

The Concept of Caliph on Earth in Education: A Sociolinguistic Study

R. Rofiani¹, Nisfia Nursyarifah Hanif^{2*}

¹ STAI Sabili, Bandung, Indonesia

² UIN Sunan Gunung Djati Bandung, Indonesia

*Corresponding author: nisfia.hanif27@gmail.com

Abstract: This study aims to examine the concept of *khalifat Allah fi Al- Ardh* as mentioned in the Qur'an, Surah Al-Baqarah, verse 30, within the context of education to understand the role of humans in preserving and maintaining the natural environment. Using a qualitative-descriptive approach and a library research method, this study analyzes various literature sources and scientific journals that explain human understanding of the meaning of their status and role as *khalifatullah* on earth. In contrast, environmental damage caused by human behavior continues to increase. The findings reveal that, from a sociolinguistic perspective, human understanding, both individually and collectively, of the concept of *khalifatullah* fil ardh as guardians and caretakers of the universe often does not align with their actual behavior toward the environment. In this context, language is understood not merely as a means of communication, but also as an instrument that helps humans shape their attitudes toward the environment. Theologically, this study encourages people to use the messages of Allah SWT in the Qur'an as the foundation for decision-making and policies related to the utilization and preservation of the environment. An individual's understanding of the concept of the caliph on Earth as part of society will determine whether humans survive on Earth with a healthy environment.

Keywords: Education; Environment; Khalifatullah on earth; Sociolinguistic; Theology.

Introduction

The understanding of society, particularly in Indonesia, of the concept of *khalifatullah* fil ardh, as mentioned in the words of Allah Swt. in the Qur'an, Surah Al-Baqarah, verse 30, is that humans are the representatives of Allah on earth. Although much literature provides explanations about the meaning of *khalifah*, such as those found in the 2019 Kemenag translation, this concept is interpreted as 'successor', 'leader', 'ruler', or 'manager of the universe' (Muhammad, 2023).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

Then Imam At-Tabari in his exegesis Jami' al-Bayan fi Ta'wil al-Quran interpreted the word 'khalifah' in the Quran, Surah Al-Baqarah verse 30, to mean a substitute (*badala*) (This interpretation is based on the wording of the word 'khalaiif' found in the Quran, Surah Yunus verse 14).

ثُمَّ جَعَلْنَاكُمْ خُلَافَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

Then We made you successors in the land after them so that We may observe how you will do.

Based on that verse, Imam At-Tabari provides several explanations. First, according to a narration from Ad-Dhahhak from Ibn Abbas, the first inhabitants of the Earth were the Jinn. However, they caused widespread corruption on Earth. Then, Allah sent Iblis, who at that time was with the Angels, to prevent the Jinn from causing further destruction. Afterward, Adam (peace be upon him) was created to replace the Jinn on Earth. Second, according to a narration from Imam Hasan al-Bashri, the term 'khalifah' attributed to Prophet Adam (peace be upon him) refers to his descendants. So, the meaning of 'successor' applies to Adam's children who will successively take over the duties of their ancestors.

Regarding the concept of the caliph in the Quran, Surah Al-Baqarah, verse 30, Quraish Shihab explains that its meaning is responsibility. Prophet Adam (peace be upon him) and all humans were created by Allah (SWT) to become caliphs, which means they are responsible for preserving and guiding everything created on this earth towards its intended purpose. For example, why did Allah (SWT) create the seas? Quraish Shihab explains that humans are responsible for ensuring that the seas are a comfortable place for ships to sail and a habitat for fish, pearls, and other marine life (Shihab, 1999: 141).

Humans being chosen as caliphs is a form of Allah's (SWT) honor bestowed upon them. In the Quran, Surah An-Nur, verse 55, Allah (SWT) elevates the status of humans by making them caliphs; those who fulfill this responsibility properly are the believers who practice good deeds.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

Then, based on the heavy duty of humans in maintaining this universe, Allah Almighty has subjected everything in nature to humans. Allah Almighty says in the Qur'an, Surah Al-Baqarah, verse 29.

هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

The verse indicates that humans will easily utilize the universe created by Allah SWT because it has been made easy by Allah. For that reason, humans are given the ability to do so.

