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## Ecojustice Education in Quranic Perspective

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### Anahtar Kelimeler:

*Anthropocentrism,  
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### ÖZ

*The anthropocentric paradigm accuses the teachings of celestial religion as the basis of the argument about the thought that humans are the most important/center element in the universe, from this thinking arrogance arises exploiting natural resources activities and leading to environmental damage. This study wants to uncover the teachings of the Al-Qur'an about patterns of interaction between humans and nature that should be cooperative and complementary, through the concept of ecojustice education. Through maudu'i's interpretation method, this research produced the concept of ecojustice education about respecting the existence and enforcement of natural rights by creating a safe and healthy environment for all people as a form of worship and accountability to the God. Through concepts that integrate students' intellectual, emotional and psychological dimensions in understanding nature, teacher not only educate students about environmental preservation and law enforcement efforts, this concept could also help to touch the spiritual dimension between teacher and students in viewing the systemic relationship between God, humans and nature.*

## 1 Introduction

In the view of the Al-Qur'an, the universe in addition to being a source of life for humans could also be a means to increase human theological awareness. This is because according to Nasr al-Qur'an and the universe (cosmos) have the same form as God's revelation. The Qur'an is a revelation which was revealed with various written symbols and words (the recorded Quran), while nature is a revelation in the cosmic form (takwīn). Nature is like a book that contains "primordial revelation". al-Qur'an and nature are God's "holy books" (Noer 1999: 64-66; Nasr 2004: 199; Suwito 2011: 39).

Interestingly, besides being discovered about the submission of the universe to the provisions of God so that it could be used wisely by humans in Q.S. al-Isrā'/17: 44 as will be explained before, the Al-Qur'an also describes the criteria of an ideal human being who can carry out his caliphate function in leading, prospering and protecting the earth. Humans and nature, like two sides of a coin that are bound to one another. The universe as a source of life, human beings as the preserver of sustainability which prosper it.

This is because according to Ahmad Thib Raya, the word khalīfah (خليفة) is mentioned in the Al-Qur'an in 2 (two) contexts. First, in the context of the discussion of the Prophet Adam (Surah al-Baqarah/2: 30), the context of this verse shows that the man who was made the caliph on this earth was tasked with prospering or building it according to the concept established by Allah as

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commissioning it. Second, in the context of the discussion of the Prophet David (Surah Šād / 38: 26), the context of this verse shows that David became the khalifah (خليفة) who was given the task of managing a limited area.

Looking at the use of the word khalifah (خليفة) in the two verses above, it can be understood that this word in the Al-Qur'an refers to who is given the power to manage a region on earth. In managing the territory, a caliph may not arbitrarily or follow his desires (Q.S. Šād [38]: 26 and Q.S. Ṭāhā/20: 16).

Ahmad Thib Raya added, the Caliphate requires four interrelated sides, namely: 1) the task giver, namely Allah. 2) Assignees, namely humans, both as individuals and groups; 3) Place or environment where humans live; and 4) assignment materials that must be carried out. The task of the Caliphate given will not be considered successful if the assignment materials are not carried out or if the relationship between the assignee and his environment is not considered. Furthermore, in order for the task to succeed, Allah equips the recipient of that task with certain potentials, including: 1) the ability to know the nature, function and usefulness of all kinds of objects (QS al-Baqarah/2: 31), and 2) the subdued of the earth, the sky and everything in it by Allah swt. to the caliph (al-Jāthiyah/45: 3).

To become a caliph, the Al-Qur'an explains the caliph's indicators with commendable qualities that humans should possess, namely: 1) the ability to show the path of happiness to those they lead; 2) noble character; 3) strong faith; 4) devout worship; 5) patience; 6) fair nature; and 7) nature does not indulge lust. From this it can be understood that, who is not in accordance with the description of the Al-Qur'an, then he is not worthy of the title as caliph on earth. (Raya 2007: 451-453)

With an understanding of the meaning of the word caliph, then the anthropocentric paradigm, which is one of the factors causing humans to exploit natural resources less wisely as revealed at the outset, is at odds with the human concept as a caliph that necessitates a harmonious interaction between humans and the environment. Humans are allowed to use natural resources, but still must be able to conserve and respect the regeneration rights of God's creatures.

