



Ecotheological Discourses in Arabic Reading Textbooks of Indonesian Madrasahs: Implications for Sustainability-Oriented Language Education

الخطابات الإيكوثيولوجية في كتب القراءة العربية بالمدارس الدينية الإندونيسية: دلالاتها على تعليم اللغة الموجّه نحو الاستدامة

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ABSTRACT

Environmental degradation has intensified global attention toward the integration of sustainability values into education, including language education. While Islamic environmental ethics have been widely explored in theological studies, little attention has been paid to how ecotheological values are represented within Arabic language learning materials. This study investigates the representation of ecotheological discourse in the *qirā'ah* (reading) texts of Indonesian Madrasah Aliyah Arabic textbooks published by the Ministry of Religious Affairs and examines their implications for sustainability-oriented language education. Employing a qualitative library research design, the study analyzes the textbooks for Grades X, XI, and XII using Norman Fairclough's Critical Discourse Analysis, complemented by an ecotheological framework derived from Qur'anic concepts of *khilāfah*, *amānah*, *mīzān*, *iṣlāḥ*, and the prohibition of *fasād*. The findings reveal that ecotheological values are consistently embedded throughout the reading texts, predominantly through implicit narratives emphasizing environmental stewardship, cleanliness, productive resource management, social responsibility, ecological balance, and appreciation of God's creation. These discourses position Arabic language learning not merely as linguistic instruction but as a pedagogical medium for cultivating ecological awareness, ethical responsibility, and spiritual reflection. The study further argues that Arabic language education possesses significant potential to contribute to Sustainability-Oriented Language Education by integrating linguistic competence with ecological and religious values. This research expands the discourse on Islamic environmental education by demonstrating how language textbooks function as instruments for transmitting sustainability ethics and provides conceptual guidance for curriculum developers, textbook authors, and educators seeking to embed ecotheological perspectives into Arabic language instruction.

Keywords: Ecotheology; Arabic language education; Critical Discourse Analysis; sustainability-oriented language education; *qirā'ah* textbooks.

مستخلص البحث

أدى تفاقم التدهور البيئي إلى تزايد الاهتمام العالمي بدمج قيم الاستدامة في التعليم، بما في ذلك تعليم اللغات. وعلى الرغم من أن الأخلاقيات البيئية الإسلامية حظيت باهتمام واسع في الدراسات اللاهوتية، فإن الاهتمام بكيفية تمثيل القيم الإيكولوجية في مواد تعليم اللغة العربية لا يزال محدودًا. تهدف هذه الدراسة إلى استقصاء تمثيل الخطاب الإيكولوجي في نصوص القراءة (القراءة) الواردة في كتب اللغة العربية للمدارس الثانوية الإسلامية (المدرسة الثانوية الإسلامية/مدرسة عليّة) في إندونيسيا، التي نشرتها وزارة الشؤون الدينية، وتحليل دلالاتها في تعليم اللغة الموجّه نحو الاستدامة. اعتمدت الدراسة منهجًا نوعيًا في البحث المكتبي، من خلال تحليل كتب اللغة العربية للصفوف العاشر والحادي عشر والثاني عشر، باستخدام تحليل الخطاب النقدي لنورمان فيركلاف (Norman Fairclough)، مدعومًا بإطار إيكولوجي مستمد من المفاهيم القرآنية المتمثلة في الخلافة، والأمانة، والميزان، والإصلاح، والنهي عن الفساد. وأظهرت النتائج أن القيم الإيكولوجية حاضرة بصورة متسقة في

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نصوص القراءة، ولا سيما من خلال سرديات ضمنية تؤكد على رعاية البيئة، والنظافة، والإدارة الإنتاجية للموارد، والمسؤولية الاجتماعية، والتوازن البيئي، وتقدير مخلوقات الله. وتُسهم هذه الخطابات في إعادة تموضع تعليم اللغة العربية، بحيث لا يقتصر على كونه تعليمًا لغويًا، بل يصبح وسيلة تربوية لتنمية الوعي البيئي، والمسؤولية الأخلاقية، والتأمل الروحي. وتجادل الدراسة كذلك بأن تعليم اللغة العربية يمتلك إمكانات كبيرة للإسهام في تعليم اللغة الموجّه نحو الاستدامة، من خلال التكامل بين الكفاءة اللغوية والقيم البيئية والدينية. وتوسّع هذه الدراسة النقاش حول التربية البيئية الإسلامية من خلال بيان الكيفية التي تؤدي بها كتب تعليم اللغة وظيفة تتجاوز نقل المعرفة اللغوية إلى الإسهام في ترسيخ أخلاقيات الاستدامة، كما تقدم توجهات مفاهيمية لمطوّري المناهج، ومؤلفي الكتب المدرسية، والمدرسين الراغبين في دمج المنظورات الإيكولوجية في تعليم اللغة العربية.

الكلمات المفتاحية: الإيكولوجية؛ تعليم اللغة العربية؛ تحليل الخطاب النقدي؛ تعليم اللغة الموجّه نحو الاستدامة؛ كتب القراءة.

INTRODUCTION

The global environmental crisis is increasingly understood not merely as a consequence of natural resource degradation or technological advancement, but also as a manifestation of an ethical and spiritual crisis in the relationship between humans and the natural world. This perspective has contributed to the development of Islamic ecotheology, although Islamic approaches to the human-nature relationship are theoretically diverse and cannot be reduced to a single formulation. In this study, Islamic ecotheology is approached through the mystical-philosophical perspective of Ibn ‘Arabī, particularly his understanding of the relationship between the Real (*al-Ḥaqq*) and creation (*al-khalq*). In *al-Futūḥāt al-Makkiyya*, Ibn ‘Arabī distinguishes the absolute existence of the Real from the contingent existence of the world, stating that “the Real exists through Himself and for Himself,” whereas “the world exists through God, not through itself or for itself” (Ibn ‘Arabī, 2002). Similarly, in *Fuṣūṣ al-Ḥikam*, he emphasizes that creation remains distinct from its Creator through its dependence upon Him (تميز عن موجدّه بافتقاره *m*). These formulations provide an ontological basis for understanding creation as dependent upon and related to the Real while preserving the distinction between Creator and creation. Later scholarship has associated this metaphysical orientation with the concept of *waḥdat al-wujūd* (Oneness of Being), although the expression itself was not used by Ibn ‘Arabī as a formal designation of his thought (Chittick, 1989; Izutsu, 1984). In *Fuṣūṣ al-Ḥikam*, Ibn ‘Arabī further describes the universe as a mirror through which divine self-disclosure (*tajallī*) becomes manifest, portraying creation as a locus in which the signs of the Real can be discerned (Ibn ‘Arabī, 2002; Rozi, 2019; Irawan et al., 2021). Accordingly, this study uses “ontological unity” only as a limited analytical term referring to the interconnectedness and ontological dependence of creation upon the One God, rather than to an identification of God with nature. This distinction is essential for interpreting ecological responsibility within an Islamic ecotheological framework

without attributing a single metaphysical position to the entire Islamic tradition.

