Greening Islamic Educational Discourse through a Faircloughian Analysis of Eco theological Narratives in Indonesia

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Abstract. In this study we study how eco theological meanings are constructed, recontextualized and institutionalized in contemporary Indonesian Islamic education. Using Norman Fairclough's three-dimensional critical discourse analysis model in the framework of critical discourse analysis, we analyze eight documents of the Ministry of Religious Affairs and its affiliated Islamic educational institutions. It focuses on textual representation, discursive practice, and social practice, and the recontextualization of *khalifa, amanah, mizan, fasad, rahmah* and *ukhuwah makhlukiyah*. We found five interconnected structures: nature as divine trust, ecological crisis as moral and spiritual crisis, environmental stewardship as religious practice, it goes from anthropocentric stewardship to relational ecology and it institutionalizes ecological responsibility through Islamic education. Our findings show that environmental discourse is being legitimized in Islamic theological language and Islamic education is being re-engineered on the basis of sustainability. The study conceptualizes this reciprocal process as greening Islamic discourse and identifies ecological piety and the ecological Muslim subject as emerging formations. It also sheds light on Islamic ecotheology by showing that the presence of green vocabulary does not necessarily convey ecocentrism but rather reflects the ongoing ideological struggle for human agency, responsibility and belonging in the world.

Keywords: Islamic ecotheology; critical discourse analysis; Fairclough; Islamic education; environmental stewardship

1. Introduction

The rise of climate change, biodiversity loss, pollution, deforestation and unsustainable consumption has increasingly demonstrated that ecological crises are not just technical problems that need scientific or regulatory solutions. They are crises of meaning, value, responsibility, and human self-understanding. Environmental degradation is rooted in the ways societies envision nature, legitimize consumption, distribute ecological responsibility and define the moral limits of human intervention. For this reason, religious traditions have become increasingly important sites for reconsidering environmental ethics. Islamic thought considers the relationship between humans and the natural world to be embedded in a theological vocabulary that includes

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khalifa, *amanah*, *mizan, rahmah* and the prohibition of *fasad*. These concepts potentially provide a normative language through which environmental responsibility can be understood as part of religious accountability rather than an external secular agenda. Contemporary scholarship consequently positions Islamic ecotheology as a significant field for reconnecting environmental ethics with theological understandings of creation and for challenging strongly anthropocentric interpretations of human authority [1–4].

Islamic ecotheology is particularly relevant in Indonesia, where religious institutions possess substantial educational, cultural, and social influence. Environmental questions are increasingly entering the agendas of Muslim organizations, pesantren, madrasahs, and Islamic universities. Mustofa et al. [2] show that Indonesian Muslim organizations have incorporated ecological concerns into climate mitigation and adaptation efforts, while Setiawan et al. [5] demonstrate how Muhammadiyah environmental activism has responded to wider environmental governance problems. At the educational level, environmental values are increasingly linked to Islamic learning and institutional practice. Lutfauziah et al. [6] report the significance of environmental education curriculum for ecological culture in Islamic boarding schools, whereas Prima et al. [7] identify eco theological value integration within pesantren life. In madrasah education, Hasyim et al. [8] show that Islamic environmental ethics can be incorporated into Arabic language education, while BR [9] highlights the importance of teachers' beliefs and practices in shaping environmental education in Islamic primary schooling. These studies indicate that ecological concerns are no longer peripheral to Islamic education.

Recent institutional developments further indicate that ecotheology is moving from scholarly and community discourse into official educational policy. The Indonesian Ministry of Religious Affairs has increasingly employed the language of ecotheology in public statements, curriculum discourse, pesantren development, and environmental programs. The Kurikulum Berbasis Cinta is a particularly important discursive site because ecological responsibility is expressed in the language of love, faith, morality, and educational character. At the level of Islamic higher education, Cahyadi et al. [10] indicate the increasing institutional readiness to move from established religious moderation agendas toward eco theological concerns. Data-oriented work also indicates that ecotheology is becoming sufficiently institutionalized to be examined across Islamic schools as an implementation phenomenon [11]. Such developments create a significant research opportunity, rather than asking only whether Islamic institutions support environmental action, it becomes necessary to examine how environmental responsibility itself is linguistically constructed and made religiously legitimate.