In the concept of ecojustice education, an understanding of students about its function as the caliph/conservator of the earth, could educate students' empathy and responsibility in maintaining and enforcing human rights and nature together. With this understanding, students are expected to become ideal caliphs who will understand the existence of nature, preserve its preservation and be firm in upholding the principles of environmental justice as described in the Al-Qur'an before.

Furthermore, research on ecojustice in theoretical studies is found in the work of Kulnieks et al, in this article authors conceptualize curricula through an EcoJustice Education (EJE) framework to educate teachers about Indigenous and environmental education. The primary tasks of EJE are to engage learners in a cultural analysis of the ecological crisis and in the identification of diverse cultural methods that can bring about eco-democratic reforms that emphasize sustainable ways of living (Kulnieks et al 2013: 138).

Kruger et al also write about ecojustice education in African communitarianism. In this article, they explore the concept of African communitarianism and reflect on its potential value for ecojustice education as a localised response to the wider ecological crises that impacts on African communities. They argue for an African eco-communitarian perspective and propose that this perspective extends ecojustice education (Kruger et al 2020: 206-206).

In a field research, Scott Morrison report the findings of an intrinsic case study involving seven ecologically minded teachers who participated in a Critical Friends Group (CFG) for five months. The topic of our discussions was EcoJustice education, which involves analyzing and reframing Westernized culture. Findings are focused on how the participants grappled with what EcoJustice education means and their affective responses to both the content and the professional development experience. Analysis of the data revealed that reframing Westernized culture takes time, that it is not merely an intellectual exercise but also an emotional and psychological one, and that personal internalization comes before practical application. The participants also indicated that they valued being in a CFG where they could be honest and vulnerable as well as supported, connected, inspired, and challenged. He conclude by recommending CFGs as a model for transformative professional development in environmental education (Morrison 2018: 111-128).

From the several studies above, it can be seen that the views of scientists have not yet discussed ecojustice in the al-Qur'an. The views of the al-Qur'an and the commentators regarding

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ecojustice education also have not been disclosed in detail by other authors. Therefore, this is our novelty in this paper and deserves to be researched and published.

## 2 Method

The interpretation method chosen in this research is the “Maudu'i interpretation method” (thematic method). This method was chosen because it could be used as a more comprehensive exploration of the concept of ecojustice education in the Qur'an. According to al-Farmawi, the procedure for interpreting the Qur'an with thematic methods uses the following procedure:

- a. Determine the discussion of al-Qur'an which will be studied thematically.
- b. Track and collect verses according to the topics raised.
- c. Arranging the verses chronologically (because of the descending), prioritizes the makiyah verses from madaniyah and is accompanied by knowledge about the background of the verses.
- d. Knowing the correlation (munāsabah) of these verses.
- e. Arrange discussion themes in a systematic outline
- f. Complete the discussion with related traditions. (al-Farmawi: 1977)

## 3 Result and Discussion

Before starting the discussion on environmental justice education in the Al-Qur'an, the authors want to start with a study of the environment involving the views of experts from various religions. This is because every religion, must teach an attitude of caring and respecting the environment. Revealing more comprehensively the teachings of the scriptures through the views of religious experts about the pattern of harmonious interaction between humans and the environment, is the aim of this research in an effort to reconcile the anthropocentric paradigm.

