

DESIGNING A TEACHING MODEL FOR GREEN EDUCATION BASED ON QUR'ANIC SEMITIC RHETORIC

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Abstract:

The global ecological crisis demands innovative approaches to education that are both ethically grounded and culturally authentic. Within the Islamic tradition, the Qur'an provides not only theological guidance but also rhetorical structures that can be translated into pedagogical strategies. This paper proposes the design of a teaching model for green education inspired by Qur'anic Semitic Rhetoric. While existing studies on Islamic environmental education have largely emphasized values, ethics, and jurisprudence, few have addressed how the Qur'an's rhetorical architecture—such as concentric, parallel, and mirror structures—can be systematically transformed into classroom pedagogy. Through textual analysis of selected ecological verses, this study shows how concentric structures highlight stewardship (*khilāfah*) as the central axis of ecological ethics, parallel structures foster critical awareness through contrasts between corruption and care, and mirror structures reinforce reflective learning by returning students to a core principle of responsibility. These rhetorical strategies were developed into a Qur'anic Rhetorical Teaching Model for Green Education, complete with lesson designs, classroom activities, and pedagogical outcomes. The model demonstrates that Qur'anic rhetoric can deepen comprehension, strengthen memory, and encourage behavioral transformation, thereby bridging the gap between eco-theological theory and applied pedagogy. This contribution not only advances Islamic pedagogy and environmental education but also offers a practical framework adaptable to schools, pesantren, and higher education institutions, where ecological consciousness can be nurtured as both a moral and spiritual imperative.

Keywords: *Qur'anic pedagogy, Semitic rhetoric, green education, environmental ethics, teaching model*

Abstrak:

Krisis ekologi global menuntut adanya pendekatan-pendekatan inovatif dalam pendidikan yang berlandaskan etika sekaligus autentik secara kultural. Dalam tradisi Islam, Al-Qur'an tidak hanya memberikan bimbingan teologis, tetapi juga menyajikan struktur retorika yang dapat diterjemahkan ke dalam strategi pedagogis. Artikel ini mengusulkan rancangan sebuah model pengajaran untuk pendidikan hijau yang terinspirasi dari Retorika Semitik Al-Qur'an. Sementara kajian-kajian yang ada mengenai pendidikan lingkungan dalam perspektif Islam sebagian besar menekankan pada nilai, etika, dan hukum, hanya sedikit yang membahas bagaimana arsitektur retorika Al-Qur'an—seperti struktur konsentris, paralel, dan cermin—dapat secara sistematis ditransformasikan menjadi pedagogi di ruang kelas. Melalui analisis tekstual terhadap ayat-ayat ekologis terpilih, penelitian ini menunjukkan bahwa struktur konsentris menegaskan kepemimpinan manusia (*khilāfah*) sebagai poros utama etika ekologi, struktur paralel menumbuhkan kesadaran kritis melalui kontras antara kerusakan dan pemeliharaan, sementara struktur cermin memperkuat pembelajaran reflektif dengan mengembalikan peserta didik pada prinsip inti tanggung jawab. Strategi-strategi retorika ini kemudian dikembangkan menjadi *Qur'anic Rhetorical Teaching Model for Green Education* yang dilengkapi dengan desain

pembelajaran, aktivitas kelas, serta capaian pedagogis. Model ini menunjukkan bahwa retorika Qur'ani mampu memperdalam pemahaman, memperkuat daya ingat, dan mendorong transformasi perilaku, sehingga menjembatani kesenjangan antara teori ekoteologi dan pedagogi terapan. Kontribusi ini tidak hanya memperkaya pedagogi Islam dan pendidikan lingkungan, tetapi juga menawarkan sebuah kerangka praktis yang dapat diadaptasi di sekolah, pesantren, maupun lembaga pendidikan tinggi, di mana kesadaran ekologis dapat dipupuk sebagai sebuah imperatif moral sekaligus spiritual.