Based on the aforementioned explanation, it is understood that the public's understanding of the meaning of the concept of caliph so far does not contradict the interpretation of the related verse, particularly Q.S. Al-Baqarah 30. However, various environmental issues in the form of environmental damage caused by human actions indicate that the concept of khalifatullah fil ardh is seemingly not well understood, or even betrayed, by them. Otto Soemarwoto (in Ratnasari, 2020) states that environmental degradation cannot be separated from human behavior. It is evident that most disasters are not solely due to natural factors but result from human actions and behavior. Humans, as stewards (caliphs) living on earth, play a significant role in determining the sustainability of the environment. Environmental conservation cannot be separated from the role of humans as caliphs on this earth. In this context, the concept of a caliph is understood as a ruler on earth with the authority to govern the environment according to their wishes.

The continuous environmental destruction indicates the role of humans. This aligns with the increasing human needs, alongside the growing difficulty in controlling their desires. Such human actions not only result in damage to the physical structure of nature and the environment, but also cause damage to deeper, more complex structures. Legal research conducted by Muhammad Ramadani (2023) on this matter aimed to determine whether environmental destruction can be considered an act of terrorism and the reasons why perpetrators of environmental destruction should be regarded as committing acts of terrorism. The study concluded with a conception that views perpetrators of environmental destruction as terrorists, as a textual elaboration of the provisions of Article 10 of Law Number 15 of 2003 on the Eradication of Criminal Acts of Terrorism. Criminal acts of environmental destruction. According to these regulations, those that can be categorized as forms of terrorism are actors causing environmental destruction and pollution whose impacts have exceeded the Environmental Quality Standards (BMLH), involved the release of toxic chemicals into public spaces (as occurred during the internal armed conflict in Syria in March 2011), resulting in mass casualties, and causing damage and destruction to vital strategic objects.

The description illustrates the significant impact caused by humans who are unable to comprehend their status as khalifah fil ardh. This concept should be understood as representing Allah Swt., as successors, leaders, rulers, or managers of the universe in the proper sense. As stated in the research by Vina Mafaza et al. (Mafaza, 2025), the global ecological crisis occurring today cannot be viewed merely as a technical or economic issue; it has reached the level of a moral and spiritual crisis. Furthermore, Lynn White Jr. (in Mafaza, 2025: 162) even highlights that the historical roots of this crisis stem from an anthropocentric worldview that places humans as the absolute rulers over nature.

The concept of humans as khalifah fil ardh, with various interpretations in the context of education, can be examined in terms of their status within a particular society, using a language mutually understood. Therefore, this study is important to analyze whether language is merely a system of signs used to send and receive messages (Gurning, 2024: 238) or a complex social phenomenon in which every element of language can reflect social identity, group, and individual status within society. As a sociolinguistic study, this research is expected to build a shared understanding that the concept of khalifah fil ardh is essentially a duty entrusted to humans by Allah SWT to preserve and protect the universe, not the other way around.

Method

This study adopted a qualitative descriptive research design, employing a library research approach, because it aimed to interpret meanings embedded in textual data rather than generate statistical findings. The unit of analysis in this study is the textual discourse on the concept of khalifatullah fil ardh in Surah Al-Baqarah, verse 30, and its interpretation in Qur'anic commentaries and scholarly literature, from educational and sociolinguistic perspectives. Furthermore, the study examined how language and religious discourse influence people's

understanding of their responsibilities as stewards of the Earth and shape environmental attitudes and social behavior.

A qualitative approach was considered appropriate because the study sought to understand meanings, interpretations, and social phenomena rather than measure variables numerically. Qualitative research enables researchers to investigate social realities and interpret human experiences in their natural contexts (Creswell & Creswell, 2018). Therefore, this approach facilitated an in-depth understanding of the relationship between Islamic teachings, educational values, and sociolinguistic practices.

The library research method was selected because the study primarily relied on written documents and textual sources, including the Qur'an, Qur'anic commentaries, books, and scholarly publications. Library research is suitable for studies that aim to analyze concepts, theories, and ideas through documentary sources rather than empirical field data (Zed, 2014).

The data consisted of primary and secondary sources. The primary source of data was the Qur'an, particularly Surah Al-Baqarah verse 30, which discusses the appointment of human beings as Allah's vicegerents on Earth. To gain a comprehensive understanding of the verse, several classical and contemporary Qur'anic commentaries were also consulted. The secondary sources included books, peer-reviewed journal articles, conference proceedings, and prior studies on Islamic education, sociolinguistics, environmental ethics, and human stewardship. These sources were selected based on their relevance, credibility, and contribution to the study's objectives.

