
Post-Anthropocentrism: Reconstructing The Human-Nature Relationship From The Interpretation Of The Qur'an And Tarbawi Hadith Towards Islamic Ecopedagogy**Ahmad Sobirin**

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Corresponding Author: paksobirin11@gmail.com*Received: [May 2026]; Accepted: [June 2026]; Published: [June 2026]***Abstract**

This study aims to reconstruct the relationship between humans and nature based on the interpretation of the Qur'an and the tarbawi hadith to formulate a conceptual framework for Islamic ecopedagogy that can transcend the anthropocentric paradigm. This study is motivated by the increasing global ecological crisis related to the anthropocentric perspective that places humans as the center of reality and provides legitimacy to the exploitation of nature. Although various studies have discussed Islamic environmental ethics, ecotheology, and environmental education, studies that integrate the interpretation of the Qur'an, the tarbawi hadith, and educational theory into the framework of Islamic ecopedagogy are still relatively limited. This study uses a Systematic Literature Review (SLR) approach by adapting the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework. Literature related to the ecological interpretation of the Qur'an, environmental hadith, Islamic ecotheology, Islamic environmental ethics, and Islamic ecological education was identified, selected, and systematically analyzed from various reputable academic sources. Data were analyzed using thematic synthesis to identify key concepts, theoretical tendencies, and patterns of human-nature relationships from an Islamic perspective. The results show that the Qur'an and the tarbawi hadith construct a relational paradigm based on the principles of monotheism, khalifah, amanah, mizan, islah, and rahmah. These principles position humans not as the absolute owners of nature, but as responsible guardians and managers of the ecological system of God's creation. The findings also indicate that the environmental crisis is an epistemological, ethical, and spiritual crisis that requires a transformation of the educational paradigm. The novelty of this research lies in the systematic integration of Qur'anic interpretation, tarbawi hadith, Islamic ecotheology, and educational theory within the framework of Post-Anthropocentric Islamic Ecopedagogy. This research contributes to the development of Islamic ecotheology studies and Islamic education while providing a conceptual foundation for the development of curricula and educational practices oriented towards ecological awareness, environmental ethics, and sustainability.

Keywords: anthropocentrism; human-nature relationship; interpretation of the Qur'an; hadith tarbawi; Islamic ecotheology; Islamic ecopedagogy.

Abstrak

Penelitian ini bertujuan merekonstruksi hubungan manusia dan alam berdasarkan penafsiran Al-Qur'an dan hadis tarbawi untuk merumuskan kerangka konseptual ekopedagogi Islam yang mampu melampaui paradigma antroposentris. Kajian ini dilatarbelakangi oleh meningkatnya krisis ekologis global yang berkaitan dengan cara pandang antroposentris yang menempatkan manusia sebagai pusat realitas dan memberikan legitimasi terhadap eksploitasi alam. Meskipun berbagai

penelitian telah membahas etika lingkungan Islam, ekoteologi, dan pendidikan lingkungan, kajian yang mengintegrasikan tafsir Al-Qur'an, hadis tarbawi, dan teori pendidikan ke dalam kerangka ekopedagogi Islam masih relatif terbatas. Penelitian ini menggunakan pendekatan Systematic Literature Review (SLR) dengan mengadaptasi kerangka Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). Literatur yang berkaitan dengan tafsir ekologis Al-Qur'an, hadis lingkungan, ekoteologi Islam, etika lingkungan Islam, dan pendidikan ekologis Islam diidentifikasi, diseleksi, serta dianalisis secara sistematis dari berbagai sumber akademik bereputasi. Data dianalisis menggunakan sintesis tematik untuk mengidentifikasi konsep utama, kecenderungan teoritis, dan pola hubungan manusia-alam dalam perspektif Islam. Hasil penelitian menunjukkan bahwa Al-Qur'an dan hadis tarbawi membangun paradigma relasional yang berlandaskan prinsip tauhid, khalifah, amanah, mizan, islah, dan rahmah. Prinsip-prinsip tersebut menempatkan manusia bukan sebagai pemilik mutlak alam, melainkan sebagai penjaga dan pengelola yang bertanggung jawab dalam sistem ekologis ciptaan Allah. Temuan juga menunjukkan bahwa krisis lingkungan merupakan krisis epistemologis, etis, dan spiritual yang memerlukan transformasi paradigma pendidikan. Kebaruan penelitian ini terletak pada integrasi sistematis antara tafsir Al-Qur'an, hadis tarbawi, ekoteologi Islam, dan teori pendidikan dalam kerangka Post-Anthropocentric Islamic Ecopedagogy. Penelitian ini berkontribusi pada pengembangan studi ekoteologi Islam dan pendidikan Islam sekaligus menyediakan landasan konseptual bagi pengembangan kurikulum dan praktik pendidikan yang berorientasi pada kesadaran ekologis, etika lingkungan, dan keberlanjutan..

