

Operationalizing al-Shawkânî's Ecological Values: A Tripartite Framework for Islamic Ecopedagogy

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Abstract

The escalating global environmental crisis calls for innovative pedagogical frameworks capable of fostering ecological consciousness across diverse cultural and religious contexts. However, a persistent gap remains between the ecological values embedded in classical Quranic exegesis and their practical application in contemporary educational settings. This study addresses this gap by developing an Islamic ecopedagogical framework based on al-Shawkânî's interpretation of Q.S. al-A'râf [7]:56–58 and aligning it with UNESCO's Education for Sustainable Development (ESD 2030) agenda. Employing a qualitative-hermeneutical approach, the study analyzes al-Shawkânî's tafsir alongside contemporary ecopedagogy literature to explore the educational implications of Quranic ecological ethics. The findings reveal four core ecological values: (1) anti-exploitative ethics (*fasâd*); (2) spiritual interconnectedness between humans and nature; (3) ecological sustainability and regeneration; and (4) gratitude-based environmental ethics. These values are systematically operationalized into a tripartite pedagogical framework consisting of spiritual internalization, curriculum transformation, and eco-project-based learning. Theoretically, this study contributes to Islamic education and sustainability scholarship by demonstrating how ecological values derived from classical Quranic exegesis can be translated into a structured ecopedagogical framework. Practically, it offers a scalable model that aligns Islamic educational traditions with the objectives of ESD 2030 and provides a contextually grounded approach for

strengthening environmental stewardship and localizing global sustainability agendas within madrasahs and pesantren.

Keywords: *al-shawkânî's tafsir; ecological values; ESD 2030; Islamic ecopedagogy*

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Introduction

Presently, ecological degradation has become evident via biodiversity loss, climate change, and environmentally damaging activities to land, air, and water systems (Rodrigues do Nascimento 2023, 12). As a consequence, the international educational community has developed the Education for Sustainable Development (ESD) 2030 Framework, which focuses on the development of sustainability competencies, transformational learning processes, and the inclusion of ecological understanding throughout the curriculum, pedagogical approach, and the culture of the institution. (Bylund et al. 2022, 50-51; Kopnina 2020, 8; UNESCO 2020). Furthermore, this framework develops climate literacy and encourages interdisciplinary methodologies to provide learners with the values, skills, and dispositions necessary for the successful implementation of the Sustainable Development Goals (SDG).

Ecological issues are not only technical or scientific in nature; they are founded on the tenets of Islam. Islamic teachings historically give rise to an extensive body of normative guidelines for being environmentally responsible, covering themes such as *tawhîd* (unity of creation), *khalifah* (stewardship), *mîzân* (balance), *isrâf* (wastefulness), and *lâ ðarar* (non-harm) (Hidayat 2023, 201; Sayem 2021, 160). The abundance of principles addressing environmental concerns found in Islamic teachings illustrates a holistic view of creation, in which humans are seen as moral agents obliged to maintain the ecological balance of creation. In addition, these teachings represent the same principles found in *tarbiyyah*, which encapsulates the full development of man's potential (spiritual, intellectual, ethical, social) to attain a harmonious balance among God, humanity, and the environment. (Kuswandi et al. 2021, 70).

Discourses in recent years has attempted to connect Islamic principles related to the environment with educational systems around the world, through things like curriculum development, ecopedagogy, and community-based initiatives aimed at protecting the environment. (Farabi et al. 2024, 129; Wati et al. 2025, 715). *Maqâşid al-sharîa*, especially those related to protecting the environment (*ḥifẓ al-bi'ah*), have been used as a normative framework for developing education models that reflect sustainability from an Islamic perspective (Susana et al. 2025). Both domestically and internationally, there are increasing instances of connecting Islamic education to the global agenda of sustainability, where there is significant common ground between Islamic ethical principles (such as *amânah*, *'adl*, and *iḥsân*) and modern principles of sustainability. (Abdusshomad 2026, 27; Taufiqurrochman 2025, 73).

