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ECO-JIHAD IN A LOVE-BASED CURRICULUM: CONSTRUCTING A QUR'ANIC FRAMEWORK FOR ECOLOGICAL ISLAMIC EDUCATION

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ABSTRAK

Krisis ekologis menuntut pendidikan Islam untuk bergerak melampaui sekadar transfer pengetahuan menuju pengembangan kesadaran teologis, kepedulian afektif, dan tanggung jawab ekologis yang diwujudkan melalui tindakan nyata. Penelitian ini bertujuan untuk mengonstruksi konsep eko-jihad dalam kerangka Kurikulum Berbasis Cinta perspektif Al-Qur'an serta merumuskan mekanisme internalisasinya dalam pendidikan Islam. Penelitian ini menggunakan desain penelitian kepustakaan (library research) dengan pendekatan kualitatif. Data primer terdiri atas ayat-ayat Al-Qur'an yang berkaitan dengan konsep khalīfah, amānah, mīzān, fasād, iṣlāḥ, dan raḥmah. Sementara itu, sumber sekunder mencakup kitab-kitab tafsir karya Hasbi Ash-Shiddieqy, Hamka, M. Quraish Shihab, Yunan Yusuf, dan Kementerian Agama Republik Indonesia, serta literatur akademik mengenai ekoteologi Islam, pendidikan lingkungan, eko-pedagogi, dan kurikulum berbasis cinta. Analisis dilakukan melalui tahapan identifikasi ayat secara tematik, interpretasi komparatif, pemetaan implikasi ekologis, dan sintesis pedagogis. Hasil penelitian mengonstruksikan eko-jihad sebagai perjuangan etis-keagamaan tanpa kekerasan untuk menjaga keseimbangan ciptaan, mencegah kerusakan lingkungan, dan melakukan pemulihan ekologis sebagai wujud pelaksanaan amanah manusia sebagai khalifah di bumi. Kurikulum Berbasis Cinta berfungsi sebagai kerangka pedagogis-afektif yang menghubungkan tanggung jawab ekologis dengan nilai raḥmah, maḥabbah, empati, dan kepedulian. Integrasi tersebut dirumuskan ke dalam model lima lapisan, yaitu orientasi teologis, afektif, kurikuler, praksis, dan hasil. Implementasinya dilakukan melalui pembelajaran berbasis pengalaman, pembiasaan peserta didik, keteladanan pendidik, dan keterlibatan masyarakat. Model ini menawarkan arah konseptual dan operasional bagi pengembangan pendidikan Islam ekologis. Namun, efektivitasnya masih memerlukan pengujian empiris lebih lanjut.

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Keywords:

Eco-Jihad; Love-Based Curriculum; Qur'anic Ecology; Islamic Education; Ecological Piety.

ABSTRACTS

The ecological crisis requires Islamic education to move beyond knowledge transmission toward the development of theological awareness, affective care, and ecological responsibility expressed through concrete action. This study aims to construct the concept of eco-jihad within a Love-Based Curriculum from a Qur'anic perspective and to formulate its internalization mechanisms in Islamic education. It employs a qualitative library-research design. Primary data consist of Qur'anic verses related to khalīfah, amānah, mīzān, fasād, iṣlāḥ, and raḥmah. Secondary sources include Qur'anic exegeses by Hasbi Ash-Shiddieqy, Hamka, M. Quraish Shihab, Yunan Yusuf, and the Indonesian Ministry of Religious Affairs, alongside academic literature on Islamic ecotheology, environmental education, eco-pedagogy, and love-based curricula. The analysis proceeds through thematic identification of verses, comparative interpretation, mapping of ecological implications, and pedagogical synthesis. The findings conceptualize eco-jihad as a non-violent ethical-religious struggle to preserve the balance of creation, prevent environmental destruction, and undertake ecological restoration as an enactment of humanity's stewardship. The Love-Based Curriculum functions as an affective-pedagogical framework connecting ecological responsibility with raḥmah, maḥabbah, empathy, and care. This integration is formulated into a five-layer model— theological, affective, curricular, praxis, and outcome orientation—and implemented through experiential learning, student habituation, educator role modeling, and community engagement. The model offers a conceptual and operational direction for ecological Islamic education; however, its effectiveness requires further empirical testing.

A. INTRODUCTION

The ecological crisis, manifested in climate change, pollution, deforestation, the degradation of natural resources, and increasing waste generation, cannot be understood solely as a technical problem. It is also related to how human beings understand nature, use resources, and position themselves within the order of life. Addressing ecological problems therefore requires changes not only in knowledge but also in ethical, spiritual, and behavioral orientations. Education has a strategic role in fostering such change because environmental awareness cannot be developed merely by conveying information about ecological damage; it must also be cultivated through experience, reflection, habituation, and sustained action.

