Proceedings of the 3rd International Conference on Science and Islamic Studies
ISSN: 3024-9058 (Online - Elektronik)
Volume: 3, 2025
Publisher: Program Pascasarjana, UIN Alauddin Makassar

A SEMANTIC APPROACH TO THE WORD *AL-WUDD* IN THE QUR'AN: HUMAN AFFECTION TOWARD NATURE IN THE ERA OF CLIMATE CHANGE

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ABSTRACT

This study investigates the semantic field of *wudd* in the Qur'an as a basis for reinterpreting the human–nature relationship amid contemporary climate change. While previous scholarship has largely confined *wudd* to interpersonal or theological meanings, this study addresses a research gap by demonstrating its ecological semantic potential. Employing Ibn Jinniy's theory of *dalālah* and *majāz*, this qualitative research applies descriptive semantic analysis (*taḥlīl al-ma'nā*) using etymological, contextual, and collocational approaches. The data comprise seven Qur'anic verses representing five derivational forms of the root *w-d-d*: *wudd/widd*, *mawaddah*, *wadūd*, *yawaddu*, and *waddū*, analyzed through classical and contemporary exegesis. The findings reveal three interrelated dimensions of *wudd*: vertical (human–God), horizontal (human–human), and ecological (human–nature). The ecological dimension, largely overlooked in prior studies, frames affection as an ethical impulse for care and responsibility toward creation. This study contributes to Islamic eco-theology by offering a linguistically grounded framework for environmental ethics and climate-conscious action.

Keywords: Qur'anic semantics; *wudd*; ibn jinniy; ecological affection; climate change; arabic linguistics.

1. INTRODUCTION

The global climate crisis has reached a critical threshold, requiring a fundamental reorientation of how humanity understands and engages with the natural world. The 2023 Intergovernmental Panel on Climate Change (IPCC) report confirms that human activities have caused a global temperature increase of approximately 1.1°C above pre-industrial levels, resulting in escalating ecological disruption (Climate Change 2023 Synthesis Report, 2023). In this context, ethical frameworks that integrate spiritual and affective dimensions of the human–nature relationship have become increasingly relevant (Taylor, 2010).

Within Islamic tradition, the Qur'an provides a rich yet underexplored conceptual foundation for articulating environmental ethics. One Qur'anic term with significant but often overlooked potential is *wudd* (الود), etymologically derived from the triliteral root *w-d-d* (Ibn Fāris al-Qazwīnī, 1979). In conventional Qur'anic semantic studies, *wudd* is generally understood as

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"affection" or "love," primarily within interpersonal relations or the vertical relationship between humans and God (Abdel, 2001). However, a linguistic re-examination suggests that its semantic scope may extend beyond these domains.

This study draws on Ibn Jinniy's semantic theory, particularly his concepts of *ishtiqāq* (derivation), *dalālah* (signification), and *majāz* (semantic extension), which emphasize the contextual and dynamic nature of meaning in Arabic (Versteegh, 2014). Such a framework enables Qur'anic language to be read as semantically productive and responsive to evolving ethical concerns.

Previous scholarship on Islamic environmental ethics has largely focused on concepts such as *khalīfah*, *amānah*, and *mīzān* (Khalid, 2002; Foltz, 2006), while affective dimensions of the human–nature relationship have received limited attention. Moreover, studies of Qur'anic environmental semantics have rarely employed Ibn Jinniy's linguistic framework as an analytical lens (Izutsu, 2002).

This study contributes a novel perspective by positioning *wudd* as an affective–ethical concept within Qur'anic discourse and systematically analyzing its semantic domains using Ibn Jinniy's theory. The objective of this research is to map the semantic range of *wudd* and to demonstrate how its extended meaning can articulate an ecological form of affection that grounds human responsibility toward nature. By integrating classical Arabic semantics with contemporary environmental concerns, this study advances a linguistically grounded approach to Islamic eco-theology in the era of climate change.

2. METHODS

This study employs a qualitative approach using a descriptive–analytical method (Creswell & Creswell, 2022) to examine the semantic structure and contextual meanings of *wudd* in the Qur'an. Designed as library-based research, the study integrates *taḥlīl al-maḍmūn* (content analysis) with descriptive semantic analysis, a methodological approach commonly used in Qur'anic studies to explore theological and ethical concepts embedded in the text (Krippendorff, 2018; Rippin, 2016).

The primary data consist of seven (7) Qur'anic verses containing *wudd* and its derivations from the triliteral root *w-d-d*, identified using *Mu'jam al-Mufahras li Alfāẓ al-Qur'ān al-Karīm* by Muhammad Fu'ad 'Abd al-Bāqī (1992). These verses appear in QS. Al-Baqarah (2): 96, 105; QS. Āli 'Imrān (3): 118; QS. Al-Mā'idah (5): 82; QS. Maryam (19): 96; QS. Al-Mumtahanah (60): 7; and QS. Al-Burūj (85): 14. Each verse is analyzed with attention to its immediate textual context (*siyāq*) and, where available, *asbāb al-nuzūl*.

