

## ECOTHEOLOGY AND FAMILY EDUCATION: INSTILLING ANTI-WASTE VALUES BASED ON QS AL-AN'AM 6:141 IN PRESERVING THE ENVIRONMENT

Ahmad Abu Rizki<sup>1</sup>, Firman<sup>2</sup>

<sup>1</sup> Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

<sup>2</sup> Institut Agama Islam Negeri Parepare, Indonesia

Email: 230106210023@student.uin-malang.ac.id<sup>1</sup>, firman@iainpare.ac.id<sup>2</sup>

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### Abstract:

The environmental crisis demands a shift not only in technical aspects but also in moral-spiritual paradigms. This study explores the integration of Islamic ecotheology, family education, and the normative message of QS al-An'am 6:141 as the foundation for developing anti-waste character within Muslim families. Using a qualitative approach with library research methods and thematic content analysis, this study examines classical-modern interpretations of QS al-An'am 6:141 and relevant academic literature related to *tauhid*, *khalifah*, *mizan*, and *istishlah* as the basis of Islamic ecotheology. The findings reveal that QS al-An'am 6:141 emphasizes the principle of moderation in consumption and the prohibition of *israf* (excessiveness) as a theological framework for maintaining the sustainability of natural resources. In practice, the family is proven to be the primary space for internalizing values through parental role modeling, daily habituation, and direct teaching, thereby shaping sustainable consumption patterns and fostering ecological awareness in children from an early age. This study offers an integrative model of faith-action that positions environmentally friendly practices as an expression of obedience to Allah and strengthens the family's role as an agent of ecological change. The study emphasizes the importance of developing family education based on Islamic ecotheology to encourage anti-waste and sustainable behavior.

**Keywords:** *islamic ecotheology, family education, al-An'am 6:141, sustainability*

### Abstrak:

Krisis lingkungan menuntut perubahan bukan hanya pada aspek teknis, tetapi juga pada paradigma moral-spiritual. Penelitian ini mengeksplorasi integrasi ekoteologi Islam, pendidikan keluarga, dan pesan normatif QS al-An'am 6:141 sebagai landasan pembentukan karakter anti-boros dalam keluarga Muslim. Menggunakan pendekatan kualitatif dengan metode *library research* dan analisis isi tematik, studi ini menelaah tafsir klasik-modern QS al-An'am 6:141 serta literatur akademik terkait tauhid, khalifah, mizan, dan istishlah sebagai landasan ekoteologi Islam. Temuan menunjukkan bahwa QS al-An'am 6:141 menegaskan prinsip moderasi konsumsi dan larangan *israf* (berlebih-lebihan) sebagai kerangka teologis untuk menjaga keberlanjutan sumber daya alam. Pada tataran praksis, keluarga terbukti menjadi ruang utama internalisasi nilai melalui keteladanan orang tua, pembiasaan harian, dan pengajaran langsung, sehingga membentuk pola konsumsi berkelanjutan serta kesadaran ekologis anak sejak dini. Studi ini menawarkan model integratif iman-tindakan yang memposisikan praktik ramah lingkungan sebagai ekspresi ketakutan kepada Allah dan memperkuat peran keluarga sebagai agen perubahan ekologis. Penelitian ini menyarankan pentingnya pengembangan pendidikan keluarga berbasis ekoteologi Islam untuk mendorong perilaku anti-boros dan berkelanjutan.

## INTRODUCTION

The current environmental crisis is increasingly felt through climate change, deforestation, soil degradation, air pollution, and the over-exploitation of natural resources (IPCC, 2021). These phenomena not only cause ecological damage but also affect food security, public health, and the sustainability of future generations (FAO, 2020). In addition to technical solutions such as environmentally friendly technologies, carbon emission reductions, and conservation efforts, changes in spiritual and cultural perspectives are also essential. In this regard, ecotheology offers an approach that links religious values with environmental concerns, emphasizing that nature is not merely for exploitation but is also God's creation, carrying an ethical responsibility for humanity (Alfadhl et al., 2025).