From an Islamic perspective, the relationship between human beings and nature is rooted in tawḥīd: the understanding that the universe is created by Allah and exists within His order. Human beings are appointed as khalīfah on earth (Q.S. al-Baqarah [2]: 30), but this position does not imply absolute ownership or unrestricted freedom to exploit nature. Rather, the vicegerency represents a mandate to manage the earth accompanied by accountability. This principle is connected to amānah, or responsibility that must be fulfilled properly, and mīzān, the balance that must not be violated (Q.S. al-Raḥmān [55]: 7–9). The Qur'an also reminds humanity that corruption on land and sea is connected to human actions (Q.S. al-Rūm [30]: 41) and prohibits spreading corruption after the earth has been set right (Q.S. al-A'rāf [7]: 56). Ecological responsibility therefore has religious and moral dimensions.

These values have not always been translated systematically into the objectives, content, methods, assessment, and culture of Islamic educational institutions. Farhana et al. (2022) demonstrate the importance of integrating Islamic values into natural-resource conservation learning to strengthen students' ecological awareness. Rohman et al. (2024) highlight the need to integrate ecotheology into the curriculum of Islamic Religious Education and Character Education. Taufikin (2025) develops the discussion of eco-pedagogy in Islamic education. These studies represent important developments, yet the challenge of internalization remains: knowledge of religious teachings about the environment does not automatically become ecological care and behavior.

At this point, the concept of eco-jihad can be used as an ethical-religious construction to describe human commitment to fulfilling ecological responsibility. In this study, the term does not refer to violence, conflict, or physical confrontation. Eco-jihad denotes a conscious and sustained struggle through education, conservation, pollution reduction, waste management, resource efficiency, environmental restoration, and responsible advocacy. The use of the term jihad requires careful explanation: its basic meaning is associated with exerting effort and capacity in a struggle, while its application to ecological issues is a contemporary conceptual extension that must remain within Qur'anic ethics and the principle of public welfare.

On the other hand, a Love-Based Curriculum offers a pedagogical orientation that places compassion, care, respect for dignity, empathy, and positive relationships within the educational process. Mukhsin et al. (2025) discuss the Love-Based Curriculum as an approach to strengthening humanistic and inclusive Islamic education. This study conceptually extends that framework to the relationship between human beings and nature. Such an extension does not equate nature with human beings; rather, it emphasizes that Allah's creation should not be treated merely as an

object of exploitation. Raḥmah becomes an ethical orientation that encourages people to treat life with compassion and responsibility.

Several concepts must be distinguished so that this integration does not remain a mere juxtaposition of terms. Raḥmah refers to compassion as an ethical and spiritual orientation; maḥabbah denotes love or an affectionate inclination that encourages closeness and care; empathy is the capacity to understand the condition of another; and ecological care is a form of concern manifested in attitudes and actions toward the environment. These concepts are related but not identical. In education, raḥmah and maḥabbah provide value orientations, empathy deepens sensitivity, and ecological care becomes their practical manifestation.

Previous studies provide an important foundation, but their emphases are not identical to the focus of this study. Farhana et al. (2022) emphasize the integration of Islamic values into natural-resource conservation learning. Rohman et al. (2024) examine the integration of ecotheology into religious education curricula. Taufikin (2025) highlights eco-pedagogy in Islamic education. Mukhsin et al. (2025) develop the Love-Based Curriculum in the context of humanistic and inclusive Islamic education. The research opportunity addressed here is therefore the construction of a relationship among eco-jihad as an ethical-religious orientation, Qur'anic ecological values as its normative foundation, and the Love-Based Curriculum as its affective-pedagogical framework. This study does not claim that each element is entirely new; rather, it offers a more structured synthesis and conceptual relationship among them.

The novelty of this study is formulated in three respects. First, eco-jihad is positioned as a bridge between Qur'anic ecotheological values and educational praxis, rather than merely as an alternative term for environmental conservation. Second, the Love-Based Curriculum is explained as an affective mechanism that helps transform ecological responsibility from normative knowledge into internalized care. Third, the relationship between the two is operationalized through a five-layer model connecting theological foundations, affective formation, curriculum design, ecological action, and outcome orientation. This model is conceptual and is not claimed to have been empirically proven effective.

Based on this discussion, the study addresses two research questions: (1) How do Qur'anic ecological concepts establish the theological and ethical foundations for constructing eco-jihad? and (2) How can eco-jihad be integrated into a Love-Based Curriculum through an internalization model and strategies in Islamic education? The objectives are to construct the Qur'anic foundations of eco-jihad, explain its position in relation to Islamic environmental ethics and eco-pedagogy, and formulate a pedagogical framework that can serve as a basis for developing ecological Islamic education.