Data were collected through documentation and literature review techniques. According to Bowen (2009), document analysis is a systematic procedure for reviewing and evaluating documents to obtain meaningful information relevant to the research objectives. Accordingly, the researchers first identified relevant literature, reviewed and classified the selected sources, and then organized the data according to the study's themes. The documentation process focused on collecting information regarding the meaning of human beings as Allah's vicegerents on Earth, educational values embedded in the concept of stewardship, and the role of language in constructing environmental awareness and social responsibility.

The collected data were analyzed using qualitative content analysis. Content analysis is an effective method for identifying patterns, meanings, and themes within textual data (Krippendorff, 2018). The analysis involved four stages. First, selecting and simplifying relevant information from the literature (Miles et al., 2014), and second, grouping the data into themes related to stewardship, education, and sociolinguistics. Third, interpreting the findings by examining how language and religious discourse shape people's understanding of environmental responsibility. Last, synthesizing the findings and formulating conclusions based on the identified relationships.

From a sociolinguistic perspective, the analysis focused on how language functions not merely as a means of communication but also as a medium through which individuals and communities construct meanings, values, and attitudes toward environmental preservation. This perspective is consistent with the view that language and society are inseparable and mutually influence one another (Wardhaugh & Fuller, 2021).

Results and Discussion

Interpretations of the concept of khalifah fil ardh related to Allah Swt. 's words in the Quran, Surah Al-Baqarah verse 30, have been carried out by many mufasssir. Among them is Al-Raghib Al-Ishfahani (in Shihab, 2007:157), who explained that based on the root of the word khalifah, which is "khulafa" meaning "to come after," the word khalifah is often interpreted as "successor" (because the one who replaces always comes or comes after that which is replaced). Furthermore, Al-Raghib Al-Ishfahani explained that replacing another means carrying out something on behalf of the one being replaced, whether together with the one being replaced or after them. In this case, Prophet Adam a.s., who was appointed by Allah Swt. as khalifah, could be intended to be the successor of the previous inhabitants of the earth. Then, through the act of khalifah performed by Prophet Adam a.s. due to the temptation of Satan, he subsequently began to carry out that duty on earth.

When referring to the Qur'an to understand the meaning of the word khalifah (since the Qur'an also serves as an explanation for other verses), khalifah is understood as a ruler. This is known from Surah Sad verse 26 as follows.

يٰدَاوُدُ اِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ اِنَّ الَّذِيْنَ يَظِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ بِمَا نَسُوْا يَوْمَ الْحِسَابِ

[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

The verse indicates that the caliphate granted by Allah SWT to Prophet David (peace be upon him) concerns the authority to adjudicate a matter in his capacity as a ruler. In this context, the verse was revealed in connection with an error committed by Prophet David (peace be upon him) in judging a dispute between two individuals without seeking testimony, evidence, or a defense from the accused party. Therefore, after realizing his mistake,

he sought forgiveness from Allah SWT, and then, after Allah SWT forgave him, the verse was revealed. Returning to the use of the word 'caliph' in Q.S. Al-Baqarah verse 30, which is addressed to Prophet Adam (peace be upon him), both prophets, namely Prophet Adam and Prophet David (peace be upon him), were entrusted with the same duty from Allah SWT, namely to serve as caliphs on earth. However, the conclusion drawn from the stories of these two prophets is that the term 'khalifah' used in the Qur'an refers to the delegation of authority to Prophet David (peace be upon him) to govern the territory of Palestine. In contrast, Prophet Adam (peace be upon him) was entrusted with the duty to manage the entire earth at the beginning of human history. The second conclusion is that a khalifah has the potential to commit errors or mistakes due to following one's desires (Shihab, 2007: 158).

Furthermore, Muhammad Baqir Al-Shadr (in Shihab, 2007) explained that, based on the thematic method, verse 30 of Q.S. Al-Baqarah is understood to include four interrelated elements regarding the concept of caliphate. First, the term 'caliph' in this context refers to humans. Second, the universe indicated by the verse is 'ardh' (the earth). Third, the relationship between humans and nature and all its contents, including humans with other humans. Fourth, the one who assigns the task to humans, namely Allah SWT. Thus, those who are given the task must pay attention to the will of the One who assigns it. However, historically, up to the present, there has been arbitrary treatment of nature by humans, because they are God's representatives on earth, which indicates their misunderstanding in comprehending and practicing their role as caliphs.