Kata kunci: antroposentrisme; hubungan manusia-alam; tafsir Al-Qur'an; hadis tarbawi; ekoteologi Islam; ekopedagogi Islam; etika lingkungan; pendidikan berkelanjutan.

Introduction

The global ecological crisis has developed into one of the most complex challenges confronting humanity in the twenty-first century. Phenomena such as climate change, deforestation, environmental pollution, ecosystem degradation, loss of biodiversity, and the excessive exploitation of natural resources collectively indicate that the relationship between human beings and nature is experiencing a serious imbalance. Various contemporary environmental studies explain that the root of the ecological crisis does not stem solely from technical, economic, or political factors, but is also related to the philosophical worldview that humanity holds toward the universe. The modern anthropocentric paradigm, which positions humans as the center of reality, has driven the formation of a dominative and exploitative pattern of relationship with nature. Within this paradigm, nature is understood primarily as an instrument that can be utilized to fulfill human needs without regard for its intrinsic value or its interconnectedness with the broader web of life. Consequently, the environmental destruction occurring today not only reflects a failure in natural resource management, but also reveals a crisis of values and a crisis in the relationship between human beings and the natural world (Armayanto et al., 2026); (Shaleh & Islam, 2024).

In this context, religion has attracted increasing attention as a source of values and worldview capable of offering an alternative to the dominant anthropocentric paradigm. Islam, in particular, possesses a comprehensive theological, cosmological, and ethical foundation for explaining the relationship among God, humanity, and the natural world. The Qur'an depicts nature as part of the signs (ayat) of God, endowed with purpose, order, and spiritual meaning. Human beings are positioned as khalifahs who receive a trust (amanah) to preserve the balance of creation, rather than as absolute rulers with the right to exploit nature without limit. Concepts such as khalifah, amanah, mizan, islah, and the prohibition of fasad demonstrate that the human-nature relationship in Islam is founded upon moral responsibility, spiritual awareness, and an ontological interconnectedness with all of creation. Accordingly, human beings are understood as part of a cosmic system that is subject to the will of God and bears responsibility for maintaining the continuity of life on earth (Gueye & Mohamed, 2022); (Sayem, 2023); (Ali & Agushi, 2024).

The development of Islamic ecological studies in recent years has demonstrated significant growth. Various studies have addressed themes such as Islamic environmental ethics, environmental conservation, ecological spirituality, ecotheology, and Islamic-values-based environmental education. A systematic review conducted by (Ibrahim et al., 2024) indicates that Islamic principles have made important contributions to

building a paradigm of sustainable environmental conservation. Similar findings were put forward by (Thohir et al., 2023), who affirm that Islamic concepts of environmental preservation possess strong relevance in addressing various global ecological challenges. At a more conceptual level, (Rozaqi & Nurrohim, 2025) developed the notion of Qur'anic ecotheology as a critique of the worldview that positions humans as the center of power over nature. Meanwhile, (Rahman et al., 2025) offer a reinterpretation of the concept of ecotheology through the *ma'na cum maghza* approach to reinforce the relevance of Qur'anic messages in responding to contemporary environmental concerns.

Qur'an-based tafsir studies have also demonstrated increasingly broad development in explaining the human-environment relationship. (Nihayah et al., 2025) examined the implementation of environmental conservation through the thematic tafsir approach of the Qur'an in the context of sustainable development. (Asnawi et al., 2026) revealed that Qur'anic verses construct a strong ecological discourse through rhetorical structures and semantic messages that affirm the importance of maintaining natural balance. (Bimawan, 2025) demonstrated that the concept of *khalifah* can be implemented in environmental management practice through a zero-waste approach grounded in ecological tafsir. Furthermore, (Sakdiah et al., 2026) affirmed the relevance of Surah Ar-Rum verse 41 in explaining various environmental destruction phenomena such as floods and landslides caused by human actions. These studies collectively demonstrate that the Qur'an provides a rich conceptual foundation for constructing a more holistic and sustainable ecological paradigm.

In addition to the Qur'an, the hadiths of the Prophet Muhammad (peace be upon him) also make an important contribution to building Islamic ecological awareness. The hadith functions not only as a source of law and moral guidance, but also as a source of education that shapes human character and behavior in relation to the environment. (Sya'roni et al., 2025) demonstrated that the hadiths of the Prophet contain ecotheological principles that are relevant to the sustainable development agenda and the Sustainable Development Goals. (Saputra, 2025), through a study of the hadith prohibiting the cursing of the wind, explained that the hadith teaches reverence for the orderliness of nature as a manifestation of God's will. These findings indicate that the *tarbawi* hadith holds great potential for cultivating ecological awareness oriented not only toward environmental knowledge, but also toward the formation of character, spirituality, and moral responsibility toward nature.