B. METHOD

This study employs a qualitative approach through library research. This choice is based on the research objective, namely to develop a conceptual construction by reading and synthesizing written sources, rather than testing relationships among variables or measuring the effectiveness of a model through an experiment. The units of analysis include Qur'anic verses, exegetical interpretations, and academic literature related to Islamic ecotheology, eco-jihad, environmental education, eco-pedagogy, and the Love-Based Curriculum.

The primary normative source is the Qur'an, with a thematic focus on six concepts: khalīfah, amānah, mīzān, fasād, iṣlāḥ, and raḥmah. Verses were selected according to two criteria. The first is lexical: verses containing terms or word forms directly related to these concepts. The second is thematic-contextual: verses that substantively explain human stewardship, responsibility, balance, the prohibition of destruction, restoration, and compassion toward life. The selected verses are not all treated as explicitly addressing modern environmental issues; their ecological relevance is established through interpretive reasoning that connects textual meaning with contemporary contexts.

Supporting exegetical sources include works by Hasbi Ash-Shiddieqy, Hamka, M. Quraish Shihab, Yunan Yusuf, and the Indonesian Ministry of Religious Affairs. These sources were selected because of their relevance to Indonesian Qur'anic exegesis, their contextual interpretive potential, and the diversity of their explanatory approaches. They are used to compare emphases of meaning, not to assume that all exegetes hold identical views. Secondary literature was selected based on its direct relevance to the research themes, the credibility of its publisher or journal, bibliographic traceability, and its contribution to discussions of ecotheology, environmental education, eco-pedagogy, and the Love-Based Curriculum. Recent literature was prioritized, while older exegetical and conceptual works were retained where they served as foundational sources.

Data were collected through documentation in five stages: (1) establishing keywords and themes; (2) identifying relevant Qur'anic verses through lexical and thematic searches; (3) gathering interpretations from selected exegetical sources; (4) selecting relevant academic literature; and (5) recording data concerning verse meanings, exegetical emphases, ethical concepts, ecological implications, and their possible translation into education. Literature lacking a substantive relationship with the research questions or verifiable bibliographic identity was not used as a principal basis for the argument.

Data analysis consisted of four stages. First, thematic categorization grouped verses under the six principal concepts. Second, comparative interpretation compared exegetical emphases to identify similarities, differences, and contextual meanings. Third, ecological-value mapping connected textual meanings and interpretations with human responsibility, balance, prevention of destruction, restoration, and compassion toward life. Fourth, pedagogical synthesis translated these values into the orientation of eco-jihad, the Love-Based Curriculum, internalization strategies, and the five-layer model.

The hermeneutical framework is contextual and integrative. The analysis begins with linguistic meaning and the context of the verse, proceeds to exegetical readings, and then considers their ethical relevance to contemporary ecological issues. This procedure does not equate the historical context of revelation with modern environmental crises. Instead, contemporary application is treated as a contextualization of values based on general principles that can be defended through interpretation. Interpretive credibility is supported by cross-source comparison, consistent use of analytical categories, a distinction between textual meaning and contemporary application, and tracing claims back to cited sources. Thus, source triangulation refers to cross-checking sources, not to a claim that this library study has undergone statistical reliability testing.

This study forms part of a broader research agenda, but the article has a distinct analytical focus: synthesizing eco-jihad and the Love-Based Curriculum through six Qur'anic concepts, four internalization strategies, and a five-layer model. The study does not use observation, interviews, surveys, or experiments; therefore, all findings are conceptual and literature-based. Consequently, the article does not claim that changes in students' ecological behavior have been empirically demonstrated.

C. RESULT AND DISCUSSION

1. Qur'anic Foundations for the Construction of Eco-Jihad

The thematic analysis indicates that the construction of eco-jihad is not derived from a single verse or isolated concept. It is a synthesis of Qur'anic principles explaining the position of human beings, moral responsibility, the order of creation, the prohibition of destruction, the obligation to restore, and the orientation of compassion. The six concepts examined form a normative sequence: khalīfah explains the human mandate; amānah explains responsibility; mīzān establishes the principle of balance; fasād identifies destructive actions or conditions; iṣlāḥ directs restorative action; and raḥmah provides an affective orientation in relationships with life.