This distinction is important because environmental discourse is never ideologically neutral. Words such as stewardship, balance, sustainability, responsibility, conservation, and care may appear environmentally progressive while continuing to reproduce assumptions of human superiority. The Islamic concept of khalifa illustrates this ambiguity. It can oppose unlimited exploitation by presenting humans as responsible custodians, but it can also retain a hierarchical ontology in which humans are the primary actors and nature is the passive object of management. Lohlker [1] calls for Islamic ecotheology to transcend anthropocentrism, while Öztürk [3] analyzes the ethical and theological limits of the Anthropocene. Santono et al. [4],

drawing on Sufi ecotheology, similarly emphasize the desacralization of nature as an answer to instrumental environmental relations. These perspectives suggest that ecological transformation cannot be inferred simply from the presence of religious environmental vocabulary. The ideological work performed by that vocabulary must be examined.

Where discourse analysis is particularly important. Critical Discourse Analysis considers language as part of social reality rather than just an expression of it. Environmental discourse can also generate actors who own up to their responsibility, naturalize some relationships, and make institutional priorities clear. Fairclough's approach [12, 13] is particularly appropriate because it relates textual elements to the production and circulation of discourse and to wider social practices. If people are guardians of nature, for instance, that doesn't mean a religious idea. It places humans and nature in a moral relationship, sets up the basis for legitimate action, and may influence institutional practices that reflect this relationship. When environmental care is understood as worship or love for creation, environmental behavior is recontextualized within a religious moral order.

Despite the expansion of Islamic environmental scholarship, an identifiable gap remains. Existing studies have explored Islamic eco theology as a theological framework [1, 3], Muslim organizational engagement with environmental issues [2, 5], environmental education in Islamic schools and pesantren [6, 7, 9], curricular integration in madrasah [8], and institutional readiness in Islamic universities [10]. Herdiansah et al. [14] provide an important critical-discursive contribution by showing how religious environmental narratives may intersect with political and developmental interests in the discourse of NU and Muhammadiyah concerning Indonesia's new capital. However, the intersection of ecotheology, Islamic educational discourse, institutional recontextualization, and Faircloughian CDA remains insufficiently examined. In particular, little attention has been directed to how theological concepts travel across ministerial, curricular, pesantren, and educational discourse and how their meanings change during that movement.

The present study addresses this gap by examining eco theological narratives in Indonesian Islamic education as a process of discursive construction and recontextualization. Rather than evaluating the effectiveness of environmental programs, it asks how official and educational texts construct the relationship among humans, God, nature, religious responsibility, and institutional action. It also investigates whether emerging ecological discourse simply moderates anthropocentrism through responsible stewardship or begins to produce more relational understandings of creation. The study therefore uses Fairclough's three-dimensional framework to analyze text, discursive practice, and social practice as mutually constitutive dimensions of the greening of Islamic educational discourse.

The analysis is driven by three research questions namely (1) How are eco theological values and human-nature relations in Indonesian Islamic education discourse linguistically represented? (2) How are Islamic theological concepts recontextualized into educational narratives around environmental responsibility? (3) How do these narratives reproduce, negotiate, or challenge anthropocentric interpretations of human-nature relations? In doing so, by addressing these questions, the study contributes to Islamic environmental scholarship in two ways. It also shows

how eco theological meanings are expressed in the official educational language. Theoretically, it argues that the greening of Islamic education should be seen not only as the addition of environmental content but as an ideological and discursive reconstruction of Muslim responsibility, identity, and relationship with the wider community of creation.

2. Method

This study employed a qualitative research design using Norman Fairclough's Critical Discourse Analysis (CDA) [12, 13]. CDA was selected because the research was concerned not simply with identifying environmental themes but with explaining how language constructs ecological responsibility, how theological meanings are recontextualized across institutional settings, and how those constructions relate to wider ideological understandings of human-nature relations. Fairclough's model sees discourse as text, discursive practice, and social practice.

That allows linguistic patterns to be interpreted in relation to the institutional production and circulation of texts and to broader transformations in educational and religious practice. The final corpus consisted of eight verified public documents published between 2025 and 2026 by the Indonesian Ministry of Religious Affairs and the affiliated Islamic educational institutions. The corpus included ministerial statements, policy announcements, educational institutional texts, curriculum-related discussions, and publications on pesantren and eco theology. Purposive selection was followed by four criteria. First, the text had to be institutionally attributable and publicly accessible. Second, it had to address eco theology, environmental stewardship, ecological responsibility, sustainability, or closely related human-nature relations. Third, it had to be situated in Islamic education or in a policy context of policy impact on Islamic schools and other educational institutions. Fourth, the document had to contain sufficient discursive material for the text to be textual and contextually relevant for textual and contextual analysis, and not be merely a brief administrative notice. A bounded corpus is limited in terms of critical depth. We choose interpretability and traceability of evidence over numerical representativeness.