The mindset of anthropocentric paradigm starts from assumes that humans are the most important element in the universe. This paradigm assumes that humans are the center of the universe and the most important element in it. Uniquely, this paradigm actually legitimizes this view from the teachings of the holy book of the divine religion. This is as revealed by Barbara Jane Davy who stated that: *“Religion has often been blamed for sanctioning systemic disregard for nature, and encouraging indifference to environmental damage in pursuit of human goals. In a classic essay published in 1967, historian Lynn White Jr. condemned biblical religion, on the basis of Genesis 1:28, for legitimizing human domination over nature. Aldo Leopold used what he called the “Abrahamic concept of land” as a foil for the land ethic in A Sand County Almanac (Davy 2003: 46).*

Lynn White Jr (1907-1987) and Aldo Leopold (1887-1948) criticism above is well-founded. This is because the anthropocentric understanding initiated by one of them by Aristotle (322 BC) in his work entitled *Rhetoric* which was first published in 1877 AD is still very partial. Ironically, this paradigm affects the mindset and actions of humans who use natural resources exploitatively. Humans become less wise in interacting with nature and tend to exploit nature massively. (Aristotle 2009: I; Moore 2017: 1).

In the study of contemporary ecology by involving the clergy, a new branch of science is born called ecoteology. Ezichi defines ecoteology as a theological formula that discusses the interrelation between religion and nature, or between religion and the environment. Ecoteology in general starts from the premise of the relationship between the religious paradigm or the spiritual paradigm of humans and the destruction of nature (Ituma 2013: 126; Ridwanudin 2017: 47; Dalton 2010).

Ecoteology was born from the development of theological concepts related to environmental crises. Although basically theology is a discipline that discusses faith, the purpose of which is to defend religious beliefs with arguments that could be accepted by human reason, theology is also bound by discussions about the context of the natural and human environment. Therefore, the theological discussion in this paper is limited to the above understanding, and is not placed in the discussion of kalam science (Febriani 2017: 5).

Ecoteology in Christianity was discussed among others by Skillen. According to him, ecoteology is the science that discusses the support of environmental preservation based on the

teachings of the Bible and the traditions of Christ (Skillen 2016: 185-187). While Leese said ecoteology outlines a Bible-based conservation ethic of caring for the earth (Lees 2019: 3). The same thing was also expressed by Cherice Bock with additional criticism and hope that humans must dare to make changes in patterns of thought and interaction with the environment to repair environmental damage and restore a sense of comfort (Bock 2016: 1-15). This seems to be an attempt to counter the argument for the anthropocentric paradigm.

Interestingly, in the research of Miriam Pepper & Rosemary Leonard it was concluded that, theological awareness in the formation of human characters related to environmental conservation, may have a positive effect in environmental conservation efforts (Pepper 2016: 101-124).

Pepper's findings could certainly be understood because in the process of environmental preservation efforts an empathic, caring and caring human character is needed. With these three basic characteristics, will foster a sense of "environmental responsibility" or "environmental responsibility" in thoughts, feelings that are actualized in human behavior. This is certainly very important in shaping the character of caring for the environment for students in initiating the concept of ecojustice education.

Christian attention to the environment is also found in Tonstad's writing which explains that respect for God's creatures is a form of human obedience to God. God blesses His creation not only humans (Gen 1: 28), but also His creations other than humans (Gen 1: 22), even His creation as a whole (Gen 2: 3), as God's creatures, humans ordered to glorify God's other creatures (Tonstad, 10). Ecoteology in Christianity seeks explicit Christian theological bases to incarnate praxis for environmental justice that supports socio-ecological growth (Hrynkow 2017: 81-87). In this case between natural and human rights are equally given equal attention, so that the enforcement of environmental justice may produce the expected results, economic needs are met and the environment remains beautiful.

Furthermore, the link between ecoteology and ecojustice education, with the basic understanding of religion as revealed before, is expected to bring environmental awareness to students to give attention and respect for the existence of nature.

Eco-justice education emphasizes a model of cultural ecological analysis and education response. Developing teacher and student understanding with information from world developments about environmental crises and their practical response. (Martusewicz 2015; Turner 2015, Chamberlain 2000: 134).

The teacher may provide an explanation for students to be able to understand and realize the interconnection of every element in the universe of mutual influence, students must also be aware of the independence of the environment that must be respected. This is a theological reflection on the essence of human relations and the environment as fellow creatures created by God that could be mutually cooperative and complementary.