Kata Kunci: *Pedagogi Qur'ani, Retorika Semitik, Pendidikan hijau, Etika lingkungan, Model pengajaran*

INTRODUCTION

The escalating climate crisis demands urgent, systemic responses that extend beyond technological innovations to encompass transformative education. Recent scholarship underscores the critical role of education in equipping individuals and communities with the knowledge, skills, and dispositions needed to address climate change (Leal Filho et al., 2023; Núñez & Szczys, 2025). Higher education institutions serve as pivotal agents by integrating sustainability across curricula, reducing campus carbon footprints, and fostering interdisciplinary research and community engagement that inform climate solutions and prepare future leaders (Brydon-Miller, 2024; Núñez & Szczys, 2025). Climate change education (CCE), when embedded across disciplines and supported by action-oriented pedagogy, raises awareness, promotes climate action, and empowers learners to pursue innovative solutions (Banks & Taylor, 2025; Govender et al., 2025; Leimbach & Milstein, 2022). Yet, despite its recognized importance, CCE remains underrepresented in many national curricula, and significant knowledge gaps persist regarding climate science and the Sustainable Development Goals (Mottishaw & MacQuarrie, 2025; Tarrazó-Serrano et al., 2024).

In Islamic thought, the Qur'an offers a profound ethical framework for ecological stewardship, positioning humans as *khalifah* (vicegerents) responsible for preserving the balance of creation and motivated by both earthly and spiritual accountability (Helfaya et al., 2018; Muhammad et al., 2024). A comprehensive content analysis identifies 675 verses across 84 chapters that address environmental themes, including water, air, land, plants, and animals, underscoring the sacred interconnectedness of all living and nonliving elements (Helfaya et al., 2018). The Qur'an explicitly prohibits environmental harm and wastefulness (*isrāf*), warning of divine consequences for those who disrupt ecological harmony (Muhammad et al., 2024). Islamic teachings uniquely balance anthropocentric and biocentric perspectives, offering an alternative to prevailing Western paradigms of environmental ethics and promoting sustainable use of natural resources (Sayem, 2023). Contemporary scholarship highlights how classical Qur'anic principles align with and enrich modern ecological ethics, enabling Muslims to respond to today's environmental crises with guidance rooted in revelation (Koláček, 2020).

A growing body of research has examined how environmental education is implemented globally, including in Muslim-majority contexts. For example, *Transforming Islamic Education for Environmental and Social Sustainability* reviewed how Islamic educational institutions integrate sustainability through religious values and pedagogical strategies rooted in notions such as *khalāfah*, justice (*adl*), and public welfare (*maslahah*) (Hajar, 2024). Other case studies—such as *Ecological Tauhid-Based Green School Management* at SMPI Mambaul Ulum

(Pamekasan) —demonstrate institutional programmes that combine spiritual transformation, environmental management, and curricular innovation in Islamic schools. These works typically foreground value-based or institution-wide reforms (Muin et al., 2025). Similarly, *The Qur'anic Learning Based on Eco-Theology at Pesantren* (Karman et al., 2023)(Biharul Ulum, Bogor) explores how Qur'anic learning under kyai leads to environmental practices in community settings, showing theology-inspired behaviour change (Karman et al., 2023).

Parallel to studies in environmental education, there is a tradition of research into the rhetorical structure of the Qur'an. Semitic Rhetorical Analysis (SRA) examines patterns such as concentric ("ring") structures, mirror (chiastic) constructions, and parallelism to understand how Qur'anic text is composed and how meaning is reinforced through structure (Asnawi et al., 2022; Asnawi & Idri, 2020). For example, the study of *Surah Al-Hijr* reveals an A-B-C-B'-A' concentric pattern consistent with ring composition, which supports textual coherence (Muhammady et al., 2022). Another work, *A Stylistic Study of Antithetical Parallelism in the Qur'an*, analyzes how parallel structures contrast themes (belief vs. unbelief, reward vs. punishment, etc.), underscoring the power of rhetorical contrast to communicate universal ethical truths (Abdurraheem, 2022).

Despite the richness of research in both Islamic green education (values, institutional models, eco-theology) and Qur'anic rhetoric (SRA, structure, symmetry, coherence), there is a conspicuous gap: the lack of work that explicitly uses Qur'anic rhetorical structures (concentric, mirror, parallel) as pedagogical tools. Most research remains at the level of exegesis, descriptive theology, or institutional case studies; very few studies proceed to design, test, or propose teaching models that operationalize Qur'anic rhetorical structure in classroom settings for environmental education.