Concept	Concept	Textual meaning	Ecological implication	Educational implication
Khalīfah	Q.S. al-Baqarah [2]: 30; Ṣād [38]: 26	The vicegerency mandate and responsibility to manage with justice.	Earth management is not a license for exploitation, but an accountable trust.	Develop awareness of ecological roles, responsibility, and leadership.
Amānah	Q.S. al-Aḥzāb [33]: 72; al-Anfāl [8]: 27	A trust and responsibility that must not be betrayed.	Resources and life must be managed responsibly.	Connect ecological behavior with moral and spiritual accountability.
Mīzān	Q.S. al-Raḥmān [55]: 7–9; al-An'ām [6]: 141	Balance and the prohibition of excess; verse 6:141 also prohibits extravagance in using the earth's produce.	Maintain balance, avoid waste, and use resources proportionately.	Habituate water, energy, and food conservation and responsible consumption.
Fasād	Q.S. al-A'rāf [7]: 56; al-Rūm [30]: 41	The prohibition of corruption after restoration; corruption on land and sea is connected with human actions.	Pollution, excessive exploitation, and destructive conduct are ethical concerns.	Develop critical literacy to identify causes, impacts, and responsibility.
Iṣlāḥ	Q.S. al-A'rāf [7]: 56; Hūd [11]: 88	The command to improve and restore; iṣlāḥ is oriented toward rectification.	Restoration, conservation, and corrective action toward environmental damage.	Environmental improvement projects and Qur'an-based action.
Raḥmah	Q.S. al-Anbiyā' [21]: 107; al-	Mercy as an attribute and mission encompassing life; verse 21:107 describes	Compassion provides an ethical orientation against damaging life	Cultivate empathy, gratitude, care, and ecological responsibility.

	An'ām [6]: 12	the Prophet as a mercy to all worlds.	and toward caring for creation.	

Table 1. Mapping of Qur'anic concepts, verses, and ecological-educational implications.

a. **Khalīfah and amānah: mandate and accountability**

Q.S. al-Baqarah [2]: 30, Allah SWT berfirman:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗقَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۤءَۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗقَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ٣٠ (البقرة/2: 30)

"(Remember) when your Lord said to the angels, 'Indeed, I am going to place a vicegerent (khalīfah) upon the earth.' They said, 'Will You place therein someone who will cause corruption and shed blood, while we glorify You with praise and sanctify Your name?' He said, 'Indeed, I know what you do not know.'" (Qur'an, Al-Baqarah [2]: 30).

Positions human beings as khalīfah on earth. The verse addresses humanity's position and mandate within the earthly order; it does not grant unrestricted permission to dominate nature. This reading should be considered alongside other verses that emphasize justice and responsibility. In the exegetical tradition, khalīfah is discussed in relation to succession, management, and the implementation of God's commands on earth. Exegetes may differ in explaining the scope of this mandate, but vicegerency cannot be separated from responsibility and the prohibition of corruption. When contextualized in ecological issues, this mandate requires human beings to manage resources without damaging the sustainability of life.

The concept of amānah reinforces the ethical limits of vicegerency. Q.S. al-Aḥzāb [33]: 72, Allah SWT berfirman:

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُۗ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًاۙ ٧٢ (الاحزاب/33: 72)

"Indeed, We offered the Trust (Amānah) to the heavens, the earth, and the mountains, but they refused to bear it and feared that they would fail to fulfill it. Yet, humankind undertook to bear it. Indeed, humankind is truly unjust and ignorant." (Qur'an, Al-Ahzab [33]: 72).

Depicts the trust as a great responsibility borne by human beings, while Q.S. al-Anfāl [8]: 27, Allah SWT berfirman:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ٢٧ (الانفال/8: 27)

"27. O you who believe, do not betray Allah and His Messenger, nor betray the trusts entrusted to you while you are aware." (Qur'an, Al-Anfal [8]: 27).

Prohibits betrayal of a trust. These verses do not explicitly discuss environmental management; applying them to ecological ethics is therefore a contextualization of the principle of responsibility. Within this framework, water, soil, forests, air, and other resources are not objects for unlimited use. Their use must consider the rights of life, sustainability, and consequences for others. Islamic education can translate the relationship between khalīfah and amānah into the formation of responsibility, rather than merely teaching the status of human beings as stewards of the earth.

b. Mīzān: the principle of balance and limits on resource use

Q.S. al-Raḥmān [55]: 7–9, Allah SWT berfirman:

وَالسَّمَاۤءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَۙ ٧ اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ٨ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ٩ (الرحمن/55: 7-9)

"7. He raised the heaven and established the balance (of justice and equilibrium),
8\. so that you may not transgress the balance,
9\. and maintain the balance with justice, and do not fall short in the balance." (Qur'an, Ar-Rahman [55]: 7–9).

