al-Mizan): Nature as a reflection of God’s attributes.
Junior High School (Phase D)	Fiqh: Thaharah	<i>Eco-Wudhu</i> : wudhu practice. Changing the paradigm from “holy water purifies” to “water is a limited resource that must be protected from waste.”	Water-saving	<i>Mīzān</i> (Al-Qurtubi): Prohibition of waste as Sharia law.
High School (Phase E–F)	History (SKI): The Golden Age of Islam	<i>Green Civilisation</i> : Case studies of the Andalusian irrigation system or the urban planning of Baghdad as evidence of an advanced Islamic civilisation	Water-saving	<i>Amānah</i> (Ibn Kathir): Preventing the repetition of historical destruction (<i>fasād</i>).

²¹ Mardiyah, “Integrasi Nilai Fikih Dalam Pembelajaran IPA: Strategi Membangun Kesadaran Lingkungan Pada Siswa Madrasah Ibtidaiyah,” *Numbers : Jurnal Pendidikan Matematika Dan Ilmu Pengetahuan Alam* 2 (2024): 172–81.

²² Akbar Yusgiantara, “Menghindari Perilaku Berlebihan: Membumikan Gaya Hidup Islami Dalam Mengatasi Israf, Tabzir Dan Bakhil,” *Jurnal Media Akademik (JMA)* 2, no. 10 (2024): 1–20.

		due to its care for the earth (<i>imārat al-arḍ</i>).	
University (Students)	Islam, Science, and Technology	Environmental Theological critique of modern anthropocentrism and the formulation of a revelation- based concept of sustainability.	Ethics: Caliphate: managerial and ethical responsibilities.

Curriculum change at the level of content also requires pedagogical change. Teachers should not function only as conveyors of information but as ecological mentors who model sustainable practices in daily school life. This resonates with Siti Zaleha²³ (2024), who argues that PAI learning needs an environmentally oriented format so that religious values are internalised in students’ behaviour. Project-Based Learning (PjBL) can be aligned with the P5 (Pancasila Student Profile Strengthening Project) under the theme of “Sustainable Lifestyle.” Through this approach, students learn *amānah* as a concept and practise it through projects such as waste management or school greening.

PAI evaluation has often prioritised cognition. The interpretation of this verse frames piety in a broader way that includes ecological piety. Assessment therefore needs to cover cognitive, affective, and psychomotor domains, as emphasised by Ibnu Abid et al.,²⁴ who reviewed PAI evaluation based on Qur’anic verses.

Table 3.
Student Ecological Piety Evaluation Rubric

Assessment Dimensions	Success Indicators (Based on Assessment Interpretation)	Assessment Techniques
Cognitive (Understanding)	Able to explain the rationale behind the prohibition of damaging nature and the concept of <i>amānah</i> .	Written/oral test
Affective (Attitude)	Demonstrates a sense of guilt when littering (internalisation of <i>mīzān</i>).	Teacher observation/peer assessment
Psychomotor (Action)	Actively participates in energy and water conservation programmes at school.	Ecological project portfolio

²³ Siti Zaleha, “Pembelajaran Pendidikan Agama Islam Ramah Lingkungan,” *Jurnal Komprehensif* 2, no. 1 (2024): 96–104.

²⁴ Ibnu Abid et al., “Evaluasi Hasil Pembelajaran Pendidikan Agama Islam (PAI) Tinjauan Terhadap Ayat Al-Qur’an Dalam Aspek Kognitif, Afektif, Dan Psikomotorik,” *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 6, no. 2 (2025): 165–71.

With this evaluation model, the label “pious student” refers not only to ritual diligence but also to sustained environmental care as tangible evidence of fulfilling the caliphal mandate.

Conclusion

Based on an analysis of tarbawi interpretations across styles and periods, this study presents three findings. First, the meaning of caliph in Q.S. al-Baqarah: 30 develops from political legitimacy (*siyāsah*) in classical interpretations to a cosmic mandate for managing nature in contemporary interpretations. Second, the angels’ dialogue concerning corruption (*fasād*) and bloodshed frames a pedagogical warning. Humanity’s destructive potential requires educational internalisation of three pillars: *tawḥīd* (theocentric awareness that nature belongs to God), *amānah* (moral responsibility that restrains corruption), and *mīzān* (ecological justice in the use of resources). Third, PAI curriculum reconstruction needs to move beyond cognition and integrate fiqh and science learning in ways that lead to observable and measurable ecological piety.

These findings strengthen *tafsīr tarbawī* by linking normative ethics with technical curriculum design through a green curriculum orientation. In schools, the eco-pedagogy framework proposed in this study provides an operational basis for developing Islamic Religious Education (PAI), especially for strengthening the Pancasila Student Profile dimension related to ethics toward nature. This study is limited to a literature review (library research) that focuses on one key verse. Further research can test the effectiveness of this tafsir-based curriculum module through experimental or R&D approaches in model schools, and it can extend the interpretive analysis to additional ecological verses, such as Q.S. Ar-Rum: 41 or Q.S. Al-A’raf: 56, to develop a more comprehensive epistemology of Islamic environmental education.

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