From this ontological and theological perspective, ecological responsibility is articulated through several Qur'anic concepts that define the human relationship with creation. The concept of *khalīfah* establishes the distinctive position of human beings within the earthly order: God declares that He will place a *khalīfah* on earth (Qur'an 2:30) and describes human beings as successors entrusted with authority on earth (Qur'an 6:165). In this study, *khalīfah* is therefore operationally defined as the representation of human responsibility and accountable stewardship toward the earth, rather than unrestricted ownership or domination of nature. This responsibility is reinforced by the concept of *amānah*, through which the human being is portrayed as bearing a trust that other created beings declined to assume (Qur'an 33:72); accordingly, *amānah* is identified in the analysis when a text represents the preservation or responsible use of creation as a moral trust. The concept of *mīzān* refers to the divinely established balance and measure within creation, as expressed in Qur'an 55:7–9, and is operationalized as textual representations of ecological balance, proportionality, moderation, or the obligation not to disrupt the established order. Conversely, *fasād* denotes corruption or destructive disorder on earth; the Qur'an explicitly connects human action with the emergence of corruption on land and sea (Qur'an 30:41) and prohibits acts of corruption after the earth has been set right (Qur'an 7:56). Accordingly, *fasād* is identified when a text represents environmental destruction, misuse, degradation, or actions that disturb the integrity of creation. These four concepts are treated as analytically distinct but interrelated categories: *khalīfah* concerns the human role, *amānah* the moral trust underlying that role, *mīzān* the ecological order that ought to be maintained, and *fasād* the destructive condition or action that violates that order. This conceptual distinction provides the coding framework for identifying and differentiating ecotheological representations in the Arabic textbook texts. (‘Izz al-Dīn, 2000; Özdemir, 2003; Rahman & Moosa, 2009).

This paradigm has become increasingly relevant within twenty-first-century education, which extends beyond the transmission of knowledge and linguistic competence to include character formation, global responsibility, and sustainability competencies. Language education can mediate the representation of values through instructional texts and learning activities (Putra, 2023; Ekasiwi & Bram, 2023). In this context, integrating Islamic ecotheological values into Arabic language instruction provides opportunities for learners to encounter and engage with ecological values

through reading texts, comprehension questions, vocabulary exercises, and text-based communicative activities. However, this study does not claim that such representations produce changes in learners' ecological awareness or responsibility; rather, it examines how these values are represented and made pedagogically available within the textbook corpus.

The strategic role of textbooks further reinforces this educational function. Textbooks are not merely instructional materials but also important instruments for transmitting knowledge, values, and educational ideologies. Reading texts (*qirā'ah*), in particular, communicate more than linguistic information; through themes, narratives, lexical choices, and moral messages, they construct meanings concerning the relationship between humans and the environment. For instance, one reading passage in the Arabic textbook for Madrasah Aliyah portrays activities in a shopping center by emphasizing cleanliness, orderliness, and systematic organization. While linguistically designed to develop reading comprehension, the discourse simultaneously reflects the Islamic principle of *mizān*, symbolizing harmony, justice, and balance in managing both social and ecological life. Such representations suggest that Arabic instructional texts possess considerable potential to internalize ecotheological values, even when these values are conveyed implicitly rather than explicitly.

Previous studies on Arabic language textbooks have predominantly focused on curriculum alignment, linguistic structures, language-skill development (*qirā'ah*, *kitābah*, *kalām*, and *istimā'*), and the integration of general character education. Meanwhile, Islamic ecotheology has been widely examined within the fields of Islamic theology, Islamic religious education, and environmental studies. In the Indonesian textbook context, recent studies have also identified anthropocentric tendencies and limited ecological representation in textbooks at the secondary-school level (Putra, 2023; Tatin et al., 2024; Seli et al., 2025). These studies indicate a broader concern regarding how environmental values are represented in Indonesian instructional materials. Nevertheless, research specifically examining the representation of Islamic ecotheological values in the *qirā'ah* texts of Arabic language textbooks published by the Indonesian Ministry of Religious Affairs for Madrasah Aliyah remains limited. This gap positions Arabic textbooks not merely as instruments for developing linguistic competence, but also as discursive spaces in which Islamic ecological values may be represented and transmitted.

Against this background, the present study investigates the representation of

ecothological values in the *qirā'ah* texts of Arabic language textbooks for Madrasah Aliyah published by the Indonesian Ministry of Religious Affairs. Rather than applying Critical Discourse Analysis (CDA) in a general sense, this study adopts an ecolinguistic approach to critical discourse analysis, particularly Stibbe's (2014, 2015) framework, to examine how the texts construct relationships between humans and the more-than-human world. The analysis employs the concept of *erasure*, including *void*, *trace*, and *mask*, to examine how non-human entities and ecological relationships are made salient, marginalized, omitted, or represented in distorted ways (Stibbe, 2015). Combined with the Islamic ecotheological framework outlined above, this approach enables the study to examine both which ecotheological values are represented and how relationships among God, humans, and nature are discursively constructed.

RESEARCH METHOD

This study employed a qualitative document analysis using an ecolinguistic approach to critical discourse analysis to examine the representation of ecotheological values in Arabic reading texts (*qirā'ah*). The approach draws on Stibbe's (2014, 2015) ecolinguistic framework, which examines how language constructs relationships between humans and the more-than-human world and how particular ecological realities are made salient, marginalized, or erased in discourse. In this study, Stibbe's framework was combined with an Islamic ecotheological framework consisting of *khalīfah*, *amānah*, *mīzān*, and *fasād*. The ecotheological framework was used to identify the ecological values represented in the texts, while the ecolinguistic framework was used to examine how these values and ecological relationships were discursively constructed, particularly through patterns of *erasure* such as *void*, *trace*, and *mask* (Stibbe, 2015).

The corpus consisted of all *qirā'ah* texts contained in the Arabic language textbooks for Grades X, XI, and XII of Madrasah Aliyah published by the Indonesian Ministry of Religious Affairs under the current curriculum. In total, the corpus comprised eighteen reading texts (six lessons from each grade level). The unit of analysis included themes, narratives, lexical choices, and moral messages related to human-nature relationships and Islamic ecological values.

Data were collected through document analysis (Bowen, 2009). Each text was read repeatedly, coded, and classified according to predetermined analytical indicators derived from two complementary frameworks. The first consisted of the Islamic ecotheological categories of *khalīfah* (human stewardship), *amānah* (moral trust), *mīzān*

(ecological balance), and *fasād* (environmental destruction), while the second drew on Stibbe's (2015) ecolinguistic framework, particularly *erasure* in the forms of *void*, *trace*, and *mask*. The coding process involved all three researchers. One researcher conducted the initial coding, while the other two independently reviewed the coded texts and their category assignments. Differences in interpretation or category assignment were discussed collectively and resolved through consensus, with reference to the predetermined operational definitions and inclusion criteria. The analysis subsequently examined both the ecotheological values represented in the texts and the discursive ways in which human-nature relationships and ecological realities were made salient, marginalized, omitted, or distorted.

To enhance the credibility of the findings, the interpretation was supported through theoretical triangulation by comparing the identified discourses with relevant literature on Islamic ecotheology, environmental education, and Arabic language education (Lincoln & Guba, 1985; Merriam & Tisdell, 2015).

Table 1. Ecotheological Indicators

Category	Theoretical definition	Inclusion criterion	Exclusion criterion
<i>Khalīfah</i>	Human role/responsibility toward earth	Text emphasizes human stewardship/role	General mention of humans without ecological responsibility
<i>Amānah</i>	Moral trust/responsibility	Text frames environmental care as duty/trust	Mere mention of responsibility without trust/moral dimension
<i>Mīzān</i>	Ecological balance/order	Text emphasizes balance, moderation, proportionality	General harmony without ecological dimension
<i>Fasād</i>	Environmental destruction/disruption	Text represents pollution, destruction, degradation	Non-environmental forms of <i>fasād</i>

RESULT AND DISCUSSION

Environmental Discourse Construction in the *Qirā'ah* Texts of Arabic Textbooks for Madrasah Aliyah

The analysis of all *qirā'ah* (reading) texts contained in the Grade X, XI, and XII Arabic language textbooks for Madrasah Aliyah reveals that environmental discourse in the textbooks remains predominantly anthropocentric. Across the corpus, nature is more frequently represented as a space for fulfilling human needs, a source of consumption, a medium for recreation, or a setting for socio-religious activities than as an ecological entity with value beyond immediate human use. This finding is consistent with recent Indonesian textbook research, which has identified anthropocentric tendencies and limitations in the representation of environmental issues across different educational contexts (Putra, 2023; Gavilan Tatin et al., 2024; Seli et al., 2025). Putra (2023), for example, found that environmental discourse in Indonesian MA/SMA textbooks tends to be

primarily informative, while Gavilan Tatin et al. (2024) identified an anthropocentric orientation in Indonesian EFL textbooks. Similarly, Seli et al. (2025) found that ecological perspectives in a nationally issued English textbook for Indonesian 12th graders remain limited. The present finding therefore extends this emerging Indonesian textbook critique to Arabic language education, showing that anthropocentric representations are also evident in *qirā'ah* texts designed for Madrasah Aliyah. From an ecolinguistic perspective, these patterns indicate that the texts tend to foreground human interests while giving comparatively limited discursive salience to non-human entities and ecological relationships (Stibbe, 2014, 2015).

