

Integration of Qur'anic Values in Islamic Education to Strengthen Holistic Sustainability Ethics

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Abstract

This study aims to examine the principles of sustainability in the Qur'an and their relevance for strengthening Islamic education amidst increasing contemporary ecological challenges. Departing from the escalating global environmental crisis, this study confirms that the Qur'anic values of amanah, mizān, fahas, and rahmatan lil-'alamin have significant potential as ethical and spiritual foundations in shaping students' ecological character. Using a qualitative approach with a library study design, this study examines Qur'anic verses, various classical and contemporary commentaries, and scientific literature related to environmental ethics and sustainability education. Content analysis is applied to identify textual and historical meanings which are then formulated into conceptual themes regarding sustainability. The results show that the four Qur'anic principles form a comprehensive ethical framework for sustainability and can be implemented in three main aspects of Islamic education: curriculum development, pedagogical strategies, and institutional culture building. These findings also confirm that Qur'anic values offer a richer normative foundation than secular approaches, particularly in building ecological awareness integrated with moral and spiritual dimensions. Theoretically, this research broadens understanding of the relationship between religion, ethics, and sustainability; practically, this research contributes as a reference in designing an Islamic education model that is responsive to environmental issues and aligned with the Sustainable Development Goals (SDGs) agenda.

Keywords: Qur'anic values, sustainability, Islamic education, eco-Islamic education, environmental ethics.

Introduction

The issue of sustainability is now increasingly pressing and requires serious attention, along with the increasing moral, social, and ecological crises affecting various regions of the world (Rachman, 2025). Various forms of environmental damage, such as water and atmospheric pollution, erosion of biodiversity, and intensification of climate change, indicate that human awareness of preserving nature is still inadequate (Husni & Remiswal, 2024). This condition not only threatens the sustainability of physical ecosystems but also affects the quality of people's social and spiritual lives. Therefore, the issue of sustainability requires serious attention and a comprehensive response from various disciplines, including education, which plays a crucial role in shaping the character and mindset of future generations (Handayani et al., 2024). In Islamic teachings, environmental issues are not viewed solely as ecological issues, but as an inseparable part of humanity's moral and spiritual responsibility as caliphs on earth. The Qur'an emphasizes the importance of maintaining balance (mizan), avoiding and preventing all forms of damage (fasad), fulfilling trusts, and showing compassion for all creatures as forms of implementing values. *mercy to the 'alamin* These principles form a solid ethical foundation to encourage humans to act wisely and responsibly in utilizing and

preserving natural resources (Arsyad & Hasanah, 2025). Thus, Islamic teachings offer a significant normative foundation for responding to today's increasingly complex sustainability challenges (Sari et al., 2024).

Several previous studies have emphasized efforts to integrate sustainability values into Islamic education, particularly through curriculum development, environmentally based learning strategies, and the implementation of environmentally friendly school programs (Cahyono et al., 2024). However, most of these studies have focused more on practical and programmatic aspects, leaving the moral-spiritual dimensions derived from religious texts unexplored (Ramdhani & Rusdi, 2024). Furthermore, studies that explicitly link sustainability principles to Quranic verses through a thematic interpretation approach are still limited. This limitation reveals the existence of *gap* academic issues that need to be addressed, namely how Qur'anic values can be systematically constructed as a conceptual foundation for sustainable Islamic education (Khomsinnudin et al., 2024).

Starting from this context, this research is oriented to explore the principles of sustainability as reflected in the Qur'an and analyze their relevance to the development of Islamic education. This approach aims not only to explore the normative foundations of environmental ethics in Islam but also to outline the mechanisms for integrating these values into the curriculum and learning strategies to foster ecological awareness in students. Through a deep understanding of Qur'anic values, Islamic education is expected to contribute to building harmonious relationships between humans, nature, and God.

To sharpen the focus of the study, this study focuses on identifying sustainability principles in the Qur'an and analyzing their potential application in contemporary Islamic education (Mutiya & Arif, 2025). This study offers a conceptual contribution through the formulation of a Qur'anic value framework that can serve as a moral basis for Islamic education that is more adaptive, relevant, and responsive to global sustainability challenges (Alvia Zackia Syabrina et al., 2025). Thus, this study not only enriches the academic discourse on environmental ethics in Islam but also provides new guidance in the development of Islamic education oriented towards the formation of ecological character and spiritual responsibility (Intan Yunita et al., 2025).