Despite the significant progress in Islamic ecological studies, a critical review of the existing literature reveals several important research gaps. First, the majority of research has focused on the discussion of environmental ethics, conservation, sustainable development, or the implementation of Islamic environmental education. These studies generally emphasize the obligation of humans to preserve the environment, yet have not deeply examined the ontological construction of the human-nature relationship from an Islamic perspective. Nature is more often positioned as an object of moral responsibility than as an integral part of a cosmic network that carries theological and existential meaning. As a result, the human-nature relationship in the existing literature tends to be understood normatively and instrumentally, rather than as a relational and integral relationship within the framework of *tauhid* (Rozaqi & Nurrohim, 2025); (Solehudin & Chodijah, 2025).

Second, the literature addressing the environment from an Islamic perspective has developed in relative isolation between Qur'anic tafsir studies and hadith studies. Research on Qur'anic ecology generally focuses on the concepts of *khalifah*, *amanah*, *mizan*, and *fasad*, while environmental hadith studies have developed in a separate discursive space. Yet a comprehensive understanding of the human-nature relationship requires the integration of the cosmological dimension found in the Qur'an and the pedagogical dimension embedded in the *tarbawi* hadith. The absence of a synthesis connecting these two sources means that the theoretical construction of the human-nature relationship in Islam remains partial and has not yet produced a genuinely comprehensive paradigm.

Third, the majority of existing research employs conceptual approaches, case studies, thematic analysis, or field research focused on specific contexts. To date, research that specifically undertakes a systematic synthesis of the literature on the human-nature relationship from the perspective of Qur'anic tafsir and tarbawi hadith remains very limited. Even studies using a systematic review approach are largely directed toward environmental conservation, environmental education, or the integration of ecotheology in educational institutions, without undertaking an epistemological reconstruction of the foundational human-nature relationship that underpins these various discourses (Ibrahim et al., 2024); (Hadi & Syarifudin, 2026).

Fourth, there is a theoretical gap in the development of an ecologically oriented Islamic educational paradigm. Most research concludes with discussions of environmental awareness, ecological ethics, or the implementation of sustainability education. Meanwhile, efforts to develop a pedagogical framework rooted in the Islamic worldview regarding the human-nature relationship remain relatively limited. Yet various studies show that the ecological crisis is fundamentally a crisis of paradigm that requires a transformation in human's way of viewing themselves, nature, and God. Accordingly, an educational paradigm is needed that not only transfers ecological knowledge, but also cultivates spiritual, moral, and cosmological awareness capable of fundamentally transforming the pattern of human relations with nature (Rajasyah et al., 2026); (Rohman, 2025); (Goshu, 2026).

On the basis of these gaps, this study departs from the argument that the reconstruction of the human-nature relationship from the perspective of Qur'anic tafsir and tarbawi hadith represents an urgent necessity for transcending the anthropocentric paradigm that has long dominated modern environmental discourse. This study holds that the concepts of tauhid, khalifah, amanah, mizan, rahmah, and islah not only carry ethical dimensions, but also constitute an ontological foundation that explains the position of human beings within the totality of the cosmic order. A reconstruction of these concepts is essential for building a deeper understanding of the human-nature relationship as a relationship that is mutually interconnected, mutually dependent, and jointly situated within the sphere of submission (ubudiyyah) to God.

This study offers several novelties that distinguish it from previous works. The first novelty lies in the effort to systematically integrate the literature on Qur'anic tafsir and tarbawi hadith, which has hitherto developed in relative isolation within Islamic ecological studies. The second novelty lies in a shift in the analytical focus from environmental ethics toward the ontological reconstruction of the human-nature relationship from an Islamic perspective. The third novelty lies in the development of a conceptual synthesis that connects the theological, cosmological, ethical, and pedagogical dimensions into a single integrated analytical framework. The fourth novelty lies in the formulation of an Islamic ecopedagogical paradigm rooted in the tauhidic worldview, as an alternative to environmental education paradigms still dominated by anthropocentric and secular approaches. This study therefore not only contributes to the development of tafsir and tarbawi hadith studies, but also enriches the discourse of Islamic ecotheology, Islamic philosophy of education, and sustainability education in the context of the global ecological crisis.

On the basis of the foregoing context, this study aims to systematically analyze how the human-nature relationship is constructed in the literature of Qur'anic tafsir and tarbawi hadith, to identify the principal themes emerging within this discourse, and to reconstruct the existing findings into an Islamic ecopedagogical paradigm capable of transcending anthropocentrism and providing a conceptual contribution to the construction of a sustainable civilization.