The specific problem this study addresses is: How can Semitic rhetorical structures in the Qur'an be systematically translated into a teaching model for green education, such that students not only understand ecological ethics but internalize and act upon them? Without such a model, green education in Islamic contexts may remain shallow—focused on values without ensuring deeper comprehension, retention, or behavioural transformation.

The purpose of this research is to design a teaching model for green education inspired by Semitic rhetorical structures in the Qur'an—specifically concentric, parallel, and mirror structures. This model will include lesson designs, classroom strategies, and assessments indicating how each rhetorical pattern can inform pedagogy. Ultimately, the study aims to bridge the gap between textual/theoretical Qur'anic studies and applied environmental pedagogy in Islamic educational contexts.

RESEARCH METHOD

This study employs a qualitative design that integrates textual analysis, rhetorical criticism, and pedagogical design. The first stage involves selecting Qur'anic verses that explicitly engage with themes of nature and ecological ethics, such as the disruption of balance due to human actions (QS. Ar-Rūm 30:41), the harmony and sustainability of creation (QS. Al-Raḥmān 55:7-12), and the human role as khalifah or steward (QS. Al-Baqarah 2:30). Textual analysis allows for the extraction of thematic content relevant to environmental ethics, in line with previous studies that systematically mapped ecological concepts across the Qur'an

(Helfaya et al., 2018; Muhammady et al., 2022).

The second stage applies Semitic Rhetorical Analysis (SRA) to these verses, focusing on identifying concentric, parallel, and mirror structures that shape the text's rhetorical coherence (Asnawi & Idri, 2020; Muhammady et al., 2022). Through SRA, the study interprets how rhetorical patterns communicate theological and ethical messages about the environment, providing not only exegetical insights but also structural principles that can be recontextualized for pedagogy. The third stage translates these rhetorical structures into teaching strategies by designing lesson plans, classroom activities, and reflective exercises aligned with each rhetorical form. For instance, concentric structures may inspire “central theme” activities, parallel structures may inform contrastive debates, and mirror structures may frame self-reflective exercises (Abdurraheem, 2022).

Finally, these strategies are synthesized into a Qur'anic Rhetorical Teaching Model for Green Education, which integrates textual fidelity with pedagogical innovation. This model bridges the gap between Qur'anic rhetoric and classroom practice by offering a framework where ecological ethics are taught through methods that mirror the Qur'an's own communicative style. The model will be refined through expert validation and potential pilot applications in Islamic education contexts. In doing so, the research contributes to both the theoretical development of Qur'anic pedagogy and the practical advancement of green education.

FINDINGS AND DISCUSSION

Concentric Strategy: Teach with a Central Axis

The findings reveal that the concentric or “ring” structure of the Qur'an can be effectively adapted into a teaching strategy for green education. In Semitic Rhetorical Analysis (SRA), concentricity arranges a text in a balanced form—beginning and end (A/A') mirror each other, inner parts (B/B') correspond, and a central axis (C) carries the pivotal message (Asnawi et al., 2022; Cuypers, 2011). This rhetorical style provides a natural model for classroom pedagogy: the central axis becomes the transformative learning goal, while mirrored frames contextualize the message. Applied to ecological ethics, this means presenting environmental crises and solutions in a circular structure that orients all learning toward the Qur'anic principle of stewardship (*khilāfah*).

When translated into teaching practice, the concentric method encourages educators to design lesson plans that begin and end with parallel themes. For example, a lesson on sustainability can start with the reality of human-induced ecological damage (QS. Ar-Rūm 30:41) and close with student-led projects offering practical solutions, thus framing the learning with action (A/A'). The intermediate stages focus on Qur'anic principles such as balance (*mīzān*) and prohibition of corruption (*fasād*), paired with modern sustainability practices (B/B'). At the center lies the axis—Tawhīd as the foundation of ecological ethics and the human role as *khalīfah* (QS. Al-Baqarah 2:30)—which acts as the unifying lesson that shapes student worldview.

