

Beyond Rote Memorization: Internalizing Ecotheological Verses through Tahfiz to Shape Environmental Stewardship in the Malay Archipelago

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Abstract: The tradition of memorizing the Qur'an (*Tahfiz*) occupies a central and prestigious position within the Islamic educational ecosystem in the Malay Archipelago, serving as the foundation for intergenerational knowledge transmission. However, contemporary pedagogical practices often reduce *Tahfiz* to mere mechanical rote memorization. This approach isolates the memorization process from *tadabbur* (critical contemplation), which is crucial for addressing modern civilizational challenges. Amidst the escalating global ecological crisis—such as deforestation, climate change, and natural exploitation increasingly threatening Southeast Asia—this conceptual paper calls for a fundamental paradigm shift in *Tahfiz* education by integrating it into the framework of Islamic ecotheology (*fiqh al-biah*). Employing a qualitative-descriptive approach based on Islamic ecological hermeneutics, this study explores how the memorization of Ayat Kauniyah (verses regarding the creation and harmony of the universe) can be transformed into a systematic instrument for internalizing environmental ethics. By bridging the sacred text (*Ayat Qur'aniyah*) with the reality of the macrocosm (*Ayat Kauniyah*), this paper demonstrates that memorizing the Qur'an is not merely an exercise in cognitive retention for achieving individual piety. Instead, *Tahfiz* must be restored to its original purpose as a spiritual, moral, and intellectual incubation space to shape the character of Khalifah fil ardh (God's vicegerents tasked with protecting the earth). The conceptual findings of this study indicate that contextualizing the *Tahfiz* tradition with ecological consciousness bridges the gap between the sacredness of the text and the urgency of environmental activism on the ground. Furthermore, this integration fosters a holistic educational ecosystem where Qur'an memorizers (*hafiz*) are equipped with environmental preservation literacy and tangible social responsibility. Ultimately, this study offers an alternative pedagogical curriculum blueprint for *Tahfiz* institutions and Islamic higher education to cultivate a generation of earth stewards while fostering sustainable civilizational resilience in the contemporary Malay world.

Keywords: *Tahfiz Al-Qur'an*, Islamic Ecotheology, *Tadabbur*, Environmental Ethics, Ecological Hermeneutics, Malay Archipelago.

Introduction

The tradition of memorizing the Qur'an, commonly known as *tahfiz*, occupies a central position in Islamic education across the Malay Archipelago. In many pesantren, madrasah, Islamic schools, and higher education institutions, *tahfiz* is regarded not merely as an instructional activity but also as a sacred practice through which the Qur'an is preserved, transmitted, and embodied across generations. The memorization of the Qur'an is therefore closely associated with religious commitment, spiritual discipline, moral formation, and the cultivation of Islamic identity. Within this tradition, the figure of the *hafiz* is often honored as one who safeguards the divine text and represents the continuity of Qur'anic learning within Muslim communities.

However, contemporary *tahfiz* education faces an important pedagogical challenge. Although memorization remains essential in preserving the Qur'an, the learning process is often dominated by repetition, retention, correction, and recitation accuracy. Such practices are pedagogically valuable, yet they may become limited when they are separated from understanding, contemplation, and ethical internalization. Several recent studies on Qur'anic memorization indicate that *tahfiz* learning is shaped by discipline, time management, learning styles, institutional systems, and various instructional challenges (Anam et al., 2025; Arifi et al., 2026; Nisak & Ishari, 2025; Zulkifli & Khadafi, 2024; Zulkifli & Rofaizal, 2024). These studies are important because they explain the practical and psychological conditions that influence memorization achievement. Nevertheless, they also show that *tahfiz* education is frequently discussed in relation to technical achievement rather than the broader transformation of Qur'anic values into ethical consciousness and social responsibility.

This issue becomes increasingly urgent in the context of the contemporary ecological crisis. Environmental degradation, deforestation, climate change, biodiversity loss, pollution, and the overexploitation of natural resources have become serious challenges in many parts of the world, including Southeast Asia and the Malay Archipelago. These ecological problems cannot be understood solely as technical, economic, or political issues. They also reflect a crisis in human attitudes toward nature. Özdemir (2008) argues that the environmental crisis is deeply connected to the ethical dimension of human behavior toward the natural world. In a similar direction, Islamic ecological thought emphasizes that nature is not merely a material object to be exploited, but part of God's creation that carries signs, balance, order, and moral significance (Foltz et al., 2003; Khalid et al., 2006).

From an Islamic perspective, the Qur'an provides a rich foundation for ecological ethics. The Qur'an presents human beings as *khalifah* on earth, entrusted with the responsibility to maintain, cultivate, and protect

the world rather than destroy it. The concept of *khalifah* implies moral accountability before God and ethical responsibility toward creation (Rakhmat, 2022). Likewise, the concept of *mizan* indicates that the universe is created in balance and proportion, while human beings are commanded not to disturb this balance. Arifin et al. (2025) explain that the Qur'anic concepts of *khalifah* and *mizan* offer an important interpretive framework for understanding the environmental crisis through both classical and modern tafsir. The Qur'an also warns against *fasad*, or corruption and destruction, on land and sea as a consequence of human actions. Therefore, environmental damage is not only an ecological problem but also a theological and moral problem.

Islamic ecotheology provides a framework for understanding the relationship between God, human beings, and nature. It affirms that nature is a divine trust (*amanah*) and that human beings are accountable for how they treat the environment. Rakhmat (2022) emphasizes that the concept of *khalifah* should be understood as an ethical mandate rather than a license for domination. Similarly, Rozaqi and Nurrohim (2025) argue that Qur'anic ecotheology shifts the human position from domination over nature toward accountability before God. In the Indonesian context, Nur et al. (2025) demonstrate that Qur'anic ecotheology can be used to strengthen the ethics of forest protection, showing that the Qur'anic worldview has direct relevance to environmental preservation. These studies indicate that Islamic teachings contain strong ecological values that can be developed into educational principles.

The ecological orientation of Islam is also closely related to *maqasid al-shari'ah* and *fiqh al-bi'ah*. Environmental destruction threatens not only nature but also human life, health, knowledge, property, social stability, and future generations. For this reason, ecological protection can be understood as part of the higher objectives of Islamic law. Arzam and Kusnadi (2025) argue that *maqasid al-shari'ah* provides a normative foundation for Islamic legal responses to ecological issues. Nurholis (2025) also emphasizes that environmental sustainability can be interpreted through the perspective of Islamic law because the protection of life and public welfare is inseparable from the protection of ecological systems. In Southeast Asia, Wildan et al. (2025) show that Islamic jurisprudence has begun to reshape environmental education by integrating sacred ecological values into educational discourse. These perspectives strengthen the argument that Islamic education should not ignore ecological responsibility.