Method

This study employs a qualitative approach using the Systematic Literature Review (SLR) method. This method was selected because the study aims to identify, evaluate, synthesize, and reconstruct various

research findings related to the human-nature relationship from the perspective of the Qur'an and tarbawi hadith and their implications for the development of Islamic ecopedagogy. The SLR approach enables the research to move beyond the description of previous findings toward the discovery of conceptual patterns, research gaps, and inter-conceptual relationships that can serve as the basis for formulating a new paradigm.

The systematic review process in this study adapts the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework. The research stages encompass the identification, screening, eligibility assessment, and selection of literature relevant to the research focus. The literature examined includes studies on Qur'anic ecology, ecological tafsir, environmental and tarbawi hadith, Islamic ecotheology, Islamic environmental ethics, Islamic environmental education, sustainability education, and ecopedagogy.

The data sources of the study consist of academic literature relevant to the research theme, primarily peer-reviewed journal articles, academic books, and scholarly publications addressing topics such as the human-nature relationship, anthropocentrism, Islamic ecotheology, ecological tafsir, environmental hadith, and ecological education. Literature was selected on the basis of its substantive relevance to the research focus, its connection to Islamic and educational perspectives, and its contribution to the understanding of the relationships among human beings, nature, and God.

Data analysis was conducted through thematic synthesis. The analysis commenced with the reading and mapping of key ideas from the selected literature. Subsequently, findings sharing common meanings were grouped into conceptual themes. The synthesis process produced several major themes: (1) the deconstruction of the anthropocentric paradigm; (2) tauhid as the ontological foundation of the human-nature relationship; (3) khalifah and amanah as forms of ecological responsibility; (4) mizan as the principle of ecological balance; (5) rahmah as the relational ethics toward all living beings; and (6) islah as the orientation of socio-ecological transformation.

The subsequent stage consisted of higher-order synthesis, connecting these themes to educational theory and ecopedagogy. This process was employed to reconstruct the relationships among the theological, ontological, ethical, and pedagogical dimensions from an Islamic perspective. The synthesis findings were then directed toward the formulation of the conceptual framework of Post-Anthropocentric Islamic Ecopedagogy, which positions human beings not as the center and absolute master of nature, but as part of the ecological community of God's creation entrusted with the responsibility of preserving the balance and sustainability of life.

To ensure analytical consistency, the synthesis was conducted comparatively, with attention to the similarities, differences, tendencies, and conceptual gaps in the literature. The findings were then interpreted through the perspectives of tauhid, khalifah, amanah, mizan, rahmah, and islah, yielding a conceptual construction that connects Qur'anic tafsir, tarbawi hadith, Islamic ecotheology, and the theory of sustainability education.

This study is therefore not intended to measure the relationships among variables in a quantitative manner, but rather to produce a conceptual reconstruction of the human-nature relationship and to formulate a post-anthropocentric Islamic educational paradigm.

Results and Discussion

Results

1. Deconstruction Of The Anthropocentric Paradigm In The Human-Nature Relationship

One of the dominant themes emerging from the literature synthesis is the critique of the anthropocentric paradigm that has long dominated the human relationship with nature. The analyzed

literature consistently demonstrates that the global ecological crisis cannot be understood merely as a consequence of technological, policy, or environmental management failures; rather, it is rooted in a philosophical paradigm that positions human beings as the center of reality and as the absolute authority over nature. Within the anthropocentric paradigm, nature is reduced to an object possessing value only insofar as it can provide benefits for humanity. As a consequence, the exploitation of natural resources is regarded as legitimate so long as it serves the needs of human development and economic growth (Armeyanto et al., 2026); (Shaleh & Islam, 2024).

In contrast to this paradigm, the Islamic ecotheological literature demonstrates that the Qur'an and the hadith offer a more relational worldview. Nature is not positioned as a passive object, but as part of a cosmic community that is equally subject to God. Accordingly, human beings do not stand above nature in an ontological sense, but rather exist within a network of relations that are mutually interconnected with all of creation. This perspective forms the basis for efforts to deconstruct anthropocentrism and reconstruct the human-nature relationship within a more holistic tauhidic framework (Gueye & Mohamed, 2022); (Rozaqi & Nurrohim, 2025).

The synthesis findings indicate that the critique of anthropocentrism constitutes the conceptual foundation unifying the majority of contemporary Islamic ecological research. This finding is significant because it reveals a shift in focus from environmental discourse previously oriented toward ecological behavior toward more fundamental inquiry into the philosophical assumptions that shape such behavior.

In modern environmental literature, anthropocentrism is frequently understood as the view that positions human beings as the center of moral value, such that human interests receive priority over the interests of other beings. This perspective developed with particular force since the era of Western modernity through rationalism, secularism, and the industrial revolution. Nature was consequently understood as a resource available for exploitation in the service of human progress. (Armeyanto et al., 2026) demonstrates that this paradigm creates an ontological separation between human beings and nature, such that environmental exploitation is regarded as the logical consequence of human superiority.