Notwithstanding these advancements, there are still critical gaps not being sufficiently covered; existing discourses typically focuses on normative/conceptual clarifying types of studies, with little or no empirical translation of ecological values based on the Quran and other Islamic texts into pedagogically operational forms. In addition, contemporary researchers have not been sufficiently engaged with classical tafsir, as one of the principal epistemological sources on this issue; most contemporary scholars concentrate only on thematic interpretations of Quranic verses when the traditional/exegetical approach of classical Quranic exegesis offers great depth and methodological sophistication. (Asfar et al. 2025, 71). This represents a significant missed opportunity by researchers to ground ecological education in authoritative interpretive traditions.

A major issue is that explicit pedagogical operationalization (i.e., how identified values are to transform into structured learning objectives, instructional strategies, and measurable assessment models) was not provided. The absence of explicit operational frameworks leads to a disconnection between ethical-normative understandings and their application in the classroom. In addition, the integration of classical Islamic scholarship into contemporary global frameworks (e.g., ESD 2030) is only partially systematic (with respect to aligning spiritual-ethical values with competency-based education models).

To overcome existing gaps, a comprehensive strategy must be developed from an entirely explanatory approach by forming an integrative and practical model that links both tafsir and pedagogy. Thus,

this study intends to define itself clearly as an example of how to move from tafsir to pedagogy, to convert classical exegesis into operational designs for schools. Therefore, this study not only enriches Islamic education theory but also develops education for sustainable development within a contextual realm.

This article focuses on the tafsir of Q.S. al-A'râf [7]:56-58 in *Fath al-Qadîr* by al-Shawkânî as an example of classical tafsir with vast ecological insight. It is selected due to its direct link to the ethics of environmental sustainability through references prohibiting *fasâd* (corrupting) the earth and promoting balance and accountability to the Creator. Hence, these verses hold high relevance to sustainability discourse. The current study aims to analyze the ecological values contained in the tafsir of these verses by al-Shawkânî and to develop a pedagogy to operationalize those values in accordance with ESD 2030. To achieve that goal, it will also develop learning objectives, as well as the full scope of a pedagogical framework, with an ESD theme; 2030 will establish a clear framework for evaluating and determining the pedagogical effectiveness of the tafsir.

Research Method

This study employed a qualitative library research design using an interpretive-hermeneutical approach that integrated thematic tafsir analysis with thematic content analysis. The primary source was al-Shawkânî's *Fath al-Qadîr*, with particular emphasis on Q.S. al-A'râf [7]:56-58. To obtain a more comprehensive understanding of Quranic ecological ethics, the analysis was supplemented with related verses addressing interconnected concepts such as *ihsân*, *taḍarru'*, and *khufyah*. Secondary sources consisted of post-2020 literature on Islamic education, ecopedagogy, and UNESCO's Education for Sustainable Development (ESD 2030) framework, which were examined through focused document analysis to contextualize the exegetical findings.

The analytical process consisted of four interrelated stages. First, a close textual reading and thematic identification were conducted to extract ecological values from the primary and supporting Quranic passages. Second, thematic content analysis was employed to categorize these values into broader themes, including ecological ethics, human-nature interconnectedness, sustainability, and spiritual responsibility. Third, Abdullah Saeed's contextualist hermeneutics was applied to bridge the original revelatory context with contemporary environmental

concerns (Saeed 2006, 16). Finally, the identified values were pedagogically operationalized through a process of conceptual synthesis and aligned with the principles of ESD 2030, resulting in a tripartite framework comprising spiritual internalization, curriculum transformation, and eco-project-based learning. To strengthen the credibility of the proposed framework, this study employed theoretical triangulation by cross-examining al-Shawkânî's exegetical insights with contemporary ecopedagogical scholarship and global sustainability benchmarks. This integration of classical exegesis, contextual hermeneutics, and contemporary educational perspectives enhances the theological grounding and practical relevance of the framework for twenty-first-century Islamic education.

Results and Discussion

The study of *Fath al-Qadîr* by al-Shawkânî on Q.S. al-A'râf [7]:56–58 shows that these verses are rich with ecological values relevant to fostering environmental awareness. The main findings include the prohibition against environmental destruction (anti-*fasâd*), religious ethics in interaction with nature, balance and sustainability (ecological *sunnatullâh*), gratitude and *ihsân* as ecological principles, and eschatological awareness.