In this context, tahfiz education has the potential to become an important space for ecological transformation. The Qur'an contains many verses that direct human attention to the creation of the heavens and the earth, the alternation of night and day, rain, plants, animals, mountains, seas, and the balance of the universe. These verses, often referred to as *ayat kauniyah*, invite believers not only to recite and memorize but also to contemplate the signs of God in nature. When ecological verses are memorized without reflection, their transformative potential may remain dormant. Conversely, when memorization is accompanied by *tadabbur*, the memorized verses can shape consciousness, character, and action. Aulia et al. (2025) show that Qur'anic *tadabbur* can enhance students' character and spiritual awareness by moving learning beyond textual familiarity toward deeper reflection and internalization.

Therefore, the central issue is not whether tahfiz should continue to emphasize memorization, but how memorization can be integrated with understanding, contemplation, and ethical practice. Tahfiz should not be reduced to mechanical repetition, nor should it be separated from the Qur'an's moral and civilizational message. A more holistic tahfiz pedagogy should connect *hifz* with *fahm*, *tadabbur*, and *'amal*. In this framework, the student does not only memorize ecological verses but also understands their meanings, reflects on their ethical implications, and translates them into environmental responsibility. This approach is especially relevant for Islamic educational institutions in the Malay Archipelago, where tahfiz traditions are strong and ecological challenges are increasingly urgent.

Previous studies have examined Qur'anic memorization from various perspectives, including learning discipline, memorization achievement, murajaah systems, learning styles, time constraints, and instructional challenges (Anam et al., 2025; Arifi et al., 2026; Nisak & Ishari, 2025; Zulkifli & Khadafi, 2024; Zulkifli & Rofaizal, 2024). Other studies have explored Islamic ecotheology, Qur'anic environmental ethics, *khalifah*, *mizan*, *fasad*, forest protection, and ecological accountability (Arifin et al., 2025; Nur et al., 2025; Rakhmat, 2022; Rozaqi & Nurrohim, 2025; Sayem, 2023). Meanwhile, studies on Islamic law and environmental sustainability have emphasized the relevance of *maqasid al-shari'ah* and *fiqh al-bi'ah* for ecological issues (Arzam & Kusnadi, 2025; Nurholis, 2025; Wildan et al., 2025). However, limited attention has been given to the conceptual integration of tahfiz pedagogy, Qur'anic *tadabbur*, *ayat kauniyah*, and Islamic ecotheology as a model for shaping environmental stewardship.

This study seeks to address that gap by proposing an ecotheological framework for tahfiz education. It argues that tahfiz can function not only as a means of preserving the Qur'anic text but also as a pedagogical process for internalizing ecological values. By integrating memorization with *tadabbur* of ecological verses, tahfiz education can cultivate learners who understand their role as *khalifah fil ardh* and who are committed to preserving the balance of creation. In this way, Qur'an memorizers are not only guardians of the sacred text but also guardians of the earth.

Based on this argument, the purpose of this study is to develop a conceptual framework for internalizing ecotheological values through tahfiz education. Specifically, this article explores how the memorization of *ayat kauniyah* can be connected with Qur'anic tadabbur, Islamic environmental ethics, and the formation of environmental stewardship in the Malay Archipelago. The article contributes to the discourse on Islamic education by offering a pedagogical blueprint that links Qur'anic memorization with ecological consciousness, moral responsibility, and sustainable civilizational resilience.

Method

This study employed a qualitative-descriptive conceptual approach based on library research and Islamic ecological hermeneutics. The purpose of this method was not to test empirical hypotheses, but to construct a conceptual framework that connects Qur'anic memorization (*tahfiz*), contemplative understanding (*tadabbur*), Islamic ecotheology, and environmental stewardship. This approach is considered appropriate because the study focuses on interpreting Qur'anic ecological values and formulating their pedagogical relevance for tahfiz education in the Malay Archipelago.

The primary data of this study consisted of selected Qur'anic verses related to creation, ecological balance, human responsibility, environmental destruction, and moral accountability. These verses include, among others, QS al-Baqarah: 30 on the human role as *khalifah*, QS ar-Rahman: 7–9 on cosmic balance (*mizan*), QS al-A'raf: 56 on the prohibition of corruption on earth, QS ar-Rum: 41 on environmental destruction caused by human actions, and QS Ali 'Imran: 190–191 on reflection upon the creation of the heavens and the earth. These verses were selected because they represent the Qur'anic foundation for ecological consciousness and ethical responsibility.

Secondary data were obtained from relevant academic literature on Islamic ecotheology, Qur'anic environmental ethics, *maqasid al-shari'ah*, *fiqh al-bi'ah*, tahfiz education, and Qur'anic tadabbur. Literature on Islamic ecotheology was used to understand the theological relationship between God, human beings, and nature (Foltz et al., 2003; Khalid et al., 2006; Özdemir, 2008; Rakhmat, 2022). Studies on Qur'anic ecological concepts such as *khalifah*, *mizan*, *fasad*, and ecological accountability were used to strengthen the interpretive foundation of the study (Arifin et al., 2025; Nur et al., 2025; Rozaqi & Nurrohm, 2025; Sayem, 2023). Meanwhile, literature on *maqasid al-shari'ah* and Islamic environmental jurisprudence was used to frame ecological responsibility as part of the ethical and legal objectives of Islam (Arzam & Kusnadi, 2025; Nurholis, 2025; Wildan et al., 2025). Studies on tahfiz, murajaah, learning discipline, learning styles, time constraints, and tadabbur were used to contextualize the pedagogical dimension of Qur'anic memorization (Anam et al., 2025; Arifi et al., 2026; Aulia et al., 2025; Nisak & Ishari, 2025; Zulkifli & Khadafi, 2024; Zulkifli & Rofaizal, 2024).

The analysis was conducted through several stages. First, the study identified Qur'anic verses that contain ecological meanings and classified them into key themes, namely *khalifah*, *amanah*, *mizan*, *fasad*, *islah*, and *ayat kauniyah*. Second, these themes were interpreted through Islamic ecological hermeneutics by relating Qur'anic meanings to contemporary environmental concerns. Third, the study examined how these ecological values could be internalized through tahfiz education by integrating memorization, understanding, tadabbur, and ethical practice. Fourth, the study formulated a conceptual pedagogical framework that positions tahfiz as a process of ecological value internalization rather than merely textual retention.

