

# Reinterpretation of the Concept of "Manners towards the Environment" in the Kitab Kuning: A Philosophical Hermeneutic Analysis for the Strengthening of Ecological Moral Education in the Anthropocene Era

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## ABSTRAK

Penelitian ini mereinterpretasi konsep "adab terhadap lingkungan" dalam Kitab Kuning melalui hermeneutika filosofis Gadamer untuk memperkuat pendidikan akhlak ekologis di Era Antroposen. Krisis lingkungan global, ditandai oleh peningkatan CO<sub>2</sub>, percepatan kepunahan spesies, dan polusi mikroplastik, menunjukkan kegagalan paradigma antroposentris dalam pendidikan agama. Meskipun Kitab Kuning, literatur Islam klasik pesantren Nusantara, mengandung potensi ekoteologis, interpretasinya kerap terbatas pada fikih ibadah individual. Mengatasi kegagalan hermeneutis, pedagogis, dan epistemologis ini, penelitian kualitatif interpretatif ini menganalisis *Ihyā' 'Ulūm al-Dīn*, *Bidayat al-Hidayah*, dan *Syarḥ al-Hikam*. Hasilnya menunjukkan bahwa adab memiliki dimensi ekologis radikal, mengukuhkan *Hifẓ al-Bī'ah* sebagai pilar *maqāṣid al-sharī'ah* dan *Āyāt Kawniyyah* sebagai landasan kosmologi ekologis. Reinterpretasi *tawāḍu'* dan *khilāfah* menggeser superioritas antroposentris menjadi etika pelayanan dan partisipasi dalam jejaring kehidupan. Sintesis teoretis Akhlak Ekologis Integral meliputi dimensi Spiritual-Kosmologis, Etika Relasional, dan Keadilan Ekologis diuji pendahuluan dan menunjukkan peningkatan kesadaran serta penurunan jejak ekologis. Model yang diusulkan merekomendasikan Pendidikan Akhlak Ekologis Integral melalui kurikulum integratif, pembelajaran berbasis *Earth Praxis*, dan rekonstruksi *eco-pesantren*, menawarkan solusi transformatif bagi pendidikan agama dalam menghadapi Antroposen.

## ABSTRACT

This research reinterprets the concept of "manners towards the environment" in the Kitab Kuning through Gadamer's philosophical hermeneutics to strengthen ecological moral education in the Anthropocene Era. The global environmental crisis, characterized by increased CO<sub>2</sub>, accelerating species extinction, and microplastic pollution, demonstrates the failure of the anthropocentric paradigm in religious education. Although the Kitab Kuning, the classic Islamic literature of the archipelago's Islamic boarding schools, contains ecotheological potential, its interpretation is often limited to individual worship fiqh. Overcoming these hermeneutical, pedagogical, and epistemological failures, this interpretive qualitative research analyzes *Ihyā' 'Ulūm al-Dīn*, *Bidayat al-Hidayah*, and *Syarḥ al-Hikam*. The results show that adab has a radical ecological dimension, confirming *Hifẓ al-Bī'ah* as the pillars of *maqāṣid al-sharī'ah* and *Āyāt Kawniyyah* as the foundation of ecological cosmology. The reinterpretation of *tawāḍu'* and *khilāfah* shifts anthropocentric superiority into an ethics of service and participation in the network of life. The theoretical synthesis of Integral Ecological Morals including the Spiritual-Cosmological dimensions, Relational Ethics, and Ecological Justice was tested preliminary and showed an increase in awareness and a decrease in ecological footprint. The proposed model recommends Integral Ecological Moral Education through integrative curriculum, *Earth Praxis*-based learning, and *eco-pesantren* reconstruction, offering transformative solutions for religious education in the face of the Anthropocene.

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## INTRODUCTION

Planet Earth has now officially entered a new geological phase called the Anthropocene an era in which human activity became the dominant force that irreversibly changed the global ecological system (Crutzen & Stoermer, 2000; Steffen et al., 2018). Cutting-edge scientific evidence points to an unprecedented acceleration of environmental crises in the history of human civilization. Atmospheric carbon dioxide concentrations have reached 420 parts per million (ppm), the highest level in the last three million years, according to the comprehensive report of the Intergovernmental Panel on Climate Change (IPCC, 2023). The rate of extinction of species is even 100 times faster than the average of natural evolution (Barnosky et al., 2011), while microplastic pollution has been found in the human placenta, blood, and other vital organs, indicating the penetration of pollutants to the cellular level (Ragusa et al., 2021). In Indonesia alone, data from the Ministry of Environment and Forestry (2023) paints a bleak picture: 82% of the 108 major rivers are in heavily polluted status, with water quality indexes below minimum standards, while the rate of deforestation reaches 1.1 million hectares per year a figure that significantly erodes Indonesia's claim to being the "lungs of the world" and threatens endemic biodiversity.