Methods

This study uses a qualitative approach aimed at exploring meaning, understanding context, and interpreting various written sources relevant to sustainability principles from an Islamic educational perspective. This approach was chosen because the research focuses on an in-depth analysis of religious texts and academic literature, thus eliminating the need for field data collection (Nisaul Husna & Meyniar Albina, 2024). The research design used is library research, which utilizes written sources to identify and formulate key concepts related to sustainability values in the Qur'an (Iwani et al., 2024). The primary data sources in this study include the Qur'an and representative commentaries, both classical and contemporary, such as *Tafsir al-Ṭabari*, *Tafsir al-Qurṭubi*, *Tafsir Ibn Kathir*, And *Tafsir al-Mishbah*. The relevant verses are collected through a thematic interpretation approach (*mawḍu'ī*), namely by collecting verses that have a direct connection with the principle of sustainability, such as the mandate of the caliphate, balance (*balance*), prohibition of damage (*facade*), and value *mercy for the knowledgeable*. The thematic approach was chosen because it allows researchers to comprehensively explore the verses of the Qur'an based on specific topics, resulting in a

holistic, interconnected, and contextual understanding of the construction of environmental ethics in the Qur'an. This approach also facilitates the integration of textual meaning, historical context, and contemporary relevance, making it very suitable for multidimensional sustainability studies. To strengthen the analysis, this study uses secondary data sources in the form of academic books, scientific journal articles, and supporting literature that discuss environmental ethics, sustainability, and Islamic education. The presence of these secondary sources provides a more comprehensive theoretical foundation and allows for a critical comparison between Qur'anic principles and modern sustainability discourse.

The data collection process was conducted through a systematic search of the Quranic text, interpretations, and scientific literature using thematic keywords and contextual analysis to ensure the sources' relevance to the research focus. The collected data was then analyzed using content analysis methods to explore the textual and historical meaning of the verses under study. The analysis stages include *open coding* to identify units of meaning, followed by *axial coding* to discover the relationships between categories of meaning to form conceptual themes of sustainability that reflect Qur'anic values. The analysis process is strengthened by comparing the interpretations of classical and contemporary commentators to obtain a more comprehensive and balanced understanding. The validity of the findings is maintained through source triangulation, namely by comparing interpretations between interpretations and linking them to relevant secondary literature. This strategy ensures that the results of the analysis are not partial, but rather reflect in-depth interpretations supported by various authoritative references. Thus, this research method provides a strong foundation for formulating Qur'anic sustainability principles that can be integrated into the development of sustainable Islamic education.

Discussion

This discussion stems from the findings of a thematic analysis of Quranic verses, which demonstrate that Quranic values play a crucial role as an ethical framework for strengthening sustainability in Islamic education (Ganif Herlambang et al., 2024). These findings emphasize that sustainability, from an Islamic perspective, is not only related to ecological issues but also constitutes part of humanity's spiritual mandate as a *khalifah fil-ardh* (Arsyad & Hasanah, 2025). In the context of the global environmental crisis that increasingly threatens the balance of life, Qur'anic values provide a comprehensive moral and spiritual foundation for fostering ecological awareness rooted in religious principles (Rachman, 2025).

Qur'anic Principles as the Foundation of Sustainable Ethics

Analysis of various interpretations shows that four main values *trust*, *balance*, *facade*, and *mercy for the knowledgeable* forming the ethical foundations of sustainability in Islam. *Trust* positioning humans as guardians of the earth who are responsible for preserving nature, as emphasized in various classical interpretations. *Balance* depicts the cosmic balance that must be maintained to ensure the continuation of life, while prohibitions *facade* provides normative limits for destructive actions that damage the environment. The concept *mercy for the knowledgeable* Strengthening the ethics of universal compassion as the basis of human relations with all creatures (Aziz et al., 2024). This finding is important because it demonstrates that Qur'anic values are not only theological but also have a strategic function as a normative foundation for sustainable Islamic education. These principles serve as an analytical foundation for examining how Qur'anic values can be systematically integrated into educational curricula and practices (Masykuri et al., 2024).