Each document was assigned an identifier from D01 to D08. The coding process was iterative. During the first reading, we identified passages with environmental, theological, moral and educational vocabulary. A second reading coded lexical choices, modality, agency, evaluation, metaphors, and recurring theological terms, especially *khalifa*, *amanah*, *mizan*, *fasad*, *rahmah*, and *ukhuwah makhlukiyah*. Attention was paid to who was represented as acting, who or what received action, what forms of obligation were expressed, and how environmental conduct was morally evaluated. The analysis did not assume that theological vocabulary was inherently ecological. Instead, each occurrence was interpreted according to its textual and institutional context.

From the point of view of discursive practice, we focused on intertextuality, interdiscursivity, and recontextualization. It was particularly important to discuss how Qur'anic or Islamic theology was articulated with contemporary vocabularies such as sustainability, climate responsibility, environmental education, curriculum, citizenship, and institutional governance. At the level of social practice, the study considered the ideological implications of these representations, especially tensions between

anthropocentric stewardship and more relational ecological orientations. Cross-document comparison was used to identify patterns and differences between ministerial, curricular, and pesantren-related texts. For the credibility of the analysis to be strengthened, this was done by repeating checking of interpretive claims against primary textual evidence and by providing explicit documentation of the source in each sample. The aim was not to generalize on statistics but theoretically informed explanation of how eco theological discourse is being constructed within a strategically important segment of Indonesian Islamic education.

Table 1. Primary corpus used in the critical discourse analysis

ID	Producer / document	Year	Genre	Primary focus
D01	Ministry of Religious Affairs, Menag Tekankan Pentingnya Ekoteologi dalam Menjaga Lingkungan	2025	Ministerial statement	Ecotheology as religious priority
D02	Ministry of Religious Affairs, Kementerian Agama Luncurkan Kurikulum Berbasis Cinta	2025	Policy announcement	Ecological responsibility in education
D03	BDK Jakarta, Ekoteologi dalam Perspektif Kurikulum Berbasis Cinta	2025	Educational text	Ecotheology, morality, pedagogy
D04	Ministry of Religious Affairs, Kurikulum Cinta: Ekoteologi Kemenag untuk Merawat Indonesia	2025	Institutional text	Faith, nature, ecological practice
D05	Ministry of Religious Affairs, Perkuat Gerakan Ekoteologi, Menag Dorong Pesantren Jadi Pelopor Pelestarian Lingkungan	2026	Institutional statement	Pesantren as ecological agents
D06	Ministry of Religious Affairs, Hardiknas discourse on Kurikulum Cinta and ecotheology	2026	Educational discourse	Ukhuwah makhlukiyah
D07	Directorate General of Islamic Education, Ground Breaking Pesantren Internasional, Terapkan Ekoteologi	2025	Institutional publication	Ecotheology in educational development
D08	Directorate General of Islamic Education, Circular No. 9/2025 on KBC implementation	2025	Policy document	Institutional implementation

3. Results

The analysis identified five interconnected discursive formations. These formations should not be read as isolated themes. They represent a sequence through which ecological meaning is produced, morally legitimized, educationally recontextualized, and institutionally normalized. The analysis also revealed ideological tension within this process. Human responsibility is strengthened, but human centrality is not always displaced. Relational ecological language emerges, but it coexists with stewardship

discourse. The findings therefore show discursive negotiation rather than a completed transition from anthropocentrism to ecocentrism.

3.1 Nature as Divine Trust and the Construction of Accountable Agency

The first and most recurring formation casts nature as a divine trust and humans as morally responsible ecological actors. In D01 [18], the Minister of Religious Affairs writes that the Ministry wants to use "bahasa agama untuk merawat planet kita ini" [religious language to care for our planet] (D01 [18]). The choice of language is important. Religious language is not only a means of explaining doctrine but also a resource for environmental intervention. The phrase links planetary care with religious authority and provides an interdiscursive bridge between theology and contemporary environmental concerns. It also establishes the Ministry as an institutional actor that can turn religious vocabulary into ecological responsibility.