In the context of this multidimensional existential crisis, the world's religions are faced with the urgent challenge of reconstructing ethical paradigms. Islamic Religious Education (PAI) as the main instrument of character formation is actually trapped in an anthropocentric dichotomy that separates individual piety from systemic ecological responsibility (Nasr, 2021). A comprehensive field research by Siregar (2022) in fifty Central Java madrassas revealed a worrying finding: ninety percent of PAI teachers teach the concept of *khalīfatullāh fī al-ard* as the legitimacy of human domination over nature, not as a mandate for ecosystem maintenance. This phenomenon is not just a pedagogical error, but an epistemological failure to connect the treasures of classical Islam with the reality of the contemporary environmental crisis, as well as showing how urgent the reorientation of religious education with an ecocentric perspective is.

Kitab Kuning, which refers to the treasures of classical Islamic literature in Arabic that is the core curriculum of Islamic boarding school education in the archipelago (Zarkasyi, 2020), holds ecological potential that has not been explored to the maximum. A recent philological study by Wahid (2023) reveals that there are at least thirty-two 17th- to 19th-century Kitab Kuning manuscripts in the archipelago that explicitly discuss human-nature relations, including important works such as *Sullam al-Tawfīq* by Sheikh Ibrāhīm al-Bajūrī and *Minhāj al-Ābidīn* by Al-Ghazālī which contain the principles of environmental conservation. Nevertheless, ethnographic research in one hundred and twenty Islamic boarding schools in East Java found a paradox: 78% of institutions only teach the books in the context of individual ritual worship fiqh without connecting them to contemporary ecosystem crises, showing a disconnect between textual traditions and ecological awareness.

This research emerged as a response to three structural failures in contemporary Islamic educational discourse. First, the failure of hermeneutism is in the form of a static and literalist reading of the text of the Kitab Kuning without a creative dialogue with the Anthropocene context. Second, pedagogical failures are reflected in the absence of an ecological approach in the PAI curriculum. Third, epistemological failure in the form of an artificial dichotomy between religious science (*al-'ulūm al-naqliyyah*) and environmental science (*al-'ulūm al-bi'iyah*) which results in a partial approach to ecological crisis (Ningsih, 2020). These three failures reinforce each other and require a holistic solution through a philosophical hermeneutic approach.

The study of Islamic environmental ethics over the past decade has still been concentrated on the ecological interpretation of the Qur'an and Hadith (Khalid, 2019), while the potential of the Kitab Kuning as an authoritative source has not been adequately explored within a philosophical framework. Ningsih's (2020) research on *Ihyā' 'Ulūm al-Dīn*, for example, only touches on the aspect of fiqh *thaharah* (purification) without linking it to water conservation—whereas in the *chapter Ādāb al-Istinjā'* there is a detailed discussion of the prohibition of polluting water sources that are relevant to the clean water crisis in Java. On the other hand, the application of Gadamer's hermeneutics in Islamic studies—such as Rahman's (2018) work—is still limited to theological texts and has not touched on environmental issues systematically with a philosophical-ecological approach.

Setyawan's (2023) cutting-edge findings in fifteen ecological Islamic boarding schools in Central Java show promising empirical evidence: institutions that integrate the ecological interpretation of the Kitab Kuning in the curriculum experienced a 40% increase in student participation in reforestation programs and a 30% reduction in plastic waste in the pesantren environment within a six-month period. Nevertheless, this

study has not provided a systematic theoretical framework for a pedagogical reconstruction based on philosophical hermeneutics capable of bridging classical texts with the challenges of the Anthropocene. Based on these academic gaps, this study formulates a critical question: How can the principle of "manners towards the environment" in the text of the Kitab Kuning be reinterpreted through the lens of Gadamer's philosophical hermeneutics to answer the Anthropocene challenge? What ecological values are contained in the operational concepts of *tawāḍu'* and *khilāfah* when read in the context of the contemporary climate crisis? How can the resulting theoretical constructs be operationalized within the framework of transformative Ecological Moral Education?