Findings suggest that the concentric design enhances both cognitive retention and affective engagement. Research in educational psychology confirms that learners retain core concepts better when lessons are structured around a central idea reinforced by mirrored content (Biggs & Tang, 2011). By aligning this approach with Qur'anic rhetoric, the central axis—such as stewardship of the

Earth—becomes memorable because all other learning elements orbit around it. Students are not left with fragmented knowledge but with a coherent, integrated worldview that connects ecological awareness to spiritual accountability.

Another finding is the authenticity of this strategy for Islamic education. Previous research indicates that pedagogy rooted in religious traditions gains greater acceptance and internalization among learners (Hajar, 2024; Karman et al., 2023). By mirroring the Qur'an's rhetorical form, concentric teaching resonates deeply with Muslim learners because it reflects the way revelation itself communicates. This cultural and spiritual authenticity increases student receptivity and helps bridge the gap between faith-based values and contemporary environmental challenges (Helfaya et al., 2018; Sayem, 2023).

The concentric method also cultivates critical and reflective skills. By comparing mirrored parts of the lesson (A with A', B with B'), students engage in higher-order thinking, identifying balance and coherence in both textual and ecological dimensions. For instance, discussing the Qur'anic command to avoid *fasād* alongside modern climate science findings about environmental degradation allows students to critically assess human behavior in light of divine guidance. Such reflection aligns with transformative pedagogy, which seeks not only to impart knowledge but to reorient student attitudes and behaviors toward sustainability (Leal Filho et al., 2023; Sterling, 2011).

A concentric lesson on green education demonstrates this strategy in practice. The outer frame introduces the problem of ecological destruction (A: QS. Ar-Rūm 30:41) and ends with practical student projects such as waste reduction campaigns (A'). The second layer highlights balance in creation (B: QS. Al-Raḥmān 55:7–9) and pairs it with modern principles of sustainable consumption (B'). At the center (C), the teacher emphasizes *khilāfah* as the ultimate responsibility entrusted to humanity (QS. Al-Baqarah 2:30). Such a lesson not only transmits Qur'anic knowledge but also inspires actionable change, blending theory with praxis.

The findings suggest that concentric pedagogy rooted in Qur'anic rhetoric holds potential as a transformative teaching model in Islamic education. It offers a structured yet flexible approach that integrates ecological ethics, Islamic values, and practical solutions. This aligns with calls in recent scholarship for education that goes beyond cognitive awareness to foster ecological responsibility and behavior change (Banks & Taylor, 2025; Núñez & Szczys, 2025). Moreover, it positions Islamic pedagogy as a unique contributor to global discourses on sustainability, offering novel frameworks that bridge faith and ecology.

Based on the explanation above, the concentric strategy demonstrates that Qur'anic rhetorical structures can be more than exegetical curiosities—they can serve as robust pedagogical designs. By teaching with a central axis, educators help students internalize the Qur'an's ecological vision in a way that is memorable, holistic, authentic, and action-oriented. This not only addresses the research gap between Qur'anic rhetoric and pedagogy but also provides Islamic education with innovative tools to contribute meaningfully to the urgent global project of green education.

Parallel Strategy: Teach with Paired Contrasts

The findings show that parallelism, a prominent rhetorical structure in the Qur'an, provides a compelling pedagogical model for green education. In Semitic Rhetorical Analysis (SRA), parallelism refers to the arrangement of ideas in paired

or corresponding lines that reinforce each other through similarity or contrast ABC/A'B'C (Asnawi, 2021; Cuypers, 2018). The Qur'an frequently employs this method—for instance, contrasting the fate of believers with disbelievers, or warning against *fasād* (corruption) while encouraging *iṣlāḥ* (restoration). This stylistic device not only emphasizes moral clarity but also enhances memorability. In educational contexts, such structural pairing can be transformed into teaching strategies that highlight the relationship between ecological destruction and its Qur'anic antidotes.

Applied pedagogically, parallelism allows teachers to frame ecological ethics as a series of contrasts. Lessons may begin by presenting harmful behaviors such as wastefulness (QS. Al-A'rāf 7:31) and then juxtaposing them with Qur'anic alternatives such as moderation and balance (QS. Al-Furqān 25:67). Similarly, corruption on Earth (QS. Ar-Rūm 30:41) can be directly compared with the promise of prosperity through stewardship (QS. Al-A'rāf 7:56). This structure makes ethical lessons clearer by showing both “what not to do” and “what to do,” thus transforming abstract principles into actionable guidance.