In contrast, the literature synthesis demonstrates that the Qur'an constructs a different ontological structure. The concept of tauhid does not only explain the relationship between human beings and God, but also shapes the way human beings understand the totality of cosmic reality. Within the tauhidic framework, all beings originate from the same source and exist in an existential interconnectedness that cannot be severed. Accordingly, human beings possess no theological legitimacy to position themselves as the absolute masters of nature. The findings of (Gueye & Mohamed, 2022) demonstrate that sustainability in Islam does not depart from human interest alone, but rather from the awareness that all of creation constitutes a manifestation of God's wisdom and will.

Another significant finding is the emergence of a critique of the traditional interpretation of the concept of khalifah, which has frequently been understood as a legitimization of human power over the earth. Several recent studies instead demonstrate that the concept of khalifah must be read as an ecological trust (amanah), rather than a mandate for exploitation. (Rozaqi & Nurrohim, 2025) affirms that khalifah carries a dimension of accountability that demands human beings preserve the continuity of the living system. In this sense, the concept is closer to the notion of stewardship than to dominion as it has developed within the anthropocentric tradition.

The synthesis also demonstrates that the Qur'an employs the concept of fasad as a critique of human behavior that disrupts ecological balance. In many studies of ecological tafsir, fasad is no longer understood narrowly as social or moral corruption, but encompasses all forms of exploitation that disturb the order of creation. This perspective reveals that the critique of anthropocentrism is embedded in the structure of Qur'anic ethics long before the emergence of modern environmental discourse.

From an educational perspective, these findings carry significant implications. Most modern environmental education models continue to operate within an anthropocentric framework that emphasizes the importance of environmental stewardship for the sake of human survival. The analyzed literature demonstrates that Islamic education holds the potential to transcend this framework by cultivating ecological awareness grounded in tauhid. Ecological awareness is no longer understood as a pragmatic obligation to sustain natural resources, but as a spiritual consequence of acknowledging the unity of God's creation.

Theoretically, this theme demonstrates that the human-nature relationship in Islam is more accurately understood as a participatory relationship than as a dominative one. Human beings are not sole actors controlling nature, but are part of a cosmic network equally subject to God's laws. This perspective approaches what is referred to in contemporary literature as ecological relationality, yet with a stronger theological foundation because it is rooted in the concept of tauhid.

In contrast to previous studies that generally only discussed Islamic environmental ethics, environmental conservation, or the concept of khalifah in isolation, this study demonstrates that all of these concepts in fact constitute a larger epistemological project: the deconstruction of the anthropocentric paradigm and the reconstruction of the human-nature relationship within a tauhidic framework.

The first novelty of this study lies in the systematic synthesis of the literature on Qur'anic tafsir and tarbawi hadith to identify the philosophical roots of the human-nature relationship in Islam. The second novelty lies in the reinterpretation of anthropocentrism not merely as a problem of environmental ethics, but as an ontological problem that affects the entire way human beings understand their position in the cosmos. The third novelty lies in the development of the concept of post-anthropocentric Islamic ecopedagogy, namely an Islamic educational paradigm that positions human beings as part of the ecological community of God's creation, rather than as the center and ultimate purpose of all reality.

The principal contribution of this study therefore lies not only in enriching ecological tafsir and environmental hadith scholarship, but also in offering a new theoretical foundation for the development of Islamic ecopedagogy capable of responding to the global ecological crisis through the transformation of human beings' way of viewing the natural world.

2. Formulation Of An Islamic Ecopedagogical Paradigm As A Post-Anthropocentric Alternative

This theme constitutes the highest-order analytical synthesis of all the research findings. Whereas the preceding theme explained the ontological, theological, ethical, and pedagogical foundations of the human-nature relationship, this theme demonstrates how all of those foundations are reconstructed into an educational paradigm capable of responding to the global ecological crisis. The literature synthesis reveals that the environmental crisis is not fundamentally a crisis of technology, policy, or economics, but rather a crisis of worldview. Accordingly, sustainable ecological solutions cannot be achieved solely through regulatory and technical approaches, but require a transformation of human consciousness through education capable of shaping new ways of thinking, feeling, and acting toward the natural world (Rajasyah et al., 2026); (Rohman, 2025); (Hadi & Syarifudin, 2026).

The analyzed literature demonstrates that most contemporary models of environmental education remain built upon anthropocentric epistemological assumptions. Nature is taught as a resource to be managed efficiently for the sustainability of human needs. Although Education for Sustainable Development has undergone significant development, many models continue to place human beings at the center of primary concern. Within this paradigm, environmental preservation is pursued chiefly because the environment is needed by human beings to sustain their well-being. This perspective differs fundamentally from the Islamic worldview, which regards nature as part of the universal system of

submission (ubudiyah) to God and as possessing intrinsic value not reducible to its utility for human beings (Gueye & Mohamed, 2022); (Sayem, 2023).