Connects the creation and establishment of mīzān with the prohibition of transgressing the balance. The original meaning concerns the order and measure established by Allah. In an ecological context, this principle provides an ethical basis for rejecting excessive behavior that disrupts balance. Q.S. al-An'ām [6]: 141, Allah SWT berfirman:

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍۗ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖۖ وَلَا تُسْرِفُوْاۗ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ١٤١ (الانعام/6: 141)

"141. He is the One who produces gardens, both cultivated and wild, date palms, crops of various flavors, olives, and pomegranates, similar in form and color but different in taste. Eat of their fruits when they bear fruit, and give their due share on the day of harvest. But do not be excessive, for indeed, Allah does not love those who are excessive." (Qur'an, Al-An'am [6]: 141).

The verse also commands the use of the earth's produce while prohibiting extravagance. These verses allow a measured ecological reading: human beings may use resources, but such use is limited by proportionality, justice, and sustainability. The educational implications of mīzān should not be limited to ceremonial cleanliness activities. Students need to evaluate consumption patterns, water and energy use, food waste, and the use of disposable products. Mīzān can thus be translated into everyday decision-making skills that take balance and impact into account.

c. Fasād and iṣlāḥ: preventing destruction and undertaking restoration

Q.S. al-A'rāf [7]: 56, Allah SWT berfirman:

وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًاۗ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ٥٦ (الاعراف/7: 56)

"56. Do not spread corruption on the earth after it has been set right. Call upon Him with fear and hope. Indeed, the mercy of Allah is near to those who do good." (Qur'an, Al-A'raf [7]: 56).

The prohibits human beings from spreading corruption on earth after it has been set right, while Q.S. al-Rūm [30]: 41, Allah SWT berfirman:

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ٤١ (الرّوم/30: 41)

"41. Corruption has appeared throughout the land and sea because of what people's hands have earned, so that He may let them taste some of the consequences of their deeds, that they may return to the right path." (Qur'an, Ar-Rum [30]: 41).

States that corruption on land and sea has become apparent because of what human hands have earned. These verses provide a strong foundation for understanding ecological destruction as a moral issue. Nevertheless, not every natural phenomenon can automatically be classified as fasād caused by human action; judgments must consider causes and context. In education, fasād can help students recognize the relationship between human conduct, pollution, exploitation, and their consequences for life.

Iṣlāḥ provides a constructive orientation. If fasād indicates destruction, iṣlāḥ directs human beings toward rectifying conditions. Q.S. Hūd [11]: 88, Allah SWT berfirman:

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَرَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا وَّمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَآ اَنْهٰىكُمْ عَنْهُۗ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُۗ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِۗ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ٨٨ (هود/11: 88)

"88. He (Shu'ayb) said, 'O my people, tell me: if I have clear evidence from my Lord and He has provided me with a good provision, would it be right for me to disobey Him? I do not wish to do what I forbid you from doing. I only seek to bring about reform to the best of my

ability. My success is only through Allah. In Him I put my trust, and to Him I turn in repentance.'" (Qur'an, Hud [11]: 88).

Uses the term iṣlāḥ in the context of reform associated with ability and God's help, while Q.S. al-A'rāf [7]: 56 connects the prohibition of corruption with God's mercy, which is near to those who do good. In ecological application, iṣlāḥ can be manifested through restoration, conservation, waste management, green-space recovery, resource efficiency, and knowledge-based advocacy. Ecological education should therefore move beyond prohibitions against destruction and provide opportunities to experience restoration.

d. Raḥmah: an orientation of compassion toward life

Q.S. al-Anbiyā' [21]: 107, Allah SWT berfirman:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ١٠٧ (الانبيآء/21: 107)

"107. We have not sent you (O Prophet Muhammad) except as a mercy to all worlds." (Qur'an, Al-Anbiya' [21]: 107).

Describes Prophet Muhammad as a mercy to all worlds. In its original context, the verse concerns the prophetic mission that brings mercy; it is not a direct formulation of environmental policy. However, the broad scope of mercy provides an ethical foundation for education to cultivate attitudes that do not destroy or disregard life. Its ecological reading is a value-based extension, not a claim that the verse literally prescribes a particular conservation program.

Raḥmah must be distinguished from maḥabbah. Raḥmah emphasizes compassion that motivates protection, care, and avoidance of harmful actions; maḥabbah emphasizes love or affectionate attachment. Empathy is sensitivity to the condition of another, while ecological care is an orientation of concern expressed in decisions and actions. These concepts can form an affective process: raḥmah and maḥabbah provide the value foundation, empathy cultivates sensitivity, and ecological care translates them into action.