Fasâd and Environmental Stewardship in Islamic Education

Fasâd is not just a general prohibition; it can be understood to be multidimensional and is rooted in ethical, moral, and ecological domains. Al-Shawkânî follows al-Ṭahâwî's explanation of the prohibition of *fasâd* and extends the definition as it applies to spiritual deviation to also include the environmental sphere. After examining this relationship critically, one can conclude that al-Shawkânî's extrapolated explanation of *fasâd*, when examined critically, constructs a relational ontology of human being in relationship to nature (al-Shawkânî 1994, 243). That is, when a human being destroys the environment, he/she is not merely making a technical error. Instead, he/she is also creating a theological violation of the divine order, which also implies that environmental degradation (i.e., pollution, overuse of natural resources, destruction of ecosystems, etc.) should not be defined as just legal violations; but rather, as a form of disobedience that ruptures the *mîzân* (balance) established by God.

Even though an overwhelming amount of scholarship, including al-Shawkânî's works, exists on the topic of "trust" or "earth as an *amânah*,"

there is little scholarship that explores how to apply this concept directly to creating systematic educational practices. Simply putting on record the idea of the earth as a trust suggests that if one acts as if they are a trustee, they will also engage in environmentally responsible behavior without any further effort to pedagogically structure how this might occur (Bryan 2022, 330). As a result, without any planning in the curriculum or providing experiential learning opportunities, the ideas of *fasâd* will remain theoretical without real applications into the daily lives of students.

From a critical pedagogical standpoint, the concept of anti-*fasâd* needs to be instantiated in three interconnected ways within Islamic education. First, the curriculum must be established on an analytical framework that allows students to critically analyse the environmental crises occurring within our world today using *fasâd* as a reference (Cabello et al. 2026, 106). For example, to look at deforestation, the environmental crisis of mismanaged waste, or the environmental crisis of climate change in such a way as to position these as modern examples of *fasâd* will provide students with the opportunity to connect the ethical quotient found in the *Qur'ân* with real-world issues. This changes the role of the concept of *fasâd* from a metaphysical understanding of the concept to a tool of critical interpretation (Afwadzi & Miski 2021, 213).

Second, in terms of pedagogy, the internalization of anti-*fasâd* values necessitates transformative learning approaches rather than transmissive approaches. Project-based learning and problem-based learning are examples of methods that can be used to engage students in ecological action by conducting projects such as creating a waste reduction system for schools, performing an environmental audit of a school, or participating in a reforestation project (Derkach et al. 2023, 481). In this regard, an interpretation of the *Qurân's* prohibition against *fasâd* can be seen as a principle that can be acted upon through practice, and is therefore aligned with the broader goals of Education for Sustainable Development (ESD), which seeks to help students develop the competence to take action and change their behaviour.

Third, in terms of educational practice and school culture, the concept of *amânah* must be institutionalized through an "eco-ethical" environment. Components of an eco-ethical environment include sustainable practices being incorporated into the daily operations of schools, creating an environment of shared responsibility, and developing a school's policies to reflect ecological ethics. If the educational system

does not reinforce sustainability through systematic means, then the moral implications of anti-*fasâd* will be compromised by the contradictory actions that occur in the school's educational environment.

Furthermore, pedagogical transformation is urgently needed when considered from a broader *maqâsid*-oriented approach to environmental protection (*hifẓ al-bi'ah*) being a fundamental aim of Islamic law. The assertion that environmental protection is equally as important as protecting religion, life, intellect, lineage, and property deserves scrutiny concerning the reality of what that means in a practical sense; if this claim is taken at face value, then Islamic education must transcend merely symbolic recognition of these equivalencies to include measurable competencies such as ecological literacy, ethical decision-making, and sustainable behavior (Hasyim & Nashrullah 2025, 166).