To ensure the trustworthiness of the conceptual analysis, this study applied source triangulation by comparing Qur'anic verses, classical and contemporary Islamic ecological concepts, and recent studies on tahfiz education and environmental ethics. Interpretive consistency was maintained by connecting the selected Qur'anic verses with established concepts in Islamic ecotheology and Islamic educational thought. In addition, the proposed framework was developed through a dialogical reading between normative Islamic teachings and contemporary ecological challenges in the Malay Archipelago. Through this procedure, the study seeks to offer a conceptually grounded and pedagogically relevant model of ecotheological tahfiz education.

Results and Discussion

1. Tahfiz Beyond Rote Memorization

Tahfiz has long been regarded as one of the most important traditions in Islamic education. Through tahfiz, the Qur'an is not only preserved as a sacred text but also transmitted across generations through disciplined memorization, repetition, recitation, and correction. In the Malay Archipelago, this tradition has become an integral part of pesantren, madrasah, Islamic schools, tahfiz houses, and Islamic higher education institutions. The presence of tahfiz programs reflects the deep commitment of Muslim communities to maintaining the authenticity of the Qur'an and strengthening students' relationship with the divine revelation.

Nevertheless, the educational meaning of tahfiz should not be limited to the technical ability to retain and reproduce Qur'anic verses. Memorization is indeed a noble and foundational practice, but it becomes

pedagogically incomplete when it is separated from understanding, reflection, and ethical internalization. In many learning contexts, tahfiz is still strongly associated with the quantity of memorized verses, fluency of recitation, accuracy of pronunciation, regularity of murajaah, and the achievement of memorization targets. These indicators are important, yet they do not fully represent the transformative purpose of Qur'anic education. A student may memorize many verses accurately, but the moral, spiritual, and ecological messages of the Qur'an may remain distant from daily behavior if memorization is not accompanied by deeper comprehension and reflection.

Recent studies on Qur'anic memorization show that tahfiz achievement is influenced by various factors such as learning discipline, institutional support, time management, learning styles, murajaah systems, and instructional challenges. Anam et al. (2025) emphasize the importance of learning discipline in supporting students' Qur'an memorization achievement. Nisak and Ishari (2025) highlight murajaah as a leadership-driven system for sustaining long-term memorization, especially in maintaining 30-juz memorization. Zulkifli and Khadafi (2024) discuss time constraints faced by students in memorizing the Qur'an and learning Arabic in higher education, while Zulkifli and Rofaizal (2024) examine the learning styles of tahfiz students. In addition, Arifi et al. (2026) identify several challenges in Qur'anic memorization learning at elementary schools, including pedagogical, psychological, and institutional factors. These studies demonstrate that tahfiz education requires systematic learning management and sustained pedagogical support.

However, most discussions on tahfiz tend to focus on how memorization can be achieved, maintained, and improved. The dominant concern is often technical: how students memorize faster, retain longer, revise more effectively, and overcome obstacles in memorization. Such concerns are necessary, but they do not sufficiently address the question of how memorized verses become internalized values that shape students' worldview, character, and social responsibility. This gap is especially significant when tahfiz is connected with Qur'anic verses related to nature, creation, balance, human responsibility, and environmental destruction. If ecological verses are memorized only as textual units, their ethical and transformative power may not be fully realized.

Therefore, tahfiz needs to be understood as a holistic educational process that integrates *hifz* with *fahm*, *tadabbur*, and *'amal*. *Hifz* refers to the preservation of the Qur'anic text through memorization. *Fahm* refers to understanding the meaning of the verses. *Tadabbur* refers to reflective contemplation that allows learners to internalize Qur'anic messages at the level of consciousness and spirituality. *'Amal* refers to the embodiment of Qur'anic values in concrete behavior. Through this integrated process, tahfiz becomes more than an act of textual retention; it becomes a path of moral formation and ethical transformation.

In the context of ecological education, this holistic understanding of tahfiz is highly relevant. The Qur'an contains numerous verses that invite human beings to observe the heavens and the earth, contemplate natural phenomena, maintain balance, avoid corruption, and recognize the signs of God in creation. When these verses are memorized through a purely mechanical approach, students may know the text without developing ecological awareness. Conversely, when memorization is integrated with *tadabbur*, students are encouraged to ask deeper questions: What does this verse teach about the relationship between human beings and nature? What responsibility does the Qur'an assign to humans as *khalifah* on earth? How should a memorizer of the Qur'an respond to environmental destruction, wastefulness, pollution, and the loss of ecological balance?

Aulia et al. (2025) show that Qur'anic *tadabbur* can enhance students' character and spiritual awareness by transforming Qur'anic learning from mere textual familiarity into reflective and value-based education. This idea is important for rethinking tahfiz pedagogy. If *tadabbur* is placed at the center of tahfiz learning, memorization becomes a gateway to ethical consciousness. Students do not only memorize the words of the Qur'an, but also engage with its meanings, values, and implications for life. In this sense, tahfiz becomes a process of forming Qur'anic personality, including ecological personality.

This shift from rote memorization to reflective tahfiz does not weaken the importance of memorization. Rather, it restores memorization to its broader Qur'anic purpose. The Qur'an is not revealed merely to be recited and memorized, but also to be understood, contemplated, and practiced. Therefore, the success of tahfiz education should not only be measured by the number of memorized verses or the fluency of recitation, but also by the extent to which memorized verses shape ethical awareness and responsible action. In the case of ecological verses, tahfiz should cultivate learners who are not only guardians of the Qur'anic text but also guardians of the earth.

Thus, tahfiz beyond rote memorization means positioning Qur'anic memorization as an integrated process of textual preservation, meaning-making, spiritual reflection, and ethical embodiment. This perspective provides the foundation for developing an ecotheological tahfiz pedagogy. Such pedagogy seeks to transform the memorization of *ayat kauniyah* into a process of internalizing Islamic ecological values. Through this transformation, the hafiz is envisioned not only as one who preserves the Qur'an in memory, but also as a *khalifah* who preserves the balance of creation in life.

2. Ayat Kauniyah as the Qur'anic Foundation of Ecological Consciousness

The Qur'an does not present nature as a neutral and meaningless object. Rather, nature is repeatedly described as a field of divine signs that invites human beings to observe, reflect, and recognize the wisdom of God's creation. In Islamic thought, these signs are commonly referred to as *ayat kauniyah*, namely the signs of

God manifested in the universe. They include the heavens and the earth, mountains, rivers, seas, plants, animals, rain, wind, night and day, and the order that sustains life. These natural phenomena are not merely physical realities; they carry theological, moral, and educational meanings. Through *ayat kauniyah*, the Qur'an teaches human beings to read the universe as an open book of divine wisdom.