The same text constrains human exploitation through religious limits. Nature remains available for human use, but that use is not represented as unlimited. The discursive effect is a reconstruction of authority rather than its disappearance. Humans continue to possess agency, yet agency becomes accountable. This pattern becomes clearer in D03 [20], where human beings are described through khalifa and their environmental responsibility is connected to amanah. Ecological balance and sustainability are represented as obligations arising from the human position before God. Environmental destruction consequently becomes not only imprudent behavior but a failure of entrusted responsibility.

From Fairclough's textual perspective, the repeated combination of khalifa, amanah, responsibility, balance, protection, and preservation create a coherent semantic field. Humans are generally the actors expected to maintain, protect, care, reduce, conserve, or restore. Nature is more often represented as the object or beneficiary of these actions. This grammatical and semantic distribution matters because it reveals an underlying hierarchy. The discourse clearly rejects exploitative domination, but it does not fully remove humans from the center of ecological agency. The human subject is transformed from owner or exploiter into guardian, yet remains the principal moral actor.

This formation can therefore be described as accountable stewardship. Its ecological importance lies in constraining human action through divine accountability. Its ideological limitation lies in the persistence of human centrality. The corpus thus shows that Islamic environmental discourse can become greener without immediately becoming eco-centric. The shift is initially from domination toward responsibility. This distinction becomes important in later findings, where relational vocabulary begins to alter the position of humans more substantially.

3.2 Ecological Crisis as Moral and Spiritual Crisis

The second formation redefines ecological degradation as a moral and spiritual crisis. D03 [20] explicitly characterizes the environmental crisis as a "krisis spiritualitas dan moral" [crisis of spirituality and morality]. This formulation changes the causal and ethical frame through which ecological problems are understood. Pollution, climate disruption, environmental destruction, and excessive consumption are not represented

only as failures of technology, policy, or management. They become symptoms of a problematic human orientation toward creation.

D03 [20] further criticizes a worldview that treats nature merely as an economic object. This representation is ideologically significant because it identifies instrumentalism as part of the environmental problem. Nature is damaged not only because people act irresponsibly but because it is imagined primarily through economic utility. D04 [21] develops this argument by presenting environmental crisis through the language of love, faith, and intrinsic value. Nature is not merely an object for use but part of creation that possesses value beyond immediate human benefit. The movement from economic object to valued creation is one of the clearest textual signs of ecological reorientation in the corpus.

However, critical analysis also reveals a limitation. When ecological crisis is framed primarily as a crisis of individual morality, spirituality, consumption, or consciousness, structural causes can become less visible. Extractive economic systems, industrial power, political regulation, unequal exposure to environmental harm, and institutional accountability are less prominent than personal and communal responsibility. Moralization therefore expands ecological concern but may simultaneously individualize causality. This tension is important because it demonstrates why eco theological discourse requires critical rather than purely celebratory interpretation.

3.3 From Environmental Responsibility to Ecological Piety

The third formation transforms environmental conduct into religious practice. D03 [20] explicitly connects care for nature with ibadah and places ecological responsibility within the Kurikulum Berbasis Cinta. D04 [21] similarly links faith with practical ecological conduct such as reducing consumption, conserving energy, managing waste, planting trees, and developing collective environmental habits. The discursive significance lies in the change of moral status. These practices are no longer presented simply as good environmental behavior. They are articulated as expressions of religious commitment.

D02 [19] provides an institutional bridge by positioning ecological responsibility as part of educational formation from basic education to higher education. The learner constructed by this discourse is therefore expected to acquire not only environmental knowledge but also a religiously grounded ecological disposition. Environmental conduct becomes a criterion through which responsible Muslim identity can be imagined. This is what the present study terms ecological piety.

Ecological piety is produced through reciprocal recontextualization. Environmental practices enter Islamic moral discourse, while theological concepts acquire practical ecological meanings. Amanah becomes environmental accountability. Rahmah becomes a basis for extending care beyond human relationships. Khalifa becomes a mandate for environmental stewardship. Restraint in consumption is linked with religious discipline. In this process, the boundary between environmental citizenship and religious subjectivity becomes increasingly porous.

The corpus therefore constructs an emerging ecological Muslim subject. This does not refer to an empirically measured identity among students, because the study

analyzes official discourse rather than learner reception. It refers to the ideal subject position made available by the texts. The ecological Muslim is represented as someone whose piety includes care for creation, moderation in consumption, environmental responsibility, and participation in collective ecological practices. This subject position is important because discourse contributes to defining what forms of behavior are legitimate, desirable, and recognizably Islamic within educational settings.