2. Eco-Jihad as an Ethical-Religious Struggle and Ecological Piety

Conceptually, the term jihad is associated with exerting effort and capacity in responding to a demand or undertaking a struggle. The Qur'an uses the root j-h-d in several contexts, including striving with wealth and life (Q.S. al-Tawbah [9]: 41), Allah SWT berfirman:

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ۗذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ٤١ (التوبة/9: 41)

"41. Set out, whether you are light or heavy (in circumstances), and strive with your wealth and your lives in the cause of Allah. That is better for you, if only you knew." (Qur'an, At-Taubah [9]: 41).

And striving through the Qur'an with a great struggle (Q.S. al-Furqān [25]: 52), Allah SWT berfirman:

فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ٥٢ (الفرقان/25: 52)

"52. So do not obey the disbelievers, but strive against them with it (the Qur'an) through a great struggle (jihād)." (Qur'an, Al-Furqan [25]: 52).

These verses indicate the range of contexts in which the root jihad is used, but they do not mean that every form of social activity can automatically be called jihad without qualification. In this article, eco-jihad is a contemporary construction referring to a non-violent ethical-religious commitment to protect and restore the environment through lawful, peaceful, responsible means oriented toward the common good.

Eco-jihad should be distinguished from several related concepts. Islamic environmental ethics is a value framework addressing human moral obligations toward

nature. Fiqh al-bi'ah directs attention to Islamic legal norms concerning the environment. Ecotheology examines theological relationships among God, humanity, and nature. Eco-pedagogy translates ecological awareness into educational approaches and practices. Eco-jihad does not replace these four fields. It functions as an orientation of struggle and praxis connecting theological foundations, ethical considerations, and collective action. Its added conceptual value lies in emphasizing commitment, continuity, and active engagement, rather than creating a wholly separate discipline.

Accordingly, eco-jihad can be formulated as a non-violent ethical-religious struggle, undertaken consciously and continuously, to preserve the balance of creation, prevent destruction, and restore the environment as an enactment of the human stewardship entrusted by God. This definition has four boundaries. First, its orientation is the common good and the protection of life. Second, its methods are peaceful, educational, lawful, and responsible. Third, its foundation is Qur'anic values rather than activism without ethical consideration. Fourth, its success is not measured merely by symbolic activities, but by consistent responsibility and realistic, assessable effects.

Ecological piety within the framework of eco-jihad has three interrelated dimensions. The cognitive-spiritual dimension is the understanding that the environment is part of God's creation and that its management is a trust. The affective dimension involves gratitude, empathy, care, and reluctance to cause harm. The praxis dimension is the ability to translate awareness and concern into conservation, efficiency, restoration, and social participation. This framework avoids reducing piety to individual rituals alone, while not diminishing the place of ritual worship in religious life.

Eco-jihad differs from a mere environmental campaign in its motivation and integration of values. Sorting waste, conserving water, planting trees, or advocating environmental protection can be ordinary ecological activities. Within eco-jihad, these actions acquire a religious orientation when grounded in awareness of amānah, the principle of mīzān, the prevention of fasād, and the aim of iṣlāḥ. Nevertheless, assigning religious meaning to an activity does not automatically prove its ecological impact. Eco-jihad practices must therefore still be assessed through indicators of action and impact.

3. The Love-Based Curriculum as an Affective-Pedagogical Framework

In this study, the Love-Based Curriculum is understood as an orientation that imbues educational objectives, relationships, content, methods, assessment, and institutional culture with compassion, respect, care, and responsibility. It is not merely the addition of a lesson about love to a syllabus. Mukhsin et al. (2025) place this approach within efforts to build humanistic and inclusive Islamic education. This study develops its implications for ecological education: relationships based on love are not limited to human interactions but also shape how students understand and treat nature as part of God's creation.

The relationship between raḥmah and nature must be explained proportionately. Nature is not a moral subject in the same sense as human beings, but it is part of creation and sustains life. Extending raḥmah to ecological relationships therefore means that people who embody compassion do not act arbitrarily toward life. This attitude includes avoiding waste, preventing pollution, protecting habitats, and considering the consequences of actions for human beings and other creatures.

Love operates as an educational mechanism through several processes. First, compassion provides a moral reason for protecting the environment. Second, direct experience brings students into contact with the realities of ecological damage and the need for restoration. Third, reflection helps connect experience with Qur'anic values. Fourth, habituation and role modeling transform understanding into patterns of

behavior. Fifth, community support makes ecological action a social practice. Love is therefore not a substitute for knowledge and rules; rather, it is an affective orientation that gives them meaning and durability.

The distinction between compliance and internalization is important. Students may dispose of waste properly because they fear sanctions; this behavior demonstrates compliance, but not necessarily awareness. Internalization occurs when students understand the ethical reasons behind a value, accept it, and apply it consistently even in the absence of supervision. Ecological education assessment should therefore combine understanding, reflection, observation of habits, action portfolios, and social participation. Assessment should not rely solely on declarations of attitude or a single ceremonial activity.