Based on the synthesis of various ecological tafsir studies and tarbawi hadith scholarship, it was found that the Qur'an and the Sunnah offer an educational paradigm that transcends anthropocentrism toward a tauhidic-relational paradigm. Within this paradigm, the human relationship with nature is not understood as a subject-object relationship, but as a relationship among fellow creatures of God that exist within a mutually interconnected cosmic network. Nature is no longer positioned as an object of exploitation or even merely as an object of conservation, but as an existential partner of human beings in fulfilling the trust of the khilafah. Education accordingly aims not merely to produce individuals who are environmentally conscious, but to form human beings who simultaneously possess cosmological awareness (cosmic consciousness), ecological awareness (ecological consciousness), and theological awareness (theocentric consciousness).

The literature analysis indicates that the **first foundation** of Islamic ecopedagogy is tauhidic ecology (tauhid ekologis). Tauhid is understood not only as a theological doctrine regarding the oneness of God, but also as an epistemological principle that regards the totality of reality as a unity interconnected within the Divine will. From this perspective, human beings, animals, plants, water, soil, air, and all components of nature constitute parts of a cosmic community subject to God's laws. Tauhidic consciousness generates a worldview that rejects the dichotomy between human beings and nature, while simultaneously rejecting the excessive exploitation of the environment, as such action is regarded as a violation of the order of God's creation (Hanafi et al., 2026); (Solehudin & Chodijah, 2025).

The **second foundation** is the concept of ecological khilafah (ecological stewardship). The literature reveals a transformation in the meaning of khalifah from a symbol of power to a symbol of responsibility. Within the Islamic ecopedagogical paradigm, education must guide learners to understand that the distinction of human beings lies not in the right to dominate nature, but in the obligation to preserve the balance of life. This awareness of khalifah generates moral responsibility toward the sustainability of ecosystems, intergenerational justice, and the protection of all living beings. Educational orientation accordingly shifts from the mastery of nature toward service to life (Bimawan, 2025); (Khairuddin, 2026).

The **third foundation** is the principle of mizan as an orientation toward ecological balance. Various studies demonstrate that the concept of mizan is among the most important ecological concepts in the Qur'an. Mizan refers not only to the physical balance of the universe, but also to ethical, social, economic, and spiritual balance. In the educational context, this concept promotes the formation of an awareness that every human action carries ecological consequences. Learners therefore need to be guided toward understanding the interconnections among patterns of consumption, lifestyle, resource use, and their impacts on ecosystem balance. Education oriented toward mizan aims to cultivate a culture of simplicity, moderation, and sustainability (Lestari & Al-Ayyubi, 2025); (Sakdiah et al., 2026).

The **fourth foundation** is ecological rahmah (ecological compassion), abundantly found in the tarbawi hadiths. The literature analysis demonstrates that the Prophet Muhammad (peace be upon him) taught compassion not only toward human beings, but toward all living creatures. Various hadiths concerning the prohibition against harming animals, the encouragement to plant trees, the conservation of water, and the proper treatment of the environment demonstrate that compassion constitutes the core of the human relationship with nature. Within the perspective of Islamic ecopedagogy, rahmah becomes an educational principle that cultivates ecological empathy. Learners are taught to care for the environment not because of legal obligation or economic interest, but out of the moral and spiritual awareness that all creatures are part of God's creation and are entitled to receive treatment full of compassion (Sy'a'roni et al., 2025); (Saputra, 2025).

The **fifth foundation** is anti-fasad and the culture of *islah* as orientations toward socio-ecological transformation. The literature demonstrates that the concept of *fasad* in the Qur'an refers not only to moral corruption, but encompasses various forms of ecological destruction caused by human action. Conversely, the concept of *islah* demands active efforts to correct, restore, and rehabilitate damaged environments. In the educational context, this principle positions learners as agents of ecological change who not only understand environmental problems, but are actively engaged in concrete actions to improve social and ecological conditions in their surroundings (Rahman et al., 2025); (Rozaqi & Nurrohim, 2025).

Furthermore, the literature synthesis demonstrates that Islamic ecopedagogy does not terminate with the formation of individual consciousness, but is oriented toward civilizational transformation. Ecological education in Islam is directed toward forming cultures, institutions, and social systems grounded in the principles of sustainability. Accordingly, this paradigm is relevant not only for formal education, but also for *pesantren*, *madrasah*, Islamic higher education institutions, religious communities, and environment-based social movements. Education is understood as a strategic instrument for building an ecological civilization in which sustainability constitutes an integral part of submission (*ubudiyyah*) to God.