From an Islamic perspective, the foundation of ecotheology is built upon fundamental principles already found in the Qur'an and Hadith. The concept of *tauhid* asserts that Allah is the absolute owner of the entire universe, and therefore, humans do not have full authority to exploit it (Wani & Azhar, 2024). The principle of *khalifah* places humans as caretakers of the earth, entrusted with the responsibility to preserve and protect it, not to destroy it (Syauqi et al., 2025). The value of *mizan* (balance) teaches the importance of maintaining harmony between human needs and environmental sustainability (Wulan, 2025). Meanwhile, the principle of *istishlah* (public benefit) emphasizes that every human action must bring benefit, not only to oneself but also to society at large and all living creatures (Mardhiah et al., 2014). Thus, environmental preservation in Islam is not merely an ecological necessity but a religious obligation that impacts the continuity of life (Alfadhl et al., 2025).

One Qur'anic verse that strongly aligns with the concept of ecotheology is QS al-An'am: 141. This verse commands the enjoyment of earth's produce in moderation, the payment of its rights (zakat), and prohibits excessiveness in consumption. Allah says: "Eat of its fruit when it yields, and give its due (zakat) on the day of its harvest, but do not waste by extravagance. Indeed, He does not like those who waste" (QS al-An'am: 141) (Departemen Agama Republik Indonesia, 2023).

The normative message in this verse highlights the importance of moderation, equitable distribution, and awareness of the dangers of excessive exploitation. The prohibition of wasteful consumption of agricultural produce is not only a moral individual rule but also an ecological principle that ensures the sustainability of resources. Thus, QS al-An'am: 141 provides the theological foundation for a sustainable lifestyle within the framework of Islamic ecotheology (Nazar et al., 2023).

The family context is crucial in transmitting these ecotheological values. The family is the primary and most significant educational institution that shapes children's perspectives on nature and the environment. Values such as simplicity, gratitude, and ecological responsibility are instilled early on by parents. Studies show that the family plays a significant role in developing children's character through parenting styles, the formation of moral norms, and consistent emotional support (Salsabilah et al., 2025). In other words, family education not only shapes children's cognitive and affective aspects but also serves as a strategic medium for instilling ecological awareness based on Islamic values.

The application of Islamic values such as *khalifah*, *mizan*, and *amanah* can shape an ecology-based education that is both moral and spiritual (Apriyoza et al., 2025; Barizi & Yufarika, 2025). Therefore, research on the integration of ecotheology, family education, and the normative message of QS al-An'am: 141 is essential, not only to strengthen the theoretical foundation but also to provide practical recommendations for developing Islamic education that is responsive to the environmental crisis.

The aim of this research is to explore the integration of Islamic ecotheology, family education, and the normative message in QS al-An'am: 141 as a foundation for developing anti-waste character within Muslim families. Specifically, this study aims to describe how the concept of ecotheology in the Islamic perspective can serve as an ethical foundation that guides Muslims in maintaining environmental sustainability. This research also seeks to analyze the role of family education in internalizing ecotheological values and ecological awareness in children. With these goals, this study hopes to offer an integrative model that combines these three elements as a practical approach in Islamic family education that responds to environmental challenges.

The research gap of this study lies in the effort to link Islamic ecotheology with family education in the context of environmental preservation. Although Islamic ecotheology has been discussed in several studies (such as Alfadhl et al., 2025; Mardhiah et al., 2014), which emphasize the theological understanding of nature, this study offers a different approach by focusing on the role of family education in practically transmitting these values to the younger generation. Other studies, such as those by Nazar (Nazar et al., 2023), which focus on the exegesis of QS al-An'am: 141, mostly discuss theological applications but have not connected them comprehensively with a family education approach. Moreover, this study introduces an integrative model that combines ecotheological teachings with everyday family life practices, offering practical references for addressing the environmental crisis through education based on Islamic values. By linking ecotheology, family education, and QS al-An'am: 141, this research contributes to providing recommendations for the development of more applicable, relevant, and spiritually-based environmental education in Muslim families.

## RESEARCH METHOD

This study employs a qualitative approach using the library research method, which aims to analyze the Qur'anic text and literature related to Islamic ecotheology, specifically the exegesis of QS al-An'am: 141. This approach was chosen because it allows the researcher to explore a deep understanding of the concepts of Islamic ecotheology and its application within the context of Muslim families through written document studies.