The concept of *ayat kauniyah* is important for developing ecological consciousness because it connects the act of reading the Qur'an with the act of reading nature. The Qur'an encourages believers to contemplate the creation of the heavens and the earth and to recognize that the universe is created with purpose, order, and balance. QS Ali 'Imran: 190–191, for example, describes the creation of the heavens and the earth and the alternation of night and day as signs for people of understanding. This verse indicates that reflection on nature is not separate from religious consciousness. Rather, contemplation of the natural world becomes part of spiritual awareness and intellectual maturity. In this sense, ecological consciousness begins when human beings recognize nature as a sign, not merely as a resource.

Islamic ecotheology emphasizes that the relationship between human beings and nature must be understood within the framework of tawhid, creation, trust, and accountability. Nature belongs to God, while human beings are entrusted to manage it responsibly. Foltz et al. (2003) explain that Islamic ecological thought is grounded in the view that creation is a bestowed trust, not an object of unlimited domination. Khalid et al. (2006) similarly argue that the Qur'an provides a religious basis for conservation by reminding human beings that creation is part of God's signs and must be treated with reverence. From this perspective, ecological awareness is not an external addition to Islamic education; it is rooted in the Qur'anic worldview itself.

One of the most important Qur'anic concepts related to ecological responsibility is *khalifah*. QS al-Baqarah: 30 describes the human being as God's vicegerent on earth. This position does not grant absolute authority to exploit nature, but establishes moral responsibility to protect and cultivate the earth. Rakhmat (2022) emphasizes that the concept of *khalifah* should be interpreted as an ethical mandate that requires human beings to act responsibly toward the environment. Human beings are not owners of the earth in an unrestricted sense, but trustees who will be held accountable for their actions. Therefore, ecological destruction represents a failure to fulfill the responsibility of *khalifah*.

Another central concept is *mizan*, or balance. QS ar-Rahman: 7–9 states that God has established the balance and commands human beings not to transgress it. This concept provides a Qur'anic foundation for understanding ecological order. The universe is created in harmony, proportion, and balance; therefore, human actions that disturb ecological systems contradict the moral structure of creation. Arifin et al. (2025) explain that *mizan* offers a significant interpretive framework for reading the environmental crisis through both classical and modern tafsir. The ecological crisis can thus be understood as the result of human failure to respect the divinely established balance of nature.

The Qur'an also warns against *fasad*, or corruption and destruction. QS al-A'raf: 56 prohibits making corruption on earth after it has been set in order, while QS ar-Rum: 41 states that corruption has appeared on land and sea because of what human hands have done. These verses show that environmental damage is not merely accidental or natural; it is connected to human moral failure. Sayem (2023) argues that the Qur'an provides a strong ethical foundation for environmental responsibility by linking human conduct with the condition of the natural world. Similarly, Rozaqi and Nurrohm (2025) show that Qur'anic ecotheology places human beings under moral accountability for environmental destruction. Thus, ecological degradation is both a physical crisis and a spiritual-ethical crisis.

The ecological meaning of *ayat kauniyah* is especially relevant in the context of the Malay Archipelago. This region is rich in forests, rivers, coastal areas, biodiversity, and agricultural landscapes, but it also faces serious ecological challenges such as deforestation, land degradation, climate vulnerability, waste problems, and environmental exploitation. Nur et al. (2025) demonstrate that Qur'anic ecotheology can provide an ethical basis for forest protection in Indonesia. Their study shows that ecological preservation is not only a scientific or governmental concern but also a religious and moral responsibility. Mangunjaya et al. (2010) also highlight Muslim initiatives in Indonesia to respond to climate change, indicating that Islamic values can be mobilized to strengthen environmental action.

In tahfiz education, *ayat kauniyah* can serve as a bridge between memorization and ecological consciousness. When students memorize verses about creation, balance, responsibility, and corruption, they are not only storing sacred words in memory. They are also encountering Qur'anic messages about the moral relationship between human beings and the natural world. However, this potential will not emerge automatically if memorization remains mechanical. Ecological verses need to be accompanied by explanation, reflection, discussion, and contextualization. Students should be guided to understand how the verses they memorize relate to everyday environmental issues such as wastefulness, water use, tree planting, pollution, cleanliness, conservation, and care for living beings.

Therefore, the memorization of *ayat kauniyah* should be developed as a pedagogical pathway for ecological formation. The process may begin with memorizing selected verses, followed by understanding key vocabulary, examining brief tafsir explanations, reflecting on ecological meanings, and connecting them to practical

environmental behavior. Through this process, students are encouraged to see the environment not merely as a background of human life but as part of God's creation that must be protected. Such an approach can transform tahfiz from textual retention into ecological education rooted in Qur'anic spirituality.

In this framework, *ayat Qur'aniyah* and *ayat kauniyah* are brought into a meaningful relationship. The Qur'anic text guides students to read the universe, while the universe deepens their understanding of Qur'anic messages. This reciprocal reading can nurture ecological consciousness among Qur'an memorizers. A hafiz who memorizes ecological verses with tadabbur is expected not only to recite the Qur'an beautifully but also to embody its ecological ethics in daily life. Thus, *ayat kauniyah* provide a Qur'anic foundation for shaping environmental stewardship through tahfiz education.

3. Tadabbur as Pedagogical Internalization of Ecotheological Values

Tadabbur occupies a crucial position in Qur'anic education because it moves learners beyond the surface of recitation and memorization toward reflective engagement with meaning. In the context of tahfiz, tadabbur functions as a pedagogical bridge between the memorized text and the formation of consciousness, character, and action. Without tadabbur, memorization may remain limited to verbal repetition and cognitive retention. With tadabbur, however, memorization becomes a transformative process through which Qur'anic values are understood, internalized, and embodied in daily life.

The importance of tadabbur lies in its capacity to activate the ethical and spiritual dimensions of Qur'anic learning. A memorized verse does not automatically shape behavior unless its meaning is contemplated and connected to life. For this reason, tahfiz education requires more than accuracy of recitation and regularity of murajaah. It also requires reflective moments in which students are guided to ask what the verse means, what values it contains, what responsibilities it implies, and how it should influence their conduct. Aulia et al. (2025) demonstrate that Qur'anic tadabbur models can enhance students' character and spiritual awareness because they connect Qur'anic learning with inner reflection and moral formation. This finding supports the argument that tadabbur should be integrated into tahfiz pedagogy, especially when the memorized verses contain ethical and ecological messages.

