

# Environmental Ethics in Multicultural Education Based on the Qur'an

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**Abstract.** This article aims to analyse the role of environmental ethics in multicultural education based on Quranic values. This research uses a library research method with a maudhu'i (thematic) tafsir approach with a qualitative approach by combining the analysis of Quranic texts and multicultural education literature. This type of research is through a deductive and inductive approach. Researchers look at various contemporary problems and conditions, then look for perspectives from the Qur'an, then refined through philological structural and sociological analyses. Environmental ethics is our responsibility towards the natural environment and the living things in it. In the context of multicultural education, an understanding of environmental ethics is becoming increasingly important. Multicultural education plays an important role in shaping the understanding of environmental ethics. Understanding environmental ethics within a multicultural framework helps us appreciate differences and promote diversity. In the view of the Qur'an, environmental ethics involves our responsibility as humans to take care of the universe and the creatures in it. to explore the concept of environmental ethics in the context of multicultural education based on the teachings of the Qur'an (QS. Al A'raf [7]: 56, and Al-Baqarah [2]: 30). It is considered urgent to realise the importance of awareness, cooperation and respect for diversity in developing sustainable environmental ethics. Despite the complex challenges, multicultural education inspired by Quranic values can shape a generation that cares for the environment and is committed to sustainability. Ultimately, there is a need for Quran-based environmental ethics to serve as a foundation for multicultural education that cares about the environment and its related issues.

**Keywords:** (*Environmental ethics; Education; Multicultural; Qur'an*).

## Etika Lingkungan dalam Pendidikan Multikultural Berbasis al-Qur'an

**Abstrak.** Artikel ini bertujuan untuk menganalisis peran etika lingkungan dalam pendidikan multikultural berdasarkan nilai-nilai al-Quran. Penelitian ini menggunakan Metode studi pustaka (library research) dengan pendekatan tafsir maudhu'i (tematik) pendekatan kualitatif dengan menggabungkan analisis teks al-Quran dan literatur pendidikan multikultural. Jenis penelitian ini melalui pendekatan deduktif dan induktif. Peneliti melihat aneka problem dan kondisi kontemporer, kemudian mencari perspektif dari al-Qur'an, selanjutnya disempurnakan lewat analisis filologis strukturalis dan sosiologis. Etika lingkungan merupakan tanggung jawab kita terhadap lingkungan alam dan makhluk hidup di dalamnya. Dalam konteks pendidikan multikultural, pemahaman tentang etika lingkungan menjadi semakin penting. Pendidikan multikultural memainkan peran penting dalam membentuk pemahaman etika lingkungan. Sebab dalam memahami etika lingkungan pada kerangka multikultural membantu kita menghargai perbedaan dan mempromosikan keberagaman. Dalam pandangan al-Quran, etika lingkungan melibatkan tanggung jawab kita sebagai manusia untuk menjaga alam semesta dan makhluk di dalamnya. untuk mengeksplorasi konsep etika lingkungan dalam konteks pendidikan multikultural berdasarkan ajaran al-Quran (QS. Al A'raf [7]: 56, dan Al-Baqarah [2]: 30). Hal ini dianggap urgen untuk menyadari pentingnya kesadaran, kerjasama, dan penghargaan terhadap keberagaman dalam mengembangkan etika lingkungan yang berkelanjutan. Meskipun tantangan kompleks, pendidikan multikultural yang terinspirasi oleh nilai-nilai al-Quran dapat membentuk generasi yang peduli terhadap lingkungan dan berkomitmen pada keberlanjutan. Pada akhirnya diperlukan etika lingkungan berbasis al-Quran agar dapat menjadi landasan bagi pendidikan multikultural yang peduli pada lingkungan dan yang terkait dengannya.

**Kata kunci:** (*Etika lingkungan; Pendidikan; Multicultural; Al-Qur'an*).



## INTRODUCTION

Environmental ethics is a branch of ethics that discusses human responsibility towards the natural environment and the living things in it. In the context of multicultural education, an understanding of environmental ethics is becoming increasingly important. Humans live in an increasingly connected world, with different cultures, religions and worldviews. Therefore, understanding environmental ethics within a multicultural framework helps humans appreciate differences and promote diversity (Wulandari, 2015).

In the context of multicultural education, environmental ethics plays an important role in shaping students' understanding and awareness of our responsibility towards the natural environment and the living beings in it (Nurliana, 2019). Some research shows that there are differences in students' multicultural awareness based on scientific background, thus multicultural education must consider according to strengthen multicultural awareness among Z generation (Efianingrum et al., 2022). Based on research by Kusumanegara & Isnendes (2023), the multicultural concept is not only in the diversity of society, but also in the cultural signs used and this is used to educate the public.