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In teaching and learning activities in schools, this could be done among others by: 1. Giving assignments to students to plant plants both in the school environment and at home. Students take care of their plants and record their growth. The teacher may give appreciation for the students' efforts, and give an evaluation of the maintenance activities of the plant; 2. Familiarize the culture of clean living; 3. Familiarize energy-saving lifestyle; 4. Provide creativity education in reuse and recycle. From here students will understand, how to act justly towards the environment. Humans may use natural resources, and at the same time also make efforts to conserve the environment and regenerate efforts.

A similar opinion in the effort to build environmental awareness was expressed by Scott A Morisson by introducing the concept of eco-justice education, through which eco-justice education patterns of interaction between teachers, students and the environment, not only integrating intellectual, emotional and psychological exercises, but also personal internalization in practical applications (Morrison 2018: 111-128).

Furthermore, in the Al-Qur'an it could be concluded points related to ecojustice education in the following table:

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**Table 1. Ecojustice education in Quranic Perspective**

No	Surah and Ayah	Key Word and Explanation	Kind of ecojustice education
1	Q.S. al-An'ām [6]: 38	the universe as a fellow creature created by God	Train students' intellectual awareness in understanding the existence of the universe
2	Q.S. al-A'rāf [7]: 56	Preserve nature from the form of vandalism	Train the psychological sensitivity of the student's for the environment conservation
3	(Q.S. al-Baqarah [2]: 30).	Humans have the duty to protect and manage natural resources wisely	Train the psychological sensitivity of the student's for the environment protection
4	Q.S. Ali 'Imrān [3]: 190-191 dan al-Naḥl [16]: 11	Observation about the benefits and maintenance of natural resources	Train students' intellectual awareness related to science about nature
5	al-Qaṣaṣ [28]: 77	Empathy is like with one's own family	Train the emotional sensitivity of students in loving God's creatures
6	Q.S. al-Dhāriyāt [51]: 49.	All beings are created in pairs	Train students on the education of the right of regeneration for nature
7	Q.S. Hūd [11]: 61.	The function of the Caliphate of humans as environmentalists	Train students for natural resources protection
8	Q.S. al-An'ām [6]: 165	Prosper who is responsible to God	Train students' understanding of the balance between fulfilling natural rights and human rights
9	Hūd [11]: 85	Prohibition damages environmental ecosystems by maintaining law enforcement	Practicing actions in enforcing the law on natural resource management for those who violate
10	Q.S. al-Baqarah [2]:22	Nature continues to be active and developing	Train students' practical actions in environmental preservation
11	Q.S.al-Isrā' [17]: 44.	The universe glorifies. The universe as a means of knowing God's Power in creating and managing the universe	Train the spiritual dimension of students to get to know God better through His creatures
12	Q.S. al-Naḥl [16]: 12, dan Q.S al-Ḥajj [22]: 18.	Obedience of the universe	train students in understanding the spiritual dimension of the universe

The table above talks about the obedience of the universe, which also worship God even in ways that are unknown to humans. Contemporary Mufassir has a special interest in expressing this understanding of universal worship, as in QS. al-Isrā'/17: 44 which explains that:

"The seven heavens, the earth and all that is in it glorify God. and there is nothing but glorifying by praising Him, but you all do not understand their prayer beads. Verily, He is Most Gracious, Most Forgiving. Q.S. al-Isrā'/17: 44.

Indonesian contemporary mufassir Muhammad Quraish Shihab explains the word *tasbīḥ* in this verse in the sense: *tasbīḥ* for humans is by word of mouth, is glorifying for Allah's creatures other than humans in this universe, that is to glorify in their respective ways, which not yet understood by

humans because of human limitations themselves (Shihab 2005/VII: 472-479).