In relation to ecotheological values, tadabbur enables learners to understand that the Qur'an's discussion of nature is not merely descriptive but normative. Verses about the heavens, the earth, rain, plants, animals, mountains, seas, and cosmic balance do not only describe natural phenomena; they teach human beings how to perceive, respect, and treat creation. Through tadabbur, students are encouraged to see nature as *ayat Allah*, a sign of God that invites gratitude, humility, responsibility, and ethical restraint. This reflective process helps learners move from knowing the text to recognizing the moral implications of the text.

For example, when students memorize QS ar-Rahman: 7–9 on *mizan*, tadabbur can guide them to understand that balance is not merely a cosmic fact but also an ethical command. Human beings are not allowed to transgress the balance established by God. This meaning can then be connected to contemporary ecological issues such as pollution, overconsumption, deforestation, waste production, and climate imbalance. Similarly, when students memorize QS ar-Rum: 41 on corruption on land and sea, tadabbur can help them recognize environmental destruction as a consequence of human misconduct. In this way, ecological verses become mirrors through which learners examine their own behavior toward the environment.

Tadabbur also deepens the meaning of *khalifah* as an ecological responsibility. The Qur'anic concept of *khalifah* should not be understood as domination over the earth, but as trusteeship, moral responsibility, and accountability before God. Rakhmat (2022) emphasizes that the human role as *khalifah* requires ethical responsibility toward the environment. Rozaqi and Nurrohm (2025) further argue that Qur'anic ecotheology challenges the assumption of human dominion and replaces it with environmental accountability. Through tadabbur, students can internalize this understanding and realize that being a memorizer of the Qur'an entails responsibility not only toward the sacred text but also toward the created world.

The pedagogical function of tadabbur may be understood through three interrelated processes: cognitive clarification, affective internalization, and behavioral transformation. Cognitive clarification refers to understanding the meanings of key Qur'anic terms, such as *khalifah*, *amanah*, *mizan*, *fasad*, *islah*, and *ayat kauniyah*. Affective internalization refers to the development of spiritual sensitivity, gratitude, humility, and concern for nature. Behavioral transformation refers to the translation of Qur'anic values into practical actions, such as maintaining cleanliness, reducing waste, conserving water, planting trees, protecting animals, and participating in environmental preservation. These three processes show that tadabbur is not merely intellectual reflection, but a holistic pedagogical activity.

In tahfiz classrooms or halaqah settings, tadabbur can be integrated in simple but meaningful ways. After students memorize selected ecological verses, teachers may guide them to identify key vocabulary, explain the general meaning of the verse, connect it with ecological concepts, and invite students to reflect on its relevance to their environment. Students may also be asked to observe natural phenomena, identify environmental problems around their school or pesantren, and relate these observations to the verses they memorize. This process links *ayat Qur'aniyah* with *ayat kauniyah*, allowing students to understand that reading the Qur'an and reading nature

are complementary acts of faith.

This approach is consistent with Islamic ecotheology, which views nature as a divine trust and human beings as morally accountable stewards of creation. Foltz et al. (2003) describe Islamic ecological thought as grounded in the idea of a bestowed trust, while Özdemir (2008) highlights the ethical dimension of human attitudes toward nature. Sayem (2023) also shows that Qur'anic environmental ethics emphasize responsibility, moderation, and accountability. These perspectives indicate that tadabbur of ecological verses can provide a theological basis for environmental education within tahfiz programs.

The internalization of ecotheological values through tadabbur is also relevant to the development of environmental stewardship. Environmental stewardship refers to responsible care for the environment based on moral awareness and practical commitment. In the Islamic framework, this stewardship is rooted in the concepts of *amanah*, *khalifah*, and *mizan*. Through tadabbur, students are guided to understand that caring for the environment is not a secular activity detached from religion, but part of their obedience to God and their responsibility as Qur'anic learners. Thus, ecological action becomes an expression of faith.

Consequently, tadabbur should be positioned as a core component of ecotheological tahfiz pedagogy. It transforms tahfiz from a memory-centered practice into a value-centered educational process. The goal is not to replace memorization, but to deepen its meaning and expand its impact. When students memorize ecological verses, understand their meanings, reflect on their implications, and practice their values, tahfiz becomes a powerful instrument for shaping ecological character. In this sense, tadabbur functions as the pedagogical mechanism through which ecotheological values are internalized and translated into environmental responsibility.

4. Fiqh al-Bi'ah and Maqasid al-Shari'ah in Tahfiz Education

The internalization of ecotheological values through tahfiz requires not only spiritual reflection but also an ethical and normative framework that guides practical behavior. In this regard, *fiqh al-bi'ah* and *maqasid al-shari'ah* provide an important foundation for connecting Qur'anic memorization with environmental responsibility. If Islamic ecotheology explains the theological relationship between God, human beings, and nature, then *fiqh al-bi'ah* offers practical guidance for how Muslims should act toward the environment. Meanwhile, *maqasid al-shari'ah* provides a broader ethical framework for understanding environmental preservation as part of the higher objectives of Islamic law.

Fiqh al-bi'ah may be understood as Islamic jurisprudential reasoning concerning environmental issues. It seeks to formulate ethical and legal guidance related to the preservation of nature, the prevention of ecological harm, and the protection of public welfare. In the context of tahfiz education, *fiqh al-bi'ah* is important because memorized ecological verses should not stop at contemplation but should lead to responsible action. Students who memorize verses about balance, corruption, moderation, and divine trust need to understand that these values have practical implications for daily life. They are called to avoid wastefulness, maintain cleanliness, protect living beings, conserve resources, and prevent damage to the environment.

The concept of *maqasid al-shari'ah* strengthens this argument. Traditionally, the objectives of Islamic law are associated with the protection of religion, life, intellect, lineage, and property. In contemporary ecological discourse, these objectives cannot be separated from environmental sustainability. Environmental destruction threatens human life, public health, food security, social stability, and the welfare of future generations. For this reason, ecological preservation can be understood as an essential condition for realizing the objectives of Islamic law. Arzam and Kusnadi (2025) argue that *maqasid al-shari'ah* provides normative foundations for Islamic legal responses to ecological issues. Similarly, Nurholis (2025) emphasizes that environmental sustainability is closely related to the protection of life and public welfare within the framework of Islamic law.

