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Integrating Islamic Environmental Ethics into Arabic Language Education: Eco-Theological Perspectives from Indonesian Madrasah Aliyah

Integracja islamskiej etyki środowiskowej z nauczaniem języka arabskiego: ekoteologiczne perspektywy na przykładzie szkół średnich (Madrasah Aliyah) w Indonezji

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Abstract

The growing environmental crisis has intensified scholarly attention to the ethical relationship between humans and nature and the role of education in fostering ecological responsibility. Within Islam, environmental ethics provides a normative framework that emphasises human stewardship of the Earth through concepts such as *khalifah*, *mizan*, and the prohibition of *fasad fi al-ardh*. However, the extent to which these ethical principles are represented in educational practice remains insufficiently explored. This study examines the representation of environmental themes in Arabic language textbooks used in Madrasah Aliyah in Indonesia. Using qualitative content analysis, three textbooks for grades 10–12 published by the Ministry of Religious Affairs were analysed, covering seventeen chapters and their instructional materials. The findings show that environmental themes appear only marginally and are largely limited to descriptive references to school surroundings. In contrast, broader ecological issues, such as sustainability, environmental responsibility, and conservation, are largely absent. The study argues that integrating eco-theological perspectives into Arabic language education can strengthen sustainability-oriented learning by linking Qur'anic ecological narratives with environmental awareness in Islamic educational contexts.

Keywords

Islamic environmental ethics, eco-theology, Arabic language education, sustainability education, environmental education, sustainability-oriented learning, Madrasah Aliyah, SDG 4 – Quality Education, SDG 13 – Climate Action

Streszczenie

Narastający kryzys środowiskowy zintensyfikował zainteresowanie naukowców etyczną relacją między człowiekiem a naturą oraz rolą edukacji w kształtowaniu odpowiedzialności ekologicznej. W islamie etyka środowiskowa stanowi ramy normatywne, kładące nacisk na odpowiedzialność człowieka za Ziemię poprzez koncepcje takie jak *khalifah*, *mizan* i zakaz *fasad fi al-ardh*. Jednak zakres, w jakim te zasady etyczne są reprezentowane w praktyce edukacyjnej, pozostaje niedostatecznie zbadany. Niniejsze badanie analizuje sposób przedstawiania tematów środowiskowych w podręcznikach do języka arabskiego używanych w islamskich szkołach średnich (Madrasah Aliyah) w Indonezji. Wykorzystując jakościową analizę treści, przeanalizowano trzy podręczniki dla klas 10–12 wydane przez Ministerstwo Spraw Religijnych, obejmujące siedemnaście rozdziałów wraz z materiałami dydaktycznymi. Wyniki pokazują, że tematyka środowiskowa pojawia się jedynie marginalnie i ogranicza się głównie do opisowych odniesień do otoczenia szkolnego. Z kolei szersze zagadnienia ekologiczne, takie jak zrównoważony rozwój, odpowiedzialność za środowisko i ochrona środowiska, są w nich w dużej mierze nieobecne. Autorzy badania argumentują, że włączenie perspektywy ekoteologicznej do nauczania języka arabskiego może wzmocnić edukację ukierunkowaną na zrównoważony rozwój poprzez powiązanie koranicznych narracji ekologicznych ze świadomością ekologiczną w islamskich kontekstach edukacyjnych.

Słowa kluczowe

etyka środowiskowa islamu, ekoteologia, nauczanie języka arabskiego, edukacja w zakresie zrównoważonego rozwoju, edukacja środowiskowa, edukacja ukierunkowana na zrównoważony rozwój, islamskie szkoły średnie (Madrasah Aliyah), SDG 4 – Dobra jakość edukacji, SDG 13 – Działania w dziedzinie klimatu

Introduction

Environmental degradation has emerged as one of the most pressing challenges of the twenty-first century, raising fundamental questions about the ethical relationship between humans and the natural world. Climate change, biodiversity loss, and ecosystem degradation increasingly demonstrate that contemporary environmental crises are not only scientific and technological issues but also moral and ethical challenges concerning how societies understand and govern their interaction with nature (Haines, Hanson, and Ranganathan 2018; Tong and Bambrick 2022). Within the planetary boundaries framework, several critical ecological limits that sustain Earth-system stability have already been exceeded, underscoring the urgency of developing ethical and educational responses to environmental sustainability in the Anthropocene (Rockström

et al. 2009; Ellis 2023).