The primary data sources in this study are written documents, including Qur'anic exegeses, journal articles, and other academic literature that discuss the concepts of Islamic ecotheology, family education in Islam, and the application of the teachings of QS al-An'am: 141 in daily life. The criteria for selecting sources are based on thematic relevance and the quality of the sources.

The analysis technique used in this study is content analysis, supplemented by the use of a thematic framework. In this analysis, the researcher examines relevant texts to identify key themes related to the principles of ecotheology, including ecological balance, the prohibition of excess consumption, and the role of

the family in transmitting ecotheological values to younger generations. The thematic framework will be used to categorize and group normative messages contained in the literature and exegesis, facilitating the researcher in drawing more focused and structured conclusions.

By using this approach, this study is expected to provide a deep theoretical insight into the relationship between Islamic ecotheology, family education, and the teachings of the Qur'an in the context of environmental sustainability, as well as its application in the daily life of Muslim families.

## FINDINGS AND DISCUSSION

### The Meaning of Ecotheology in QS al-An'am 6:141

Verse 141 of Surah al-An'am states:

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوفَاتٍ وَغَيْرَ مَعْرُوفَاتٍ وَالنَّخْلَ وَالرَّزْعُ مُخْلِفًا أَكْلَهُ وَالرِّيَّانُ وَالرُّمَانُ مُشَابِهًا وَغَيْرُ مُشَابِهٍ كُلُّوْنَ مِنْ نَمَرَةٍ إِذَا أَنْمَرَ  
وَأَنْوَأَ حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرُفُوا ۝ إِنَّهُ لَا يُحِبُّ الْمُسْرُفِينَ ۝  
(الأنعام/6:141)

*"It is He who causes gardens to grow, both trellised and untrellised, and date palms, crops of different shape and taste, and olives and pomegranates, alike and unalike. Eat of their fruit when they ripen, but pay its due on the day of its harvest, and do not waste by extravagance. Indeed, He does not like those who waste." (Al-An'am/6:141)(Departemen Agama Republik Indonesia, 2023)*

Classical interpretations of this verse by earlier scholars emphasize the importance of simplicity in life, in line with the principle of *tauhid* (the oneness of God), which holds that everything in the world is God's creation and must be preserved and used wisely. For instance, *Tafsir Ibn Kathir* regards this verse as a guideline for balancing human needs with the ability of nature to provide for them (Katsir, 2015).

Modern interpretations expand this understanding by examining the relationship between natural resource management and contemporary issues such as social justice and ecological sustainability. According to *Quraish Shihab* (2012), this verse also asserts that moderation in consumption applies not only to individual needs but also to social justice, where every person has the right to enjoy the fruits of the earth without damaging the environment.

The exegesis of QS al-An'am: 141 contains fundamental principles regarding how Muslims should manage and consume the earth's resources. This verse not only focuses on wise consumption but also teaches the importance of moderation, social justice, and ecological responsibility in utilizing natural resources. In this context, the verse plays a crucial role in educating Muslims not to over-consume earth's resources whether food, water, or energy which will ultimately affect environmental preservation (Nadhifah & Syakur, 2025). Moderation in consumption, as taught in QS al-An'am: 141, also serves as an ecotheological principle that preserves ecological balance. In this way, the principle of moderation helps Muslims maintain harmony between human needs and environmental sustainability, which is the essence of ecotheology in Islam.

Theologically, this verse embodies the principle of balance, which is foundational in the relationship between humans and nature. When Muslims are urged to maintain balance in consuming natural resources, this verse reminds them not to damage the earth, which has been created so beautifully and is vital for human life. This exegesis also reminds Muslims of their obligation to give the rightful share

from the earth, as reflected in the command to pay zakat. Here, zakat is not just a financial obligation but also a moral principle for distributing wealth fairly. It guides Muslims toward ecological responsibility to ensure that the earth's resources are enjoyed equitably by all layers of society and not just exploited by a privileged few.

The importance of moderation in consumption is explicitly stated in this verse, which forbids *israf* (wastefulness). In this interpretation, *israf* is understood not only in the context of food or drink consumption but also in the use of other natural resources (Wijaya et al., 2025). Wastefulness can damage ecosystems, worsen the water crisis, lead to deforestation, and contribute to pollution. Therefore, QS al-An'am: 141 serves as a guideline for maintaining environmental sustainability and preventing further damage caused by unchecked consumption.