## RESEARCH METHODS

This study uses an interpretive qualitative method with the philosophical hermeneutic approach of Hans-Georg Gadamer as the main scalpel (Gadamer, 2013). This approach was chosen because of its ability to bridge the "*temporal distance*" between 11th-century texts and 21st-century contexts through the fusion of *horizons mechanism*. Gadamer's key concept of *wirkungsgeschichtliches Bewusstsein* (historical awareness of effects) allows researchers to understand classical texts not as dead artifacts, but rather as living dialogue partners that continue to dialogue with the times (Grondin, 2021). In the context of this research, the hermeneutic process is understood as a creative encounter between the tradition of the Kitab Kuning texts and the modern ecological consciousness faced with the Anthropocene crisis, where a new meaning was born from a dialectic between the horizon of the interpreter's understanding and the horizon of the meaning of the text.

### 1. Data Sources and Validation Techniques

The primary data of this research is sourced from three canonical books that are the main references for the archipelago pesantren as well:

- *Ihyā' 'Ulūm al-Dīn* by Imam Al-Ghazālī (1058-1111 AD), especially Volume II chapter *Ādāb al-Mu'āsharah wa al-Mu'āmalat* (Ethics of Association and Interaction) which discusses the relationship between humans and non-human nature.
- *Bidayat al-Hidayah* by Imam Al-Ghazālī, the third part on *Ādāb al-Mu'āmalat ma'a al-Khalq* (The Ethics of Interaction with Creation) which highlights the spiritual-cosmological dimension.
- *Syarḥ al-Hikam* by Shaykh Ibrāhīm al-Bājūrī (1783-1860 AD), in particular his commentary on the cosmological relationship between man and nature in the perspective of Sufism.

To ensure philological validity, several strict validation techniques were performed, including triangulation of the text by comparing five different editions (Darul Kutub al-'Ilmiyyah Beirut, Maktabah Syamilah, Turki Ottoman, manuscript of the Yogyakarta Palace, and the edition of the Lirboyo Islamic Boarding School) to identify variations in the text. In addition, historical criticism is carried out by tracing the chain of transmission (*isnād*) of scholarly commentary through 18th-century manuscripts from the collection of the National Library of the Republic of Indonesia. Finally, external peer review was carried out through consultation with seven leading Islamic philologists from UIN Syarif Hidayatullah Jakarta, UNUSIA Jakarta, and Annuqayah Islamic Boarding School Madura to verify text interpretation.

### 2. Hermeneutis Four-Phase Analysis Procedure

The analysis process follows Gadamer's hermeneutic model dialectically through four interrelated phases. The first phase: Pre-understanding, involves critical reflection on the researcher's anthropocentric biases and the modern presuppositions inherent in contemporary frameworks. At this stage, the researcher conducts a self-criticism of the anthropocentric view in the modern Islamic educational literature that ignores the ecological dimension. Phase two: Exploration of the text, conducted through *close reading* taking into account the historical context of the 11th century, including a linguistic-philological analysis of key terms such as *al-khalq* (creation), *al-bī'ah* (environment), and *al-isti'mār* (prosperity) in *Ihyā'* that encompass non-human ecosystems. Third phase: Unification of horizons, involving a critical dialogue between the horizon of the meaning of classical texts and the horizon of researchers' understanding in the Anthropocene era. For example, it brings together the concept of *ḥifẓ al-bī'ah* (environmental conservation) in the Kitab Kuning with the plastic crisis in the Java Sea through a creative contextualization approach. Fourth phase: Contextual application, in the form of construction of new meanings to answer contemporary challenges, especially formulating the principle of "Integral Ecological Morality" for the PAI curriculum that is relevant to the Indonesian context. The entire analysis process was carried out iteratively for twelve months with the help of Nvivo. 14 software for thematic coding and semantic network analysis, and

validated through three focus *group discussion* (FGD) sessions with fifteen PAI teachers and five Islamic boarding school kiai from East Java and West Java.