The *Qirā'ah* Texts in the Grade X Arabic Textbook

In the Grade X textbook, themes such as al-Madrasah (School), al-Usrah (Family), al-Sūq (Market), al-Mihnah (Occupation), and al-Ḥayāh al-Yawmiyyah (Daily Life) portray the social environment primarily as a practical and administrative space for human activities. The environment is represented through houses, schools, streets, markets, occupations, and other public spaces. Ecological vocabulary is limited to basic physical elements such as al-mā' (water), al-shajarah (tree), al-ḥaḍīqah (garden), and al-hawā' (air). From an ecolinguistic perspective, the presence of these lexical items does not necessarily give non-human entities ecological agency or salience. Rather, they largely function as contextual language input within human-centered situations, reflecting an *erasure* of the broader ecological relationships in which these entities participate (Stibbe, 2015). Thus, the texts tend to foreground human activities while leaving the ecological significance and agency of non-human entities largely implicit. Consequently, the relationship between humans and nature is constructed predominantly in instrumental rather than explicitly ethical or spiritual terms. Pedagogically, the texts remain primarily oriented toward vocabulary acquisition (*mufradāt*) and grammatical competence, with ecological meanings functioning as contextual content rather than as an explicit learning focus.

Table 2. Environmental Representation in the Grade X *Qirā'ah* Texts

Dars	Main Theme	Environmental Representation
al-Dars al-Awwal (<i>Biṭāqah Syakhshiyyah</i>)	Personal identity	Social environment through houses, schools, streets, and spatial relationships
al-Dars al-Thānī (<i>al-Marāfiq al-'Āmmah</i>)	Public facilities	School environment characterized by cleanliness, safety, and institutional order
al-Dars al-Thālith (<i>Usrah</i>)	Family and	Collective living, discipline, religious practice, and

<i>Sa'īdah</i>)	dormitory life	orderly social interaction
al-Dars al-Rābi' (<i>al-Hiwāyah</i>)	Hobbies	Nature represented through landscapes, trees, animals, gardens, and farms
al-Dars al-Khāmis (<i>al-Mihnah</i>)	Occupations	Agricultural environment and food production
al-Dars al-Sādis (<i>al-Niẓām</i>)	School regulations	Cleanliness, security, and collective responsibility for public order

Source: Grade X Arabic Language Textbook

The first reading text, *Biṭāqah Syakhṣiyyah*, introduces students to personal identity through descriptions of homes, schools, addresses, and spatial relationships. Expressions such as *بَيْتِي بَعِيدٌ عَنِ الْمَدْرَسَةِ* ("My house is far from the school") and *بَيْتُهَا قَرِيبٌ عَنِ الْمَدْرَسَةِ* ("Her house is close to the school") construct the social environment primarily as a physical setting in which everyday human activities occur. From an ecolinguistic perspective, the spatial elements are foregrounded in relation to human movement and location, while their ecological functions and relationships remain backgrounded. In this sense, the text exhibits a limited form of ecological salience rather than an explicit representation of non-human agency, consistent with Stibbe's (2015) concern with how ecological entities and relationships may be marginalized within discourse. Environmental elements therefore function mainly as contextual references rather than as objects of ecological reflection.

A similar tendency appears in *al-Marāfiq al-'Āmmah*, where the school is portrayed as an organized institutional environment equipped with classrooms, a language laboratory, a library, a mosque, and sanitation facilities. The discourse emphasizes cleanliness, security, and order through expressions such as *وَعِنْدَنَا بَوَّابٌ يُحَافِظُ عَلَى أَمْنٍ* and *وَلَا نَنْسَى الْمَدْرَسَةَ* ("We have a security guard who maintains the safety of the school") and *وَلَا نَنْسَى الْمِيْضَاءَ نَتَوَضَّأُ فِيْهَا* ("We also have a place for ablution"). These narratives implicitly represent the ecotheological value of *amānah*, although environmental responsibility remains confined to maintaining institutional order.

The third text, *Usrah Sa'īdah*, shifts the discourse toward family and dormitory life. Environmental representation is embedded in descriptions of collective living, discipline, and religious practice, particularly through references to dormitory facilities and communal worship. From an ecolinguistic perspective, the physical environment is

foregrounded primarily in relation to human organization and social interaction, while its ecological dimensions remain largely backgrounded. The environment therefore functions principally as a social and institutional space rather than as an ecological system with independently salient relationships or functions (Stibbe, 2015).

More explicit ecological vocabulary appears in *al-Hiwāyah*. The text includes lexical items such as الطَّيِّبَةُ (*nature*), المناظر (*landscapes*), الحيوان (*animals*), الأشجار (*trees*), المزرعة (*farm*), and البستان (*garden*). Activities such as photographing landscapes and visiting farms or zoos introduce learners to natural environments. However, the discourse primarily foregrounds human experiences of observing, photographing, and visiting these environments, while the ecological agency, interdependence, and wider functions of non-human entities remain backgrounded. In Stibbe's (2015) terms, this pattern can be interpreted as discursive instrumentalization, because nature is predominantly represented through its experiential and recreational value for humans. It also involves a limited erasure of broader ecological relationships: nature is visible as a lexical and visual object, but the ecological relationships that connect humans, animals, plants, and their habitats are not made equally salient. Thus, the representation provides limited textual space for interpreting nature as a system requiring sustained ethical care.

Ecological representation becomes more closely associated with human dependence on natural resources in *al-Mihnah*. Through descriptions of farmers cultivating rice fields and producing food, the text portrays agriculture as an important contributor to community welfare. Expressions such as فَالْفَلَّاحُونَ يَذْهَبُونَ إِلَى الْمَزَارِعِ كُلِّ يَوْمٍ ("Farmers go to the fields every day") and وَيَزْرَعُونَ الْأُرْزَّ فِيهَا ("They cultivate rice there") construct agricultural land primarily in relation to human labor and food production. This representation foregrounds human use and dependence on natural resources but does not, by itself, constitute an explicit representation of *khalīfah*. The concept of *khalīfah* is identified in this study only when textual evidence associates human activity with responsible management, protection, or moral accountability toward creation. Accordingly, the *al-Mihnah* text is better interpreted as providing a contextual basis for the value of responsible stewardship rather than as an explicit articulation of the *khalīfah* principle.

Finally, *al-Nizām* emphasizes school regulations, discipline, security, and

cleanliness. Statements such as *أَنْ يُحَافِظُوا عَلَى أَمْنِ الْمَدْرَسَةِ وَنِظَافَتِهَا* (“Students must maintain the school's safety and cleanliness”) construct responsibility for the school environment as a collective obligation. The emphasis on maintaining cleanliness can be related to the broader ecotheological orientation of responsible care, particularly *amānah*, insofar as students are positioned as responsible actors toward their shared environment. However, the text does not explicitly establish the systemic balance characteristic of *mīzān*. Therefore, *mīzān* should not be assigned solely on the basis of cleanliness or institutional order. From an ecolinguistic perspective, the text foregrounds human responsibility and collective conduct, while the wider ecological consequences of cleanliness remain largely implicit (Stibbe, 2015).