Findings suggest that parallelism enhances both clarity and recall. Cognitive research supports the idea that information structured in pairs or opposites is easier for learners to process and retain (Biggs & Tang, 2011). When environmental problems are consistently paired with Qur'anic solutions, students are more likely to remember not only the problem but also the corrective action. For instance, the statement “If overconsumption destroys, moderation preserves” is simple, rhythmic, and memorable. Such structured contrasts reinforce Qur'anic ethics while embedding them in the learner's cognitive schema.

The parallel strategy also fosters critical engagement by prompting students to actively analyze consequences and alternatives. Group-based activities, such as assigning students to analyze pairs of verses and present the contrast in their own words, encourage collaborative inquiry and reflective dialogue. This aligns with transformative pedagogical approaches in sustainability education, which emphasize active learning and critical reflection rather than passive reception of information (Banks & Taylor, 2025; Sterling, 2011). By constructing their own parallel lines (e.g., “If humans exploit forests recklessly, they must also replant to restore balance”), students learn not only to understand but also to generate ethical applications of Qur'anic teaching.

Another finding highlights the cultural and spiritual authenticity of this strategy. Islamic pedagogy resonates more deeply when it reflects the rhetorical methods of the Qur'an itself (Hajar, 2024; Karman et al., 2023). Parallelism as a teaching model mirrors the Qur'an's rhythm and style, reinforcing ecological ethics in a manner that feels natural and faithful to revelation. This alignment between divine text and pedagogical form enhances learner receptivity, as students see that environmental ethics are not external impositions but intrinsic to their religious tradition.

A lesson structured around parallelism might include three paired contrasts. The first (A/A') contrasts wastefulness with moderation, the second (B/B') contrasts *fasād* with stewardship, and the third (C/C') contrasts ignoring creation with fulfilling the divine trust of *khilāfah*. Students can then be tasked with connecting these pairs to real-life examples from their school or community, such as contrasting littering with recycling initiatives or overconsumption with energy-saving practices. This design not only transmits Qur'anic knowledge but also

contextualizes it in everyday practice, bridging theology and lived experience.

The parallel strategy demonstrates that teaching with paired contrasts is both pedagogically effective and theologically authentic. It provides clarity, enhances retention, and encourages critical reflection, while grounding green education in Qur'anic discourse. More broadly, it illustrates how Qur'anic rhetoric can be operationalized as a teaching model, addressing a gap in the literature where most studies have remained at the level of exegesis rather than classroom application (Muhammad et al., 2024; Sayem, 2023). As such, the parallel approach contributes to the development of a Qur'an-based pedagogy for sustainability, offering Islamic education institutions innovative strategies to cultivate ecological ethics in the next generation.

Mirror Strategy: Teach with reflective symmetry

The analysis of Qur'anic rhetorical structures reveals that mirror structures provide a powerful pedagogical model for teaching green education. In Semitic Rhetorical Analysis (SRA), mirror or chiasmic patterns highlight the central axis of a text, with surrounding elements reflecting one another in reverse order (Asnawi, 2018; Cuypers, 2015). When applied pedagogically, this structure encourages learners to view ecological problems and solutions not as isolated points but as part of a symmetrical whole, reinforcing the significance of the central lesson. This design offers a distinctive approach where students begin with a principle, move toward a core ecological ethic, and then return through reflection, deepening comprehension at each stage.

The mirror strategy was found to enhance retention by creating rhythm and balance in learning sequences. Research in educational psychology suggests that reflective repetition improves memory consolidation (Biggs & Tang, 2011). In the context of green education, this means students are more likely to internalize stewardship values when they encounter them as the centerpiece of a mirrored lesson. For example, placing the Qur'anic concept of *khalīfah* (stewardship) at the structural center while framing it with mirrored contrasts (*fasād* vs. *iṣlāḥ*, imbalance vs. balance) allows students to see both the problem and the solution in a symmetrical framework.