Environmental ethics provides an important framework for understanding the moral dimensions of these ecological challenges. Scholars emphasize that sustainable development requires ethical principles that guide human interaction with nature and encourage responsible environmental behaviour (Choy 2017; Mouysset 2023). Environmental crises cannot be addressed solely through technological innovation; they also require ethical reflection on human–nature relationships and the values shaping environmental decision-making (Christie, Gunton, and Hejnowicz 2019; Svitačová 2023).

Religion has increasingly been recognized as a significant source of environmental ethics because religious traditions offer moral teachings that influence environmental values and stewardship practices. Studies on religion and sustainability demonstrate that spiritual beliefs can motivate environmental responsibility and support sustainable environmental governance (Ives and Kidwell 2019; Abumoghli 2023). Religious ecological perspectives also highlight that nature is often understood as part of a sacred cosmic order that deserves respect and protection (Öhlmann and Swart 2022; Pham, Lanna, and Nikolaeva 2021).

Within Islam, environmental ethics is grounded in a theological worldview that emphasises harmony between humans and the natural environment. The Qur'an frequently portrays natural phenomena as divine signs (*āyāt*) reflecting the balance and order of creation (Ahmad 2020; Mukhlis 2022). Islamic teachings also emphasize ethical principles such as *khalifah* (stewardship), *mizan* (balance), and the prohibition of *fasad fi al-ardh* (corruption on Earth), which collectively highlight the responsibility of humans to preserve ecological balance (Gulzar et al. 2021; Bsoul et al. 2022; Muhammad et al. 2024).

In the Indonesian context, environmental education has been incorporated into the Islamic Religious Education curriculum, particularly in competencies related to human–nature relationships and social responsibility (Wakhidah and Erman 2022). However, previous studies indicate that this integration remains implicit and is primarily limited to basic behavioral practices rather than broader ecological issues such as sustainability and conservation. This reveals a gap between curriculum design and classroom implementation. This gap becomes more significant in Arabic language education, which is closely connected to Islamic learning as the language of the Qur'an and a medium for transmitting ethical values (Rasyidah and Ramadhan 2025).

From a pedagogical perspective, language learning plays a central role in shaping knowledge, values,

and worldviews. Ecolinguistic studies show that language influences how individuals understand human–nature relationships and construct environmental awareness (Inglis, Pascual, and Castro 2023; Ashraf, Arslan, and Murtaza 2025; Chen 2016). However, Arabic language learning in Madrasah Aliyah remains largely focused on grammatical competence and vocabulary acquisition, with limited integration of environmental or ethical contexts. As a result, the potential of Arabic language education as a medium for environmental learning remains underutilized.

Previous studies have examined environmental education in Islamic curricula and the role of language in sustainability learning, but limited research has specifically analysed how environmental themes and Islamic ecological ethics are represented in Arabic language textbooks. This study addresses this gap by analysing the representation of environmental themes in Arabic textbooks used in Madrasah Aliyah and examining their alignment with Islamic environmental ethics and eco-theological perspectives. The objectives of this study are: (1) to identify the forms of environmental representation in Arabic language textbooks, (2) to analyse their alignment with Islamic environmental ethics, and (3) to evaluate their implications for sustainability-oriented Arabic language education.