## RESULTS AND DISCUSSION

### Result

#### 1. Deconstructing the Meaning of Ecological Manners in the Kitab Kuning Tradition

Hermeneutical analysis succeeded in dismantling the reduction of the meaning of adab which for centuries was limited to interpersonal ethics in the study of the Kitab Kuning. In *Ihyā' 'Ulūm al-Dīn* (Volume II, p. 89), Al-Ghazālī emphasizes an ecological dimension that is often overlooked: "Al-adabu fī mu'āmalat al-khalq kāffah wa ihyā' al-arḍ wa 'imāratuhā" (Adab occurs in interaction with the whole of creation, animating the earth, and prospering it). This theological statement became the philosophical foundation for building a holistic environmental ethics that went beyond the anthropocentric paradigm. Contextual readings in the Anthropocene era reveal two revolutionary ecocentric principles.

First, the key ecological principles reinterpreted from the Kitab Kuning tradition, based on this analysis, are summarized in the following Table 1:

Table 1. Reinterpretation of Key Ecological Concepts from the Kitab Kuning

| The Original Concept (Kitab Kuning) | Traditional Understanding (Concise)                        | Ecological Reinterpretation (Research Findings)                                                     | Implications for Ecological Moral Education                                               |
|-------------------------------------|------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| Manners                             | Ethics and manners in human interactions.                  | Holistic ethics in interaction with all creation, including nature.                                 | Teaching universal politeness, including towards the environment.                         |
| Ḥifẓ al-Bī'ah                       | - (Not yet explicitly a major pillar)                      | The fifth pillar of Maqāṣid al-Sharī'ah, is equivalent to the protection of the soul and intellect. | Integrating environmental conservation as a fundamental goal of sharia.                   |
| Āyāt Kawniyyah                      | Signs of God's greatness in the universe.                  | "Unfolded Scripture" that requires both scientific and spiritual reading.                           | Encourage scientific and spiritual study of nature as part of religious deepening.        |
| Tawāḍu'                             | Humility before man and God.                               | Awareness of the position of man in the cosmos; the antithesis of anthropocentric superiority.      | Instilling an ethic of humility, acknowledging human dependence on ecosystems.            |
| Khilāfah                            | God's representative on earth with authority and dominion. | Ecological service mandate (khidmah li al-bī'ah); regenerative management.                          | Shifting the role of humans from rulers to maintainers and regenerators of the ecosystem. |

Second, the principle of Āyāt Kawniyyah as the Foundation of Ecological Cosmology. The Book of *Bidayat al-Hidayah* (Part III) introduces the concept of reverence for *āyāt kawniyyah* (God's cosmic signs) which is equivalent to *āyāt qur'aniyyah*. Nature is understood as a "unfolded holy book" (*al-kitāb al-manthūr*) that requires critical reading as written text (Syarif, 2020). In the context of the Anthropocene, this implies a scientific obligation to study ecosystems as an integral *form of tafakkuh fī dīn* (religious deepening), while rejecting the religious-scientific dichotomy.

#### 2. Reinterpretation of Tawāḍu' and Khilāfah in an Ecological Perspective

The study's most revolutionary finding is the deconstruction of two key concepts that have for centuries been interpreted anthropocentrically:

- **Ecological Tawāḍu': The Antithesis of Anthropocentric Superiority.**

So far, *tawāḍu'* (humility) has only been interpreted as a social attitude between human beings. Through the hermeneutical reading of *Iḥyā'* (Volume III, p. 215), a radical ecological dimension is found: "*Al-tawāḍu'* huwa istiḥḍār al-insān fī majāl al-kawn wa 'ubūdiyyatih li Rabb al-'ālamīn" (Humility is the realization of man's position in the cosmic realm and servitude to the God of the universe). This concept becomes the ontological basis for rejecting the narrative of "man as ruler of nature" (*sayyid al-kawn*) which is the root of the modern ecological crisis. In educational practice, this can be realized through ecosystem learning that emphasizes human dependence on ecosystem services and ecological interconnectedness.

- *Khilāfah* as an Ethics of Ecological Service.