Environmental ethics moral considerations involve how humans should interact with nature and the living things in it. This includes questions about nature's rights, responsibilities and concerns as humans, and the impact of our actions on the environment. Environmental ethics also considers the social, economic, and cultural aspects associated with the environment (N. Nurliana & Ulya, 2023).

Environmental ethics in the context of multicultural education, opens the door to intercultural dialog. How different cultures view nature and how they value biodiversity can influence the way we care for the environment (Ulya, Wijaya, & Subur, 2022). Therefore, understanding environmental ethics within a multicultural framework helps us respect differences and build awareness about the importance of diversity in taking care of our earth (Wahid, 2016).

In talking about multicultural education, environmental ethics opens the door for intercultural dialog. How different cultures view nature and how they value biodiversity can influence the way we care for the environment. Understanding environmental ethics within a multicultural framework helps humans themselves respect differences and build awareness about the importance of diversity, and can certainly overcome social conflicts and prepare interculturally competent citizens in an increasingly plural global society (Oktaviany, 2023).

Multicultural education aims to enrich the school community's understanding of the world and respect for differences. Environmental ethics is an integral part of this approach. By

introducing students to diverse environmental ethical values, it can help them develop a deeper understanding of their responsibility and care for the environment and the living things in it (Nurliana, 2019). In the learning process, students can understand how environmental ethical values differ across cultures. They can compare views on natural rights, the concept of sustainability, and conservation practices, while being able to develop the attitudes and beliefs of learners to strive to become broad-minded human beings (Efianingrum et al., 2022).

Thus, multicultural education plays an important role in shaping a generation that cares about the environment and is able to contribute to the sustainability of our planet. In the context of multicultural education, an understanding of environmental ethics helps humans appreciate differences and promote diversity (Siminto et al., 2024). Therefore, humans should take care of the natural environment wisely, respect cultural values, and ensure that future generations have a higher awareness of their responsibilities as citizens of the earth.

## METHOD

This research uses a library study method (library reasech) with a maudhu'i (thematic) explanatory approach, (Ministry of Religious Affairs, 2009) and a qualitative approach by combining text analysis of the Qur'an and multicultural education literature. While the type of research through a variety of themes that are compiled then further based on the approach of deductive and inductive. (Nana Syaodih Sukmadinata, 2013). Researchers start from various problems and current conditions, then look for perspectives from the Qur'an, then in the end it is refined through philological, structuralist and sociological analysis (Ministry of Religion of the Republic of Indonesia, 2008).

## RESULTS AND DISCUSSION

### 1. Multicultural Education:

Multicultural education is an approach to education that values and embraces the diversity of cultures, religions, and ethnic backgrounds in the classroom. The concept focuses on the idea that through understanding and appreciation of differences, societies can grow and develop to be more harmonious (Ulya & Makhfudz, 2023). Etymologically, multicultural education is formed by two words: "education" which means the process of developing one's attitude and behavior, and "multicultural" which refers to diverse cultures or traditions. Thus, multicultural education is education that uses the approach of different cultures and diverse traditions (Rosyad, 2022).

Cultural diversity is a reality that occurs throughout the world, including in Indonesia. Multicultural education is present to overcome this problem of cultural differences. This approach does not distinguish culture, ethnicity, religion, and other differences; all are considered equal and have the same opportunities and opportunities. Multicultural education also dismantles discriminatory practices in the education process, teaching about cultural diversity, social strata, and other differences (Wahid, 2016).

In the context of environmental ethics, multicultural education enriches our understanding of how different cultures view and interact with nature. Through teaching about reflections on diversity, we can raise awareness of the importance of protecting the environment and respecting the diversity of ecosystems. Thus, multicultural education plays an important role in building an inclusive and sustainable environmental ethics awareness (Zaitun, 2016).

## **2. The Role of Multicultural Education in Shaping Environmental Awareness**

Multicultural education plays an important role in shaping environmental awareness amidst cultural diversity and global challenges. Here are some of these important roles:

- a. **Understanding Cultural Diversity:** Multicultural education helps students understand and appreciate cultural differences. By learning about different traditions and worldviews, individuals are sensitized to the importance of maintaining a diverse natural environment.
- b. **Intercultural Tolerance:** In the current globalization, multicultural education reduces culture-based conflict and discrimination. Students are taught to respect diversity and build empathy for the experiences of others (Nurliana et al., 2022).
- c. **Critical of Environmental Change:** Multicultural education trains students to think critically about developments that lead to environmental damage. They are taught how to maintain the natural and social diversity of their environment (Ulya & Wijaya, Subur, 2022).
- d. **Inclusive Goals:** Multicultural education aims to create an inclusive, tolerant, and harmonious society. This process helps students understand the importance of coexisting with people from different cultural backgrounds (Jamarudin et al., 2022).
- e. **Global Awareness:** With multicultural education, students can develop global awareness about environmental issues. They learn how local actions impact the global scale.
- f. **Overcoming Challenges:** Although implementation challenges exist, multicultural education can bring people to a deeper awareness of the importance of living harmoniously and inclusively in an increasingly interconnected world. (Isep Sunandi et al., 2020).