Dialogue of Classical and Contemporary Interpretation

Classical interpretations such as those proposed by al-Ṭabari, al-Qurṭubi, and Ibn Kathir generally emphasize the spiritual and moral dimensions of humankind in safeguarding God's creation as a divine trust (Md Isa, 2021). Meanwhile, contemporary interpretations such as those offered by Quraish Shihab through *Tafsir al-Mishbah* broaden this understanding by connecting it to modern ecological issues, including climate change, natural resource exploitation, and environmental injustice (Andalan et al., 2024). The combination of these two interpretive traditions demonstrates that the Qur'anic paradigm has a comprehensive character, as it is able to bridge classical theological values with the ethical demands of the current ecological context (Jannah et al., 2025). This finding strengthens the research position that Qur'anic values have conceptual consistency from classical to modern times, while also offering a more complete moral framework than the secular paradigm which tends to be technically and pragmatically oriented. This integrative understanding provides an important basis for analyzing how Qur'anic values can be effectively applied in sustainable Islamic education (Iwani et al., 2024).

Implementation of Qur'anic Values in Islamic Education

The integration of Qur'anic values into Islamic education can be realized through three main areas, namely curriculum, pedagogy, and the culture of educational institutions (Tania Arumsari et al., 2025). At the curriculum level, values *trust* and *balance* can be internalized through strengthening morals, jurisprudence, and environmental studies based on Islamic values, so that students not only acquire conceptual knowledge but also a normative understanding of ecological responsibility. In the pedagogical aspect, the approach *eco-Islamic education* offers a learning model that combines theoretical understanding with direct practice and the role model of educators (Zaimina & Munib, 2025). Teachers, for example, can introduce the concept of *ofweight* through case analysis regarding environmental imbalance or instilling values *trust* through classroom projects such as water conservation, waste management, and reforestation activities (Zahroh & Afrianingsih, 2024). Several institutions, such as Pesantren Ath-Thaariq and Daarut Tauhiid, have implemented these practices, demonstrating that Qur'anic values can be concretely operationalized in shaping students' ecological behavior. This implementation confirms that the integration of Qur'anic values is not merely conceptual but also provides a practical foundation for the development of Islamic education that is responsive to sustainability issues (Wulidatul Habibah et al., 2024).

Relevance to Contemporary Challenges and SDGs

Research findings indicate that Qur'anic values align significantly with the global Sustainable Development Goals (SDGs) agenda, particularly SDG 4 on quality education and SDG 13 on action on climate change (Ulil Albab, 2024). This alignment is evident through the principle *trust*, *balance*, and *rahmah* which aligns with the educational goal of developing students with knowledge, character, and ecological responsibility. In a situation of accelerating environmental damage, ecosystem degradation, and increasing ecological disasters, the integration of Qur'anic values becomes increasingly urgent as an ethical and spiritual foundation that complements the scientific and technological approaches that have dominated the discourse on sustainability (Muhammad Fajar, 2025). These values provide a moral dimension not offered by the secular paradigm, thus strengthening the position of Islamic education as a normative and spiritual force in responding to the global environmental crisis. This understanding also opens up space to develop an Islamic education model that is more relevant to the current sustainability agenda (Muhammad Hafizh Ridho & Ardiansyah, 2025).

Relation to Previous Research

This research is relevant to various previous studies on eco-pesantren and Islamic environmental education, which generally focused on technical aspects such as waste management, reforestation, and school-based conservation practices (Ratnasari et al., 2025). However, previous studies, such as those conducted by Nurzam & Maujud et al. (2025), have not systematically developed a theological foundation linking Qur'anic principles to a sustainability ethical framework. This research offers a new contribution by formulating a Qur'anic-based sustainability ethical framework that encompasses the values of *trust*, *balance*, *facade*, and *rahmah* as a normative basis for the practice of sustainable Islamic education. With a comprehensive textual-normative approach, this study addresses the gaps in previous literature and expands the perspective on sustainability from a purely programmatic approach to one based on deeper theological principles. This contribution also strengthens the research's position within the discourse on sustainable Islamic education (Suratin et al., 2024).

Implementation Challenges in Islamic Educational Institutions

The implementation of Qur'anic values in Islamic education still faces a number of structural and pedagogical challenges. Various previous studies have noted that the secularization of the curriculum, low competency of educators in religion-based environmental education, minimal institutional policy support, and a weak school culture that supports sustainability are fundamental obstacles in the implementation of ecologically-minded education (Taufiqurrahman et al., 2025). These challenges indicate that the integration of Qur'anic values cannot be effective without a more holistic strategy, including the development of an integrated curriculum that combines the principles of *trust*, *balance*, and *rahmah*, increasing educator capacity through ongoing training, providing environmentally friendly supporting facilities, and strengthening the culture of educational institutions oriented towards Islamic ecological ethics (Tsabita & Fitriatin, 2024). These efforts are crucial to ensuring that the implementation of Qur'anic values is not only normative but also consistently internalized in daily educational practices (Tania Arumsari et al., 2025).