This strategy also cultivates a holistic ecological worldview. Rather than treating environmental issues as fragmented topics, mirror-based lessons emphasize interconnectedness. Students see how destructive human behaviors (*A*) are counterbalanced by Qur'anic calls for restoration (*A'*), while warnings against imbalance (*B*) are matched with guidance toward harmony (*B'*). At the heart (*C*) is the enduring ethic of stewardship. Such a design not only mirrors the Qur'anic style but also aligns with modern pedagogical calls for systems thinking in environmental education (Sterling, 2011).

Another finding is that mirror structures support value-centered learning. By foregrounding the “center” as the lesson’s anchor, educators ensure that the green ethic—such as sustainability, justice, or stewardship—becomes the key takeaway. This echoes the Qur'anic method, where the most crucial theological or ethical principle often lies at the structural center (Cuypers, 2018). In practical terms, when students engage with mirrored content, they are naturally guided to identify and retain the pivotal ecological message.

In classroom application, the mirror strategy fosters reflection and dialogue. When students are asked to “reflect back” an environmental principle (e.g., “If

humans exploit nature greedily, then they must also restore it responsibly”), they engage in both cognitive and moral reasoning. Such reflective tasks resonate with findings that dialogic learning deepens ecological literacy (Jickling & Sterling, 2017). This makes mirror pedagogy not just a tool for memorization but also for cultivating ethical reflection and critical thinking.

Importantly, the mirror structure enhances the authenticity of Islamic pedagogy. Qur’anic discourse frequently employs chiasmic designs, and adopting this strategy situates ecological education within the rhythm of Islamic textuality. Students are thus not only learning environmental ethics but also experiencing Qur’anic rhetoric in action, strengthening both their ecological and spiritual engagement. This dual authenticity—pedagogical and religious—can increase student motivation and relevance (Halstead, 2004).

The findings suggest that mirror-based teaching strategies bridge modern educational research with Qur’anic pedagogy. They foster symmetry, reinforce key ecological concepts, encourage reflective dialogue, and align with Islamic textual traditions. Such strategies may therefore serve as an effective model for green education that is both academically sound and religiously authentic. Future research could empirically test this model in classrooms to evaluate its impact on student ecological attitudes and behaviors, offering measurable insights into its practical value.

Proposed Teaching Model

The proposed Qur’anic Rhetorical Teaching Model for Green Education integrates three rhetorical approaches from Semitic Rhetorical Analysis (SRA)—concentric, parallel, and mirror structures—into a unified pedagogical framework. Each structure corresponds to a distinct teaching function: concentric emphasizes cyclical reinforcement, parallel highlights contrastive learning, and mirror underscores reflective symmetry around a central ethic. When combined, these strategies provide a layered and holistic approach to ecological education, ensuring that lessons are not only cognitively engaging but also spiritually grounded. This model shows how Qur’anic rhetorical structures can be translated into an organized teaching framework that directly shapes observable student outcomes, ensuring that academic understanding and ethical character formation are achieved in a coherent and integrated way.

A key finding is that this integrated model enhances Islamic authenticity in pedagogy. The Qur’an frequently employs concentric, parallel, and mirror structures to communicate theological and ethical principles (Asnawi et al., 2022; Cuypers, 2011). Embedding these structures into lesson design allows students to experience the Qur’an’s rhetorical rhythm while learning about environmental ethics, making ecological education both spiritually resonant and textually faithful. This authenticity strengthens motivation, as prior research shows that religiously contextualized pedagogy fosters deeper moral commitment and learner engagement (Halstead, 2004).

At the same time, the model demonstrates ecological relevance by linking Qur’anic rhetoric with real-world sustainability challenges. Concentric design reinforces the recurring cycles of ecological balance, parallel structure fosters critical reflection on destructive versus restorative behaviors, and mirror structure centers the role of humans as *khalifah* (stewards). Together, these approaches support transformative ecological learning that encourages students not only to

understand but also to act responsibly toward nature (Jickling & Sterling, 2017; Sterling, 2011).

Thus, the proposed teaching model contributes to both educational innovation and Islamic ecological discourse. By situating green education within Qur'anic rhetorical pedagogy, it bridges textual tradition with modern sustainability goals, offering a framework that is academically robust, spiritually authentic, and practically applicable in contemporary classrooms. Future research should test the model empirically, measuring its impact on student ecological awareness, ethical reasoning, and behavioral outcomes.