## **3. The Qur'anic View of the Environment:**

In the Qur'anic view, humans have a moral responsibility to care for the earth and protect the environment. This includes wise management of natural resources, maintaining biodiversity, and preventing damage caused by human actions. Some of the Qur'anic verses that speak about the environment and the urgency to protect it:

- a. QS. Al-A'raf [7]: 56: "Do not corrupt the earth after it has been well-ordered. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good."

The above verse reminds us not to destroy the earth after it has been well-ordered. The moral message is to protect the environment and pray to Allah with fear and hope. The ethical takeaway is to act wisely in the management of natural resources. This proves Man's Responsibility as Caliph on Earth (Qasimiy, 1978).

- b. QS. Al-Baqarah [2]; 30: "And (remember), when your Lord said to the angels: 'Behold, I am about to make a caliph on the earth.' They said: 'Why do you want to make on the earth one who will cause corruption and shed blood, while we praise you and purify you?' The Lord said: 'Indeed, I know what you do not know.'

This verse emphasizes the obligation to think and act. The moral message is that we have a responsibility to protect and improve the environment. The ethic is to try to understand and protect nature (Al-Thabârî, 1988).

- c. QS. Al-Jatsiyah [45]: 13: "And He has subjected for you all that is in the heavens and all that is on the earth. Surely in such are signs (of Allah's greatness) for those who think."

The above verse is related to Appreciating the Signs of Allah's Greatness which actually invites us to contemplate the signs of Allah's greatness in the heavens and the earth. The moral message is to appreciate the beauty of nature and think about His creation. The ethics that can be taken is to respect biodiversity and natural beauty.

- d. QS. Al-Ra'du [13]: 4: "And in the earth are signs (of Allah's greatness) for those who believe. And (likewise) in yourselves. So do you not see?"

This Surah is about Observing the Signs on Earth: reminding people to pay attention to the signs of Allah's greatness on earth. The moral message is to respect and protect the environment. The ethics that can be taken is to play an active role in maintaining the sustainability of nature (Muhammad at Tahir Ibn Ashur, 1342)

- e. QS. Ibrahim [14]: 32-34: "It is Allah who has created the heavens and the earth with right. Surely in such are signs (of Allah's greatness) for those who believe. Say:

'Have you seen what you call upon besides Allah? Show me, did they create the earth or do they have a share in the heavens?" Or is there for them a guiding book other than these two (the Qur'an and the Gospel)? If you are right, then give proof with this book of yours (the Qur'ān) if you are of the truth."

This verse emphasizes how humans can use reason and science: This challenges humans to think and prove the truth. The moral message is to use common sense and science in protecting the earth (Mahfudz, n.d.). The ethical takeaway is to contribute to a sustainable environment. By understanding this moral message, we can play an active role in protecting the environment and preserving God's creation.

The expression in the above verses revealed by the Quran, is very relevant and has a connection between environmental ethics and the values of the Quran and can also refer to the values contained therein. The Quran, as a holy book, contains moral and ethical guidelines that are relevant to human relationships with nature and living things in it. Here are some links between environmental ethics and Quranic values:

1) Tawhid (the Oneness of God): The Quran emphasizes the Oneness of God and that the universe is His creation. In this view, humans have the responsibility to protect and maintain nature as a form of worship to God. Environmental ethics teaches us to respect and care for His creation (M. Quraish Shihab, 1996).

2) Caliph (God's Representative on Earth): Human beings are considered as khalifah (God's representative) on earth. This means that we have the responsibility to manage and maintain the natural environment wisely. The Quran mentions that humans were given the trust to take care of the earth (QS. Al-Baqarah [2]: 30). (Miftah- The Principle of religions)

3) Hifz al-Mawasim (Maintenance of Seasons): The Quran emphasizes the importance of maintaining the balance of nature, including the seasons that play a role in the cycle of life. Humans must respect the seasons and not destroy them (QS. Al-Baqarah [2]: 164).

4) Mizan (Balance): The Quran states that Allah created everything in balance (QS. Ar-Rahman [55]: 7). Environmental ethics teaches us not to destroy the balance of nature, including ecosystems and natural resources.

5) Tasarruf (Wise Management): The Quran emphasizes wise management of natural resources. Humans should use these resources responsibly and not excessively (QS. Al-A'raf [7]: 31).

