



## Development of a Theanthropocentric-Based Islamic Education Curriculum

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### Abstract

*This research aims to develop the concept of an Islamic Education curriculum that is oriented to the theanthropocentric paradigm, which is an approach that combines the dimensions of divinity (theocentric), humanitarian (anthropocentric), and ecological (ecocentric) in an integrated manner. This research uses a descriptive qualitative method with a literature study approach and content analysis of Islamic educational literature, curriculum theory, and theanthropocentric concepts. The data is analyzed interpretively to formulate the principles, structure, and direction of holistic curriculum development. The results of the study show that the theanthropocentric Islamic Education curriculum requires the integration of worship values, humanitarian ethics, and ecological awareness in every component of the curriculum, including objectives, materials, learning methods, and evaluation. This curriculum places humans as caliphs who are responsible not only to God and others, but also to the preservation of nature. The resulting curriculum model emphasizes contextual learning, hands-on experience, and character building based on ecological spirituality. This study concludes that the theanthropocentric paradigm offers a relevant conceptual framework to answer the challenges of contemporary Islamic education. The curriculum built through this approach has the potential to create students who are religious, humanist, and ecological, and in line with the goals of Islamic education that are oriented towards sustainability and universal benefit.*

**Keywords:** Curriculum Development; Islamic Education; Teoanthropocentric

### Abstrak

Penelitian ini bertujuan mengembangkan konsep kurikulum Pendidikan Islam yang berorientasi pada paradigma teoantropoekosentris, yaitu pendekatan yang memadukan dimensi ketuhanan (teosentris), kemanusiaan (antropo-sentris), dan ekologis (ekosentris) secara terpadu. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi kepustakaan dan analisis isi terhadap literatur pendidikan Islam, teori kurikulum, serta konsep teoantropoekosentris. Data dianalisis secara interpretatif untuk merumuskan prinsip, struktur, dan arah pengembangan kurikulum yang holistik. Hasil penelitian menunjukkan bahwa kurikulum Pendidikan Islam berbasis teoantropoekosentris memerlukan integrasi nilai ibadah, etika kemanusiaan, dan kesadaran ekologis dalam setiap komponen kurikulum, termasuk tujuan, materi, metode pembelajaran, dan evaluasi. Kurikulum ini menempatkan manusia sebagai khalifah yang bertanggung jawab tidak hanya kepada Tuhan dan sesama, tetapi juga terhadap kelestarian alam. Model kurikulum yang dihasilkan berorientasi pada pembelajaran kontekstual, pengalaman langsung, dan penguatan karakter berbasis spiritualitas ekologis. Penelitian ini menyimpulkan bahwa paradigma teoantropoekosentris menawarkan kerangka konseptual yang relevan untuk menjawab tantangan pendidikan Islam kontemporer. Kurikulum yang dibangun melalui pendekatan ini berpotensi menciptakan peserta didik yang religius, humanis, dan ekologis, serta selaras dengan tujuan pendidikan Islam yang berorientasi pada keberlanjutan dan kemaslahatan semesta.

**Kata Kunci:** Pengembangan Kurikulum; Pendidikan Islam; Teoantropoekosentris

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## INTRODUCTION

One of the real problems that arise in the development of the current Islamic Education curriculum is the lack of integration between divine values (theocentric), human values (anthropo-centric), and ecological values (ecocentric) in educational practices.<sup>1</sup> The curriculum in many madrassas and Islamic schools is still oriented towards cognitive achievement and mastery of religious materials, while the dimensions of human character formation and ecological awareness have not been the main focus.<sup>2</sup> In the field, teachers often consider environmental and social issues as additional material, not part of Islamic spirituality or the core purpose of education.<sup>3</sup> As a result, students understand Islamic teachings in a normative-ritualistic way but are less sensitive to social problems such as intolerance, poverty, social injustice, and environmental damage. This shows that there is a gap between holistic Islamic values and the implementation of the curriculum that is still fragmentary. This condition emphasizes the need for an Islamic Education curriculum innovation that is able to integrate aspects of divinity, humanity, and ecology integrally according to a theoanthropocentric perspective.