Overall, the Grade X *qirā'ah* texts construct ecological meanings predominantly through human-centered social practices. Nature is occasionally made visible through explicit ecological vocabulary and activities such as recreation, observation, agriculture, and cleanliness, but non-human agency and ecological interdependence receive comparatively limited discursive salience. The dominant pattern can therefore be characterized as contextualization and instrumentalization rather than explicit ecological reflection. This pattern resonates with recent Indonesian textbook research, which has similarly identified limitations in transforming environmental content into more critical and transformative ecological discourse in senior secondary education (Putra, 2023; Seli et al., 2025). At the same time, several texts provide implicit entry points for Islamic ecotheological values, particularly *amānah* and, where supported by textual evidence, *khalīfah*. These findings indicate that the textbook creates opportunities for encountering ecological values within ordinary language-learning contexts, but does not consistently construct nature as an autonomous ecological system or make ecological ethics an explicit thematic focus.

The *Qirā'ah* Texts in the Grade XI Arabic Textbook

The representation of environmental discourse becomes more diverse in the Grade XI textbook through themes such as *al-Mujamma' al-Tijārī* (Shopping Center), *al-Safar* (Travel), *al-'Umrah* (Pilgrimage), and *al-Adyān fī Indūnīsiyā* (Religions in Indonesia). The lesson *al-Safar* introduces natural landscapes through descriptions of beaches, seas, sand, and scenic views. Nevertheless, nature is predominantly represented as an object of aesthetic appreciation and recreation. Learners are encouraged to enjoy the beauty of nature without being guided toward ecological responsibility. From the

perspective of eco-critical discourse analysis, this mode of representation reflects a form of "romanticization of nature" that continues to position humans at the center of ecological experience.

Among the Grade XI texts, *al-Adyān fī Indūnīsiyā* provides one of the most explicit representations of ecotheological discourse. This is evident in the following statement:

الدِّينُ هُوَ مَجْمُوعَةُ مِنَ الْقَوَاعِدِ الَّتِي تُنَظِّمُ عِلَاقَاتِ الْإِنْسَانِ بِرَبِّهِ وَالْإِنْسَانِ بِالْإِنْسَانِ وَالْإِنْسَانِ بِيَّتِهِ

“Religion is a set of principles that governs the relationship between human beings and God, human beings and fellow human beings, and human beings and their environment.”

This statement demonstrates an explicit integration of religious and ecological dimensions by positioning the environment as an integral component of human moral responsibility. Within the framework of Islamic ecotheology, this discourse corresponds to the concepts of *khalifah* (stewardship) and *amānah* (trusteeship), emphasizing humanity's obligation to preserve the earth as God's creation. However, the text does not further develop these concepts into concrete ecological practices, such as environmental conservation, the prevention of environmental degradation, or the application of Islamic ecological ethics in everyday life. This limitation is consistent with findings from recent Indonesian textbook research, which have identified gaps between the inclusion of environmental content and the development of more transformative ecological discourse in senior secondary education (Putra, 2023; Seli et al., 2025). Thus, the text provides an implicit representation of Islamic ecological responsibility, but its ecological implications remain largely at the level of values and general moral orientation rather than being translated into specific environmental practices.

Table 3. Environmental Representation in the Grade XI *Qirā'ah* Texts

Dars	Main Theme	Environmental Representation
al-Dars al-Awwal (<i>al-Mujamma' al-Tijāriyy</i>)	Shopping center	Public space characterized by cleanliness, order, and food consumption
al-Dars al-Thānī (<i>Fī al-Mustashfā</i>)	Hospital	Healthy lifestyle through nutritious food and physical well-being
al-Dars al-Thālith (<i>al-Safar</i>)	Travel	Natural landscapes, beaches, seas, and tourism
al-Dars al-Rābi' (<i>al-'Umrah</i>)	Pilgrimage	Sacred places and spiritual journey
al-Dars al-Khāmis (<i>Aḍrār al-Al'āb al-Iliktrōniyyah</i>)	Digital technology	Human–technology relationship and balanced lifestyle

Dars	Main Theme	Environmental Representation
al-Dars al-Sādis (<i>al-Adyān fī Indūnīsiyā</i>)	Religious diversity	Social environment, coexistence, and human-environment relations

Source: Grade XI Arabic Language Textbook

The first text, *al-Mujamma' al-Tijāriyy*, represents the environment through a modern commercial setting where cleanliness, orderliness, and accessibility support everyday economic activities. Expressions such as *يَكُونُ مَكَانُ الْمُجَمَّعِ التِّجَارِيِّ نَظِيفًا وَمُرْتَبًا* ("The shopping center is clean, orderly, and beautiful") and *يَسْتَطِيعُ النَّاسُ أَنْ يَشْتَرَوْا* ("People can buy fruits and vegetables") portray public space as an organized environment that facilitates human needs. Although environmental ethics are not explicitly discussed, the emphasis on cleanliness and responsible consumption implicitly reflects the values of *amānah* and *khalīfah*.

Health-related discourse is developed further in *Fī al-Mustashfā*, where environmental responsibility is represented through healthy lifestyles rather than through direct discussions of nature. The doctor's advice, *أَكْثِرْ مِنْ أَكْلِ الْخَضِرَوَاتِ وَالْفَوَاكِهِ* ("Eat more vegetables and fruits"), connects human well-being with natural resources and balanced nutrition. This discourse reflects the Islamic principle of *mīzān* by emphasizing moderation and harmony between the human body and the natural environment.

The representation of nature becomes more explicit in *al-Safar*, which describes beaches, seas, sand, and scenic landscapes encountered during travel. Sentences such as *شَاهَدُوا الْبَحْرَ بِلَوْنِهِ الْأَزْرَقِ* ("They saw the blue sea") and *شَاهَدُوا الْمَنَاطِرَ الْجَمِيلَةَ* ("They admired beautiful scenery") encourage appreciation of nature's beauty. However, nature is primarily presented as an object of aesthetic enjoyment and tourism rather than as an ecosystem requiring conservation, indicating an anthropocentric orientation.

A different pattern appears in *al-'Umrah*, where environmental representation shifts from physical landscapes to sacred spaces. References to the Ka'bah, Ṣafā and Marwah, and the Prophet's Mosque construct spirituality as the foundation of moral responsibility. Although environmental issues are not explicitly mentioned, the spiritual experience portrayed in the text may be interpreted through the concept of ecological *tawhīd*, in which devotion to God forms the ethical basis for caring for creation.

The lesson *Aḍrār al-Al'āb al-Iliktrūniyyah* broadens environmental discourse by

addressing the relationship between humans and technology. Rather than discussing the natural environment, the text emphasizes maintaining balance in daily life. Warnings that excessive gaming may harm physical and mental health and lead to neglect of worship illustrate the ecotheological principle of *mīzān*, while also reflecting the rejection of *fasād* through irresponsible technological behavior.

Among all Grade XI texts, *al-Adyān fī Indūnisiyā* provides the clearest articulation of ecotheological discourse. The statement **الدِّينُ هُوَ مَجْمُوعَةٌ مِنَ الْقَوَاعِدِ الَّتِي تُنْظِمُ عِلَاقَاتِ** **الْإِنْسَانِ بِرَبِّهِ وَالْإِنْسَانِ بِالْإِنْسَانِ وَالْإِنْسَانِ بَبَيْئَتِهِ** “Religion is a set of principles that regulate human beings’ relationships with their Lord, with other human beings, and with their environment” explicitly incorporates the human–environment relationship into the ethical scope of religious life (Ministry of Religious Affairs, 2020, p. 60). The statement appears in *al-Dars al-Sādis* of the Grade XI Arabic textbook and is presented as part of the textbook’s reading material. It is therefore analyzed here as textbook discourse rather than as a direct quotation from a Qur’anic or other primary religious source.