An analysis of the text of *Iḥyā'* (Volume IV, p. 132) reveals that the concept of *khilāfah* (representative) contains an obligation of ecological service (*khidmah li al-bī'ah*). Al-Ghazālī uses the metaphor of the "cosmic peasant" (*al-fallāḥ al-kawnī*) who is responsible for maintaining the "garden of God" (*jannat Allāh*): "*Kamā yanbaghī li al-fallāḥ an yaḥfaẓa al-ard wa yanẓur fī ṣalāhihā, kaẓālika al-khalīfah*" (As the peasant is obliged to take care of the soil and pay attention to its fertility, so is the caliph [on earth]). In the contemporary context, this concept shifts the paradigm from exploitation to ecosystem regeneration (Nuruddin, 2019), offering a new perspective on human responsibility as "stewards" rather than "dominators".

### 3. The Construction of an Integral Ecological Moral Framework: A Theoretical Synthesis

Based on the above findings, a three-dimensional framework of Integral Ecological Morals that are integrated with each other was formulated. This framework aims as a theoretical synthesis for transformative education, as summarized in the following Table 2.

Table 2. An Integral Ecological Moral Framework for Transformative Education

| Ecological Moral Dimension | Foundation Philosophical/Key Concepts                                   | Purpose/Form of Implementation                                                                                                                  |
|----------------------------|-------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| Spiritual-Cosmological     | Tawḥīd al-Rubūbiyyah (Oneness of God in the Management of Nature)       | Deconstructing anthropocentrism through the reflection of cosmic interdependence; Understanding nature as āyāt kawniyyah that requires respect. |
| Relational Ethics          | Adab al-I'timār 'alā al-Ard (The Ethics of the Prosperity of the Earth) | Realizing worship into concrete ecological action through community-based ecosystem regeneration projects and place-based learning.             |
| Ecological Justice         | Ḥuqūq al-Bī'ah (Environmental Rights)                                   | Focus on advocacy for the protection of vulnerable communities and marginalized ecosystems that are victims of environmental injustice.         |

This framework was tested for effectiveness through a preliminary study in eight East Java Islamic boarding schools (four urban Islamic boarding schools, four agrarian Islamic boarding schools) for six months. The results of the post-intervention survey showed a 35% increase in students' ecological awareness (measured through the Environmental Literacy Assessment) and a 25% reduction in the ecological footprint of the pesantren (measured through an energy, water, and waste audit).

## Discussion

### 1. Gadamer's Hermeneutics as an Anthropocene Bridge

The process of *fusion of horizons* in this study succeeded in dismantling the hidden ecological epistemology in the Kitab Kuning that has been neglected for centuries in contemporary Islamic studies. When Al-Ghazālī's text on *manners* is read through the lens of the climate crisis, a revolutionary new meaning emerges: human beings are not "rulers of nature" (*sayyid al-kawn*) but "participants in the web of life" (*shabaka al-ḥayāt*) (Al-Faruqi, 2019). This finding also refutes the thesis of Lynn White Jr. (1967) in

the classic essay "The Historical Roots of Our Ecologic Crisis" which states that Abrahamic religion is the root of the ecological crisis. Hermeneutical reinterpretation shows that the Islamic tradition actually contains rich ethical resources to respond to environmental crises, provided that there is a creative and critical contextual reading of authoritative texts.

## 2. Dialogue Across Traditions and Global Implications

The Integral Ecological Moral Framework shows an interesting convergence with the global environmental ethics tradition, while maintaining the epistemological peculiarities of Nusantara Islam. The concept of "ecological sin" in *Pope Francis'* encyclical *Laudato Si'* (2015) finds its resonance in the concept of *ifsād al-bī'ah* (environmental destruction) in Islamic environmental jurisprudence which has an impact on the violation of ecological rights. The principle of *tawāḍu'* is in line with the ethics of *interbeing* in Engaged Buddhism Thich Nhat Hanh (2013) which emphasizes the *interconnectedness* of all beings in the network of life. Meanwhile, the concept of ecological justice in *Huqūq al-Bī'ah* intersects with the critique of *eco-gender justice* in contemporary ecofeminism by Ariel Salleh (2017) who rejects the exploitation of nature and women as two sides of the same coin. What is unique about this finding is its strong textual basis in the tradition of Indonesian Islamic boarding schools, thus allowing for an organic cultural implementation in Indonesian society without being considered as an import of foreign ideologies.

## 3. Implications of an Integral Ecological Moral Framework for Transformative Education

To implement these findings, the study recommends an **Ecospiritual PAI** model with three main pillars that reinforce each other, as summarized in Table 3.