In the research by Nurlita Adrianti Kusuma and Regan Meganata S. (2024), it was found that human treatment of nature is increasingly deteriorating, including threats to the security of forest areas that continue to grow, with environmental crime methods and characteristics becoming more diverse. Various forms of criminal acts against forests continue to threaten their sustainability, including illegal logging, unauthorized mining and plantation activities, and other environmentally damaging actions. These acts of forest environmental destruction generally involve complex networks, ranging from perpetrators in the field to corporations and organized groups. Even more concerning is the strong indication of the involvement of influential parties, including elite individuals and government officials, in these environmental crimes.

Furthermore, the research conducted by Anisti Afni et al. (2025) on environmental damage caused by tourism and industrial activities showed that beach cleanliness, waste management, and the impacts of these activities remain major issues, particularly at the research site, Tanjung Pinggir Beach in the Batam area. The majority of respondents in this study were indeed aware of the negative impacts of tourism and industrial activities on the environment; however, due to limited access to waste disposal facilities, they preferred to dispose of trash indiscriminately. Only 20% of respondents demonstrated a high awareness of maintaining beach cleanliness, while the remainder fell into moderate to low categories. This indicates a low level of concern among tourists regarding environmental sustainability.

The social fact that shows humans' low concern for the environment indicates that their status as caliphs of Allah on earth does not automatically make them responsible for the duties entrusted to them. Allah SWT has stated in the Qur'an, Surah Al-Ankabut, verse 2, that humans will undergo tests from Allah SWT until they can implement what Allah SWT has commanded them.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

Do the people think that they will be left to say, "We believe" and they will not be tried?

The verse emphasizes that humans should not be content with merely having faith, but should maintain it. In relation to humans' role as caliphs, if humans do not submit to Allah Almighty and instead engage in actions that contradict Him, they are considered unjust and ignorant, and their position as caliph will be revoked. Nevertheless, humans as Allah's caliphs have been endowed with potentials that enable them to carry out their duties, namely the innate disposition as faithful humans, and the potential of reason which distinguishes them from other creatures (Abdullah, 2007: 56). Furthermore, Hamka (in Azizah, 2018) explains that within every child (human), three main elements can support their duty as caliphs on earth (Fi Al-Ardh) as well as servants of Allah ('Abd Allah). The three main elements are intellect, heart (Qalbu, soul), and the senses (sight and hearing), all of which are present in the body. Human creative intellect (intellectual potential), and the sense of its expression (potential of the Qalbu), enable a person to maintain their existence as a bearer of the trust for both "worship" and "caliphate." Islamic education plays an important role in helping individuals understand their essence and develop their potential (Weni, 2024).

In the context of education, human understanding of khalifatullah fil ardh accurately and in accordance with the will of Allah Swt. is closely related to how one perceives oneself, whether as Allah's representative on earth to manage and maintain it, as Allah's delegate to preserve the earth, or as a ruler on earth, to the extent of feeling entitled to treat the earth according to one's own desires. This understanding then becomes the basis for how society refers to itself as a caliph on earth and for how it treats the earth with the same understanding.

This study shows that the concept of khalifatullah fil ardh in the Qur'an is understood not only as a theological concept but also as a social construction of meaning that shapes human perspectives on the environment. This finding aligns with Bhatt, Barnawi, and Ahmad (2025), who explain that the meanings of language and Islamic teachings are shaped through the interaction between language, society, and social practices within an Islamic

sociolinguistic ecology. Furthermore, Hillman et al. (2026) affirm that the Qur'anic values regarding the environment are realized through social practices and ecological experiences, thereby shaping the community's ethical orientation toward nature.

The differences in understanding occur because the meaning of language, particularly religious language, is not formed independently, but rather through social interaction. From a sociolinguistic perspective, language is always influenced by the social context in which it is used. Therefore, the concept of *khalifatullah fil ardh* is understood differently according to experience, education, and the values that develop within society. These factors lead some members of society to interpret the caliph as a responsibility to protect nature, whereas others emphasize human power over nature. This finding aligns with Bhatt, Barnawi, and Ahmad (2025), who explain that language, literacy, and social practices in Muslim communities are shaped by Islamic sociolinguistic ecologies, that is, social environments that make Islam the primary framework for shaping the meaning of language and social reality.