Overall, the Grade XI textbook demonstrates a broader and more explicit representation of ecotheological values than the Grade X textbook. Environmental discourse extends beyond physical surroundings to encompass health, spirituality, technology, and multicultural coexistence. Nevertheless, these values remain embedded within broader social and linguistic contexts rather than being systematically developed as explicit themes of environmental education. Consequently, ecotheological values function primarily as implicit moral messages that support language learning instead of constituting a coherent ecological pedagogical framework.

Table 4. Distribution of Explicit Ecotheological Values across Grade X and Grade XI Arabic Reading Texts

Ecotheological value	Grade X	Grade XI	Main textual evidence
<i>Khalīfah</i>	1	0	X: <i>al-Mihnah</i> – agricultural production and human management of land
<i>Amānah</i>	1	1	X: <i>al-Nizām</i> – responsibility for cleanliness; XI: <i>al-Adyān</i> – human–environment relationship
<i>Mīzān</i>	0	0	No sufficiently explicit textual evidence
<i>Fasād</i>	0	0	No sufficiently explicit textual evidence
Total	2	1	

The *Qirā'ah* Texts in the Grade XII Arabic Textbook

In the Grade XII textbook, environmental discourse becomes more complex as the learning themes shift toward social, intellectual, and civilizational issues. The lesson *al-Riyāḍah* (Sports) constructs the relationship between humans and their bodies through discussions of physical health, mental balance, and healthy lifestyles. From an Islamic ethical perspective, the representation of bodily health may be related to the concept of *amānah*, insofar as the human body can be understood as a trust that should be cared for responsibly. However, the discourse remains primarily individual and health-centered. From an ecolinguistic perspective, broader ecological relations are backgrounded, as the text does not extend the notion of responsible care from individual health to the more-than-human environment or wider ecological sustainability (Stibbe, 2015).

Likewise, the lesson *Tārīkh al-Ḥaḍārah al-Islāmiyyah* (History of Islamic Civilization) presents an important ideological construction by portraying Islamic civilization as a center of scientific advancement, including medicine, mathematics, chemistry, and physics. Hermeneutically, the text cultivates historical appreciation for the contributions of Muslim scholars to world civilization. However, the absence of any discussion linking Islamic scientific traditions to environmental stewardship indicates that the pedagogical orientation remains focused on historical glorification rather than on fostering ecological consciousness. This omission is particularly noteworthy considering that classical Islamic thought contains rich ecological concepts, including *mīzān* (balance), the prohibition of *fasād* (environmental destruction), and ethical principles governing the sustainable use of natural resources.

Table 5. Environmental Representation in the Grade XII *Qirā'ah* Texts

Dars	Main Theme	Environmental Representation
al-Dars al-Awwal (<i>al-Riyāḍah</i>)	Sports	Healthy lifestyle, physical and mental balance
al-Dars al-Thānī (<i>al-Shābb al-Mutaḥāḍir</i>)	Optimistic youth	Moral responsibility and personal character
al-Dars al-Thālith (<i>al-Syī'r al-'Arabī</i>)	Arabic poetry	Cultural and aesthetic appreciation
al-Dars al-Rābi' (<i>Tārīkh al-Ḥaḍārah al-Islāmiyyah</i>)	History of Islamic civilization	Knowledge, justice, and social development
al-Dars al-Khāmis (<i>al-Dirāsah fī al-Jāmi'ah</i>)	University education	Scientific knowledge, technology, and responsible human development

Source: Grade XII Arabic Language Textbook

Overall, the findings indicate that environmental discourse in the Arabic language

textbooks published by the Ministry of Religious Affairs is characterized by implicit, fragmented, and unsystematic representations of Islamic ecotheological values. The environment is more frequently portrayed as a social setting, a recreational landscape, a source of human consumption, or a supporting context for daily activities than as an ecological entity requiring ethical stewardship. Although the concepts of *khalifah* and *amānah* appear in several texts, they have not yet become the dominant pedagogical paradigm. From the perspective of Critical Discourse Analysis, this pattern suggests that the ideology underlying Arabic language education continues to be dominated by linguistic-communicative objectives and individual moral development rather than by the transformation of collective ecological consciousness.

These findings are consistent with developments in ecolinguistics and eco-critical discourse analysis, both of which emphasize the significant role of language in shaping human perceptions of the natural world. As argued by Stibbe (2021), discourse constructs the "stories we live by" that influence how people perceive and interact with their environment. If educational texts continue to reproduce predominantly anthropocentric narratives, learners are likely to perceive nature primarily as a resource for human use rather than as a trust requiring ethical care and protection.

Therefore, from a pedagogical perspective, Arabic language learning materials should be reconstructed based on the principles of Islamic ecotheology. The integration of environmental values should extend beyond the inclusion of ecological vocabulary to encompass narrative structures, learning themes, language activities, and moral messages that cultivate ecological awareness. As the language of Islamic scripture and civilization, Arabic possesses considerable potential to foster students' ecological spirituality through the concepts of *khalifah*, *amānah*, *mīzān*, and the prohibition of *fasād fī al-arḍ* (corruption on earth). Accordingly, future development of Arabic language textbooks should be directed toward nurturing ecological consciousness grounded in the Islamic values of *raḥmatan lil-'ālamīn* (mercy for all creation).

Representation of Ecotheological Values in Arabic Reading Texts

The analysis of the *qirā'ah* texts across the Arabic language textbooks for Madrasah Aliyah demonstrates that ecotheological values are consistently represented throughout the corpus, although predominantly in implicit and integrative forms. Rather than presenting environmental conservation as an independent instructional topic, the textbooks embed ecological values within diverse themes of everyday life, including

commerce, health, travel, worship, technology, and social interaction. The representation of ecotheological values in the *qirā'ah* texts provides potential entry points for integrating ecological awareness into Arabic language learning through everyday experiences. However, their presence does not necessarily indicate the development of critical ecological awareness. Similar textbook studies in Indonesia have found that environmental discourse often remains informative and anthropocentric rather than transformative (Putra, 2023; Tatin et al., 2024). Likewise, the present study shows that values such as *khalīfah* and *amānah* are introduced through familiar contexts, but are rarely developed into discussions of environmental degradation, conservation, or ecological interdependence. From an ecolinguistic perspective, such contextualization may make ecological values accessible while simultaneously backgrounding broader environmental relations and crises (Stibbe, 2015). Thus, the findings indicate pedagogical potential rather than evidence of transformative ecological awareness.

This integrative pattern can be observed in several reading texts. For example, the lesson *al-Mujamma' al-Tijārī* (The Shopping Center) represents environmental responsibility through descriptions of orderly public spaces, clean commercial environments, and the utilization of fruits and vegetables as natural resources for human needs. The discourse implicitly constructs the values of *khalīfah* and *amānah* by portraying humans as responsible for maintaining environmental order rather than merely consuming natural resources. Similarly, the lesson *Fī al-Mustashfā* (At the Hospital) associates healthy living with the consumption of fruits and vegetables, framing health not only as an individual concern but also as a moral responsibility closely connected to the sustainable use of natural resources. This discourse reflects the ecotheological principles of *amānah* and *mīzān*, where maintaining bodily well-being is understood as part of preserving the balance established by God.

Ecotheological representations also emerge through narratives of travel and spirituality. The reading text *al-Safar* (Travel) introduces seas, beaches, landscapes, and natural scenery not merely as tourism objects but as manifestations of God's creation that invite appreciation and reflection. Likewise, the lesson *al-'Umrah* (The Pilgrimage) connects spiritual experience with ethical responsibility, suggesting that religious devotion provides the moral foundation for respecting both sacred spaces and the wider natural environment. In these narratives, ecological consciousness is developed through appreciation, gratitude, and responsible behavior rather than through explicit environmental campaigns.