In the context of the family, the moral message of this verse can be used as a foundation for educating children about the importance of not over-consuming, as well as their responsibility toward environmental preservation. QS al-An'am: 141 provides a strong spiritual foundation for Muslims to build ecological character within the family, which will ultimately impact the sustainability of life on earth. Thus, the prohibition of *israf* in QS al-An'am: 141 is not merely a moral rule but an Islamic ecological ethic that guides Muslims toward spiritual awareness in managing the earth.

## **The Role of Family in Anti-Waste Education**

### **a. Family Education in Islam**

In Islam, the family plays a crucial role as the first educational institution that shapes the character, morals, and values of children. The values instilled within the family have a long-term impact and influence the way children perceive life. The concept of the family as an educational institution is of great importance because parents serve as the primary educators who teach various aspects of life, including ethics and spiritual values that guide children to recognize and care for nature as a trust from Allah (Al-Hawary et al., 2023).

The family in Islam is the first place where children learn the basic principles of religious teachings, including the concept of ecotheology. Ecotheology is a worldview that unites religious principles with ecological awareness, understanding that nature is God's creation that must be protected and preserved. As stated by Syauqi et al. (2025), in Islam, humans are seen as *khalifah* (stewards) on Earth, responsible for maintaining the sustainability of nature and using it wisely. In this context, parents play a vital role in instilling these values in their children from an early age. Other studies show that the family plays a key role in educating children to understand Islamic principles, including ethics towards nature and environmental preservation (Salsabilah et al., 2025).

Parents, as the main figures in the family, are expected to be role models in teaching values of gratitude for the blessings given by Allah. In this context, children are taught to love nature and realize that nature is a trust that must be guarded and treated with the utmost care (Barizi & Yufarika, 2025). In this regard, children are not only taught to love nature but also to understand that nature is a trust that must be managed responsibly. For example, parents can teach their children the importance of maintaining cleanliness and not littering, which is a form of respect for Allah's creation.

The principle of moderation in consumption, as taught in QS al-An'am: 141, teaches Muslims not to overindulge in enjoying the earth's produce. This verse

emphasizes that excessive consumption can damage nature and create ecological imbalance. In family education, parents are expected to lead by example in applying this principle by teaching their children. As explained by Wattimena et al. (2021), through everyday teaching, families can nurture children with a high ecological awareness, who will later play a role in maintaining environmental sustainability in the future.

Furthermore, parents are responsible for teaching their children the principle of balance in using natural resources for their needs (Abdurrahman & Muslimin, 2020). As taught in QS al-An'am: 141, which guides Muslims not to overconsume the earth's produce, parents should serve as role models in teaching children to live simply and responsibly towards nature (Nazar et al., 2023).

Thus, family education in Islam plays an important role in internalizing the values of ecotheology that teach moderation, balance, and ecological responsibility. Parents who lead by example in applying these principles can make a significant contribution to raising a generation that is more environmentally conscious and responsible for the sustainability of nature.

### **b. Internalizing Ecotheological Values within the Family**

In Islam, the family plays a crucial role in shaping the character of children, including instilling ecotheological values. Islamic ecotheology teaches that humans have moral and spiritual responsibilities towards nature, reflected in principles such as *tauhid* (the oneness of Allah), *khalifah* (the role of humans as stewards of the earth), *mizan* (ecological balance), and *istishlah* (public benefit). These values can be internalized within the family through role modeling, direct teaching, and daily habituation (Sukriyah et al., 2024).

One of the main ways to internalize ecotheological values is through parental role modeling. Children tend to imitate their parents' behavior (Juwita & Yunitasari, 2024), so when parents demonstrate environmentally conscious actions, children are more likely to adopt these behaviors. For example, parents who consistently save energy, use water wisely, or recycle waste provide concrete examples for children on how to preserve nature. This aligns with the *khalifah* principle, where humans are entrusted with the stewardship of the earth, not as owners who are free to exploit it (Mardhiah et al., 2014). Such role modeling strengthens children's understanding that caring for the earth is part of their religious duty, not just an ecological activity.