On this point, in order to integrate al-Shawkânî's tafsir into current educational practices will mean a paradigm shift from interpreting Islamist texts with an emphasis on the text itself to applying those texts within a learner-centered approach. The value of prohibiting *fasâd* extends beyond its theological implications; the concept serves as an essential building block in developing individuals who are environmentally responsible. As such, the actual contribution of *fasâd* prohibition becomes evident only when there has been a deliberate effort made to incorporate it into a systematic pedagogical structure that links revelation, critical reflection, and transformative action.

Spiritual Ethics and Ecological Awareness in Islamic Education

Al-Shawkânî mentions *taḍarru'* (humility) and *khufyah* (silence) in his Tafsîr Fath al-Qadîr as qualities that are essential for sincere supplication. Not only do they serve as guidelines for expressing devotion to God, but they also convey the attitude we take towards our relationship with God, and ultimately, all of creation. Furthermore, the necessity of humility and silence in supplication according to al-Shawkânî is due to the rejection of arrogance (*kibr*) and excessive behavior, implying that the person praying should act in a disciplined manner and exercise self-control (al-Shawkânî 1994, 245). The study contributes significantly by providing a new approach for the interpretation of classical *tafsîr* as an area of ecological ethics that links spirituality with sustainability. Al-Shawkânî's methodology shows how core concepts of Islamic devotion can provide principles that apply to today's discussions about ecology, and therefore

closes the gap between classic Islamic scholarship and contemporary environmental issues.

A spiritual ethical system reflected through prayer with deep humility is a mirror for ecological awareness. Ecological awareness means humans will not behave with arrogance and assume superiority over the environment. As stewards of the earth (*khalifah*), human beings will acknowledge the limitations of their abilities and continuously rely on Allah to sustain ecological balance (Sanjotis 2012, 156). Moreover, the practice of 'praying through *taḍarru'*" will enhance the emotional sensitivity and ethical/moral elements within human experience with nature so that the earth is treated gently and kindly and is respected and thanked. Arrogance (overuse, consumerism, pollution, etc.) represents disrespectful behaviour which runs counter to the ethics of praying (El-Gammal & Abozaid 2021, 27).

Tafsir-to-pedagogy (the study of religious texts for teaching purposes) is a way to apply these findings within an educational setting in an Islamic context. The first way to do this is by providing a direct link between the values of *taḍarru'* (humility) and *khufyah* (modesty) to the learning objectives within the subjects of tafsîr (Quranic interpretation), *akhlâq* (Islamic morals), and Islamic environmental studies. Students need to learn that the humility they show while praying is directly related to how they demonstrate humility towards the environment by avoiding waste, minimising their impact on the environment, and practising moderation (*i'tidâl*) (Kanafi et al. 2024, 245).

The second way is for the teaching methods to move away from teaching cognitive-based knowledge and more towards reflective and experiential methods. An example is having teachers use guided contemplation (*tafakkur*) while in nature to allow students to create a sense of humility in themselves as well as develop a sense of awareness about Allah's creation. Another example is by creating project-based learning experiences (through environmental stewardship of water conservation, tree planting and/or waste reduction) where students take part in improving the environment and relating those actions back to the spiritual aspects of *taḍarru'* and *khufyah*.

The third way is for educators to demonstrate the same humility, modesty, and mindfulness when consuming (*Tarbiyah Akhlâqiyyah*) by modeling these types of behaviours consistently as a part of their own character education. The assessment process can also be expanded to

include not just the academic side of a student's overall achievement, but also the student's growth in their attitude and behaviour with respect to sustainable practices. Through this approach, al-Shawkânî's tafsir is not only understood textually but is transformed into a living pedagogical framework that cultivates spiritually grounded ecological awareness. Consequently, Islamic education can contribute to forming individuals who are not only intellectually aware of environmental issues but also spiritually motivated to act responsibly and sustainably.

Balance and Sustainability (Ecological Sunnatullâh)

In Fath al-Qadîr, al-Shawkânî interprets the parable of fertile land (*arḍ tayyibah*) and barren land (*arḍ khabîthah*) in Q.S. al-A'râf [7]:57 as a metaphor for the receptivity of the human heart to divine revelation. Fertile land represents an open, responsive and prepared heart that internalises the truth of divine revelation, and allows divine revelation to create an understanding of, and a clear direction for, righteous action. In contrast, barren land represents a hardened heart that resists guidance and therefore is ineffective in receiving the truth of divine revelation, though it may be present. This interpretation of the parable provides an important epistemological dimension in al-Shawkânî's tafsir: the effectiveness of divine revelation is dependent not only on the transmission of revelation, but also upon the recipient's moral and spiritual readiness (al-Shawkânî 1994, 247).