Overall, the findings indicate that the Arabic textbooks construct ecotheological values through implicit discursive strategies. The representations of *khalīfah* and *amānah* are more evident, while *mīzān* and *fasād* receive limited or indirect representation. This finding is consistent with recent studies of Indonesian textbooks, which have identified predominantly anthropocentric and informative representations of environmental issues across different subjects and languages (Putra, 2023; Tatin et al., 2024; Seli et al., 2025; Setiyawan et al., 2025). However, the present study extends this discussion by examining how such representations operate specifically in Arabic *qirā'ah* texts through the combined lenses of Eco-CDA and Islamic ecotheology. The findings show that these texts provide potential spaces for transmitting Islamic ecological values, but their sustainability-oriented potential remains largely implicit and is not consistently developed into critical reflection or concrete ecological practices.

The analysis of the *qirā'ah* texts across the Arabic language textbooks for Madrasah Aliyah demonstrates that ecotheological values are consistently represented throughout the corpus, although predominantly in implicit and integrative forms. Rather than presenting environmental conservation as an independent instructional topic, the textbooks embed ecological values within diverse themes of everyday life, including commerce, health, travel, worship, technology, and social interaction. As summarized in Table 5, four recurring ecotheological values *khalīfah*, *amānah*, *mīzān*, and the avoidance of *fasād* are represented through different narrative contexts and linguistic strategies. This pattern indicates that environmental ethics are constructed through ordinary human experiences rather than through explicit ecological discourse.

Table 6. Distribution of Ecotheological Values in the *Qirā'ah* Texts of Arabic Language Textbooks for Madrasah Aliyah

Grade	Reading Text (<i>Dars</i>)	Discursive Findings	Form of Representation	Dominant Ecotheological Value
X	الدرس الثاني	School facilities and cleanliness	Environment as an organized educational space	<i>Amānah</i>
X	الدرس الرابع	Nature, trees, and animals	Nature as God's creation worthy of appreciation	Appreciation of God's Creation
X	الدرس الخامس	Rice fields, farmers, and food production	Nature as the source of life and human livelihood	<i>Khalīfah</i>

X	الدرس السادس	Cleanliness and school regulations	Collective responsibility for maintaining environmental order	<i>Mīzān</i>
XI	الدرس الأول: المجمع التجاري	Fruits, vegetables, and public cleanliness	Nature as a life-supporting resource and orderly public space	<i>Khalīfah, Amānah</i>
XI	الدرس الثاني: في المستشفى	Healthy diet and healthcare	Human health as a trust sustained through natural resources	<i>Amānah, Mīzān</i>
XI	الدرس الثالث: السفر	Sea, beaches, landscapes, and travel	Nature as an object of aesthetic appreciation and spiritual reflection	Appreciation of God's Creation, <i>Khalīfah</i>
XI	الدرس الرابع: العمرة	Pilgrimage and sacred places	Spirituality as the ethical foundation of environmental responsibility	Spiritual <i>Amānah</i> , Ecological <i>Tawhīd</i>
XI	الدرس الخامس: أضرار الألعاب الإلكترونية	Technology addiction and unhealthy lifestyle	Imbalance of life as a deviation from ecological harmony	<i>Mīzān, Anti-Fasād</i>
XI	الدرس السادس: الأديان في إندونيسيا	Religious diversity and social coexistence	Social environment as a space of harmony and coexistence	<i>Mīzān, Social Amānah</i>
XII	الدرس الأول	Health and moderation in sports	Balanced lifestyle as an ecological ethic	<i>Mīzān</i>
XII	الدرس الثاني	Gratitude, trust, and responsibility	Moral responsibility toward God, society, and nature	<i>Amānah</i>
XII	الدرس الرابع	Islamic civilization, justice, and peace	Social harmony through constructive action	<i>Iṣlāḥ</i>
XII	الدرس الخامس	Higher education, laboratories, and technology	Knowledge-based stewardship of life and resources	<i>Khalīfah</i>

Source: Grade X, XI, XII Arabic Language Textbook

Table 6 demonstrates that *amānah* emerges as the most frequently represented ecotheological value across the *qirā'ah* texts, followed by *mīzān* and *khalīfah*. This pattern indicates that the Arabic textbooks emphasize ecological responsibility primarily through moral accountability and balanced living rather than through explicit environmental discourse. The recurring representation of *amānah* suggests that the relationship between humans and nature is constructed as an ethical trust entrusted by God, requiring learners to exercise responsibility in both personal and social contexts. Such findings are consistent with Islamic environmental ethics, which regard stewardship of the earth as an extension of religious obligation rather than merely an ecological concern (‘Izz al-Dīn, 2000; Obaideen & Alnidawi, 2025).

The distribution of values also reveals that ecotheological discourse is not confined to texts explicitly addressing nature or environmental conservation. Instead, ecological meanings are embedded within diverse themes such as education, health, commerce, pilgrimage, technology, and social coexistence. This finding suggests that the textbooks adopt an integrative pedagogical strategy in which environmental ethics are normalized through everyday experiences and social practices. From the perspective of Critical Discourse Analysis, this discursive strategy enables ecological values to be reproduced implicitly through narratives and lexical choices, allowing learners to internalize Islamic ecological ethics without separating them from language learning activities (Fairclough, 2013; Van Dijk, 1998).

Another significant finding is the emergence of complementary ecotheological values, including appreciation of God's creation, *iṣlāḥ* (constructive social harmony), and ecological *tawḥīd*. These values extend beyond the classical framework of *khalīfah*, *amānah*, *mīzān*, and the avoidance of *fasād*, indicating that Arabic instructional texts represent ecological ethics through a broader theological framework. Consequently, the findings suggest that Arabic language textbooks published by the Indonesian Ministry of Religious Affairs function not only as linguistic resources but also as pedagogical instruments for cultivating sustainability-oriented character and ecological consciousness grounded in Islamic values (Ilyas, 2020; Rianti & Hasyim, n.d.; Syarofah & Barry, 2020).

Epistemological and Curricular Implications for Sustainability-Oriented Arabic Language Education

Towards a Sustainability-Oriented Arabic Language Education Paradigm

The findings indicate that environmental discourse in Arabic reading textbooks published by the Indonesian Ministry of Religious Affairs remains predominantly anthropocentric. Ecological elements are generally represented as contexts for human activities, while Islamic ecological responsibility is only implicitly embedded in several texts. This finding is consistent with recent studies of Indonesian language and English textbooks, which similarly identify predominantly anthropocentric and informative rather than transformative environmental representations (Putra, 2023; Tatin et al., 2024; Seli et al., 2025). Thus, the tendency appears to reflect a broader pedagogical pattern across Indonesian textbooks rather than a limitation unique to Arabic language materials. The present study extends this discussion by showing how such anthropocentrism operates specifically within Arabic reading texts and how ecotheological values such as *khalīfah*, *amānah*, and *mīzān* remain largely implicit rather than systematically developed into sustainability-oriented learning.

From an educational perspective, these findings imply the need for an epistemological shift in Arabic language education. The traditional orientation of Arabic instruction has largely emphasized linguistic competence, including vocabulary acquisition (*mufradāt*), grammatical accuracy (*qawā'id*), and the four language skills. While these competencies remain essential, they are no longer sufficient to address contemporary global challenges. Language education is increasingly expected to cultivate critical awareness, ethical reasoning, intercultural understanding, and social responsibility, reflecting the broader paradigm of Education for Sustainable Development (ESD) promoted by UNESCO (2020). Within this perspective, language functions not merely as a communication system but also as a medium through which values, ideologies, and worldviews are constructed and transmitted (Byram, 1997; Kramsch, 1993). In the Indonesian context, this proposed shift can be connected with the emerging Eco-Pesantren movement, which demonstrates that Islamic educational institutions can integrate environmental responsibility into religious and educational practices (Khotimah et al., 2024; Albar et al., 2024). This provides a practical context for implementing the proposed Eco-Theological Arabic Language Education (ETALE) framework, in which Arabic learning can connect linguistic competencies with ecological awareness, Islamic ethical values, and sustainability-oriented practices.