In addition to role modeling, daily habituation is also an effective method for instilling ecotheological values (Sabtina & Mahariah, 2025). For instance, families can teach children simple water-saving practices, such as turning off taps when not in use or reducing water consumption in daily activities. Families can also introduce the concept of waste separation for recycling, reflecting the value of *istishlah*, which ensures that every action brings benefit, not just for oneself but also for society at large and the environment. Other habituation activities could include joint efforts like planting trees or creating small gardens at home. These activities not only teach children the importance of nature conservation but also introduce the concept of ecological responsibility taught in Islam.

The importance of religious values in educating children to care for the environment cannot be overlooked. In Islam, teachings on moderation in consumption can be found in many texts, including in QS al-An'am: 141, which encourages believers not to overindulge in enjoying the earth's produce. Parents can

teach children about this verse as a basis for developing a mindset of moderation in their lives, whether it is in food, water, or other resources. In this context, the value of *tauhid* becomes the foundational principle that nature and all its contents are creations of Allah that must be preserved with gratitude and responsibility.

Through direct teaching, parents can explain to children the importance of maintaining ecological balance as a manifestation of the *mizan* principle. Instilling the understanding that the earth is a trust from Allah that must be preserved and cared for, and teaching the importance of being responsible for all actions toward the environment, is a vital step in educating children to live with simplicity and ecological awareness.

The parenting style applied in the family also plays a significant role in forming the ecological character of children. Studies show that families who apply the right parenting styles have a strong influence on instilling waste-conscious attitudes in children (Patalatu & Besare, 2020). Parenting that supports the development of ecological character through continuous habituation will help children understand that caring for the environment is not only a social obligation but also a form of worship to Allah.

Thus, through role modeling, direct teaching, and the habituation of values, the family becomes the main agent in shaping a Muslim generation with ecological character who behaves in an anti-waste manner, in accordance with the teachings of QS al-An'am: 141.

## **Integration of Ecotheology and Family Education**

### **a. Synergy Between Religious Values and Environmentally Friendly Practices**

The integration of Islamic religious values with environmentally friendly practices is at the heart of ecotheology within the family. In Islamic tradition, nature is seen as Allah's creation that must be preserved, not exploited recklessly (*khalifah*). Therefore, actions that protect the environment become a concrete form of obedience to Allah, not just a secular activity. Firdaus et al. (2025) state that Islamic ecotheology "combines spiritual values and religious ethics in efforts to preserve the environment," thus making religion and ecology inseparable. From this perspective, environmentally friendly practices such as waste reduction, water conservation, and reforestation function as ecological acts of worship.

The concept of *tauhid* in ecotheology emphasizes that there is no absolute separation between the relationship of humans with God and their relationship with nature. Humans, as *khalifah*, are entrusted with maintaining harmony in creation (Alfadhl et al., 2025). When the values of *tauhid* and *amanah* are applied in the family, both parents and children understand that caring for the environment is part of their devotion to God. For example, when a family plants trees in their yard or maintains organic plants, these actions are not merely environmental activities but also expressions of spiritual obedience.

Moreover, practices such as using environmentally friendly materials, reducing single-use plastics, managing household waste, and saving electricity and water can be linked to the principles of moderation (*wasathiyyah*) and the prohibition of *israf* (excessiveness/wastefulness) in the Qur'an. By teaching children not to overconsume household resources, families create consumption patterns that align with Islamic values. This demonstrates that religious values are not abstract but rather encourage concrete actions in daily life (Ali & Agushi, 2024).

This synergy is further strengthened when values are communicated continuously within the family. For example, parents can explain Qur'anic verses or hadiths that teach moderation in consumption and responsibility towards nature. When children hear that conserving water, saving energy, and respecting nature are part of Allah's trust, these practices no longer feel like "add-ons" but become an integral part of religious life. Thus, the integration of religious values and environmentally friendly practices creates a unity between faith and action, strengthens ecological character, and encourages future generations to live sustainably.

### **b. Positive Impact on Consumption Patterns and Ecological Awareness**

In Islam, the principle of moderation (*wasathiyah*) and the prohibition of wastefulness (*israf*) serve as the foundation for managing natural resources wisely. When these values are applied in the daily life of the family, children learn to consume efficiently and responsibly. A study by Manshur & Dwiputri (2025) shows that the integration of Islamic values, including the responsibility of humans as *khalifah* (stewards) of the earth, can instill ecological awareness in children, encourage sustainable behavior, and cultivate a sense of responsibility toward the preservation of nature.