A number of previous studies have shown integrative efforts in the development of the Islamic Education curriculum, although they have not directly used a theoanthropocentric perspective. For example, research by Miranti Anggraini et al. emphasizes the importance of a holistic approach in the Islamic Religious Education curriculum by combining cognitive, affective, and psychomotor aspects, but his study has not linked such integration to the ecological dimension as part of spiritual responsibility.<sup>4</sup> Furthermore, Desy Utari et al. examined the application of environmental education in madrassas and found that its implementation is still formalistic and less connected to the teachings of monotheism, so it has not yet formed ecological awareness that comes from religious values.<sup>5</sup> Research by Disha Rajendra Mishra on strengthening human values in PAI shows an increase in the aspects of empathy and social justice, but this research does not connect the human dimension with

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<sup>1</sup> Sami Al-Daghistani, *Recovering Environmental and Economic Traditions in the Islamic World* (Brill, 2024), <https://library.oapen.org/handle/20.500.12657/99013>.

<sup>2</sup> Wiwin Sunita et al., "The Process of Developing the Islamic Religious Education Curriculum in Schools and Madrasah," *At-Turats* 19, no. 2 (2025): 232–46, <https://e-journal.iainptk.ac.id/index.php/at-turats/article/view/5171>.

<sup>3</sup> Heather Marshall, "Integrating Sustainability into Religious Education," *Journal of Beliefs & Values*, May 22, 2025, 1–20, <https://doi.org/10.1080/13617672.2025.2504983>.

<sup>4</sup> Miranti Anggraini et al., "Implementing a Holistic Islamic Religious Education Curriculum Based on Multicultural Values," *Al-Insyiroh: Jurnal Studi Keislaman* 11, no. 2 (2025): 308–27, <http://jurnal.staidhi.com/index.php/alinsyiroh/article/view/454>.

<sup>5</sup> Desy Utari et al., "Reinterpretation of the Nature of Education, Learning, and Schooling from the Perspective of Islamic Education: A Con-ceptual Analysis of the Integration of Spiritual and Scientific Values," *International Journal of Education and Literature* 4, no. 3 (2025): 232–46, <https://ijel.asia/index.php/ijel/article/view/287>.

ecological reason or the divine framework comprehensively.<sup>6</sup> Meanwhile, Ilman Nafi'a through the integrative-interconnective concept provides a philosophical foundation for the unification of religious sciences and social-humanities, but it has not been specifically developed into a theanthropocentric curriculum model.<sup>7</sup> In addition, Alim and Rofiq (2021) examine the use of *maqāsid al-sharī'ah* in the reform of the PAI curriculum, but the focus is more on the preservation of religion, soul, and reason without an in-depth exploration of environmental conservation.<sup>8</sup> From the overall research, it appears that the study of the integration of divinity, humanitarian, and ecological values is still limited, thus opening up space for new research that develops a theanthropocentric-based Islamic Education curriculum in a more comprehensive and applicable manner.

This research has clear differentiations and novelty compared to previous studies which generally only highlight one dimension of the Islamic Education curriculum separately, both aspects of divinity, humanity, and the environment. Previous research on holistic curriculum has been limited to the integration of cognitive, affective, and psychomotor aspects, but has not yet linked it to ecological consciousness as an important part of divine ethics. Meanwhile, studies that discuss environmental education focus more on technical aspects and ecological behavior without being associated with the values of monotheism and Islamic spirituality. There are also studies that highlight human values in Islamic education, but do not relate them to the ecological framework or to the theological structure as a whole. In addition, an integrative-interconnective approach in Islamic education has indeed been developed, but has not yet produced a curriculum model that specifically integrates theocentric, anthropocentric, and ecocentric dimensions in a single curriculum system.