1. Islamic Environmental Ethics and Education for Sustainability

Environmental ethics examines the moral principles that guide human interaction with nature and plays a central role in contemporary discussions on sustainability. Environmental crises such as climate change, biodiversity loss, and ecosystem degradation have intensified debates on the ethical foundations of sustainable development, highlighting that environmental problems cannot be addressed solely through technological solutions but also require value-based approaches to human–nature relationships (Choy 2017; Mouysset 2023). Islam has long contributed to these ethical discussions by providing cosmological perspectives and moral teachings that influence environmental responsibility and stewardship (Ives and Kidwell 2019; Abumoghli 2023; Rani, Rahmawati, and Surawan 2025).

Within Islam, environmental ethics is rooted in a theological worldview that emphasises harmony between humans and the natural environment. The Qur'an portrays the universe as a balanced and interconnected system created by God, where natural phenomena function as signs that invite reflection on the order of creation (Ahmad 2020; Mukhlis 2022). Islamic ethical concepts such as *khalifah*, *mizan*, and the prohibition of *fasad fi al-ardh* articulate human responsibility to preserve ecological balance and prevent

environmental destruction (Gulzar et al. 2021; Bsoul et al. 2022; Hayat et al. 2023). Integrating these ethical principles into educational practice is increasingly viewed as essential for promoting sustainability-oriented values and ecological awareness among students (Shulla et al. 2020; Triyandana et al. 2024).

1.1. *Khalifah* and Human Responsibility toward Nature

The concept of *khalifah* constitutes one of the central principles of Islamic environmental ethics. The Qur'an describes humans as stewards entrusted with the responsibility to manage and protect the Earth, as articulated in Surah al-Baqarah 2:30 (Rasyad 2022). This concept emphasizes that human authority over nature is not absolute but represents a moral trust that must be exercised responsibly. In this perspective, environmental stewardship is an ethical obligation rooted in theological principles.

In practical terms, the concept of *khalifah* is reflected in responsible environmental behaviour such as the sustainable use of natural resources, protection of ecosystems, and avoidance of environmental damage. Contemporary interpretations highlight that excessive exploitation of nature contradicts this responsibility because it disrupts ecological balance and threatens sustainability (Ihsan, Syahrinal, and Shalahudin 2024). From an eco-theological perspective, human interaction with nature is understood as part of a moral relationship with God, where caring for the environment represents a form of religious responsibility.

1.2. *Mizan* and Ecological Balance

Another important concept in Islamic environmental ethics is *mizan*, which refers to balance within the structure of creation. The Qur'an describes the universe as a system established in equilibrium, as articulated in Surah ar-Rahman 55:7–9 (Almirzanah 2020). This principle indicates that environmental sustainability depends on maintaining balance within natural systems.

In practical terms, the principle of *mizan* can be observed in the need for moderation in resource use and environmental management. For example, overconsumption of natural resources, deforestation, and pollution disrupt ecological balance and lead to environmental degradation. Conversely, sustainable practices such as conserving water, maintaining biodiversity, and reducing waste reflect the application of *mizan* in daily life. Contemporary interpretations emphasize that maintaining this balance requires responsible environmental behaviour and ethical awareness in human interaction with nature (Ulya et al. 2024; Rasyid, Bakir, and Munawir 2025).

1.3. *Fasad fi al-Ardh* and Environmental Destruction

The Qur'an also warns against *fasad fi al-ardh*, a concept referring to corruption or destruction on Earth. Classical Islamic scholarship interpreted this concept as actions that undermine moral and social order, while contemporary scholarship increasingly associates it with environmental destruction and ecological degradation (Sholehuddin 2021). Recent studies interpret *fasad fi al-ardh* as a moral critique of human activities that damage ecosystems, including deforestation, pollution, and unsustainable resource exploitation (Muhammad et al. 2024). Environmental degradation represents not only an ecological problem but also a violation of the ethical responsibilities entrusted to humans as stewards of the Earth.

From an eco-theological perspective, Islamic teachings emphasize the prevention of environmental damage and the preservation of ecological balance as ethical imperatives. However, in reality, environmental degradation continues to increase due to unsustainable human activities, indicating a gap between ethical expectations and actual practices. Studies on environmental ethics and sustainability highlight that religious values can guide environmental responsibility, yet their implementation often remains limited in educational and social contexts (Abumoghli 2023; Ives and Kidwell 2019). This gap underscores the importance of integrating Islamic environmental ethics into educational practices to transform ethical principles into concrete environmental behaviour.