From the perspective of *maqasid*, protecting the environment is not a secondary concern but a necessary part of safeguarding human and non-human life. Pollution of water and air threatens the preservation of life (*hifz al-nafs*). Environmental degradation that causes disease, food insecurity, and disaster also endangers human welfare. The destruction of ecosystems affects livelihoods and economic stability, which relates to the protection of property (*hifz al-mal*). The decline of environmental quality may also affect education, intellectual development, and social well-being, thereby touching the protection of intellect (*hifz al-'aql*). Furthermore, ecological damage threatens future generations, making environmental protection relevant to the preservation of lineage (*hifz al-nasl*). Thus, environmental responsibility is deeply embedded in the moral logic of *maqasid al-shari'ah*.

In tahfiz education, the integration of *fiqh al-bi'ah* and *maqasid al-shari'ah* can help learners understand that ecological responsibility is part of religious obedience. Students should not perceive environmental care as a separate or merely secular agenda. Instead, they need to recognize it as an expression of Qur'anic values and Islamic legal-ethical responsibility. When students memorize QS al-A'raf: 56, which prohibits corruption on earth, or QS ar-Rum: 41, which links destruction on land and sea to human actions, teachers can explain these verses through the lens of *fiqh al-bi'ah*. This allows students to see that pollution, deforestation, excessive consumption, and environmental negligence are not only ecological problems but also moral and religious concerns.

The prohibition of *israf* or wastefulness is another important concept that can be integrated into tahfiz education. The Qur'an repeatedly warns against excess and extravagance. In ecological terms, *israf* may be related to overconsumption, food waste, excessive use of water, careless use of energy, and irresponsible exploitation of natural resources. By connecting memorized verses with the ethical principle of moderation, tahfiz education can cultivate habits of ecological discipline. Students may be guided to practice simple actions such as using water responsibly during ablution, reducing plastic waste, keeping the learning environment clean, and avoiding unnecessary consumption.

Wildan et al. (2025) show that Islamic jurisprudence has begun to reshape environmental education in Southeast Asia by introducing sacred ecological values into educational practice. This perspective is relevant for tahfiz institutions in the Malay Archipelago, where Islamic legal and ethical traditions are deeply rooted in educational life. Pesantren, madrasah, tahfiz houses, and Islamic higher education institutions can become strategic spaces for implementing *fiqh al-bi'ah* through daily routines and institutional culture. Environmental care can be integrated into halaqah activities, dormitory discipline, school cleanliness programs, tree-planting initiatives, waste management, and community-based conservation projects.

The integration of *fiqh al-bi'ah* into tahfiz education also allows students to move from individual piety to ecological piety. Individual piety is often associated with ritual practice, personal discipline, and devotional acts. While these dimensions remain essential, ecological piety expands the meaning of piety to include responsibility toward creation. A Qur'an memorizer who maintains personal worship but ignores environmental destruction has not fully embodied the Qur'anic mandate of responsibility. Therefore, tahfiz education should cultivate a form of piety that includes care for the earth, compassion for living beings, and commitment to ecological balance.

This does not mean that tahfiz programs must become environmental science programs. Rather, the purpose is to enrich tahfiz education with Qur'anic ecological awareness and Islamic ethical guidance. Teachers can introduce selected ecological verses, provide brief explanations of their meanings, connect them with *maqasid* and *fiqh al-bi'ah*, and encourage students to apply these values in simple environmental practices. In this way, environmental stewardship becomes part of Qur'anic character formation.

The combination of tahfiz, tadabbur, *fiqh al-bi'ah*, and *maqasid al-shari'ah* creates a comprehensive model of Islamic ecological education. Tahfiz preserves the Qur'anic text, tadabbur internalizes its meaning, *fiqh al-bi'ah* guides ethical action, and *maqasid al-shari'ah* provides the higher moral purpose. Together, these elements transform tahfiz education into a process that shapes learners as responsible *khalifah fil ardh*. They are not only expected to memorize the Qur'an accurately, but also to embody its ecological values through responsible care for the environment.

Therefore, *fiqh al-bi'ah* and *maqasid al-shari'ah* should be positioned as important components of ecotheological tahfiz pedagogy. They provide the normative and practical bridge between memorized verses and environmental action. Through this integration, tahfiz education can contribute to the formation of Qur'an memorizers who are spiritually grounded, ethically aware, and environmentally responsible.

5. Ecotheological Tahfiz Pedagogy: A Conceptual Blueprint

Based on the previous discussion, this study proposes an ecotheological tahfiz pedagogy as a conceptual blueprint for integrating Qur'anic memorization, tadabbur, Islamic ecological ethics, and environmental stewardship. This model is developed from the assumption that tahfiz education should not only preserve the Qur'anic text in memory but also internalize its values into the consciousness, character, and behavior of learners. In the context of ecological verses, tahfiz can become a pedagogical space for shaping Qur'an memorizers who are spiritually attached to revelation and ethically responsible toward creation.

Ecotheological tahfiz pedagogy is built upon four foundational principles. First, the Qur'an is not only a text to be memorized but also a source of moral guidance for life. Second, nature is not merely a physical environment but part of God's signs (*ayat kauniyah*) that must be read, contemplated, and protected. Third, human beings are *khalifah* who carry the responsibility of maintaining balance (*mizan*) and preventing corruption (*fasad*) on earth. Fourth, tahfiz education should connect memorization with understanding, reflection, and action. These principles show that Qur'anic memorization and ecological responsibility are not separate domains, but can be integrated within a holistic Islamic educational framework.

The proposed model consists of five interconnected stages: memorization, understanding, tadabbur, ethical internalization, and environmental action. These stages are not meant to replace existing tahfiz practices, but to enrich them by adding reflective and ethical dimensions. In many tahfiz institutions, memorization and murajaah are already well established. What this model proposes is the integration of ecological meaning-making and practical environmental responsibility into the existing tahfiz process.

The first stage is memorization. At this stage, students memorize selected Qur'anic verses related to ecology, creation, balance, human responsibility, moderation, and environmental destruction. These may include QS al-Baqarah: 30 on *khalifah*, QS ar-Rahman: 7–9 on *mizan*, QS al-A'raf: 56 on the prohibition of corruption on earth, QS ar-Rum: 41 on destruction caused by human actions, QS Ali 'Imran: 190–191 on reflection upon creation, and QS al-An'am: 141 on the prohibition of excess. The selection of these verses is important because they provide

the Qur'anic basis for ecological consciousness. In this stage, teachers continue to emphasize accuracy of recitation, tajwid, fluency, and consistency of murajaah.