Based on the synthesis of all the literature, this study reconstructs the Post-Anthropocentric Islamic Ecopedagogical Paradigm, which consists of six principal components: (1) *tauhidic* ecology as the ontological foundation; (2) *khalifah* and *amanah* as human identity; (3) *mizan* as the orientation toward balance; (4) *rahmah* as the basis of relational ethics; (5) *islah* as the orientation of transformational action; and (6) sustainability as a manifestation of worship (*ibadah*). These six components form an educational framework that produces not only environmentally aware individuals, but human beings who understand themselves as part of the cosmic network of God's creation and who bear responsibility for preserving its continuity.

The principal finding of this study thus indicates that the Qur'an and the *tarbawi* hadith offer an ecological educational paradigm that far surpasses conventional conservationist approaches. This paradigm shifts the human-nature relationship from a pattern of domination toward partnership, from exploitation toward *amanah*, from utilitarianism toward ecological spirituality, and from anthropocentrism toward a *tauhidic* consciousness that regards the entire natural world as a community of submission (*ubudiyyah*) to God. It is this paradigm that is formulated in the present study as Post-Anthropocentric Islamic Ecopedagogy, an educational model with the potential to constitute a new theoretical contribution to the development of Islamic education, *tafsir* and *tarbawi* hadith studies, and the global discourse on sustainability and the ecological crisis.

Discussion

The findings of this study demonstrate that the deconstruction of the anthropocentric paradigm constitutes the principal conceptual foundation in reconstructing the human-nature relationship based on Qur'anic *tafsir* and *tarbawi* hadith. These findings reinforce the arguments of various recent international studies asserting that the root of the modern ecological crisis lies not only in technological and environmental policy failures, but in a paradigmatic crisis that positions human beings as the center of value and the purpose of all ecological reality.

Within this framework, nature is reduced to an economic object exploitable without consideration of its intrinsic value. This perspective is consistent with the analysis of (Bsoul et al., 2022), which demonstrates that the modern development paradigm tends to separate human beings from their moral responsibility toward nature, thereby generating various forms of global environmental degradation. Islam, in contrast, offers a sustainability framework grounded in spiritual, ethical, and social responsibility toward all of God's creation.

The findings of this study also demonstrate that the concept of tauhid constitutes the ontological basis enabling the emergence of a post-anthropocentric paradigm in Islam. This finding extends the argument of (Gueye & Mohamed, 2022), who explains that human beings in Islam are not entities standing outside nature, but rather an integral part of all creation mutually interconnected within a cosmic system subject to God. Accordingly, the human-nature relationship is built not on the logic of domination, but on the principles of interconnectedness, responsibility, and ecological interdependence. This perspective differs from many approaches in modern environmental ethics that generally depart from secular rationality, since ecological relations in Islam possess a theological foundation derived from tauhid as the principle of the existential unity of all creation.

Furthermore, the findings of this study indicate that the concept of khalifah, long interpreted in an anthropocentric manner, requires reconstruction as a concept of ecological stewardship. This result is consistent with recent studies on environmental stewardship in Islam affirming that khalifah is not a legitimization of natural resource exploitation, but rather a moral trust to preserve the balance of the earth. (Yusuf & Marjuni, 2022) explain that the concept of khalifah must be understood together with the concepts of amanah, tauhid, and akhirah (the Hereafter), thereby yielding an ecological responsibility of a transcendent character. Accordingly, human superiority in Islam is not an ontological superiority over nature, but a superiority of responsibility. This perspective reinforces the synthesis findings of this study that the Qur'anic critique of fasad constitutes, at its core, a critique of the dominative human paradigm toward nature.

The findings of this study also engage with recent developments in ecotheology studies. Contemporary ecotheology is no longer confined to environmental conservation, but has begun to develop a relational paradigm that regards human beings as part of a broader ecological community. Research on Islamic ecotheology demonstrates that Islamic spirituality possesses the capacity to cultivate a more profound ecological awareness than technocratic conservationism offers. This ecological spirituality is born of the awareness that nature constitutes the signs (ayat) of God possessing intrinsic meaning, rather than merely a material resource. Accordingly, the human-nature relationship is transformed from an instrumental relation to a spiritual and ethical one.

In the educational context, the findings of this study are highly relevant to recent developments in the field of sustainability education. (Tryggvason et al., 2023) demonstrates that twenty-first-century sustainability education is increasingly shifting from a technical approach toward a transformational approach aimed at changing human beings' way of viewing the world. This study reveals that the Qur'an and the tarbawi hadith have in fact provided an epistemological foundation for this transformational education. Ecological education in Islam does not terminate with the transfer of environmental knowledge, but is directed toward the formation of an ontological, ethical, and spiritual awareness of human beings' position within the cosmic order. Islamic ecopedagogy can therefore be understood as a form of transformational education aimed at cultivating tauhid-based ecological consciousness.