Other research indicates that families who adopt an environmentally friendly lifestyle, such as saving energy, sorting waste, and reducing plastic use, can shape sustainable consumption patterns in their children. For instance, a study by Ardiansyah et al. (2025) revealed that children raised in environmentally conscious families tend to be more aware of the importance of environmental sustainability compared to those who do not receive such examples from their parents.

Furthermore, children's involvement in environmentally friendly household activities, such as planting trees or recycling waste, strengthens the internalization of ecotheological values. This is consistent with findings from a study by Sihotang and Fatmawarni (2024), which shows that families play an essential role in raising environmental awareness in children from an early age, supporting environmental sustainability. Thus, the integration of ecotheological values in family education not only shapes children's environmentally conscious character but also influences their consumption patterns to be more sustainable and responsible.

### **Implications for Environmental Preservation: Shaping Sustainable Behavior**

Family education plays a crucial role in ensuring that children not only understand the importance of environmental conservation but also feel a moral responsibility to do so. When parents instill these concepts through role modeling, direct teaching, and habituation, they not only teach the importance of preserving nature but also introduce sustainable living patterns. For example, by teaching children to conserve water, reduce single-use plastic, and recycle waste, families can shape sustainable behavior from an early age (Syauqi et al., 2025).

Ecological awareness in children is also influenced by the parenting styles applied at home. A study by Syahrina & Faridy (2024) emphasizes the role of mothers in fostering ecological literacy in children. Mothers have a significant impact on shaping sustainable family consumption patterns. Their awareness of resource conservation, waste reduction, and the selection of eco-friendly products can create a household environment that supports environmentally friendly behavior.

Moreover, research shows that children raised in families that practice Islamic ecotheology values tend to adopt similar behaviors. Families actively involved in reforestation, waste management, and energy conservation not only contribute to environmental preservation but also teach that environmentally friendly practices are part of religious duty. By educating children about the principle of moderation in consumption, as taught in QS al-An'am: 141, Muslim families function as agents of change, introducing sustainable living practices into daily life (Wattimena et al., 2021).

Islamic ecotheology-based family education provides a strong foundation for shaping sustainable behavior. Parental role modeling, especially by mothers, in applying ecological values is crucial in raising children's ecological awareness. Thus, the family serves as a pioneer in the green movement through education that integrates Islamic teachings and tangible actions to preserve nature. Families that care for the environment will shape a generation that not only preserves nature as part of worship to Allah but also contributes to the preservation of the Earth for a more sustainable future.

## CONCLUSION

This study emphasizes that QS al-An'am: 141 contains profound ecotheological messages, placing the principles of *tauhid* (the oneness of Allah), *mizan* (balance), and *khalifah* (stewardship of the earth) as the foundation of Islamic ecological ethics. The verse not only calls for moderation in consumption by prohibiting *israf* (excessiveness) but also teaches moral and spiritual responsibility toward nature as a trust from Allah. These values serve as a crucial foundation for building ecological awareness focused on sustainability and social justice.

In the context of family education, this research shows that the family plays a primary role in instilling anti-waste values and environmental consciousness from an early age. Through role modeling, habituation, and the communication of religious values, parents can shape children's character to behave simply, conserve resources, and respect Allah's creation. The principle of moderation taught in the Qur'an, when applied in daily family life, will lead to sustainable and just consumption patterns.

The integration of ecotheology and family education creates synergy between faith and tangible actions. Environmentally friendly practices such as saving water, managing waste, planting trees, and avoiding energy waste are not only forms of ecological concern but also expressions of obedience to Allah. Thus, the family becomes an agent of change in nurturing a generation of Muslims who possess spiritual awareness and ecological responsibility. The implementation of ecotheological values in family education is expected to create a society that lives in harmony with nature, behaves in an anti-waste manner, and contributes meaningfully to environmental preservation as part of worship and devotion to the Creator.

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**About the Author:**

<b>Chief Researcher</b>
Ahmad Abu Rizki
<b>Researcher Member</b>
Firman