## RESEARCH METHOD

This research uses a qualitative approach with literature study design and conceptual analysis. This approach was chosen because the focus of the research lies in the preparation of a curriculum model based on the integration of divinity, human, and ecological values in a theanthropocentric perspective.<sup>9</sup> The main data sources of this research include primary and secondary literature, such as books on the philosophy of Islamic education, national curriculum documents, education policies, scientific journals, and conceptual works that discuss the relationship between humans, God, and nature. Data collection techniques are carried out through documentation and systematic literature search to identify relevant concepts, principles, and theoretical frameworks. The data was analyzed using content analysis

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<sup>6</sup> Disha Rajendra Mishra, *The Intersection of Sufism and Lifelong Learning: Tazkiyah (Self-Purification) as a Framework for Sustainable Development*, n.d., accessed December 11, 2025, [https://papers.iafor.org/wp-content/uploads/papers/seace2025/SEACE2025\\_90405.pdf](https://papers.iafor.org/wp-content/uploads/papers/seace2025/SEACE2025_90405.pdf).

<sup>7</sup> Ilman Nafi'a, "The Implementation of The Integration of Science and Islam in Curriculum Development in Indonesia, Malaysia and Brunei," Sebagai Editor Buku. Cv. Confident, 2019, <https://repository.syekhnurjati.ac.id>.

<sup>8</sup> Muhammad Yaseen Gada, *Islam and Environmental Ethics* (Cambridge University Press, 2024), <https://www.cambridge.org/core/elements/islam-and-environmental-ethics/12DC55D258E6E49A8B4F68E5BB0A2DC3>.

<sup>9</sup> N Hasnunidah, "Metodologi Penelitian Pendidikan," *Media Akademik*, 2017.

techniques with stages of data reduction, theme categorization, interpretation, and concept synthesis.<sup>10</sup> This approach allows researchers to formulate new curriculum models through comprehensive theoretical integration. The validity of the research is carried out through theoretical triangulation and concept verification by comparing several different scientific perspectives.<sup>11</sup> The results are expected to result in the construction of an innovative, comprehensive, and theoretical education curriculum based on a theoanthropocentric paradigm that has not been developed in previous research.

## RESULTS AND DISCUSSION

### The Essence of Curriculum Development

The curriculum is essentially a fundamental instrument to achieve educational goals, as well as a guideline in the implementation of learning in each educational unit.<sup>12</sup> Therefore, the preparation of the curriculum must be based on the philosophy, values, and outlook on life embraced by the community, including religious and humanitarian values.<sup>13</sup> In the context of Islamic Education, the curriculum is understood as a set of plans and arrangements that include objectives, competencies, materials, and learning strategies designed to develop students as a whole. The curriculum is not only limited to a list of subjects, but encompasses the entire learning experience that the school plans, both inside and outside the classroom, as an effort to transform knowledge, skills, values, and attitudes.<sup>14</sup>

The meaning of this comprehensive curriculum emphasizes that the educational process must be adjusted to environmental developments, social needs, as well as humanitarian and ecological challenges.<sup>15</sup> Within the framework of national education, curriculum development is also directed by the standards of content, processes, and competencies of graduates, which provide space for educational units to adapt learning to local characteristics.<sup>16</sup> Policies such as the Education Unit Level Curriculum provide flexibility for schools to combine cognitive aspects with social and cultural values, although in practice they still often focus on mastery of the material and pay less attention to spiritual and ecological dimensions.

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<sup>10</sup> Matthew B. Miles, "Qualitative Data Analysis: An Expanded Sourcebook," *Thousand Oaks*, 1994, <https://books.google.com/books>.

<sup>11</sup> cAbd Hakim Atang MA dan Jaih Mubarak and ROSDA, *Metodologi Studi Islam* (Rosda, 2017).

<sup>12</sup> Edwin Edwin et al., "Curriculum Transformation towards Future Education," *Prima Magistra: Jurnal Ilmiah Kependidikan* 6, no. 2 (2025): 122–32, <https://e-journal.uniflor.ac.id/index.php/JPM/article/view/4907>.