From an analytical point of view, the parable can be extended beyond the spiritual level of an individual to encompass the realm of education. The parable of the fertility of soil implies that the condition of a learner's internal disposition also plays a very large role in the achievement of learning outcomes; the learner's intention (*niyyah*), humility, and openness to knowledge all play a large role in determining the learner's internal disposition, and thus affect the learner's ability to achieve the learning objectives associated with the educational experience. Therefore, al-Shawkânî's tafsir represents a critique of the predominance of the transmission model of education and underscores the significance of a transformative approach to education; this approach places significant value on the establishment and cultivation of the learner's internal disposition, alongside the cognitive development of the learner. In this sense, the fertility of the heart is a prerequisite for meaningful education (Singh 2024, 10).

From an Islamic ecopedagogical perspective, this analogy provides a foundation for ecological education by creating awareness among students that maintaining soil fertility, conserving water and balancing climate is an act of worship and therefore demonstrates our submission to Allah and His Divine Order. The need to recognise the principle of ecologically sustainable development is reinforced through an Islamic ethic of 'Shukr' or gratitude; whereby we acknowledge and understand that a fertile and healthy Earth is more than just a mere place to live; it is a Divine Gift from Allah which we must preserve and not abuse. Sayem argues that in Islam, ecological balance comes from the integration of the spiritual side with the ecosystem (the environment within which people exist). Nature does more than just allow for fulfilling material needs. It enables us to see Allah's wisdom expressed through nature. In Islam, sustainability of the environment will occur when we obey Allah's sunnatullah by creating and preserving a balance in the universe known as *mîzân*. This balance provides for our needs now and in the future (Sayem 2021, 65).

A tafsir-to-pedagogy framework can be used to achieve this understanding of Islamic educational practices. Learning objectives that teachers will develop should address cognitive/affective/spiritual elements in order for knowledge to be applied and internalized. Teachers may use reflective classroom activities such as *muḥāsabah* (self-reflection) and *tafakkur* (thoughtfulness) to "prepare the heart's soil" before students interact with the main content. Teachers may also utilize pedagogical techniques in the classroom, such as dialogical language development, inquiry-based discussions, and contextual problem-solving in order to improve the ability of the students to actively receive information as opposed to passively receiving information.

This parable also provides guidance on how to implement environmental education with concrete examples. Just as fertile soil supports productive growth when enough rainfall occurs to nourish it, children can be engaged in hands-on projects, such as planning a garden, caring for the land, or observing nature, that will connect students with the metaphorical meaning and provide them with a real-world experience. Many of these projects should promote conceptual learning and the development of a sense of responsibility and sensitivity to the earth. Therefore, assessment must include not only assessing what knowledge was gained, but also how the students' attitudes towards the subject matter

have changed and how they have behaved differently based on that change in attitude; resulting from the transformation of the students 'inward soil'.

Through this integration, al-Shawkânî's tafsir is repositioned as a pedagogical foundation. It links spiritual receptivity, educational transformation, and ecological awareness. This demonstrates that the Quranic parable is not merely descriptive, but offers a framework for shaping holistic learning processes in Islamic education.

Gratitude (Shukr) and Ihsan as Ecological Principles.

In his tafsir, Fath al-Qadîr, al-Shawkânî describes the parable of fertile and barren land (Q.S. al-A'râf [7]:57) as signs for those who embody gratitude (*âyat li-qawmin yashkurûn*). However, he treats *shukr* not only as a general moral exhortation, but rather as an active engagement with the divine signs that manifest in nature through the signs of the fertility or barrenness of the land. The fertile land produces growth with the aid of rain, thereby affirming the signs of this growth by recognising, reflecting on, and acting in accordance with those signs of growth. The barren land, conversely, is an indication of a lack of acceptance of guidance and a lack of appropriate response to the blessings provided by God. Thus, *shukr* is more than a verbal acknowledgement of God's blessings, and involves a practical orientation towards sustaining and preserving all that God has provided (al-Shawkânî 1994, 245).