1.4. Language Education and Ecological Awareness

Education plays a crucial role in promoting environmental awareness and sustainability-oriented behaviour. Education for Sustainable Development emphasizes integrating sustainability values across disciplines to cultivate ecological responsibility among learners (UNESCO 2020). Research indicates that environmental education can significantly influence students' attitudes and encourage environmentally responsible behaviour (Hnatyuk et al. 2024; Ibáñez et al. 2020).

Language education offers a pedagogical space where environmental issues can be integrated through texts, vocabulary, and communicative activities. Previous studies demonstrate that language learning can incorporate sustainability themes by embedding environmental topics in reading materials and classroom discourse, thereby enhancing both linguistic competence and ecological awareness (de la Fuente et al. 2025; Majjala and Kuusalu 2025). In Islamic educational contexts, Arabic language learning provides a particularly relevant platform for integrating ecological perspectives because it connects students with Qur'anic texts that

contain ethical guidance related to human–nature relationships (Taufiqurrochman 2025). This integration enables language education to function not only as a medium for communication but also as a means of internalizing environmental values.

2. Methods

This study employs qualitative content analysis to examine the representation of environmental themes in Arabic language textbooks used in Madrasah Aliyah in Indonesia. Qualitative content analysis is widely used in educational research to analyse thematic patterns and conceptual representations in textbooks and curriculum materials (Gugssa, Aasetre, and Debele 2020; Shaheen et al. 2025). This approach is appropriate for analysing how environmental meanings and ecological values are embedded in instructional texts.

The data consist of three Arabic language textbooks for grades 10, 11, and 12 published by the Ministry of Religious Affairs of the Republic of Indonesia. These textbooks are officially used in Madrasah Aliyah and comprise seventeen chapters that function as the main instructional units. Each textbook includes reading texts, vocabulary lists, grammar explanations, and learning activities, which together represent the core components of Arabic language instruction.

The analysis focuses on four instructional components: (1) thematic structure of chapters, (2) reading texts, (3) vocabulary related to natural and environmental elements, and (4) learning activities. To assess the representation of environmental themes, this study applies analytical indicators covering: (a) thematic presence of environmental issues, (b) type of representation (descriptive, contextual, or conceptual), (c) scope of environmental content (local or global ecological issues), and (d) integration of ethical values related to environmental responsibility. These indicators enable a systematic evaluation of how environmental themes are constructed within the textbooks.

Data were collected through document analysis by systematically examining all chapters in the selected textbooks. The analysis involved repeated reading to identify environmental references across the four components and to classify them according to the established indicators. The coding process consisted of three stages: (1) identification of environmental elements (e.g., natural objects, ecological terms, environmental contexts), (2) categorization based on representation type and thematic relevance, and (3) interpretation of how these elements reflect or fail to reflect environmental and ethical dimensions.

To ensure analytical accuracy, the study applies consistency checking through iterative reading and

cross-comparison between textbook components. The findings are interpreted using perspectives from environmental education, ecolinguistics, and Islamic environmental ethics in order to examine the alignment between textbook content and eco-theological principles. This methodological framework allows for a comprehensive understanding of how environmental themes are represented and how they relate to sustainability-oriented learning in Arabic language education.

3. Representation of Environmental Themes in Arabic Textbooks

The analysis of Arabic language textbooks used in Madrasah Aliyah indicates that environmental themes receive limited attention in the learning materials. The textbooks analysed in this study are three official Arabic textbooks for grades 10, 11, and 12 published by the Ministry of Religious Affairs of the Republic of Indonesia in 2020, which are used nationally in Islamic senior secondary schools. These textbooks consist of seventeen chapters that function as the main instructional units and include reading texts, vocabulary lists, grammar explanations, and learning activities.