<sup>13</sup> Badrah Uyuni and Mohammad Adnan, "Philosophical Foundations in Training Traditional Religious Educators: Bridging Past and Present," *Futurity Philosophy* 3, no. 2 (2024): 40–65, <http://futurity-philosophy.com/index.php/FPH/article/view/79>.

<sup>14</sup> Raqib Moslimany et al., "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 52–73, <https://pubcenter.ristek.or.id/index.php/jois/article/view/19>.

<sup>15</sup> Vitaliy Hnatyuk et al., "Education's Role in Fostering Environmental Awareness and Advancing Sustainable Development within a Holistic Framework," *Multidisciplinary Reviews* 7 (2024), <https://malque.pub/ojs/index.php/mr/article/view/3795>.

<sup>16</sup> Hunaepi Hunaepi and I. Suharta, "Transforming Education in Indonesia: The Impact and Challenges of the Merdeka Belajar Curriculum," *Path of Science* 10, no. 6 (2024): 5026–39, <https://www.ssoar.info/ssoar/handle/document/95381>.

This condition shows that the conventional curriculum tends to be fragmentary and has not been able to answer the needs of holistic education. Some subjects are considered less interesting, boring, or not felt relevant to real life, so learning is often only oriented to the delivery of material. In this context, the development of a theanthropocentric Islamic Education curriculum is important, as it offers a new paradigm that integrates the values of divinity, humanity, and ecological concern in a balanced manner. The curriculum with this approach is expected to be able to form students who are religious, humanist, and have ecological awareness as an integral part of Islamic teachings and the educational needs of the modern century.

### **The foundation of the theanthropocentric Islamic Education curriculum**

Islamic education based on theanthropocentrism relies on the integration of three fundamental axes, namely the divine dimension (theocentric), the humanitarian dimension (anthropocentric), and the ecological sustainability dimension (ecocentric).<sup>17</sup> Philosophically, this approach departs from the view that human beings are perfect beings who live in three relational spheres: a transcendent relationship with Allah as the highest source of value, social attachment with fellow humans in order to create collective benefits, and ecological connection with nature as a living space that must be maintained in balance. Based on this framework, curriculum development is not only directed at the formation of spiritual intelligence and the development of individual morals, but also the strengthening of social sensitivity and moral obligations to maintain environmental sustainability as an embodiment of the role of humans as caliphs on earth.

Theologically, this curriculum is rooted in the teachings of the Qur'an and Sunnah which affirm monotheism as the axis of personality development and entrust humans to manage the earth in a just and sustainable manner.<sup>18</sup> The principle of caliph fi al-ardh provides a normative basis that Islamic education must produce individuals who have strong faith, moral integrity, and show sensitivity to humanitarian and environmental issues. Basic values such as justice, balance (mizan), moderation, and the mission of rahmatan li al-'alamin become references in formulating goals, material selection, and pedagogical strategies so that the entire educational process remains within the framework of holistic Divine values. From an anthropological perspective, the theanthropocentric curriculum views humans as educational subjects that develop through a holistic approach covering spiritual, intellectual, emotional, social, and ecological dimensions.<sup>19</sup> Education is understood as a process that must be oriented to the real needs of the community by building the character of caring for others, strengthening social solidarity, and instilling sustainability ethics in daily life. Therefore, educational orientation is

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<sup>17</sup> Christopher D. Ives et al., "The Role of Religion in Shaping the Values of Nature," *Ecology and Society* 29, no. 2 (2024): 10, <https://research.birmingham.ac.uk/en/publications/the-role-of-religion-in-shaping-the-values-of-nature>.

<sup>18</sup> Nor Jannah Hassan, "Integrating the Qur'anic Worldview with the Natural Sciences: Answering the Call for Islamic Secondary Schools," in *Islamic Perspectives on Science and Technology*, ed. Mohammad Hashim Kamali et al. (Springer Singapore, 2016), [https://doi.org/10.1007/978-981-287-778-9\\_21](https://doi.org/10.1007/978-981-287-778-9_21).