In relation to teacher competence, integrating ecological values also requires teachers to be able to design learning, manage learning experiences, and conduct appropriate assessment. Zuhriansah, Sarnoto, and Tanrere (2025), in their study of Qur'an-based management of teachers' pedagogical competence, highlight the relevance of managing pedagogical competence to improving learning quality. This reference is used specifically to support the importance of teachers' pedagogical capacity, not as direct evidence of the effectiveness of ecological education.

4. Strategies for Internalizing Eco-Jihad in Islamic Education

The four internalization strategies proposed in this study are not entirely new or independent methods. Their contribution lies in providing Qur'anic and affective orientations to strategies already known in character and environmental education. The four strategies form mutually reinforcing mechanisms: experience provides a real context; reflection connects it with values; habituation builds consistency; role 2523odelling provides an example; and community engagement extends the practice.

a. Experiential learning

Experiential learning invites students to engage directly with ecological problems in their surroundings. Activities may include audits of water and electricity use, waste mapping, cleanliness observations, planting and caring for vegetation, or identifying sources of pollution. These experiences should be followed by Qur'anic reflection: students connect water use with mīzān, destruction with fasād, management responsibility with amānah, and restoration with iṣlāḥ. In this way, activities do not remain technical exercises but become learning experiences with spiritual and ethical meaning.

b. Student habituation

Habituation includes reducing disposable products, sorting waste, conserving water and energy, caring for plants, reducing food waste, and maintaining classroom cleanliness. For habituation to lead to internalization, educators need to explain the meaning of the actions, provide opportunities for reflection, and encourage students to assume responsibility gradually. Habituation consisting only of instructions and supervision risks producing temporary compliance. By contrast, habituation accompanied by an understanding of amānah and mīzān can help form students' ecological identity.

c. Educator role modelling

Educators serve as moral and relational models. Messages about conservation lose credibility if teachers themselves demonstrate wasteful behavior. Role modeling can be expressed through responsible resource use, reducing single-use plastics, caring for the school environment, and participating directly in ecological activities. Within the Love-

Based Curriculum, role modeling does not coerce or shame students; it demonstrates consistency between taught values and everyday behavior.

d. Community engagement

Schools and madrasahs need to build partnerships with families, mosques, pesantren, social organizations, environmental groups, and surrounding communities. Activities may include community-based waste management, greening mosque environments, water conservation, environmental education, or restoration of public spaces. Community engagement demonstrates that ecological responsibility does not stop with individuals or schools but is a collective responsibility. Activities should be designed with due regard for safety, students' capacities, and program sustainability.

The relationship between the strategies and the five-layer model can be explained as follows: experience and reflection connect the theological-affective layers with the curricular layer; habituation and role 2524odelling strengthen the translation of curriculum into praxis; and community engagement expands praxis and helps build the outcome orientation. The four strategies may operate repeatedly and influence one another, rather than following a rigid sequence that must always be completed step by step.

5. The Five-Layer Integrative Model of Eco-Jihad within a Love-Based Curriculum

The synthesis of the analysis produces a five-layer model consisting of: (1) theological, (2) affective, (3) curricular, (4) praxis, and (5) outcome orientation. These five layers are not separate linear stages, but a layered structure whose components are interrelated and form a cycle of reinforcement. The theological layer provides the normative foundation; the affective layer internalizes values; the curricular layer translates them into educational design; the praxis layer manifests them in action; and the outcome orientation provides both the intended direction and the basis for evaluation and improvement.

Layer	Main components	Educational mechanism	Observable indicators
1. Theological	Tawḥīd, khalīfah, amānah, mīzān, fasād, iṣlāḥ, raḥmah	Verse and tafsir study, value dialogue, ethical reflection	Students explain Qur'anic foundations of ecological responsibility and provide moral reasons for action.
2. Affective	Maḥabbah, raḥmah, empathy, gratitude, care, moral sensitivity	Experiential reflection, discussion, narrative, relational learning	Evidence of concern, sensitivity to damage, and willingness to take responsibility.
3. Curricular	Objectives, content, pedagogy, assessment, school culture	Integration of cognitive, affective, and practical outcomes in learning and school policy	Learning documents include ecological objectives; assessment covers knowledge, attitudes, and action.
4. Praxis	Conservation, responsible consumption, restoration, advocacy, community action	Four strategies: experience, habituation, role modeling, community engagement	Participation and consistency of action; ongoing projects; more responsible resource use.
5. Outcome orientation	Ecological awareness, ecological piety, social responsibility, concrete action	Evaluation, reflection, feedback, continuous improvement	Portfolios, behavioral observations, student reflections, and

			documentation of actions and impacts.