The findings of this study are also in line with Fairclough (1995), who argued that social practices and power relations shape the meaning of language. This study also supports Hymes (1974), who emphasized that the social context of its speakers always influences language use. Furthermore, Irwandi, Mukhaiyar, and Jufrizal (2023) argue that sociolinguistic studies in Islamic education should be integrated with the moral values of the Qur'an, as language is not only a means of communication but also a tool for shaping character and social behavior in accordance with Islamic teachings. Based on this, Soemarsono (in Mukhlis, 2020) emphasizes that morality is related to language, or, in other words, that language contributes to the formation of a prophetic character in humans.

The novelty of this research lies in applying a sociolinguistic perspective to analyze the concept of *khalifatullah fil ardh* as a foundation for Islamic environmental ethics. The findings indicate that understanding the Qur'anic verses is not only a matter of linguistic aspects but also has broad social implications. The way society interprets the concept of the caliph will influence its attitude toward the environment. In line with Hillman, Alhirthani, Alhirthani, and Al-Sorakjy (2026), religious meaning can be constructed through social practices, public spaces, and ecological experiences that connect Qur'anic teachings with awareness of environmental stewardship. Therefore, the formation of religious meaning that emphasizes ecological responsibility can serve as a basis for fostering social awareness to preserve nature.

The research findings suggest that a proper understanding of the concept of *khalifatullah fil ardh* can encourage more responsible behavior towards the environment. Conversely, if the concept is understood merely as a justification for human dominion over nature, it has the potential to give rise to environmental exploitation practices that contradict Islamic values. This is supported by the study of Alam, Hamid, and Islam (2026), which shows that language practices in Muslim communities are not only based on communicative functions but also on moral, ethical, and religious responsibility values that shape social behavior. Therefore, efforts are needed to reduce the gap between conceptual understanding and implementation in everyday life.

Based on these findings, educational institutions, particularly Islamic education, need to integrate environmental ethical values into the teaching of tafsir and religious education. In addition, there is a need to strengthen contextual religious literacy so that the concept of *khalifatullah fil ardh* is understood not only as a status for humans but also as a mandate to maintain environmental balance. Learning approaches that connect the teachings of the Qur'an with contemporary environmental issues are expected to foster more responsible ecological behavior. This recommendation aligns with Irwandi et al. (2023), who emphasize the importance of integrating Qur'anic moral values into sociolinguistic learning so that students can apply these values in social life.

Conclusion

This study examines the concept of *khalifatullah fil ardh*, which, when properly understood by humans both as individuals and as a society, has the potential to foster behaviors that are environmentally and ecologically friendly. Therefore, in the context of education, particularly in sociolinguistic studies on the concept of *khalifatullah fil ardh*, it is important to raise awareness that the status of humans as caliphs is a form of appreciation from Allah SWT to humanity. Accordingly, humans will treat the environment in accordance with His will. This research encourages broader and deeper thinking about solutions to the numerous environmental harms caused by human behavior through the lens of language as an instrument that helps humans determine attitudes toward the environment. Nevertheless, this study has not identified the obstacles to these efforts. Therefore, further research is needed that is more comprehensive and that involves the roles of the various parties involved in environmental management.

References

- Abdullah, Abdurrahman Saleh. (2007). *Teori-Teori Pendidikan Berdasarkan Al-Qur'an*. Jakarta: PT. Rineka Cipta.