Based on the analytical indicators applied in this study—namely thematic presence, type of representation, scope of environmental content, and integration of ethical values—the findings show that environmental themes are not presented as explicit learning topics in any chapter. Environmental elements appear only in limited forms, such as references to school environments (e.g., trees, gardens, classrooms), and are not developed into discussions related to environmental responsibility, sustainability, or ecological awareness. This indicates that environmental content is restricted to descriptive representation rather than conceptual or ethical representation.

This limitation becomes more evident when compared with the Islamic education curriculum, which emphasizes environmental awareness as part of human responsibility toward nature. The absence of broader ecological themes such as conservation, environmental ethics, and sustainability suggests a gap between curricular expectations and textbook content. As a result, Arabic language textbooks have not yet functioned optimally as a medium for integrating environmental education and Islamic ecological values into classroom learning.

3.1. Thematic Structure of Arabic Textbooks

The thematic structure of the analysed textbooks reflects the general orientation of Arabic language learning in Madrasah Aliyah, which emphasizes communicative competence through everyday social

contexts. The seventeen chapters across the three textbooks are distributed into themes related to personal life, social interaction, religion, and culture, with no explicit focus on environmental issues.

Table 1. Thematic Structure of Arabic Language Textbooks.

Table 1 shows that the thematic distribution across grade levels confirms the absence of environmental issues as core instructional themes in Arabic language textbooks. Although limited references to natural elements are found—particularly in the chapter on school environments in grade 10—these elements function only as contextual descriptions and are not developed into environmental discussions. No chapters address issues such as environmental conservation, sustainability, or ecological responsibility.

Grade	Chapters	Themes	Translate
10	1	<i>al-taḥīyyāt wa al-ta'āruf</i>	Greetings and introductions
	2	<i>al-usrah wa al-bayt</i>	Family and home
	3	<i>al-madrasah wa al-bī'ah al-muḥīṭah bihā</i>	School and the surrounding environment
	4	<i>al-ḥayāh al-yaumiyyah</i>	Daily life
	5	<i>al-hiwāyah</i>	Hobbies
	6	<i>al-ṭa'ām wa al-syarāb</i>	Food and beverages
11	1	<i>al-tasawwūq</i>	Shopping activities
	2	<i>al-ṣiḥḥah</i>	Health
	3	<i>al-safar</i>	Travel
	4	<i>al-ḥajj wa al-'umrah</i>	Hajj and Umrah
	5	<i>tikūlūjiyā al-i'lām wa al-ittiṣāl</i>	Information and communication technology
	6	<i>al-adyān fī Indūnīsiyā</i>	Religions in Indonesia
12	1	<i>al-riyāḍah</i>	Sports
	2	<i>al-syabāb</i>	Youth life
	3	<i>al-syi'r al-'Arabī</i>	Arabic poetry
	4	<i>al-ḥadārah al-Islāmiyyah</i>	Islamic civilization
	5	<i>al-dirāsah fī al-jāmi'ah</i>	University studies

Based on the analytical indicators, the thematic representation of environmental content can be categorized as minimal and descriptive. This indicates that the textbooks do not systematically integrate environmental perspectives into their thematic structure. Given that thematic organization plays a key role in shaping students' understanding of learning content (Shaheen et al. 2025), the absence of environmental themes reflects a missed opportunity to incorporate ecological awareness into Arabic language education.

3.2. Environmental Vocabulary in Learning Materials

Environmental vocabulary appears only occasionally in the analysed textbooks. Words referring to natural elements such as trees (*shajarah*), rivers (*nahr*), mountains (*jabal*), seas (*baḥr*), rain (*maṭar*), and gardens (*ḥadīqah*) appear in vocabulary lists or language exercises. However, these terms are generally

introduced as examples of vocabulary usage rather than as part of discussions related to environmental issues.