The findings of this study also extend the results of recent systematic reviews on ecologically oriented Islamic education. (Hamdan, 2026) found that Islamic ecological education scholarship remains fragmented among the theological, pedagogical, and policy dimensions. This study goes further by demonstrating that all of these dimensions can in fact be unified through the reconstruction of the human-nature relationship departing from Qur'anic tafsir and tarbawi hadith. In other words, Islamic ecopedagogy is not merely a strategy of environmental education, but also an educational paradigm born of the reconstruction of the Islamic worldview regarding the relationship among human beings, nature, and God.

From a theoretical perspective, the principal contribution of this study lies in the development of a conceptual model explaining the transition from anthropocentrism toward a relational-tauhidic paradigm. The majority of previous research focused on individual concepts such as khalifah, amanah, mizan, or

Islamic environmental ethics in isolation. This study demonstrates that these concepts in fact constitute a coherent epistemological structure: one that moves from the critique of anthropocentrism toward tauhidic consciousness, subsequently yielding an ethics of amanah and ecological stewardship that serves as the foundation for the formation of Islamic ecopedagogy.

The second contribution of this study is the development of the concept of Post-Anthropocentric Islamic Ecopedagogy. This concept has not been found explicitly in the reviewed literature. Most previous studies continue to employ the terms Islamic environmental education, eco-Islamic education, or Islamic environmental education. This study offers a more comprehensive theoretical formulation by positioning Islamic ecopedagogy as an educational paradigm that seeks to transform human beings' way of viewing nature from domination toward tauhid-based ecological relationality.

The third contribution lies in the integration of tafsir studies, tarbawi hadith, ecotheology, and the theory of sustainability education into a single comprehensive conceptual framework. This integration yields a new perspective: that the ecological solution in Islam is insufficient through environmental regulation or conservation education alone, but requires an epistemological transformation regarding the position of human beings in the cosmos. This study therefore not only contributes to the development of ecological tafsir and environmental hadith scholarship, but also enriches the global discourse on sustainability education, religion and environment, and ecopedagogy through a more systematic and theoretical Islamic perspective.

Conclusion

This study finds that the human-nature relationship from the perspective of the Qur'an and the tarbawi hadith is not built upon the anthropocentric paradigm that positions human beings as the center and absolute masters of nature, but rather upon a relational paradigm rooted in tauhid, amanah, khalifah, mizan, islah, and rahmah. The literature synthesis demonstrates that the contemporary ecological crisis is fundamentally a paradigmatic crisis born of a dominative worldview toward nature. Conversely, Qur'anic tafsir and tarbawi hadith present a construction of the human-nature relationship that is participatory, ethical, and spiritual in character, wherein human beings are positioned as guardians of ecological balance who are accountable before God. These findings indicate that the ecological concepts in Islam do not function merely as moral teachings, but constitute an ontological and pedagogical framework capable of transcending anthropocentrism toward a more holistic ecological consciousness.

Academically, this study makes an important contribution by integrating Qur'anic tafsir scholarship, tarbawi hadith, Islamic ecotheology, and environmental education into a single coherent conceptual framework. In contrast to previous studies that generally addressed the concepts of khalifah, amanah, environmental ethics, or ecological education in isolation, this study demonstrates the conceptual interconnectedness among these various themes and formulates them within the model of Post-Anthropocentric Islamic Ecopedagogy. This model enriches the discourse of ecopedagogy and Islamic education by offering an educational paradigm oriented toward the transformation of worldview, the cultivation of tauhid-based ecological consciousness, and the strengthening of ecological responsibility as part of submission (ubudiyyah) to God. Accordingly, this study not only reinforces earlier findings on Islamic ecotheology, but also extends their theoretical scope into the realm of pedagogy and socio-ecological transformation.

Nevertheless, this study has limitations in that it is dependent on available literature dominated by conceptual studies, and therefore does not yet fully reflect the empirical implementation of this paradigm in the practice of Islamic education. Moreover, the scope of the study remains focused on tafsir, hadith, and Islamic education literature, without extensive engagement with interdisciplinary perspectives from environmental psychology, ecological sociology, or sustainability policy studies. Future research therefore needs to empirically test the implementation of the Islamic ecopedagogical model across various educational contexts, including pesantren, madrasah, Islamic schools, and universities, and to explore its contribution

to the formation of pro-environmental behavior. Further research is also recommended to develop a dialogue between Islamic ecological concepts and global issues such as climate change, environmental justice, and the Sustainable Development Goals (SDGs), so that the contribution of Islam to the construction of a sustainable civilization can be formulated more comprehensively and practically.

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