3.4 From *Khalifa* to *Ukhuwah Makhlukiyah*: Negotiating Human Centrality

The fourth formation is the most important ideological movement in the corpus. Earlier and more conventional ecological discourse relies heavily on Khalifa. This concept is environmentally productive because it addresses irresponsible exploitation and accountability. But its semantic structure can still have the vertical relationship, humans are guardians and nature is that which is guarded. D06 [23] introduces a different relational vocabulary through ukhuwah makhlukiyah, which extends the language of fraternity into the wider community of creation.

In terms of interpretation, the shift of words from Khalifa to ukhuwah is critical. Khalifa puts office, authority, duty, and responsibility at the heart of everything. Ukhuwah puts relationship, proximity, solidarity, and belonging at the heart of everything. When it comes to makhlukiyah, the ethical boundary for fraternity goes beyond human society. The human being is not only viewed as a manager of the world, but also a part of a larger community. This does not erase theological hierarchy because God is the ultimate source of value and moral order. It does, however, destabilize a stronger form of anthropocentrism.

So, the corpus suggests a three-stage ideological movement: human authority over nature, human responsibility for nature, and human relationship with creation. These stages are not taken over by one another. Fairclough's perspective allows us to understand this coexistence as a feature of discursive change. New meanings emerge through the rearticulation of established concepts. The new relational discourse does not cease khalifa. It supplements and partially transforms stewardship in the language of *amanah, rahmah*, and *ukhuwah*. This finding also prevents an excessively simple assertion that Indonesian Islamic education discourse has become eco-centric. The evidence supports a more cautious interpretation: a relational eco theological orientation is emerging in a discourse still heavily shaped by human responsibility. The transformation is therefore incomplete and contested. Its significance is to be found in the negotiation between older anthropocentric assumptions and new ecological relationality.

3.5 Institutionalizing Green Islam through Educational recontextualization

The fifth formation concerns institutionalization. Ecotheology does not remain at the level of theological vocabulary. D01 [18] positions it as a strategic religious concern. D02 [19] embeds ecological responsibility within curriculum discourse. D08 [25] extends implementation across Islamic educational institutions. D05 [22] explicitly positions pesantren as potential models of the ecotheology movement and insists that care for nature should become concrete action. The text associates this expectation with

practices such as waste sorting and waste-bank management. D07 [24] further connects eco theological orientation with the development of Islamic educational institutions.

This movement can be represented as a chain of recontextualization that are *theological discourse → state religious discourse → educational policy discourse → institutional discourse → ecological practice*. Meaning changes at each stage. *Khalifa* moves from a theological category toward an educational identity. *Amanah* moves from general religious responsibility toward environmental accountability. Sustainability moves in the opposite direction, from global environmental discourse into a vocabulary legitimised by Islamic theology. Curriculum becomes the institutional space in which these different discourses are articulated.

The process is therefore reciprocal. Indonesian Islamic education is Islamicising sustainability while ecologicalising Islamic educational discourse. Sustainability is Islamicised when environmental responsibility is legitimized through theological concepts and religious authority. Islamic education is ecologicalised when environmental care becomes part of curriculum, character formation, institutional governance, and everyday practice. This reciprocal movement explains why ecotheology cannot be reduced to the addition of environmental topics to existing religious lessons.

At the level of social practice, institutionalization also redistributes responsibility. Ecological action is no longer seen as an individual moral choice. Ministries, schools, pesantren, madrasahs, and higher education institutions become legitimate ecological actors. But the degree of institutional responsibility varies across texts. Some are very exhortative and focus on what individuals and communities should do, while other texts move towards the curricular and organizational implementation. This discrepancy suggests that greening is an ongoing institutional change in the institutional process and not a complete policy transformation.

Table 2. Summary of major eco theological discursive formations

Formation	Dominant resources	Subject position	Critical interpretation
Nature as divine trust	khalifa, amanah, balance	Accountable steward	Domination constrained, human centrality retained
Moral-spiritual crisis	fasad, morality, spirituality	Morally responsible human	Ecological crisis religiously recontextualized
Ecological piety	ibadah, love, care, restraint	Ecological Muslim subject	Environmental action becomes religious practice
Relational ecology	rahmah, ukhuwah makhlukiyah	Member of creation	Emerging challenge to anthropocentric hierarchy
Institutional Green Islam	curriculum, pesantren, policy	Institution as ecological actor	Ecotheology normalised through education