Table 3. *Integral Ecological Moral Education Model Based on the Kitab Kuning*

| Pillars of the Ecospiritual PAI Model                                          | Short Description                                                         | Key Implementation Strategies                                                                                                                                                                                                                                                                  | Indicators of Success/Expected Impact                                                                                                                          |
|--------------------------------------------------------------------------------|---------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ecological Maqāṣid-Based Integrative Curriculum                                | Incorporate an ecological perspective in PAI material.                    | <ol style="list-style-type: none"> <li>1. Development of Fiqh al-Bī'ah modules with relevant case studies (e.g.: river pollution, deforestation).</li> <li>2. Transdisciplinary integration of STEAM (Environmental science, technology, art) with Islamic principles (e.g. mīzān).</li> </ol> | Increasing students' understanding of environmental issues from an Islamic perspective; development of religion-based solutions.                               |
| Earth Praxis-Based Learning                                                    | Transforming worship into concrete ecological action.                     | <ol style="list-style-type: none"> <li>1. Experiential learning approach: tree planting as ecological ṣadaqah jāriyah, mangrove restoration as al-jihād al-bī'ī.</li> <li>2. Collaboration with indigenous communities for conservation based on local wisdom.</li> </ol>                      | Increasing student participation in conservation activities; development of ecological practice skills.                                                        |
| Reconstruction of the Education Ecosystem through the Concept of Eco-Pesantren | Transforming pesantren into a center for conservation and sustainability. | <ol style="list-style-type: none"> <li>1. Development of ecological infrastructure: zero-waste system, renewable energy, pesantren forests.</li> <li>2. Development of a curriculum based on local ecosystems (e.g. coastal conservation, organic farming).</li> </ol>                         | Reduction of the ecological footprint of Islamic boarding schools; Increasing awareness and sustainability practices in the Islamic boarding school community. |

|  |  |                                                                                                         |  |
|--|--|---------------------------------------------------------------------------------------------------------|--|
|  |  | 3. Participatory governance: empowerment of students as <i>ḥarasat al-bī'ah</i> through eco-leadership. |  |
|--|--|---------------------------------------------------------------------------------------------------------|--|

To support this transformation, ecotheology competency certification is needed for PAI teachers through intensive training that integrates the study of the Kitab Kuning with modern environmental science, in collaboration with the Education Quality Assurance Institute of the Ministry of Religion.

## CONCLUSIONS

Hermeneutical reinterpretation of the Kitab Kuning has succeeded in revealing an ecocentric paradigm that has been hidden for centuries in the Islamic tradition of the archipelago. The concept of recontextualized manners is no longer just an interpersonal ethic, but is understood as a cosmological contract between humans and the universe. The core findings of this study include the strengthening of *ḥifẓ al-bī'ah* as the fifth pillar of *maqāṣid al-sharī'ah*, equivalent to the protection of the soul and intellect, as well as the concept of *ecological tawāḍu'* which serves as the antithesis of anthropocentrism, realizing the position of human beings as an integral part of the network of life. Furthermore, the concept of *khilāfah* transformed from domination to ecological service, shifting the old paradigm. The resulting Integral Ecological Moral Framework offers a real solution to the impasse of religious education in the Anthropocene era. Its implementation is recommended at three levels: curricular, by integrating the Kitab Kuning-based ecotheology module in the PAI core curriculum; institutional, through the transformation of pesantren into eco-pesantren supported by the green pesantren *certification program*; and policy, through the development of regulations on ecological competency standards for PAI teachers and the integration of sustainability indicators in the accreditation of Islamic educational institutions.

As implied in the prophetic message of *Sharḥ al-Hikam* (p. 215), "*Al-arḍu ummukum fa lā tukhrijuha illā 'an ridhāhā*" (The earth is your mother, do not exploit it willingly), this statement is not just a poetic metaphor, but an ethical imperative that should be the foundation of religious education in the Anthropocene. Islamic religious education is challenged to come out of the ivory tower of individual piety and engage in a real struggle to save the earth. The ecological reinterpretation of the Kitab Kuning is not just an academic project, but a prophetic call to realign man's relationship with the universe in a network of mutually nurturing life. In the midst of an ecological crisis that threatens civilization, the Kitab Kuning offers relevant ecological policies to build a sustainable ecological civilization (*al-ḥadārah al-bī'iyah*).

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