<sup>19</sup> Sébastien Doane, *Reading the Bible Amid the Environmental Crisis: Interdisciplinary Insights to Ecological Hermeneutics* (Bloomsbury Publishing PLC, 2024), <https://books.google.com>.

not only focused on academic achievement, but is also directed at forming a generation that is able to contribute to social welfare and the sustainability of civilization.

Meanwhile, from an ecological perspective, this curriculum emphasizes that nature is not just an object of exploitation, but an entity that has intrinsic value and is an integral part of human existence. Islamic ecotheological principles such as *mizan* (balance), *tadabbur* (deep reflection on creation), and *ihsan* (the best action in treating the environment) are the foundation in designing learning experiences that encourage students to recognize, appreciate, and protect the environment. Its implementation can be in the form of integrating ecological issues into subject matter, habituating environmentally friendly behavior, and implementing projects oriented towards ecosystem conservation and restoration. Within a social and cultural framework, the theanthropocentric curriculum positions education as an instrument of transformation towards a civilized, just, and ecological society. Curriculum development needs to pay attention to local wisdom that stores ecological and spiritual values so that education becomes contextual, relevant, and rooted in community culture.<sup>20</sup> The integration of Islamic values, contemporary social needs, cultural identity, and global environmental dynamics is an important foundation for realizing a curriculum that is adaptive, progressive, and responsive to the challenges of modern civilization.

### **Objectives of Theanthropocentric-based Islamic Education Development**

The general goal of developing a theanthropocentric-based Islamic Education Curriculum is to build an education system that is oriented towards the integration of the dimensions of divinity, humanity, and ecological sustainability as an epistemological and praxis unit.<sup>21</sup> In contrast to school autonomy and the efficiency of education management, the theanthropocentric curriculum is designed to revive the harmonious relationship between humans and God, fellow humans, and the universe as the main foundation for the preparation of learning objectives, content, and experiences. Thus, the general objectives of the curriculum are not only focused on mastery of the material and the achievement of standard competencies, but are further directed at forming human beings with integral character who have a solid spirituality, high social awareness, and sustainable ecological responsibility. Philosophically, this curriculum aims to instill an understanding that the entire educational process is part of worship and the realization of monotheism in real life.<sup>22</sup> Islamic education is positioned as a space for the formation of transcendental awareness of students so that they can understand their position as servants and caliphs of Allah on earth. Therefore, the general purpose of this curriculum emphasizes the formation of a person who is faithful, has noble character, and has a life orientation based on the values of justice, balance (*mizān*), moderation, and universal

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<sup>20</sup> Ni Wayan Sadri and I. Gede Bagus Wisnu Bayu Temaja, "Local Wisdom-Based Education in Indonesian School," *The Eastasouth Journal of Learning and Educations* 3, no. 03 (2025): 226–36, <https://esj.eastasouth-institute.com/index.php/esle/article/view/762>.

<sup>21</sup> C. A. Torres and E. Bosio, *Global Citizenship Education as a Planetary Ethics: Embracing Humans and Non-Humans in the Pursuit of Global Solidarity*, n.d., accessed December 11, 2025, <https://www.researchgate.net>.

<sup>22</sup> Muh Shaleh, "Development of a Holistic-Integrative Islamic Religious Education Curriculum in an Integrated Islamic School.," *Eurasian Journal of Educational Research (EJER)*, no. 113 (2024), <https://search.ebscohost.com>.



compassion.<sup>23</sup> This approach expands the objectives of the curriculum that prioritizes school independence, by adding spiritual and moral ecological dimensions as the core of human resource development.