Therefore, from the perspective of this tafsir, ecological responsibility is an implicit part of *shukr*. These actions, such as over-exploitation of natural resources, environmental degradation, and excessive consumption, can be seen as forms of *kufri al-ni'mah* (ingratitude) because they contradict the purpose of the blessings identified in the verse. Conversely, these behaviours, such as moderation, conservation, and caring for the environment, are concrete examples of *shukr* because they are in accord with God's signs (al-Shawkânî 1994, 114).

This reading gives clear support to the tafsir-to-pedagogy transformation. In the Islamic context of education, *shukr* can be operationalized through developing spiritual awareness of ecological responsibility as part of a learning objective. For example, students might be engaged by interpreting natural phenomena as *âyat kauniyyah*, which will need both contemplation and ethical response. Therefore, reflective activities on Quranic verses referring to nature can be combined with practical projects such as conservation of resources, reducing waste, and

establishing environmentally-friendly initiatives at school. This reads not only as a textual analysis of al-Shawkânî's tafsir but also as a way of converting it into a pedagogical framework that cultivates *shukr* as a value that is both lived and action-oriented in practice. (Khalid 2010, 708)

The Relevance of Q.S. al-A'râf [7]:56–58 in Islamic Education

Mapping the ecological values derived from al-Shawkânî's Fath al-Qadîr into Islamic education requires positioning tafsir not merely as a source of moral inspiration, but as a conceptual foundation for pedagogical transformation. The selection of Q.S. al-A'râf [7]:56–58 is analytically justified because these verses form a coherent thematic unit: they integrate the prohibition of environmental corruption (*lâ tufsidû fi al-ard*), the ethics of supplication (*taḍarru' and khufyah*), and the parable of fertile versus barren land as signs for the grateful (*âyât li-qawmin yashkurûn*). In al-Shawkânî's interpretation, these elements are not isolated; rather, they construct a unified ethical framework linking divine guidance, human disposition, and the condition of the natural world.

From this tafsir-based reading, a conceptual model can be formulated in which ecological responsibility is rooted in three interrelated dimensions: ethical restraint (anti-*fasâd*), spiritual disposition (*taḍarru' and khufyah*), and responsive gratitude (*shukr*). Anti-*fasâd* establishes the normative boundary by prohibiting all forms of environmental harm as violations of divine order. *Taḍarru'* and *khufyah* function as internal regulators, cultivating humility and self-restraint that counteract exploitative tendencies.

At the same time, *shukr* is a conscious, value-based, alive action in relation to our surroundings and impacts on the overall balance of ecology as well. The very idea of fertile and barren soil drives home this understanding of creating outcomes, both spiritually and ecologically speaking, based upon one's ability to receive and respond correctly (Fanani et al. 2025, 211). The study's main contribution to theory is the development of a triadic framework that connects the tafsir of al-Shawkânî to an educational framework. The triadic framework is therefore fully grounded in the tafsir itself, and thus demonstrates its unique contribution, as a tafsir-based approach, from the absence of reliance upon outside ecological theories.

Through this triadic framework, it is possible to create a tafsir-to-pedagogy model with the three dimensions of cognitive, affective and

behavioural being tied into the delivery of Islamic Education in an integrated manner throughout the educational experience. The use of this framework will allow for, first, the curricular embedding of the three core values of (anti-*fasâd*, spiritual humility and *shukr*) as learning outcomes in all subject areas, including *tafsîr*, *akhlâq* and environmental studies; secondly, the pedagogical combining of reflective practice in both contemplative aspects of contemplating *âyât kauniyyah* and action-oriented activities, such as resource conservation, land care and sustainable school initiatives; and, thirdly, the evaluative inclusion of all assessment of knowledge acquisition to contain elements of ethical engagement and moral behaviour change, reflective of converting inner disposition to ecological practice (Bensaid 2023, 482).