The proposed Qur'anic Rhetorical Teaching Model addresses a critical gap in Islamic green pedagogy by moving beyond exegesis toward classroom application. While previous studies have highlighted Qur'anic principles of stewardship (*khilāfah*) and balance (*mīzān*) in relation to environmental ethics (Gade, 2019; Nasr, 1996), few have translated these insights into structured pedagogical strategies. By employing Semitic Rhetorical Analysis (SRA) as a didactic tool, this model provides a systematic framework where concentric, parallel, and mirror structures guide lesson design. This fills the gap between theoretical eco-theology and practical pedagogy, offering educators a replicable approach to teaching sustainability through Qur'anic discourse.

A second key finding is that Qur'anic rhetoric strengthens ecological awareness by embedding environmental ethics within memorable and authentic learning patterns. Research in educational psychology demonstrates that rhetorical structures such as repetition and symmetry enhance comprehension and retention of core concepts (Biggs & Tang, 2011). Applied to green education, this means students are not only exposed to environmental content but also experience it through the Qur'an's persuasive style. This reinforces Islamic identity while nurturing ecological consciousness, aligning with findings that value-based pedagogy deepens moral commitment and learner engagement (Halstead, 2004).

The model also demonstrates strong potential for integration into Islamic schools, pesantren, and universities. Institutions of Islamic learning have historically combined spiritual formation with ethical training (Hashim, 2005), making them natural contexts for implementing this approach. Embedding concentric, parallel, and mirror strategies into curricula allows educators to frame ecological education not as an imported discourse but as an extension of Qur'anic pedagogy. This integration could enrich existing Islamic studies, *usūl al-dīn*, and environmental science programs, ensuring that sustainability is taught within a framework consistent with Islamic intellectual heritage.

Nevertheless, several challenges remain. Successful implementation requires teacher training in both SRA methodology and environmental education, as many instructors may lack familiarity with these dual domains. Student reception may also vary, especially in contexts where ecological ethics are undervalued compared to ritual knowledge. Furthermore, curriculum policies in some Islamic institutions may prioritize traditional subjects, leaving little space for green education (Jickling & Sterling, 2017). Addressing these challenges calls for collaborative efforts between scholars of Qur'anic studies, environmental educators, and policymakers to design training programs, develop supportive curricula, and advocate for the inclusion of ecological ethics as a core Islamic responsibility.

CONCLUSION

This study has demonstrated that Qur'anic rhetoric, when analyzed through Semitic Rhetorical Analysis, offers a powerful foundation for designing pedagogical models in green education. The concentric, parallel, and mirror structures drawn from the Qur'an not only illuminate the coherence of its ecological teachings but also provide practical strategies for lesson planning, student engagement, and ethical formation. The findings indicate that such a model bridges the gap between theoretical eco-theology and classroom practice, offering a framework that is both authentically Islamic and pedagogically effective. In doing so, it addresses the urgent need for transformative educational approaches that can shape ecological awareness and responsibility in Muslim societies.

The study concludes that incorporating Qur'anic rhetorical pedagogy into Islamic schools, pesantren, and universities can significantly enrich green education, grounding environmental ethics within the living discourse of revelation. This integration reinforces students' Islamic identity while cultivating ecological consciousness, thereby positioning education as a central response to the global climate crisis. At the same time, the model faces challenges in implementation, particularly in teacher training, institutional priorities, and curriculum design. Overcoming these barriers requires collaborative initiatives that involve educators, religious scholars, and policymakers working together to mainstream ecological ethics in Islamic education.

In light of these insights, future research is encouraged to pilot this Qur'anic Rhetorical Teaching Model in diverse classroom settings, evaluating its impact on student learning outcomes and behavioral transformation. Comparative studies across different Muslim-majority contexts may also reveal how rhetorical pedagogy adapts to varying cultural and institutional frameworks. Ultimately, advancing this line of inquiry will contribute to the wider goal of embedding sustainability at the heart of Islamic pedagogy, ensuring that the Qur'an continues to guide humanity in responding to contemporary ecological challenges.

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