- Alam, M. R., Hamid, M. O., & Islam, M. W. (2026). Islamising languages, linguistic diversity and language management: an ethno-case study of the Biswa Ijtema in Bangladesh. *Journal of Multilingual and Multicultural Development*.
- Amelia, Nina, Siti Mardiyah, Sinta Bela, Opik Taopik Kurahman. (2025). Implementasi Konsep Khalifah Fil-Ard Sebagai Landasan Pengembangan Green Skill Siswa Sekolah Dasar. *IQRO: Journal of Islamic Education 2025, Vol.8, No.3, hal.1083-1098*.
- Anisti Afni, dkk. (2025). Analisis Kerusakan Lingkungan Akibat Aktivitas Wisata dan Industri Berbasis Sustainable Tourism di Pantai Tanjung Pinggir. *Jurnal Manajemen Perhotelan Dan Pariwisata Volume 8, Issue 3, 2025*.
- Azizah, Mar'atul dan Raini. (2018). Konsep Khalifatullah dan Implikasinya Terhadap Pendidikan Islam Perspektif M. Quraish Shihab. *CENDEKIA: Jurnal Studi Keislaman Volume 4, Nomor 2, Desember 2018*.
- Bhatt, I., Barnawi, O. Z., & Ahmad, R. (2025). Exploring a Sociolinguistics of Islam. *Applied Linguistics*.
- Berger, P. L., & Luckmann, T. (1966). *The Social Construction of Reality*. Penguin Books.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of Language*. Longman.
- Gurning, Rivandi Anju, Widia Wati Sipayung, Elshah Sinurat, Yuliana Sari Saragih. (2024). Analisis Sosioliinguistik: Perspektif Bahasa Dalam Masyarakat. *Realisasi : Ilmu Pendidikan, Seni Rupa dan Desain Volume. 1 No. 4 Oktober 2024*.
- Hasibuan, Asdelima. (2021). Memahami Manusia Sebagai Makhluk Khalifah. *ANSIRU PAI: Pengembangan Profesi PAI*.
- Hillman, S., Alhirthani, M., Alhirthani, M., & Al-Sorakjy, Y. (2026). Eco-heritage Literacies and the Sociolinguistics of Islam in Qatar's Qur'anic Botanic Garden. *Journal of Multilingual and Multicultural Development*
- Hymes, D. (1974). *Foundations in Sociolinguistics: An Ethnographic Approach*. University of Pennsylvania Press. Tavistock Publications.
- Irwandi, Mukhaiyar, & Jufriзал. (2023). Integrating The Qur'anic Moral Values and Sociolinguistics Learning Materials a Voice from Islamic Higher Education. *The Seybold Report*.
- Krippendorff, K. (2018). *Content analysis: An introduction to its methodology* (4th ed.). SAGE Publications.
- Kusuma, Nurlita Adriantdan Regan Meganata Surakusumah. (2024). Perlindungan Hutan Dari Tindakan Pembalakan Liar (Illegal Logging) Menurut Peraturan Perundang-Undangan Serta Dampaknya Terhadap Prinsip Pengelolaan Hutan Yang Berkelanjutan. *Jurnal Kajian Hukum Dan Kebijakan Publik Vol. 2 No. 1 Juli – Desember 2024 Hal. 740-748*.
- Mafaza, Vina, Abdul Khobir, Farah Dillah Z., Mohammad Jafar Firdaus. (2025). Peran Ekoteologi dalam Pendidikan Islam: Belajar Menjaga Alam sebagai Amanah Tuhan. *Hikmah : Jurnal Studi Pendidikan Agama Islam Volume. 2 Nomor. 4 Desember 2025*.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Mukhlis, Abdul. (2020). Relasi Akhlak Dan Bahasa: Sumbangsih Sosioliinguistik Terhadap Pembentukan Karakter Profetik Siswa. *Jurnal Cakrawala Linguista*.
- Patton, M. Q. (2015). *Qualitative research and evaluation methods* (4th ed.). SAGE Publications.
- Ratnasari, Juni dan Siti Chodijah. (2020). Kerusakan Lingkungan Menurut Sains Dan Ahmad Mustafa Al-Maraghi: Studi Tafsir Al-Maraghi pada Surat Al-Rum Ayat 41, Al-Mulk Ayat 3-4 dan Al-A'raf Ayat 56). *Al Tadabbur: Jurnal Ilmu Alquran Dan Tafsir Vol: 05 No. 01 Juni 2020*.
- Ramadani, Muhammad, Musdalifah, Maulida Muslimah. (2023). Kerusakan Lingkungan Menurut Islam Akibat Pembalakan Hutan. *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya. Volume1, Nomor 6 (2023)*.
- Shihab, Quraish. (2007). *Membumikan Al-Qur'an*. Bandung: Penerbit Mizan.
- Shihab, Quraish. (2019). *Tafsir Al-Misbah* Jilid 01. Tangerang: Lentera Hati.
- Wardhaugh, R., & Fuller, J. M. (2021). *An introduction to sociolinguistics* (8th ed.). Wiley-Blackwell.
- Weni dkk. (2024). Hakikat Manusia dan Daya-Daya Ruhani. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan Volume 3 No 2, October-December 2024*.
- Zed, M. (2014). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.