For Arabic language education, this paradigm acquires an additional theological dimension. The theological foundation presented above provides a strong basis for interpreting the ecological dimensions of Arabic language education. However, the anthropocentric tendency identified in the present study should not be regarded as an isolated feature of Arabic language textbooks. Recent studies of Indonesian and English language textbooks at the senior secondary/Madrasah level have likewise identified limited ecological representation and predominantly anthropocentric orientations (Putra, 2023; Tatin et al., 2024; Seli et al., 2025). This broader pattern suggests that the challenge of integrating ecological responsibility into educational discourse extends across subject areas within the Indonesian curricular context. The contribution of the present study therefore lies not in identifying anthropocentrism as a uniquely Arabic-language phenomenon, but in revealing how this tendency interacts with Islamic ecotheological values—particularly *khalīfah*, *amānah*, *mīzān*, and *fasād*—within Arabic reading texts. These concepts frame environmental protection not simply as a scientific or social obligation but as an expression of faith and ethical accountability before God (Foltz et al., 2003; Nasr, 1996). Consequently, integrating ecotheological values into Arabic language education should not be limited to introducing environmental themes in reading passages. Rather, it requires reconstructing the epistemological foundation of language learning so that linguistic competence and ecological ethics become mutually reinforcing educational goals.

Accordingly, this study proposes the concept of Sustainability-Oriented Language Education for Arabic language learning. In this paradigm, Arabic functions simultaneously as a linguistic subject, a cultural medium, and a vehicle for cultivating sustainability values. Reading texts (*qirā'ah*), vocabulary, communicative activities, and classroom interactions are designed not only to improve language proficiency but also to foster ecological literacy, spiritual awareness, systems thinking, and responsible citizenship. Such an orientation aligns Arabic language education with the objectives of Sustainable Development Goal (SDG) 4.7, which emphasizes education for sustainable development, global citizenship, and appreciation of cultural diversity (Nations, 2015; UNESCO, 2020).

Therefore, the contribution of this study extends beyond identifying ecotheological representations within Arabic textbooks. It also offers an epistemological framework for repositioning Arabic language education as an educational space that

integrates linguistic development with ecological responsibility and Islamic ethical values, thereby supporting a more holistic and sustainability-oriented educational paradigm .

1.1.1. Epistemological Implications

The findings of this study indicate that the Arabic reading texts in the Ministry of Religious Affairs Madrasah textbooks continue to reflect a predominantly anthropocentric discourse, in which nature is mainly represented as a resource for human needs, social activities, and religious practices rather than as an ecological entity possessing intrinsic value. This tendency is consistent with recent studies of Indonesian language and English language textbooks, which similarly identify anthropocentric representations and limited development of transformative ecological discourse at the senior secondary level (Putra, 2023; Seli et al., 2025). This convergence suggests that anthropocentric environmental representation is not unique to Arabic language textbooks but reflects a broader issue in Indonesian curricular discourse. Although several ecotheological principles – such as *khalīfah*, *amānah*, *mīzān*, and *iṣlāḥ* – are present, they remain fragmented and have not yet been developed into a coherent pedagogical paradigm. The present study therefore extends this broader curricular critique by examining how anthropocentric discourse intersects with Islamic ecotheological values in Arabic reading texts. This finding implies that the epistemological foundation of Arabic language education needs to move beyond a purely linguistic orientation toward a sustainability-oriented perspective that integrates ecological, ethical, and spiritual dimensions (Bell, 2010).

From an epistemological perspective, Arabic language learning should no longer be understood merely as the acquisition of linguistic competence (*istimā'*, *kalām*, *qirā'ah*, and *kitābah*), but as a process of meaning-making through which learners construct knowledge, values, and identities (Kramsch, 1993; Liddicoat & Scarino, 2013). Consistent with the principles of Education for Sustainable Development (ESD), language functions not only as a communication system but also as a medium for developing ecological awareness, critical thinking, social responsibility, and ethical action (UNESCO, 2020). Consequently, Arabic learning should connect linguistic competence with authentic environmental and social issues, enabling students to interpret reality through language rather than merely mastering its formal structures.

This epistemological shift also broadens the sources of knowledge in Arabic language education. Learning materials should no longer rely exclusively on

grammatical structures or decontextualized texts but should incorporate contemporary issues such as climate change, biodiversity conservation, sustainable consumption, environmental justice, and natural resource management. Such contextualization transforms Arabic from an object of study into a tool for critical reflection and social engagement, in line with constructivist learning theories (Jerome, 1996; Vygotsky & Cole, 1978) and transformative sustainability education (Sterling, 2001). The feasibility of such an approach is supported by the emerging Eco-Pesantren movement in Indonesia, where environmental responsibility is integrated into Islamic educational practices and sustainable character development (Albar et al., 2024; Khotimah et al., 2024). This context provides an empirical basis for implementing the proposed ETALE framework by connecting Arabic language learning with ecological awareness, Islamic ethical values, and sustainability-oriented practices.

Furthermore, the integration of Islamic ecotheological principles provides a distinctive epistemic contribution to sustainability-oriented Arabic education. Concepts such as *khilāfah* (stewardship), *amānah* (trust), *mīzān* (balance), *iṣlāḥ* (restoration), and the prohibition of *fasād fi al-arḍ* establish an ethical worldview in which human beings are responsible for maintaining harmony between society, nature, and God (A., 2021; Foltz et al., 2003; Nasr, 1996). Accordingly, the success of Arabic language education should be evaluated not only by students' linguistic proficiency but also by their ability to employ the language as a means of critical inquiry, ecological reflection, and responsible social action. In this sense, the epistemology of Arabic language education shifts from learning the language toward learning through language, and ultimately toward learning for sustainable living through language (Öztürk, 2026).

Curricular Implications

The findings of this study also have important implications for the development of Arabic language curricula in Indonesian madrasahs. The predominance of anthropocentric environmental discourse and the limited integration of explicit ecotheological values indicate that current textbooks have not fully supported the goals of sustainability-oriented education. This tendency is consistent with recent findings in Indonesian English language textbooks, which also reveal limitations in the representation and development of sustainability-oriented environmental discourse (Seli et al., 2025). Such convergence suggests that anthropocentric representation is not confined to Arabic language materials but reflects a broader challenge within the

national curricular context. Consequently, curriculum development should move beyond emphasizing linguistic competence alone toward integrating sustainability competencies within Arabic language learning. This shift is consistent with the framework of Education for Sustainable Development (ESD), which positions education as a means of fostering critical thinking, ethical responsibility, and active participation in addressing environmental and social challenges (Wiek et al., 2011).

At the curricular level, sustainability principles can be embedded across learning objectives, instructional materials, pedagogical strategies, and assessment practices. Reading texts (*qirā'ah*), dialogues (*ḥiwār*), listening materials (*istimā'*), and writing activities (*kitābah*) should incorporate authentic issues related to environmental conservation, responsible consumption, climate change, and Islamic ecological ethics. More importantly, these themes should be framed through the Islamic concepts of *khilāfah*, *amānah*, *mīzān*, *iṣlāḥ*, and the prohibition of *fasād*, enabling students to connect language learning with ecological responsibility and spiritual values (Foltz et al., 2003; Mangunjaya, 2005; Nasr, 1996).

In addition, pedagogical practices should encourage contextual and transformative learning through inquiry, project-based activities, and authentic assessment. Such an approach enables Arabic language learning to function not only as a medium for developing communicative competence but also as a vehicle for cultivating ecological literacy, critical reflection, and responsible citizenship. In this way, Arabic language education can contribute to the realization of Sustainable Development Goal (SDG) 4.7, which emphasizes education for sustainable development and global citizenship (Nations, 2015; UNESCO, 2020).