Table 3. Discursive movement in human-nature relations

Dimension	Anthropocentric tendency	Accountable stewardship	Relational ecotheology
Human position	User/manager	Responsible khalifa	Member of created community
Nature	Resource/object	Divine amanah	Relationally significant creation
Moral basis	Human benefit	Accountability before God	Solidarity, rahmah, interconnectedness
Typical action	Use/manage	Protect/conserve	Care/coexist/relate
Ideological orientation	Human-centred	Theocentric responsibility	Emerging relational ecology



Figure 1. Discursive recontextualization of ecotheology in Indonesian Islamic education

4. Discussion

4.1 Accountable Stewardship and the Limits of Anthropocentric Reform

The findings confirm the continuing importance of *khalifa* and *amanah* within Islamic environmental discourse, but they also complicate the assumption that stewardship is automatically eco-centric. Previous scholarship consistently identifies Islamic theological resources as foundations for environmental ethics. Mustofa et al. [2] illustrate how Indonesian Muslim organizations mobilize Islamic ecological ideas in climate mitigation and adaptation, while Nur et al. [15] integrate Qur'anic ecotheology with forest protection ethics. In education, Suraijiah et al. [16], Hasyim et al. [8] and Prima et al. [7] demonstrate that Islamic environmental concepts can be integrated into learning environments and institutional practice. The present study also supports these observations but shifts our attention from the presence of theological concepts to the ideological relationships they construct.

This distinction produces the concept of accountable stewardship. The discourse constrains exploitation and gives environmental responsibility religious force, yet humans remain the dominant grammatical and moral agents. Nature is frequently the entity to be protected, preserved, or managed. This suggests that Islamic environmental discourse may reform anthropocentrism before it transcends it. Lohlker's [1] call to move beyond anthropocentrism is therefore especially relevant. The question is not whether khalifa is helpful for the environment, but what kind of human-nature relationship is produced when khalifa is the key ecological signifier. Accountable stewardship should not be looked upon as an anthropocentric thing.

It is an ethical one because human authority is subordinate to divine accountability. The right to use nature is limited by responsibility, balance, and moral restraint. But the finding also points to the need for ecological education which should be more relational. If environmental ethics is structured only around human guardianship, then what it needs to do is become more relational. Nature may continue to have its practical significance from human action. Rahmah and ukhuwah makhlukiyah become theoretically important because these ideas shift responsibility from responsible control to moral relationship.

4.2 Ecological Piety and the Construction of the Ecological Muslim

The second major contribution concerns ecological piety. Studies of Islamic environmental education are frequently in curriculum-based, environmental culture-based or observable practices. Lutfauziah et al. [6] show that the environmental education curriculum can shape environmental culture in Islamic boarding schools, according to BR [9]. BR highlights the significance of teacher belief and practice in Islamic primary environmental education (e.g., in Islamic elementary education). Prima et al. [7] also confirm the way eco theological values are integrated into pesantren experience. Begum et al. [17], however, remind us that religiosity does not automatically translate into pro-environmental behavior. The relationship between religion and ecological action needs mediation.

The present study identifies discourse as one mechanism of that mediation. Environmental practices become religiously meaningful when they are articulated with

ibadah, amanah, love, restraint, and responsibility. Such recontextualization does not simply add religious labels to environmental behavior. It changes the moral identity of the behavior. Waste reduction can become an expression of restraint. Conservation can become amanah. Care for living systems can become rahmah. Institutional environmental participation can become part of the performance of responsible Muslim identity.

This process allows us to conceptualize an ecological Muslim subject. The term is not to be essentialized. Muslim identity or claim that students already embody the subject position. Rather, it refers to the ideal identity constructed in official educational discourse. Fairclough's understanding of discourse as constitutive is very important here. Texts are not just about reality; they make certain identities and actions socially possible. When environmental care is repeatedly portrayed as a religious obligation and educational virtue, the discourse helps to define what a good Muslim learner or institution must be.

The concept of ecological piety therefore extends existing environmental education scholarship by connecting ecological action with subject formation. It also provides a bridge between theology and pedagogy. Islamic education does not need to treat environmental responsibility as an external addition to religious formation. It can reconstruct piety itself so that relationships with non-human creation become part of moral and spiritual education. Yet such reconstruction must avoid reducing ecological piety to symbolic gestures. The institutional practices discussed in the corpus are important precisely because they connect discourse with material routines.