Table 2. Operational structure of the five-layer model and its conceptual indicators.

Visually, the model can be read as a sequence: theological foundation → affective internalization → curricular translation → ecological praxis → outcome orientation. These arrows do not indicate a closed, one-way relationship. Evaluation at the fifth layer provides feedback for improving objectives, content, methods, and school culture at the curricular layer; practical experience can also deepen theological understanding and affective sensitivity. The model therefore operates as a reflective and transformative cycle.

The theological layer explains why ecological responsibility is part of religious commitment. Tawḥīd places nature within the framework of God's creation; khalīfah and amānah explain the mandate and responsibility; mīzān establishes the principle of balance; fasād identifies actions that must be prevented; iṣlāḥ directs restoration; and raḥmah provides an orientation of compassion. This layer distinguishes the model from environmental education that only conveys technical information.

The affective layer connects knowledge and action. Knowledge about pollution does not necessarily lead to responsible behavior if it is not accompanied by sensitivity and care. The Love-Based Curriculum therefore directs learning so that students not only know the impact of destruction but also develop a sense of responsibility to prevent it. The affective dimension does not replace knowledge; the two complement one another.

The curricular layer ensures that theological and affective values do not remain discourse alone. Learning objectives should include understanding of verses, ethical reasoning, caring attitudes, and the ability to act. Content should connect Qur'anic concepts with local environmental issues. Methods should combine textual study, experience, discussion, reflection, and projects. Assessment should evaluate processes and actions proportionately. School culture should support conservation, cleanliness, resource efficiency, and participation.

The praxis layer directs students toward relevant and feasible actions. Not all institutions have the same resources; activities should therefore be adapted to students' ages, environmental conditions, and school capacities. Consistent simple activities may be more meaningful than large projects that are merely ceremonial. All activities should be connected to Qur'anic values so that students understand the ethical and spiritual reasons behind their actions.

The outcome-orientation layer contains the intended achievements, not empirical findings established by this study. Its indicators may include the ability to explain concepts, the quality of reflection, consistency of habits, participation in projects, and the ability to identify problems and propose improvements. Measuring behavioral change requires a separate field-research design, such as repeated observation, portfolios, interviews, or program evaluation. The model can therefore be tested and refined in subsequent research.

The originality of the model lies in the functional relationship among its layers. Eco-jihad provides the ethical-practical orientation that directs the struggle, while the Love-Based Curriculum serves as the affective-pedagogical framework through which the values can be internalized. The five layers connect Qur'anic foundations to indicators of action, while the four strategies serve as implementation mechanisms. The model does not claim to replace ecotheology, fiqh al-bi'ah, or eco-pedagogy; rather, it synthesizes their contributions within a single framework for ecological Islamic education.

CONCLUSION

This study conceptualizes eco-jihad as a non-violent ethical-religious struggle to preserve the continuity of life, maintain the balance of creation, prevent environmental destruction, and undertake restoration as an enactment of humanity's stewardship. This construction is based on the interconnected Qur'anic values of khalīfah, amānah, mīzān, fasād, and iṣlāḥ, with raḥmah providing an affective-ethical orientation. Eco-jihad is therefore not merely an environmental conservation activity, but a form of religious responsibility connecting awareness of tawḥīd, the trust of vicegerency, care for nature, and concrete restorative action. The ecological application of several verses is a contextualization of their values, not a claim that all these verses literally address modern environmental crises.

Within a Love-Based Curriculum, raḥmah and maḥabbah provide an affective foundation for internalizing ecological responsibility in Islamic education. Eco-jihad establishes the value orientation and ecological objective, while the Love-Based Curriculum provides a pedagogical approach for transforming these values into care, awareness, habits, and behavior. Ecological education should therefore not be limited to knowledge about the environment; it should be developed through learning experiences, habituation, educator role modeling, and student involvement in social and environmental life.

The conceptual contribution of this study lies in the five-layer model comprising theological, affective, curricular, praxis, and outcome dimensions. These layers are interconnected and form a reflective cycle. Four strategies—experiential learning, student habituation, educator role modeling, and community engagement—function as mechanisms connecting values with practice. The indicators at each layer may serve as a basis for developing evaluation instruments in future research.

This study is based on library research and produces a conceptual model; it therefore does not establish the model's effectiveness or prove changes in students' ecological behavior. Future research should test the model across different levels and types of Islamic educational institutions, taking into account local contexts, teacher readiness, school policy support, and community participation. Such testing may assess curriculum implementation, changes in understanding and attitudes, behavioral consistency, and the impact of ecological programs.

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