Model of Sustainability-Oriented Arabic Language Education

Building upon the epistemological and curricular implications discussed above, this study proposes a Sustainability-Oriented Arabic Language Education paradigm that repositions Arabic language learning beyond the development of linguistic competence. The proposed paradigm conceptualizes Arabic as a medium for cultivating sustainability values by integrating language learning with ecological awareness, social responsibility, and Islamic ethical principles. Such an orientation aligns Arabic language education with the objectives of Education for Sustainable Development (ESD), which emphasizes the integration of knowledge, values, and action in addressing contemporary global challenges (Sterling, 2001; UNESCO, 2020). Its practical relevance can be situated within the emerging Eco-Pesantren movement in Indonesia, where environmental

responsibility is increasingly integrated into Islamic educational practices and sustainable character formation (Albar et al., 2024; Khotimah et al., 2024). In this context, the proposed ETALE framework can be understood not as an entirely new educational practice, but as a formalization and extension of existing pesantren-based efforts to cultivate values such as *khalīfah* and *amānah* by explicitly connecting them with Arabic language learning and sustainability competencies.

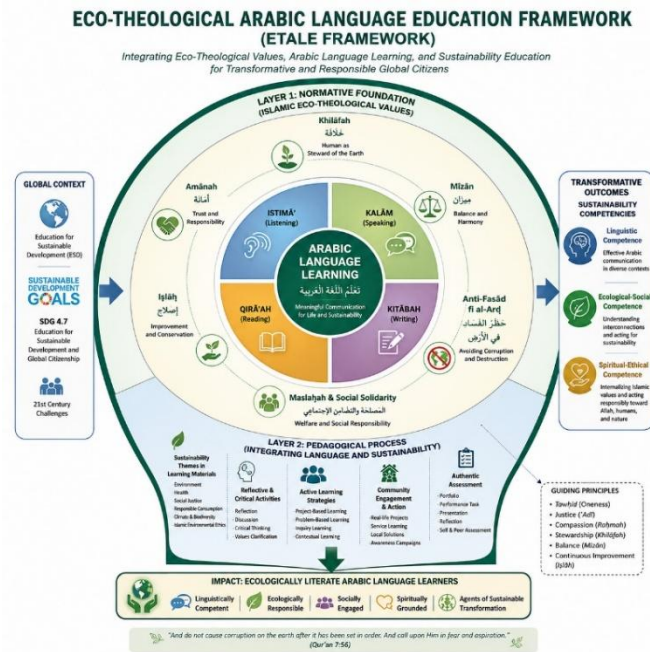
The paradigm is founded on three interconnected pillars. First, language as sustainability literacy, where Arabic serves as a medium for understanding and communicating ecological, social, and cultural issues. Second, language as ecological character education, through which Islamic ecotheological values—including *khilāfah*, *amānah*, *mīzān*, *iṣlāḥ*, and the prohibition of *fasād*—are internalized within language learning activities to foster environmental ethics (Foltz et al., 2003; Mangunjaya, 2005; Nasr, 1996). Third, language as social transformation, where communicative competence is employed to encourage learners' active participation in promoting justice, sustainability, and the common good (Freire, 1970; UNESCO, 2020).

These three pillars collectively demonstrate that Arabic language education should no longer be viewed merely as the acquisition of linguistic knowledge but as a transformative educational process that integrates language, faith, and sustainability. This paradigm provides the theoretical foundation for the Eco-Theological Arabic Language Education (ETALE) Framework, which is proposed in the following section as the principal conceptual contribution of this study.

Table 7. Eco-Theological Arabic Language Education (ETALE) Framework

Layer	Components	Educational Function	Expected Outcomes
Normative Foundation	<i>Khilāfah, Amānah, Mīzān, Iṣlāḥ, Anti-Fasād</i>	Ethical foundation	Ecotheological values
Pedagogical Process	<i>Istimā', Kalām, Qirā'ah, Kitābah</i>	Sustainability-oriented learning	Meaning-making & contextual learning
Transformative Outcomes	Linguistic Competence, Ecological Literacy, Social Responsibility, Spiritual Awareness	Sustainability competencies	Ecologically responsible Muslim learners

Image 1. Eco-Theological Arabic Language Education Framework (ETALE Framework)



Source: Developed by the authors

CONCLUSION

The construction of environmental discourse in the reading (*qir'ah*) texts of the latest Ministry of Religious Affairs Arabic language textbooks for Madrasah Aliyah is developed implicitly through life themes closely related to students' daily experiences, including school, public facilities, occupations, health, travel, sports, education, and socio-religious life. Environmental discourse is generally integrated through lexical choices, narrative structures, and moral messages concerning cleanliness, orderliness, health, appreciation of nature, and social responsibility. For analytical purposes, discourse was classified as *moral-pedagogical* when environmental references primarily conveyed individual or collective moral learning instructions, such as maintaining cleanliness, protecting health, or appreciating nature, without explicitly addressing ecological systems, environmental causes, or collective environmental action. By contrast, *critical ecological discourse* was defined as textual representation that explicitly problematizes environmental degradation, resource exploitation, ecological injustice, human-nature interdependence, or concrete sustainability practices. The corpus contains examples such as "they should maintain the school's safety and cleanliness" in *al-Nizām* (Grade X) and "المَرْعَة، الْحَيَوَان، الْأَشْجَار، الْمَنَاطِر، الطَّبِيعَة، الْبُسْتَان" in *al-Hiwāyah* (Grade X), where environmental elements are present but are not developed

into explicit ecological problematization or sustainability practices. Across the corpus, the thematic coding shows that environmental references occur predominantly within such moral-pedagogical contexts, whereas explicit critical ecological discourse is absent or very limited. From the perspective of Critical Discourse Analysis (CDA), this pattern indicates that the textbooks reproduce Islamic educational values while providing only limited discursive space for critical ecological awareness. This finding is consistent with Putra (2023), who similarly found that environmental discourse in Indonesian language textbooks at the MA/SMA level tends to be informative rather than transformative. Thus, the present finding should be understood as a cross-subject confirmation of a broader pattern in Indonesian curricular discourse, while extending the analysis to the specific intersection of Arabic language education and Islamic ecotheology.

The representation of Islamic ecotheological values in the reading (*qirā'ah*) texts of the Madrasah Aliyah Arabic language textbooks is manifested through environmental themes, ecological vocabulary, the principles of *khilāfah* (stewardship), *amānah* (trust), *mīzān* (balance), the prohibition of *fasād* (environmental corruption or destruction), and ethical-theological messages embedded throughout the texts. These values are represented through portrayals of nature as a source of life, cleanliness as a shared responsibility, health as a divine trust, the beauty of nature as an object of appreciation for Allah's creation, balance in life as an expression of *mīzān*, and criticism of behaviors that disrupt the harmony of life. In Grade X, these representations primarily appear through themes of living environments, cleanliness, agriculture, and social order. In Grade XI, they expand to include health, consumption, travel, spirituality, technology, and social life. Meanwhile, in Grade XII, the representations shift toward constructing human beings as moral and intellectual agents through themes of education, scientific knowledge, health, character development, and civilization. Overall, Islamic ecotheological values are represented predominantly in an implicit manner through their integration into learning themes rather than through explicit discussions of ecological issues.

The ideological orientation underlying the representation of ecotheological values in the Madrasah Aliyah Arabic language textbooks demonstrates a predominantly moral-theocentric perspective characterized by moderate anthropocentrism. The *qirā'ah* texts position human beings as moral agents responsible for maintaining social order, advancing knowledge, preserving health, and fostering harmonious social relationships

based on Islamic values. The concepts of *khilāfah*, *amānah*, and *mīzān* serve as ethical foundations for character formation, whereas the concept of *fasād* appears only to a limited extent through criticism of behaviors that create imbalance and disorder in human life. However, this ideological orientation has not yet fully developed into a theocentric paradigm that recognizes nature as an integral part of Allah's creation possessing intrinsic value and deserving of protection and preservation. Consequently, although the Madrasah Aliyah Arabic language textbooks provide a normative foundation for the development of ecotheology-oriented education, they still require further strengthening to ensure that issues of sustainability and ecological responsibility become more explicit and systematically integrated into the learning materials.

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