On account of this integration, Islamic education is repositioned as a transformative space that connects revelation, human consciousness, and environmental responsibility (Rahman 2024, 1740). Al-Shawkânî's tafsir thus functions not only as an interpretive text but as a conceptual and pedagogical foundation for cultivating ecologically responsible individuals grounded in tawhîd, ethics, and sustainability. Table 1 displays tafsir-to-pedagogy framework connecting Quranic interpretation to educational practice.

Table 1

Tafsir-to-Pedagogy Framework Based on Q.S. al-A'râf [7]:56–58 in Fath al-Qadîr

Core Tafsir Concept	Quranic Basis	Analytical Meaning	Pedagogical Transformation	Educational Practice
Anti- <i>Fasâd</i> (Prohibition of Corruption)	7:56 (<i>wa lâ tufsidû fi al-arḍ ba'da iṣlâḥihâ</i>)	Environmental damage as violation of divine order (<i>iṣlâh</i>)	Developing ecological responsibility as part of religious obedience	Waste management systems, water-saving programs, and eco-school initiatives
Taḍarru' & Khufyah (Humility in supplication)	7:55	Inner discipline: humility, restraint, and awareness of dependence on God	Cultivating ecological spirituality and self-regulation	Reflective prayer before learning, <i>tafakkur</i> in nature, mindfulness practices
Fertile vs. Barren Land	7:57–58	Receptivity determines	Integrating cognitive and	Inquiry-based learning,

<i>(arḍ ṭayyibah vs. khabithah)</i>		outcome: growth vs. sterility (spiritual & ecological)	affective learning; readiness of the learner	ecological experiment, school gardening
<i>Shukr</i> (Gratitude)	7:58 (<i>āyāt li-qawmin yashkurūn</i>)	Active gratitude through responsible use of blessings	Building environmentally responsible character as worship (<i>'ibādah</i>)	Tree planting, conservation campaigns, sustainable lifestyle projects

Integrating Ecological Values: From ESD to Pedagogical Model

An educational model derived from tafsir which brings together the ecological teachings of al-Shawkānī's *Fath al-Qadīr* and aligns them with the global aims of the Education for Sustainable Development (ESD 2030) framework is proposed in this study. The uniqueness of this model is its epistemological base; rather than taking sustainability theories developed outside of Islam and integrating them into Islamic education, core ecological principles are derived from the Quran via tafsir, and systematically translated into competencies to be taught in an educational setting. The model draws on classical tafsir while also adding to contemporary discussions on sustainability, thus establishing Islamic education as both globally relevant and theologically based.

The analysis of Q.S. al-A'rāf [7]:56–58 as the primary text for this study was critical since it contains a cohesive ethical structure consisting of (1) the prohibition against corrupting the environment (*anti-fasād*), (2) developing spiritual humility (*taḍarru'* and *khufyah*), and (3) being grateful (*shukr*) for divine signs and creating responsiveness to those signs. These elements combination in al-Shawkānī's tafsir creates a moral-ecological framework where being responsible for the environment is seen as being part of both faith and worship. This cohesive structure provides the epistemological foundation needed to transform the values found in tafsir into competencies associated with ESD (Finefter-Rosenbluh 2025, 387).

A four-step pedagogic process is used to demonstrate the transformational mechanism. The first step involves "value extraction", where key ecological concepts are identified from tafsir as normative, religious, and action-oriented principles (*anti-fasād*, *taḍarru'*, *shukr*) (Khaidir et al. 2023, 138). The second step involves "didactic translation"

of these values into learning objectives aligned with ESD skill sets (e.g. systems thinking, ethical responsibility, and collaborative action) for educational purposes. The third step uses "contextual implementation" of learning with respect to real environmental issues that occur in Islamic education (e.g., waste management in madrasahs, resource stewardship in pesantren), and lastly, "transformative evaluation" measures the success of learning by examining cognitive achievement as well as changes in attitudes and the ecological actions of students (Subakir 2020, 6).