The second stage is understanding. After memorizing the selected verses, students are guided to understand their basic meanings. This includes vocabulary explanation, simple translation, thematic classification, and brief tafsir discussion. For instance, students need to understand key terms such as *khalifah*, *amanah*, *mizan*, *fasad*, *islah*, *israf*, and *ayat kauniyah*. This stage prevents memorization from becoming detached from meaning. It also helps learners recognize that many Qur'anic verses contain ethical messages related to human responsibility toward nature.

The third stage is tadabbur. At this stage, students are encouraged to reflect deeply on the ecological messages of the verses they memorize. Tadabbur may be conducted through guided questions, reflective writing, group discussion, observation of natural phenomena, and contextual analysis of environmental problems around the school, pesantren, or community. For example, after memorizing QS ar-Rum: 41, students may be asked to reflect on examples of environmental damage in their surroundings and relate them to human behavior. After memorizing QS ar-Rahman: 7–9, they may discuss how balance is disturbed by wastefulness, pollution, or excessive consumption. Through tadabbur, students move from textual knowledge to moral awareness.

The fourth stage is ethical internalization. This stage refers to the process by which Qur'anic ecological values become part of students' character and worldview. The values of *khalifah*, *amanah*, *mizan*, moderation, gratitude, and accountability are internalized through repeated reflection and habituation. At this stage, students begin to perceive environmental care as part of religious responsibility. They understand that protecting the environment is not merely a civic activity but also an expression of obedience to God. This internalization process is supported by the integration of Islamic ecotheology, *fiqh al-bi'ah*, and *maqasid al-shari'ah*, which frame ecological responsibility as part of Islamic moral and legal consciousness.

The fifth stage is environmental action. Ecotheological tahfiz pedagogy should culminate in concrete action. Students are encouraged to translate the verses they memorize and reflect upon into simple but meaningful environmental practices. These practices may include maintaining cleanliness, reducing plastic waste, conserving water, planting trees, caring for plants and animals, organizing green campaigns, managing waste in dormitories, and participating in community-based environmental programs. In this stage, tahfiz becomes performative: the memorized Qur'an is not only recited by the tongue but also embodied through action.

The relationship among these stages can be formulated as follows: *hifz* leads to *fahm*, *fahm* leads to *tadabbur*, *tadabbur* leads to ethical internalization, and ethical internalization leads to environmental stewardship. This sequence does not suggest a rigid linear process, but an integrated pedagogical cycle. Students may return repeatedly to memorization, understanding, reflection, and action. Murajaah can also be expanded beyond repetition of sound to include repetition of meaning and reinforcement of ecological values.

This conceptual blueprint can be implemented in tahfiz institutions through several practical strategies. First, institutions may develop a thematic module of ecological verses. The module may contain selected verses, vocabulary, translation, brief tafsir explanation, reflective questions, and suggested environmental activities. Second, tahfiz teachers may allocate short tadabbur sessions after memorization or murajaah activities. These sessions do not need to be long, but they should be consistent and meaningful. Third, schools and pesantren may connect tahfiz learning with environmental projects, such as tree planting, waste reduction, water conservation, and cleanliness campaigns. Fourth, evaluation may include not only memorization accuracy but also students' understanding, reflection, and participation in ecological action.

In this model, the role of the teacher is central. The tahfiz teacher is not only a corrector of recitation but also a facilitator of meaning and moral formation. Teachers need to guide students in connecting Qur'anic verses with ecological realities. They do not have to become environmental science experts, but they need to be able to show that the Qur'an contains values that are relevant to environmental responsibility. This requires pedagogical sensitivity, thematic knowledge of ecological verses, and the ability to encourage reflective learning.

The proposed blueprint also requires institutional support. Tahfiz institutions need to create an educational environment that reflects the ecological values being taught. It would be inconsistent if students memorize verses about balance and responsibility while the institution neglects cleanliness, waste management, water conservation, or care for plants and animals. Therefore, ecotheological tahfiz pedagogy should be supported by institutional culture. The school, pesantren, or tahfiz house should become a living environment where Qur'anic ecological values are practiced collectively.

This model offers a way to overcome the gap between sacred text and social-ecological practice. It does not reduce tahfiz to environmental activism, nor does it replace the sacred purpose of memorizing the Qur'an. Rather, it expands the meaning of tahfiz by showing that preserving the Qur'an in memory should lead to preserving God's creation in life. The hafiz is therefore envisioned as a guardian of both revelation and creation. Such a vision is consistent with the Qur'anic concept of human beings as *khalifah fil ardh*.

In the context of Islamic education in the Malay Archipelago, this blueprint is particularly relevant. The region has a strong tahfiz tradition and a rich ecological landscape, but it also faces serious environmental challenges. By integrating tahfiz, tadabbur, ecotheology, and environmental action, Islamic educational

institutions can contribute to the formation of a generation that is Qur'anically grounded and ecologically responsible. This is the main contribution of ecotheological tahfiz pedagogy: it transforms Qur'an memorization into a path for shaping environmental stewardship.

6. Relevance for Islamic Education in the Malay Archipelago

The proposed ecotheological tahfiz pedagogy is particularly relevant for Islamic education in the Malay Archipelago. This region has a long and rich tradition of Qur'anic learning, including recitation, memorization, tafsir, pesantren education, madrasah systems, mosque-based learning, and Islamic higher education. In many Muslim communities across Indonesia, Malaysia, Brunei, Southern Thailand, and other parts of the Malay world, tahfiz has become an important marker of religious commitment and educational excellence. The growth of tahfiz institutions reflects the strong desire of Muslim societies to preserve the Qur'an and to cultivate generations who are spiritually connected to revelation.

At the same time, the Malay Archipelago is also a region marked by ecological richness and vulnerability. Its forests, rivers, coastal areas, oceans, agricultural lands, and biodiversity are among the most important ecological resources in the world. However, these resources are increasingly threatened by deforestation, pollution, climate change, land conversion, waste problems, and unsustainable patterns of consumption and development. This condition requires a response not only from governments, scientists, and environmental organizations, but also from religious and educational institutions. Islamic education has a strategic role in shaping the moral imagination and ethical behavior of Muslim communities toward nature.

In this context, tahfiz institutions can become important spaces for ecological formation. Pesantren, madrasah, tahfiz houses, Islamic schools, and Islamic universities are not only places where Qur'anic texts are memorized; they are also moral communities where values, habits, and social responsibilities are formed. If ecological consciousness is integrated into tahfiz education, these institutions can contribute to the formation of Qur'an memorizers who are sensitive to environmental problems and committed to ecological responsibility. This is especially important because students in tahfiz institutions often live in disciplined communal environments where daily routines can be shaped into habits of cleanliness, moderation, conservation, and care for creation.