From a humanitarian perspective, the theanthropocentric curriculum aims to form students who develop holistically including intellectual, emotional, social, and moral aspects.<sup>24</sup> Education is not only directed at the formation of academic abilities as emphasized in the curriculum, but also at strengthening inclusive, empathetic, and participatory characters in community life. This curriculum encourages an active, collaborative, and contextual learning process, so that students are able to face various social dynamics with a critical, ethical, and responsible attitude. Thus, this general goal expands the function of education as a vehicle for human empowerment towards social welfare and the formation of a more civilized society.

In the ecological context, the purpose of this curriculum is directed to instill deep environmental awareness through the internalization of Islamic ecotheological values.<sup>25</sup> Students are prepared to understand that nature is an integral part of human life and must be maintained as a Divine mandate. By adapting ecocentric principles, the curriculum aims to foster environmentally caring behaviors, the ability to identify ecological issues, and the skills to design sustainable solutions. This corrects the shortcomings of the curriculum which tends to be technocratic and has not given a significant portion to environmental issues. Systemically, the general goal of theanthropocentric curriculum development is also directed at creating an educational environment that is inclusive, adaptive, and rooted in the local context. This curriculum utilizes local wisdom as a relevant source of knowledge to form a culturally friendly and environmentally friendly Islamic identity. Thus, Islamic education not only functions to transfer normative knowledge, but also develops students' sensitivity to local traditions and social dynamics in their society. This approach is the main differentiator from KTSP which focuses on the development of a regional-based curriculum but has not integrated transcendental and ecological dimensions comprehensively.

### **Implications in Islamic education**

Solving a problem requires the use of diverse perspectives to comprehensively trace the source and root of its emergence. The complexity of a problem is often triggered by a variety of interlocking variables, so a single approach with limited viewpoints is not enough to produce an appropriate and sustainable solution. In this context, criticism of discipline specialization and the linearity of science becomes relevant, as fragmented approaches have proven to be

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<sup>23</sup> Nabil El Maghrebi et al., "Behavioural Norms and Institutional Structure of Iqtiṣād," in *Revisiting Islamic Economics*, by Nabil El Maghrebi et al., Palgrave Studies in Islamic Banking, Finance, and Economics (Springer International Publishing, 2023), [https://doi.org/10.1007/978-3-031-41134-2\\_7](https://doi.org/10.1007/978-3-031-41134-2_7).

<sup>24</sup> Vivi Desfita et al., "Integration of Science in the Perspective of Islamic Educational Philosophy and Its Implications in Realizing Holistic Education," *Jurnal As-Salam* 8, no. 2 (2024): 114–34, <https://jurnal-assalam.org/index.php/JAS/article/view/714>.

<sup>25</sup> Abdul Rohman et al., "Religious Education For The Environment: Integrating Eco-Theology in The Curriculum of Islamic Religious and Character Education to Enhance Environmental Education in Indonesia," *Nadwa: Jurnal Pendidikan Islam* 18, no. 2 (2024): 201–26, <https://journal.walisongo.ac.id/index.php/Nadwa/article/view/21094>.

incapable of providing adequate analytical tools to understand the root of the problem or formulate complete solutions. Therefore, a paradigmatic, systemic, and multidisciplinary approach is needed that allows for a deeper and more comprehensive analysis of social and ecological phenomena.

Socio-social phenomena are actually inevitable in human life that is dynamic, competitive, and full of interaction.<sup>26</sup> This dynamic often gives rise to potential conflicts and disputes that stem from a diversity of interests, values, and social structures. When social problems are not adequately addressed, they have the potential to disrupt social stability, balance, and harmony. Both at the scale of small communities and at the regional and national levels, various social problems always arise and demand appropriate solutions so that they do not develop into more complex. This is where the relevance of multidisciplinary becomes significant, because a holistic understanding of social problems can only be achieved through the contribution of various branches of science both social, humanities, and natural that complement each other in formulating remedial steps. In the theocentric dimension, *ulūm al-dīn* serves as a spiritual foundation that orients meaning to reality. The ecocentric dimension relates to the science that examines natural phenomena as an integral part of God's creation. Meanwhile, the anthropocentric dimension places humans as caliphs who are entrusted with the task of prospering the earth and bringing benefits to all creatures. Thus, the social sciences, natural sciences, and humanities are an important part of strengthening human responsibility towards themselves, society, and their environment. The implementation of education that only relies on monodiscipline is no longer adequate, so development towards multidisciplinary, interdisciplinary, and even transdisciplinary must be the direction of institutional transformation.