In order to provide operational clarity, each stage has an associated measurement indicator. The measurement indicator for value extraction is the ability of students to interpret the ecological verses of the Quran within an Islamic educational context. The measurement indicator for didactic translation is evidenced in the form of curriculum documents (e.g., lesson plans) that incorporate these ecological values into the curriculum across various content areas. The measurement indicator for contextual implementation is demonstrated by student participation in sustainability efforts (e.g., conserving water, participating in a school environmental program). The measurement indicator for transformative evaluation is shown through behavioral changes (e.g., reduced waste, responsible resource use, and increased environmental awareness) (Santos & Coad, 2023, 9). The indicators of the above stages provide the link between theoretical constructs and practical applications.

This model has a unique attribute that involves incorporating a spiritual-ethical context into the concept of sustainability. ESD has been defined as values-based, action-oriented learning. However, because Al-Shawkani's system of tafsir describes the grounding of ecological responsibility in a *tawhîd*, *amânah*, and *shukr*-based teaching framework (i.e., your ultimate purpose is to take care of the earth), many educators can teach their students to feel more motivated because there is a greater likelihood that they will feel morally obligated to perform their duty as stewards of the planet (Asiah et al. 2025, 179). Additionally, the model could help other educators, particularly within Islamic educational institutions (e.g., *madrasah* & *pesantren*), realize that their teaching is grounded in value- and community-based principles. This misalignment could lead to an even greater chance that those institutions will not produce environmentally aware and responsible leaders (Miao & Nduneseokwu 2025, 390).

This tafsir-based model also differs from previous studies on Islamic environmental education, as most studies have approached the topic either through a general ethical framework or by reinterpreting it for contemporary times. This model is a more robust tafsir-based framework because it develops, structures, and uses a classical source of exegesis to develop ecological values (Diningrum et al. 2024). Thus, the tafsir-based model demonstrates a clear path from *naş* or revelation to *tafsir* or interpretation to pedagogy or educational transformation through education in Islamic environmental sustainability.

Nonetheless, the study has a number of limitations. Firstly, the model is purely theoretical and thus requires validation through empirical studies in a variety of educational settings. Secondly, the focus on al-Shawkânî's tafsir limits how much can be compared to other tafsirs that may provide additional values. Thirdly, the operational indicators recommended here need to be further developed before they are used as measurable tools in the field. Therefore, further research is needed to implement this model in both classroom and "*pesantren*" environments, create standardised evaluation tools, and study interdisciplinary connections between scientific and environmental education.

Ultimately, this model serves as a base for integrating ecological values from al-Shawkânî's tafsir into Islamic education. It allows for the transformation of local religious knowledge to align with global sustainability goals through the integration of tafsir, pedagogy, and ecologically-based action. The model embodies a holistic, spiritually-based, ethically-oriented, and practically-implemented technique to fully realise sustainable education.

Conclusion

This study demonstrates that al-Shawkânî's interpretation of Q.S. al-A'râf [7]:56-58 in *Fath al-Qadîr* contains a coherent set of ecological values that can be systematically operationalized into Islamic ecopedagogy. The analysis identifies three interconnected eco-ethical principles: anti-fasâd, *taðarru'* and *khufyah*, as well as (*shukr*). Together, they constitute a tripartite framework linking revelation, ethical consciousness, and environmental responsibility. It contributes to Islamic education and sustainability discourse by showing that classical tafsir can serve not merely as a source of ethical reflection but as an epistemological foundation for pedagogical transformation. Through this tripartite framework, ecological values are

translated into educational practices encompassing spiritual internalization, curriculum integration, and action-oriented learning. In this way, the framework aligns with the objectives of ESD 2030 while grounding sustainability competencies within the Islamic concepts of *tawhîd*, *amânah*, and moral responsibility.

The findings suggest that integrating localized religious knowledge with global sustainability agendas offers a contextually relevant approach to environmental education, particularly within madrasahs and pesantren. Nevertheless, the proposed framework remains theoretical and requires further empirical validation. Future studies may examine its implementation in different educational settings, develop measurable assessment instruments, and explore broader ecological perspectives across other classical tafsir traditions. Overall, this study establishes a clear pathway from Quranic exegesis to educational practice and provides a structured model for advancing Islamic ecopedagogy in response to contemporary environmental challenges.

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