Environmental terminology related to contemporary ecological challenges—such as pollution, climate change, biodiversity conservation, or sustainability—rarely appears in the vocabulary sections. Studies on sustainability education suggest that the inclusion of environmental vocabulary in learning materials can contribute to developing ecological awareness among students (Glavič 2020; Kioupi and Voulvoulis 2019). The limited presence of such vocabulary indicates that environmental perspectives have not yet been systematically integrated into Arabic language learning materials.

3.3. Environmental Representation in Reading Texts

Reading passages constitute a central component of Arabic language learning because they provide contextual examples of language use while introducing new vocabulary and grammatical structures (Darong and Niman 2025). The analysis of seventeen reading texts shows that most passages focus on everyday social experiences such as school activities, hobbies, travel, and cultural practices.

Among these texts, only one contains explicit references to environmental elements. This text appears in the grade 10 textbook within a chapter describing the school environment and briefly mentions natural features such as trees and gardens surrounding the school building. In this context, the natural environment functions mainly as descriptive background information rather than as a topic encouraging reflection on environmental responsibility.

Research on sustainability discourse in educational materials indicates that the absence of environmental narratives in learning texts can limit opportunities for developing ecological awareness among students (Yasmin et al. 2026). The limited representation of environmental themes in the reading passages suggests that ecological issues have not yet been prioritized in Arabic language textbooks used in Madrasah Aliyah.

3.4. Environmental Context in Learning Activities

Learning activities in the textbooks mainly consist of reading comprehension questions, translation exercises, dialogue construction, sentence completion tasks, and short writing assignments designed to reinforce linguistic competence. These activities typically focus on everyday communication scenarios such as introducing oneself, describing daily routines, or discussing personal experiences.

None of the analysed exercises explicitly encourages students to discuss environmental issues or

ecological challenges. Educational research shows that contextual learning activities can support environmental awareness when sustainability themes are incorporated into classroom tasks and discussions (Hnatyuk et al. 2024; Husban 2025). The absence of such activities in the analysed textbooks suggests that the potential of Arabic language learning as a medium for environmental education has not yet been fully utilized.

4. Integrating Eco-Theology into Arabic Language Education

The findings of this study reveal that environmental themes receive limited attention in Arabic language textbooks used in Madrasah Aliyah. Environmental elements appear only sporadically and mainly function as descriptive background rather than as topics that encourage ecological reflection. This underrepresentation indicates that Arabic language learning materials have not yet fully incorporated environmental perspectives into their thematic structure. Previous studies on sustainability education emphasize that integrating environmental themes into educational content plays an important role in shaping environmental awareness and sustainability-oriented attitudes among students (Glavič 2020; Kioupi and Voulvoulis 2019).

Within the broader framework of environmental ethics, education is increasingly recognized as a key medium for cultivating ecological responsibility and environmental awareness. Educational systems that integrate ethical and sustainability perspectives can contribute to shaping values that support environmentally responsible behaviour (Hnatyuk et al. 2024; Husban 2025). The limited presence of environmental themes in Arabic language textbooks suggests that the potential of language education as a medium for environmental learning has not yet been fully utilized in Islamic educational contexts.

4.1. Limited Representation of Islamic Environmental Ethics in Arabic Language Textbooks

The results of the textbook analysis demonstrate a gap between Islamic environmental ethics and its representation in Arabic language learning materials. In the context of language education, representation refers to how concepts, values, and meanings are conveyed through instructional elements such as texts, vocabulary, and learning activities. In this study, representation is analysed in three forms: (1) verbal representation, referring to explicit linguistic expressions related to environmental concepts; (2) contextual representation, referring to the use of environmental elements within situational or descriptive contexts; and (3) conceptual–ethical representation, referring to the integration of environmental values and ethical

reflection within learning materials. These categories function as analytical indicators for evaluating how environmental themes are constructed in the textbooks.