Muhammad Quraish Shihab's opinion above is also agreed by contemporary commentators from the Middle East, namely: Ṭanṭawī Jauharī (Jauhari, no year/V: 55] Fakhr al-Rāzī (al-Razi 1995/X: 220-221) Sa'īd Ḥawwa, (Hawa 1989/XI: 3079-3080) and al-Biqā'ī (al-Biqa'i 1995/IV: 385-386) That is, the *tasbīḥ* of universe could also be understood in the form of observance of the universe to God's determination of its function and existence for human life (Febriani 2014: 56).

In addition to the word *tasbīḥ*, in the Al-Qur'an there is also the expression "prostration" everything in the heavens and the earth only to Allah (Q.S. al-Raḥmān/55: 6). In explaining the explanation of the word "prostration" to the universe in this verse, Hamka explained that the submission of all creatures created by God is to carry out their respective functions in accordance with His provision, and the submission of the universe as a form of prostration to God is so that humans may undergo life in the world by taking advantage of natural resources wisely (Amrullah 2000: 183).

*Tasbīḥ* and the prostration of the universe in the form of submission and surrender of the universe by the provisions and provisions of Allah, make the universe in the Qur'an be said to be "Muslim" (Rahman 1999: 183). This is as a sign of Allah in the Qur'an Āli 'Imrān/3: 83, which reads:

"So do they look for other religions from the religion of Allah, even though to Him it is surrendering everything that is in the heavens and the earth, either by like or forced and only to Allah they are returned." Q.S Āli 'Imrān/3: 83.

Muhammad Quraish Shihab (2005/2: 138-139), Hasbi ash-Shiddiqie (2000/1: 627-629) and HAMKA (2001/III-IV: 224) have the same view in interpreting the above verse to the editor which means "to Him is to surrender everything in heaven and earth" with the explanation that the universe surrenders to Allah's provisions, with quoting verses QS al-Ra'd/13: 15 and al-Nahl/16: 48-50. The universe obeys and complies with the provisions of Allah. Nature carries out its function according to the purpose of its creation, which is to worship God and become a human partner as the source of his life.

From explanation verses above, we can understand that the submission of all kinds of creatures that Allah created, is as proof that the universe resigned to the provisions of the Creator. Nature and its contents worship with glory to Allah (QS al-Ḥadīd/57: 1), the universe is subject to the provisions of God to consistently perform its function, providing benefits from its resources to humans without strings attached (QS al-Naḥl/16: 14 and al-Ḥajj/22: 65).

From this it could be understood that, the purity of nature's submission without any pretensions except for obedience to God's provision, is a form of universal worship. Nature in this case, could be said to be more virtuous than humans who like to defy by the provision of God. In fact, every form of teaching in the form of commands and prohibitions found in the Qur'an and Hadith is a lesson for humans to realize the wisdom behind all of God's decrees. That is, in the Al-Qur'an it is not only humans who are said to be spiritual beings who have the potential to worship the Creator, even all of His creatures in the universe, worship without defection, defiance, but sincerely without any pretension (QS al -Nahl /16: 49).

Also from the table above, points related to ecojustice education are maintaining the right to environmental sustainability. Verses that could be a basic argument from the concept of ecojustice education, including those in Q.S. al-A'rāf /7: 56:

*"And do not make mischief on earth, after repairs and pray to Him in a state of fear and hope. Verily Allah's mercy is close to al-Muḥsinīn ". Q.S. al-A'rāf /7: 56*

This verse forbids destruction on earth. Destruction is a form of exceeding the boundaries, therefore, this verse continues the guidance of the previous verse by stating: and do not make damage on earth, after the repairs done by God and or anyone else and pray and worship Him in a state of fear so that you more dedicated ', and more motivated to obey Him and in a state of hope for His grace, including the granting of your prayers. Verily Allah's grace is very close to al-muḥsinīn, those who do good.

The universe has been created by Allah in a state that is very harmonious, harmonious, and meets the needs of beings. God has made it good, even ordering His servants to fix it.