4.3 From *Khalifa* to *Ukhuwah Makhlukiyah*: Toward Relational Ecotheology

The movement from khalifa toward *ukhuwah makhlukiyah* is the most theoretically distinctive finding. Contemporary Islamic ecotheology increasingly questions models that place humans at the unquestioned center of creation. Lohlker [1] proposes a transcendence of anthropocentrism, Öztürk [3] examines the ethical limits and theological possibilities generated by the Anthropocene, and Santono et al. [4] emphasize the re-sacralization of nature within Sufi ecotheology. These studies provide a conceptual context for interpreting the relational vocabulary emerging in Indonesian educational discourse.

Ukhuwah makhlukiyah changes the semantic structure of environmental responsibility. The familiar language of ukhuwah has traditionally been used to organize relations of solidarity and belonging. Extending it toward *makhlukiyah* expands the moral community beyond humans. This is different from stewardship because the central metaphor is no longer governance or guardianship, but relationship. Humans are morally responsible, but responsibility comes from belonging in creation rather than from being a manager.

This finding should be interpreted with caution. The discourse does not become eco-centric in a secular philosophical sense. It is still theocentric. Nature matters because it is divine creation, and we have responsibility to it, still anchored in accountability before God. The new orientation may be more appropriately described as relational Islamic ecotheology. The concept acknowledges the intrinsic and relational

role of creation without disposing of the theological bedrock of the discourse that makes it Islamic.

Fairclough's approach also explains why the transition is so uneven. Discursive transformation frequently comes not only through coexistence but also through contestation and rearticulation. Khalifa does not disappear when *ukhuwah makhlukiyah* takes place. Instead, older and newer ecological meanings are in the same discursive field. This creates a productive ideological tension. Islamic education can continue to mobilize the strong moral responsibility associated with *khalifa* and add ideas that reduce hierarchical distance between humans and other forms of creation.

4.4 Institutional recontextualization and the Emergence of Green Islamic Education

The findings further show that ecotheology is becoming institutional rather than remaining exclusively theological. This resonates with Cahyadi et al. [10], who identify ecotheology as an emerging concern in Indonesian Islamic universities, and with Hasyim et al. [8], who demonstrate the possibility of integrating environmental ethics into madrasah language education. Maylawati et al. [11] also indicate that ecotheology implementation across Islamic schools has become an identifiable institutional phenomenon. The present study connects these settings by showing how official discourse enables theological meanings to travel across policy, curriculum, pesantren, and institutional practice.

recontextualization is central to this process. Theological concepts do not simply go unchanged, from scripture or religious scholarship into education policy. Their meanings are learned, combined and adapted. Amanah is a vocabulary of environmental accountability. Rahmah is ecological care. Khalifa becomes educational stewardship. But sustainability and climate responsibility can also be religious in their own right when they are put into Islamic terms. The resulting discourse is hybrid but not incoherent. It is that hybridity that makes environmental issues relevant in Islamic education.

This double shift can be described as Islamicising sustainability and ecologicalising Islamic education. The first ensures that environmental responsibility isn't seen as culturally or religiously external. The second prevents Islamic education from being a study of ritual and personal behavior only. Combined, they set the discursive agenda for Green Islam as a teaching project and not just a theological work. But institutionalization has its own serious questions about depth. Environmental vocabulary can be part of policy branding without changing institutional practice significantly. The task is to distinguish between symbolic greening and transformative greening. Symbolic greening is when ecological concepts are injected into the formal discourse but responsibility and how to do it are vague and practices are episodic. Transformative greening involves curriculum, institutional governance, teacher development, resource use, and daily education in keeping with the relational ecological principles in discourse. And this is a useful practical distinction for Islamic educational institutions.

4.5 Extending Critical Discourse Research on Religion and Environment

The study also contributes methodologically to research on religion and environmental discourse. Herdiansah et al. [14] demonstrate the usefulness of eco-critical discourse analysis for revealing how religious environmental narratives intersect with political interests in NU and Muhammadiyah discourse concerning Indonesia's new capital. Their work shows that religious environmental language should not be accepted at face value because apparently green narratives may participate in wider projects of legitimacy. The present study extends this critical orientation into Islamic education.

Educational discourse is a particularly important site because it does not only legitimize policy. It contributes to subject formation and to the reproduction of values across generations. When ministries and educational institutions define ecological responsibility through religious vocabulary, they shape the conceptual resources available to teachers, students, and institutions. CDA thus makes visible dimensions that implementation studies alone may overlook: who is positioned as responsible, what forms of agency are normalized, what structural causes are marginalized, and how environmental conduct is connected to religious identity. Fairclough's three-dimensional model is, in fact, most relevant to Islamic ecotheology.