Based on these indicators, the findings show that environmental representation in the analysed textbooks is limited to contextual and descriptive forms, such as references to natural surroundings, without developing into conceptual or ethical discussions. Islamic environmental principles such as *khalifah*, *mizan*, and the prohibition of *fasad fi al-ardh* are largely absent from verbal and conceptual representation in reading texts, vocabulary exercises, and classroom activities. From an eco-theological perspective, this absence indicates a disconnect between Islamic teachings on environmental stewardship and their pedagogical representation in language learning. Eco-theology emphasizes the integration of theological values with ecological awareness, suggesting that language education can serve as a medium for internalizing environmental ethics through discourse and meaning-making processes (Rakhmat 2022; Muhammad et al. 2024). The limited representation found in these textbooks therefore reflects a missed opportunity to connect Arabic language learning with Islamic environmental ethics and sustainability-oriented education.

4.2. Eco-Theological Perspectives for Arabic Language Education

Integrating eco-theological perspectives into Arabic language education offers an opportunity to bridge the gap between Islamic environmental ethics and classroom learning. Eco-theology explores how religious teachings can inform ethical approaches to environmental responsibility. In Islam, Qur'anic descriptions of natural phenomena, including mountains, rivers, plants, and celestial systems, illustrate the balance and harmony of creation and encourage reflection on the relationship between humans and nature (Ahmad 2020; Mukhlis 2022).

Incorporating such perspectives into Arabic language learning can enrich both linguistic competence and ethical awareness. Qur'anic ecological narratives may be integrated into reading materials, while environmental vocabulary can be introduced through contextual language exercises. Research in ecolinguistics also suggests that language plays a crucial role in shaping how individuals conceptualize environmental values and sustainability narratives (Inglis, Pascual, and Castro 2023; Ashraf, Arslan, and Murtaza 2025; Drury 2025). Integrating ecological discourse into language learning therefore has the potential to strengthen environmental awareness among students.

4.3. Implications for Sustainability-Oriented Curriculum

The integration of environmental ethics into Arabic language education also has broader implications for curriculum development in Islamic schools. Education for Sustainable Development emphasizes the importance of incorporating sustainability principles across educational disciplines in order to promote ecological awareness and responsible environmental behavior (UNESCO 2020).

Arabic language education provides a flexible pedagogical space where environmental themes can be incorporated through reading materials, vocabulary development, and classroom discussions. Linking environmental responsibility with Qur'anic ethical concepts such as *khalifah*, *mizan*, and *fasad fi al-ardh* can help students understand that environmental stewardship is an integral part of Islamic ethical teachings. Such integration may contribute to the development of sustainability-oriented education in Islamic learning contexts.

Conclusions

This study examined the representation of environmental themes in Arabic language textbooks used in Madrasah Aliyah through qualitative content analysis based on clearly defined analytical indicators, including thematic presence, types of representation, scope of environmental content, and the integration of ethical values. The findings show that environmental themes are only minimally integrated and are predominantly limited to descriptive references to immediate surroundings, such as school environments. Across the analysed materials, environmental content does not develop into conceptual discussions or ethical reflections related to sustainability, environmental responsibility, or ecological awareness.

These results indicate a gap between the ethical framework of Islamic environmental thought and its pedagogical representation in Arabic language learning materials. Although Islamic teachings provide a strong foundation for environmental ethics through concepts such as *khalifah*, *mizan*, and the prohibition of *fasad fi al-ardh*, these principles are largely absent from thematic structures, reading texts, vocabulary, and learning activities. This suggests that Arabic language textbooks have not yet functioned optimally as a medium for integrating environmental education and eco-theological values within Islamic educational contexts.

This study highlights the need to strengthen the integration of eco-theological perspectives into Arabic language education by incorporating Qur'anic ecological narratives, sustainability-oriented vocabulary, and context-based learning activities. Such integration may enhance both linguistic competence and ecological

awareness while supporting sustainability-oriented education in Islamic schools. Future research may explore the development of environmentally integrated Arabic language teaching materials, examine classroom implementation of eco-theological approaches, and investigate their impact on students' environmental attitudes and behaviours across different educational settings.

Statements

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