In this regard, the findings of this study open up strategic opportunities for the development of a sustainability curriculum based on Qur'anic values, particularly through the integration of principles *trust*, *balance*, and *rahmah* into both religious and general subjects. Strengthening this curriculum is important because it can provide a more solid normative foundation for developing students' ecological awareness. Furthermore, further empirical research is needed to test the effectiveness of the implementation. *eco-Islamic education* across various types of educational institutions, given that most previous studies are conceptual in nature and have not directly evaluated the impact of practice (Barizi & Yufarika, 2025). Collaboration between Islamic boarding schools (pesantren), madrasas (madrasas), and the community is also a crucial step in expanding the reach of Qur'anic value-based education into the broader social sphere, ensuring that sustainability values are internalized not only at the educational institution level but also sustainably embedded in community life (Santosa & Marvida, 2021).

Overall, the findings of this study confirm that Qur'anic values have a strategic position as an ethical foundation for strengthening sustainability in Islamic education. *trust*, *balance*, *facade*, and *rahmah* In the educational process, it not only enriches the moral and spiritual dimensions of learning but also directs Islamic education beyond a purely cognitive orientation toward the formation of a holistic ecological character. In the context of accelerating

environmental damage, ecosystem degradation, and the increasing complexity of global ecological problems, Qur'anic values offer a normative and spiritual basis whose urgency for systematic implementation in the education system is increasingly strong. This ethical framework serves as an important foundation for fostering ecological awareness, moral responsibility, and spiritual sensitivity in students towards environmental sustainability. Therefore, this study opens the way for more adaptive and visionary conceptual development for contemporary Islamic education, while also providing a foundation for further research aimed at deepening and expanding the implementation of Qur'anic values in educational practices that are responsive to the challenges of global sustainability (Nida et al., 2024).

Conclusion

The results of thematic studies of the verses of the Qur'an and the interpretations of commentators, both classical and contemporary, show that Qur'anic values have a very important position as an ethical basis for strengthening sustainability in Islamic education. Four main principle *trust, balance, facade, And mercy to the 'alamin* building a complete and comprehensive moral framework to regulate human relations with the environment, while at the same time affirming human responsibility as *khalifah fil-ardh* in maintaining the balance of life. The integration of these values into educational practices not only broadens the moral and spiritual realm of learning but also encourages the transformation of the orientation of Islamic education from a purely cognitive focus to the formation of a comprehensive ecological character. The significance of these Qur'anic principles becomes even more prominent when linked to the increasingly complex and pressing reality of the global environmental crisis. This research demonstrates that a sustainability approach rooted in religious values can complement the dominant technocratic framework in modern sustainability discourse. Thus, this research provides a theoretical contribution in the form of formulating an ethical foundation for sustainability based on the text of the Qur'an, as well as a practical contribution in the form of guidance for the development of Islamic education that is more responsive, contextual, and in line with the demands of global sustainability.

Based on these findings, several strategic steps can be taken to optimize the integration of Qur'anic values in Islamic education. First, educational institutions need to design curricula that integrate the principles of *trust, balance, And rahmah* in both religious and general subjects, so that the formation of ecological awareness can occur systematically and sustainably. Second, increasing teacher capacity through training on eco-Islamic education learning models is crucial so that educators are able to integrate spiritual values, environmental ethics, and applicable learning experiences. Third, strengthening the culture of environmentally friendly schools or Islamic boarding schools needs to be done through programs such as reforestation, energy conservation, and waste management that reflect Islamic ecological ethics. Furthermore, further research using an empirical approach is needed to assess the effectiveness of implementing Qur'anic value-based sustainable education in various types of educational institutions. Collaboration between schools, madrasahs, Islamic boarding schools, the government, and the community is also crucial to ensure that the internalization of sustainable values occurs not only in the educational environment but also extends to broader social life. These efforts are expected to encourage Islamic education to make a real contribution to shaping a generation with moral integrity, ecological awareness, and responsibility for environmental preservation.

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