The concept of inclusivity in this context refers not only to the attitude of accepting social diversity in a pluralistic society, but also to an integrative perspective on reality that includes aspects of divinity, humanity, and the environment.<sup>27</sup> The Islamic paradigm of *rahmatan li 'alamin* is a form of inclusive and universal Islamic understanding, which views the benefits and sustainability of the universe as the main orientation. In this framework, the cosmos is understood as an inseparable unit between the theocentric (divine), ecocentric (natural), and anthropocentric (human) dimensions. In this perspective, Islam does not teach piety that is partial or separate from social and ecological reality. A Muslim's theological piety must be embodied in behavior that reflects social ethics and ecological concern. A pious Muslim not only carries out his divine duties, but also shows a commitment to protecting the environment and the sustainability of the ecosystem. Environmental damage such as forest encroachment, massive land burning, or irresponsible exploitation of nature is a form of violation of the

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<sup>26</sup> F. Ajrush, "RETHINKING CAMPUS DESIGN: ARCHITECTURAL PERSPECTIVE ON THE EVOLUTION, TRANSFORMATION AND QUALITY OF MACEDONIAN HIGHER EDUCATION," *EDULEARN24 Proceedings*, IATED, 2024, 2325–33, <https://library.iated.org/view/AJRUSH2024RET>.

<sup>27</sup> Anne Suryani and A. Bukhori Muslim, "Religious Tolerance, Intellectual Humility, and Democratic Education," in *Embracing Diversity: Preparing Future Teachers to Foster Religious Tolerance*, by Anne Suryani and A. Bukhori Muslim, SpringerBriefs in Education (Springer Nature Singapore, 2024), [https://doi.org/10.1007/978-981-97-1616-6\\_2](https://doi.org/10.1007/978-981-97-1616-6_2).



caliphate's mandate that has implications for the loss of ecological balance and threatens the welfare of future generations. The Qur'an expressly forbids destructive actions against the earth, because human benefits can only be realized if the balance of nature is maintained.

## CONCLUSION

From all the above descriptions, it can be concluded that the solution of various social, ecological, and humanitarian problems requires an approach that is no longer partial or monodisciplinary. The complexity of contemporary issues requires a multidimensional perspective that is able to read the relationship between theological, anthropological, and ecological factors simultaneously. Criticism of the discipline's specialization that is too narrow suggests that a linear approach is no longer adequate to explain the root of the problem or formulate comprehensive solutions, so the integration of paradigms and methodologies becomes an urgent epistemological need. In this context, the theanthropocentric paradigm is a relevant and transformative framework because it is able to harmoniously unite divinity, humanitarian, and ecological values. Through this paradigm, human beings are placed as caliphs who have spiritual, social, and ecological responsibilities, so that education, especially Islamic education, is required to form individuals who are not only ritually pious, but also have social sensitivity and concern for environmental sustainability. This is in line with the Islamic principle of *rahmatan li al-'alamin* which views the benefit and sustainability of the universe as the main orientation of life.

The integration of epistemology developed in a theanthropocentric framework also emphasizes the importance of a multidisciplinary, interdisciplinary, and transdisciplinary approach in the implementation of higher education. This integration model encourages educational institutions to go beyond the boundaries of fragmented science, creating a productive dialogue between religious sciences, social sciences, science, and humanities, so that education is able to contribute to solving real problems in society. Thus, this paradigm not only offers a philosophical and theological foundation, but also provides a practical direction for the transformation of the education system, especially in response to evolving social and ecological dynamics.

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