Textual analysis shows that the lexical and moral construction of environmental agency is built from the ground up. Discursive-practice analysis explains how theological and sustainability discourses are combined. Social-practice analysis identifies the broader institutional and ideological transformation through which Islamic education is becoming environmentally oriented. This framework therefore prevents the analysis from reducing ecotheology either to theology or to environmental behavior. It locates ecological meaning within the social life of discourse.

4.6 Theoretical Synthesis "Greening Islamic Discourse"

The central theoretical contribution of the study is the notion of greening Islamic discourse. This is a process in which ecological responsibility is gradually integrated into the meanings, identities and institutional practices in Islamic education. Greening is not the same as adding environmental vocabulary. It is a reorganization of moral relationships. The corpus shows movement away from human authority to accountable stewardship, from environmental awareness to ecological piety and from guardianship toward relational belonging.

There are three concepts that summarize this shift. First, responsible or accountable anthropocentrism describes the transitional condition in which humans are still at the helm but their power is limited by divine trust and moral limits. Second, ecological piety is the recontextualization of environmental behavior as an expression of religious commitment. Third, the ecological Muslim subject describes the ideal educational identity made possible by this discourse. These notions are linked by the evolving relational vocabulary of *ukhuwah makhlukiyah* which provides us with the possibility to locate humans in a larger moral community of creation.

This theoretical synthesis also clarifies what the study does not claim. It does not argue that official discourse proves successful environmental behavior. It does not claim that Indonesian Islamic education has completed a transition to ecocentrism. Nor does it assume that theological language is automatically transformative. Rather, it

shows that the discursive conditions for a more ecological Islamic educational identity are being set up and institutionalized. Whether so durable material change leads to durable material change remains an empirical question for later research. The greening of Islamic discourse we can regard as an ongoing ideological negotiation. Its significance lies in widening the horizon of religious responsibility. Islamic educational discourse is increasingly suggesting that moral accountability cannot be limited to a relationship with God and other humans. It has to cover the conditions of life and ecological systems. Ecotheology becomes, in this sense, not just a new environmental problem but a potential reconstruction of the ethical imagination of Islamic education.

5. Conclusion

This study has shown that the greening of Indonesian Islamic educational discourse is a process of theological, educational, and institutional recontextualization. Through Fairclough's three-dimensional CDA, environmental responsibility emerges not as a neutral theme but as a contested construction of human agency, moral obligation, religious identity, and institutional responsibility. The corpus demonstrates that concepts such as *khalifa, amanah*, *rahmah*, and *ukhuwah makhlukiyah* function as discursive resources through which environmental concerns are made intelligible and legitimate within Islamic education.

The three research questions can be answered directly. First, eco theological values and human-nature relations are linguistically represented through vocabularies of stewardship, trust, moral restraint, love, accountability, and relational belonging. Second, Islamic theological concepts are recontextualized through ministerial, curricular, pesantren, and institutional discourse, where they acquire practical meanings connected to environmental education, character formation, waste management, conservation, and sustainability. Third, these stories do not simply replace anthropocentrism with ecocentrism. They reveal an ideological negotiation in which Khalifa keeps human centrality, amanah constrains that centrality through accountability and *ukhuwah makhlukiyah* offers a relational understanding of humans as part of a broader community of creation.

The study contributes to the notions of responsible stewardship, ecological piety, ecological Muslim ethics, and greening Islamic discourse. These ideas are meant to make the case that environmental responsibility can be part of Muslim educational identity in the sense that environmental responsibility can be part of the fabric of Muslim education but not a secular obligation for a secular society. The results also reveal a practical difference between symbolic and transformative greening. Islamic educational institutions will experience more eco theological transformation only if their curriculum is developed and teachers are trained in it, institutional structures and resources are set up in alignment with the relational values expressed in the official language.

The study is limited to eight publicly available institutional texts and therefore it considers the discourse that is officially articulated rather than reception or behavior. Future research should investigate how teachers, students, pesantren communities and university actors understand, negotiate or oppose these narratives. Comparative studies could also examine whether the shift away from stewardship and toward relational ecotheology is present in different Muslim societies and institutional traditions. This

would help to understand if the emerging ecological Muslim subject is, in a sense, a discursive one or durable within education and environmental practice.

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