The integration of ecotheological values into tahfiz education also resonates with the broader Islamic educational tradition in the Malay world, which has historically emphasized the relationship between knowledge, worship, character, and social responsibility. Islamic education is not intended merely to produce knowledgeable individuals, but to form morally responsible human beings who contribute to the welfare of society. Therefore, environmental stewardship can be understood as part of the broader mission of Islamic education. A student who memorizes the Qur'an should not only demonstrate fluency in recitation but also embody Qur'anic ethics in relation to other human beings, living creatures, and the natural environment.

This approach is also relevant to contemporary efforts to develop Islamic environmental education in Southeast Asia. Wildan et al. (2025) show that Islamic jurisprudence has begun to reshape environmental education in the region by linking sacred ecological values with educational practice. Mangunjaya et al. (2010) highlight Muslim projects in Indonesia that respond to climate change, indicating that Islamic teachings can motivate environmental awareness and action. Nur et al. (2025) also demonstrate the relevance of Qur'anic ecotheology for forest protection in Indonesia. These studies suggest that Islamic values can serve as an ethical foundation for ecological responsibility in the Malay Archipelago.

The concept of green da'wah is also important in this context. Green da'wah expands religious preaching beyond ritual and doctrinal instruction by emphasizing environmental care as part of Islamic responsibility. Muhsinah (2025) argues that Muslims need to develop environmentally friendly religious awareness as part of contemporary Islamic practice. In tahfiz education, this idea can be translated into green tahfiz, namely a form of Qur'anic memorization that connects sacred text, ecological reflection, and environmental practice. Green tahfiz does not reduce the sacredness of memorization; rather, it extends the impact of memorization into concrete care for God's creation.

The relevance of ecotheological tahfiz pedagogy can be seen at three levels. First, at the individual level, it helps students develop ecological awareness as part of Qur'anic character. Through memorizing and contemplating ecological verses, students learn to see cleanliness, moderation, and environmental care as expressions of faith. Second, at the institutional level, it encourages tahfiz institutions to build environmentally responsible cultures, such as waste management, water conservation, tree planting, and green campus or green pesantren programs. Third, at the societal level, it allows Islamic education to contribute to broader environmental movements by producing graduates who are spiritually grounded and socially responsible.

This model also provides an opportunity to strengthen the relevance of tahfiz education in responding to contemporary civilizational challenges. In many contexts, tahfiz is admired because of its role in preserving the Qur'an. However, in the face of ecological crisis, tahfiz education can also demonstrate its social and environmental relevance. By integrating tadabbur and ecological action, tahfiz institutions can show that Qur'anic memorization is not isolated from real-world problems. Instead, it can become a source of ethical energy for addressing environmental degradation and promoting sustainable living.

For Islamic higher education in the Malay Archipelago, the proposed model can inspire curriculum development, community service, and research. Courses related to Qur'anic studies, Islamic education, environmental ethics, and Islamic law can integrate discussions on *ayat kauniyah*, *fiqh al-bi'ah*, and ecological stewardship. Student community service programs can include environmental projects inspired by Qur'anic values. Research can further examine how tahfiz students understand ecological verses and how tadabbur-based learning influences their environmental attitudes and behaviors. In this way, ecotheological tahfiz pedagogy can contribute not only to classroom learning but also to institutional development and community transformation.

The model is also compatible with the character of pesantren and madrasah education, where learning is often integrated with daily life. Environmental values can be embedded in dormitory routines, collective worship, food management, water use, gardening, waste sorting, and community service. When students repeatedly practice these values in their daily environment, ecological awareness becomes part of their character. This reflects the educational principle that values are not only taught but also habituated and embodied.

Ultimately, the relevance of ecotheological tahfiz pedagogy lies in its ability to connect three important dimensions of Islamic education: sacred text, moral character, and social-ecological responsibility. It enables tahfiz institutions in the Malay Archipelago to preserve the Qur'an while also cultivating a generation that preserves the earth. Through this integration, the hafiz is envisioned not only as a guardian of revelation but also as a guardian of creation. Such a vision is urgently needed in a time when ecological crisis threatens the balance of life and when Islamic education is called to contribute to sustainable civilizational resilience.

Conclusion

This study has argued that tahfiz education should not be reduced to mechanical memorization, although memorization remains a noble and essential practice in preserving the Qur'an. The central contribution of this article lies in repositioning tahfiz as a holistic pedagogical process that integrates *hifz*, *fahm*, *tadabbur*, ethical internalization, and environmental action. Through this integration, the memorization of ecological verses or *ayat kauniyah* can become a means of cultivating Qur'anic ecological consciousness and shaping environmental stewardship among Muslim learners.

The discussion shows that Islamic ecotheology provides a strong conceptual foundation for rethinking tahfiz pedagogy. Qur'anic concepts such as *khalifah*, *amanah*, *mizan*, *fasad*, *islah*, and *ayat kauniyah* demonstrate that the relationship between human beings and nature is theological, ethical, and accountable before God. When these concepts are internalized through tadabbur, tahfiz education can move beyond textual retention toward the formation of ecological character. In this sense, a *hafiz* is not only a guardian of the Qur'anic text but also a guardian of God's creation.

The proposed ecotheological tahfiz pedagogy offers a conceptual blueprint consisting of five interrelated stages: memorization, understanding, tadabbur, ethical internalization, and environmental action. This model does not replace existing tahfiz practices but enriches them by connecting memorized verses with ecological meanings and practical responsibility. For tahfiz institutions, pesantren, madrasah, Islamic schools, and Islamic higher education in the Malay Archipelago, this framework can be developed into thematic modules of ecological verses, reflective tadabbur sessions, green pesantren programs, environmental projects, and character-based evaluation.

This article contributes to Islamic education by linking Qur'anic memorization with contemporary ecological challenges. It also contributes to Islamic ecotheology by showing how ecological values can be internalized through educational practice, particularly tahfiz. However, as a conceptual study, this article has not tested the proposed model empirically. Future research may examine the implementation of ecotheological tahfiz pedagogy in pesantren, madrasah, tahfiz houses, and Islamic higher education institutions. Empirical studies may also investigate how tadabbur-based memorization of ecological verses influences students' environmental awareness, attitudes, habits, and participation in ecological action. Through such development, tahfiz education can contribute more directly to sustainable civilizational resilience in the Malay Archipelago.

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