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One form of improvement by God, is to send prophets to straighten and improve the chaotic life in society. Who does not welcome the arrival of the apostles, or hinders their mission, then he has done one form of destruction on earth.

Damaging after being repaired, is far worse than destroying it before being repaired, or when it's bad. Therefore, this verse expressly underlines the prohibition, although it certainly exacerbates the damage or damage to the good which is also very despicable (Shihab 2005/V: 123-124).

The word (مُحْسِنِينَ) *muḥsinīn* is the plural form of the word (مُحْسِنٌ) *muḥsin*. For a human being, this trait illustrates the peak of goodness that may be achieved, namely when he sees himself in others, so he gives to others what he should take himself. While *iḥsān* towards Allah Almighty is a melting of human beings so that he only "sees" Allah. Because of that, *iḥsān* a human to fellow human beings is that he no longer sees himself and only sees others. Who sees himself in the position of the needs of others and does not see himself when worshiping Allah Almighty, he is called *muḥsin*, and by that time he has reached the peak in all his deeds (Shihab 2005/V:124).

The Al-Qur'an also reveals the task of humans as earth-prosperous in Q.S Hūd/1: 61:

"And to Tsumud their brother Salih. Salih said: "O my people, worship Allah, there is no god for you except Him. He created you from the earth and made you prosper, so ask for His forgiveness, then repent to Him. Verily, my Lord is very close, All-Permitting " Q.S Hūd/11: 61.

M. Quraish Shihab explains the word (أَنْشَأَكُمْ) *ansya'akum*/creating you to mean manifesting, educating and developing. The object of this word is usually used for humans and animals. While the word (إِسْتَأْمَرَ) *ista'mara* is taken from the word (عَمَرَ) *'amara* which means to prosper. The word is also understood as the antonym of the word (خَرَابٌ) *kharāb*, which is destruction. The letters *sīn* and *ta* 'accompanying the word *ista'mara* have understood it in the sense of the commandment so that the word means that God commands you to prosper the earth and some understand it as a function of reinforcement, which is to make you truly able to prosper and build the earth. There are also those who understand it in the sense of making you inhabit it or prolong your age. Ibn Kathīr understands it in the sense of making you prosperous people and their managers.

Ṭabāṭabā'i understands the word (الْأَرْضِ اسْتَعْمَرَكُمْ فِي) *ista'marakum fī al-ardh* in the sense of cultivating the earth so that it turns into a place and conditions that could be used for human such as building settlements for habitation, mosques for places of worship, land for agriculture, parks for picking the fruit and recreation. And thus, write Ṭabāṭabā'i further, the adoption of the verse means that Allah has manifested through this earthly material, the man He perfected by educating him step by step and conferring on him the nature of the potential that made him able to cultivate the earth by shifting it to a condition where he can use it for the benefit of his life, so he will be free from all kinds of needs and shortcomings. Human existence to worship God, without it humans violate the purpose of its creation.

Muhammad Quraish Shihab argues that this verse clearly contains orders to humans -directly or indirectly- to build the earth in its position as caliph, as well as being the reason why humans should worship Allah solely. This is also in line with His word directed to the Meccan Mushrikīn. (Shihab 2005/VI: 284-285).

The teachings of doing justice and upholding justice for every element in the community is also be seen in Q.S. Hūd /11: 85, Allah says:

"And," O my people, complete the measurements and the scales equally, and do not cause harm to mankind concerning their rights, and do not make evil on earth by being destroyers " Q.S. Hūd/11: 85.

In explaining the above verse to the editor of *wa lā ta'thau fī al-ard muḥsidīn*, according to Muhammad Quraish Shihab, this editorial is a prohibition on committing destruction and various crimes, whatever their form, whether murder, robbery, adultery, human rights violations, both material and immaterial and so on. Thus, the Prophet Syu'aib as, led them to avoid so many violations, starting from certain violations that they have done commonly namely reducing doses and scales, then

followed by prohibitions that are broader and include past prohibitions, ie not reducing/take the rights of others, whether in the form of reducing the scales or stealing their property, or deceiving and robbing or reducing the respect that a person should receive (harassing). The ban is comprehensive so that it covers all kinds of crimes, both related to oneself, others, animals and the environment (Shihab 2005/VI: 323).