By understanding the above Quranic values, we can integrate environmental ethics in our daily lives. Thus, we can become agents of change who contribute to the sustainability of the planet, in line with our religious teachings.

#### **4. Implementation of Environmental Ethics in Education:**

The implementation of environmental ethics in education, especially in the context of a multicultural education curriculum, goes through the following pattern;

##### **a. Pancasila as an Environmental Ethics Paradigm.**

The environment in Indonesia is facing serious challenges due to ecosystem damage. Therefore, an environmental ethics paradigm relevant to the Indonesian context is needed to encourage responsible and sustainable environmental management. The values of Pancasila can be the foundation of environmental ethics in Indonesia. The implementation strategy of environmental education needs to integrate the values of Pancasila so that students have a concern for environmental conservation. (Fadhil yusuf, n.d.)

The environment in Indonesia faces serious challenges due to ecosystem damage that has occurred over the past few decades. To overcome this, a strong environmental ethics paradigm that is relevant to the Indonesian context is needed (Ulya et al., 2024)

Pancasila, as the foundation of the Indonesian state, has an important role in the development of science and technology (science and technology). Each value of the Pancasila precepts contains ethical principles that are relevant in developing science and technology. In addition, Pancasila is also the foundation for the development of the living environment, with a focus on welfare, health, and justice for the people of Indonesia (Rahayu, 2019)

##### **b. Cultivating Environmental Ethics Through School**

Education has a crucial role to play in addressing the environmental crisis we face today. Education is a potential effort in overcoming the current and future environmental crisis. Through the teaching and learning process containing environmental education, schools can touch and embed awareness about the preservation of natural resources and the environment in students in the school environment, instilling environmental ethics. (Muhajir Musa, Miftah Ulya, Mulyoto, Agung Putra Mulyana, 2024) can be done through several steps:

- 1) Environmental Education: Teaching and learning processes that integrate environmental education help students understand the importance of preserving natural resources and the environment.



2) Beautiful School Environment: Schools need to create an environment that supports environmental awareness. Providing parks, trees and green areas can build a sense of love and responsibility for the environment.

3) School Facilities: Facilities that support environmental education, such as environmental laboratories, waste management programs, and school gardens, strengthen the cultivation of environmental ethics (Angga, 2023)

c. Environmental Care Character Education at School.

Teachers can integrate the value of environmental care by utilizing the environment as a learning resource. Thus, environmental care character education can be integrated in the education curriculum (Yusuf, n.d.)

Environmental care character education is the manifestation of human attitudes towards the environment through daily actions. The goal is to prevent damage to the surrounding natural environment and to repair any natural damage that has occurred. The implementation of environmental care character education can be done at school in two ways:

1) Integration in Subjects: Teachers integrate environmental care values in learning by utilizing the environment as a learning resource. Thus, the character of environmental care can be effectively instilled in students.

2) Self-Development Programs: Schools can adopt programs that strengthen the character of environmental care, such as environment-based participatory activities and environmentally friendly facility management (Purwanti, 2017).

In Islamic teachings, there is clear guidance on protecting the environment. It appears in several verses of the Qur'an that emphasize the importance of preserving nature. As in QS. Al-A'raf verse 56: and QS. Al-Baqarah verse 30: Therefore, by understanding the values of Pancasila and the teachings of the Qur'an, we can jointly protect the environment and realize sustainability for future generations.

## CONCLUSION

Environmental ethics in the context of multicultural education is increasingly important. In an effort to shape students' understanding and awareness of their responsibilities towards the natural environment and living things in it including how they interact with it. Multicultural education plays an important role in shaping a generation that cares about the environment through



the role of tolerance, understanding cultural diversity and a critical attitude towards environmental change while looking at the global situation in overcoming challenges.

In the Qur'anic view, humans have a moral responsibility to care for the earth and protect the environment. This includes wise management of natural resources, maintaining biodiversity and preventing damage caused by human actions. This is seen in QS. Al-A'raf [7]: 56; QS. Al-Baqarah [2]: 30; QS. Al-Jatsiyah [45]: 13; QS. Al-Ra'du [13]: 4 and found in QS. Ibrahim [14]: 32-34. The above verse cue is also very relevant to the values of the Qur'an which contains a cue of Tawhid (the oneness of Allah), Khalifah (Allah's representative on earth) QS. Al-Baqarah [2]: 30, Hifz al-Mawasim (maintenance of the seasons), QS. Al-Baqarah [2]: 164; Mizan (balance) QS. Ar-Rahman [55]: 7; and Tasarruf (wise management) QS. Al-A'raf [7]: 31.

To implement environmental ethics in education, Pancasila can also be used as a paradigm for environmental ethics, including the cultivation of environmental ethics through schools and Environmental Care Character Education in Schools.

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