In addition to the teachings of the al-Qur'an above, several hadiths of the Prophet also teach humans to treat animals fairly by giving them their rights after humans use their energy to help humans. Among the hadiths of the prophet that teach it are:

عَنْ أَبِيهِ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
ارْكَبُوا هَذِهِ الدَّوَابَّ سَالِمَةً وَابْتَدِعُوا سَالِمَةً وَلَا تَتَّخِذُوا كُرَاسِيَّ.

"From Muaz bin Anas he was one of the companions of the Prophet SAW. He said that the Messenger of Allah (SAW) said, "Ride comfortably on these cattle, and leave them in a comfortable state. Do not make it a chair or a seat" (Ahmad Ibn Hanbal, hadith no. 15086).

The hadith of the Prophet above teaches humans that, after humans have finished using their pets according to their functions and abilities, humans must remove all objects attached to the animal so that the animal can rest in peace and comfort. This hadith teaches humans not to overburden their pets, they also need a sense of security and a comfortable rest (Zumaro 2019).

This verses and hadith in line with Nelson Bock's view of doing justice to the environment which he calls eco-justice. Llewellyn Leonard stated the same thing that justice is not only for humans and their needs for natural resources, but also for nature itself by considering all risks of damage and its preservation efforts. Social movements that support social justice can help the struggle to formulate forms of environmental justice and their applications (Leonard 2018: 23-38) This is in accordance with the meaning of environmental justice which emphasizes the right to a safe and healthy environment for all people. (Leonard 2018: 25)

Massive continuous action is needed from all elements of the world community, and it can be started from every element of society with their respective functions. Humans will get a "fair result" from their "green movement jihad". This is because nature, as revealed before, can respond according to the stimulus given to it. Humans cultivate well, but will give good results, and vice versa.

Good legal products originating from religious, cultural and state teachings, should not only be understood normatively, but must be responded positively to maintain the stability of life in social and environmental realities. The government as the policy maker, the teacher as the agent of change, the student of the agent of change and society in general, can work together continuously and cooperatively.

In a Christian study related to efforts to cleanse the heart of greed and want to win themselves in the exploitation of natural resources, Nelson Bock put forward the terms ecojustice and ecospiritual. Although this idea has not fully revealed a comprehensive and comprehensive concept, but the emphasis on radically changing the way humans view nature as a manifestation of God's love for humans, where destroying nature is the same as damaging God's image, is expected to help touch the spiritual dimension of humans in look at the relationship between God, humans and nature. Enforcement of justice for the environment he proposes is, whoever destroys the environment he also has to fix it. If humans do not act justly towards the environment, various disasters and environmental damage, it will eliminate not only animal and plant species, but the human species itself (Bock 2013: 443-444)

Law enforcement against all forms of violations is one form of environmental jihad as well. This is because if the law is not enforced, environmental justice will not be fulfilled, leaving various negative impacts on the environment.

Thus the discussion about the concept of ecojustice education in the Al-Qur'an which integrates students' intellectual, emotional and psychological dimensions in understanding nature. With this model, the teacher can not only educate students about efforts to preserve and enforce the law on the environment, this concept can also help to touch the spiritual dimension between teacher

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and student in looking at the relationships and systemic relations between God, humans and nature in the Al-Qur'an.

#### 4 Conclusion

From the discussion above it can be understood that the concept of ecojustice education in the Al-Qur'an can be understood in the sense of education that respects the existence and enforcement of natural rights by creating a safe and healthy environment for all people as a form of accountability to God. Through this concept, in addition to educating about efforts to preserve the environment, this concept can also help touch the spiritual dimension between teacher and student in looking at the interconnectedness and systemic relationship between God, humans and nature.

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