Secondary data include classical and contemporary Qur'anic commentaries, Arabic lexicons, and linguistic works, with Ibn Jinniy's writings—*al-Khaṣā'iṣ*, *Sirr Ṣinā'at al-I'rāb*, and *al-Munṣif*—serving as the primary theoretical foundation. Data validity is ensured through cross-tafsīr analysis among multiple mufassirs and cross-lexical verification across authoritative Arabic dictionaries, enhancing the reliability of the semantic interpretation.

The data collection process follows six systematic stages:

1. Identification of Qur'anic verses containing *wudd* and its derivations;
2. Documentation of these verses with Indonesian and English translations;
3. Compilation of exegetical interpretations from classical and modern commentaries;

4. Collection of lexical definitions and semantic explanations from Arabic dictionaries and lexicons;
5. Examination of Ibn Jinniy's works and secondary literature on his semantic theories;
6. Review of relevant literature on Islamic eco-theology, environmental ethics, and environmental psychology.

Data analysis is conducted through four stages based on Ibn Jinniy's semantic framework: (1) etymological analysis (*ishtiqāq*), (2) contextual analysis (*dalālah siyāqiyyah*), (3) semantic field mapping, and (4) metaphorical analysis (*majāz*). This methodological design ensures analytical rigor in uncovering the linguistic and theological dimensions of *wudd*, including its ecological implications.

3. RESULTS AND DISCUSSION

A. Etymological Analysis of the Word *Wudd* in the Qur'an

The word *wudd* (الود) derives from the triliteral Arabic root *w-d-d* (و-د-د), which carries rich semantic connotations. Ibn Fāris identifies this root as having a single core meaning (*aṣl wāḥid*), namely inclination, desire, and affection (Ibn Fāris, 1979). This foundational sense develops through different morphological patterns, generating nuanced semantic variations. Ibn Manẓūr notes that *al-wudd* (ḍammah) and *al-widd* (kasrah) share the same meaning—sincere affection—indicating a phonological rather than semantic distinction (Manẓūr, 1994). Al-Rāghib al-Iṣfahānī further refines the concept by defining *wudd* as affection accompanied by concern for the well-being of the beloved, highlighting its action-oriented nature (Al-Iṣfahānī, n.d.).

Based on the *Mu'jam al-Mufahras li Alfāẓ al-Qur'ān al-Karīm*, the root *w-d-d* appears in several derived forms in the Qur'an:

1. Wudd / Widd (الود / الود) – noun (*maṣdar*), expressing affection or love (e.g., QS. Al-Baqarah [2]: 96).
2. Mawadda (مودة) – noun from the pattern *mufā'alah*, indicating reciprocity; mutual affection (e.g., QS. Ar-Rūm [30]: 21).
3. Wadūd (ودود) – adjective (*ṣifah mushabbahah*) from the pattern *fa'ūl*, denoting an enduring attribute, meaning "The Most Loving," one of the *Asma' al-Ḥusnā* (e.g., QS. Al-Burūj [85]: 14; QS. Hūd [11]: 90).
4. Yawaddu (يود) – verb (*muḍāri'*) meaning "to wish, to desire, to love" (e.g., QS. Al-Baqarah [2]: 105; QS. Āli 'Imrān [3]: 118).
5. Waddū (ودوا) – verb (*fi'l māḍī* plural), meaning "they loved, they desired" (e.g., QS. Al-Mumtahanah [60]: 7).

According to Ibn Jinniy's theory of *Ishtiqāq*, these morphological variants express nuanced shades of meaning though derived from the same root. The *fa'ūl* pattern (*wadūd*) conveys intensity and constancy, while the *mufā'alah* pattern (*mawadda*) implies reciprocity and mutuality (Ustman Ibnu Jinni, 2012, p. 145).

B. Basic Semantic Meaning

No.	Semantic Feature	Description
1	[+AFFECTION]	Denotes an emotional and sentimental dimension
2	[+POSITIVE]	Carries a positive emotional valence
3	[+INTENTIONAL]	Directed toward a specific object or subject
4	[+ACTIVE]	Motivates concrete actions or behavioral responses
5	[+SINCERE]	Implies genuineness and selflessness

These semantic components distinguish *wudd* from other Qur'anic terms of affection such as *ḥubb* (general love) and *raḥmah* (compassion emphasizing tenderness and protection).

C. Contextual Analysis of the Word *Wudd* in the Qur'an

1. **QS. Al-Baqarah (2): 96**

وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۛ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۛ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ۗ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ۚ ﴿٩٦﴾

Translate: 96. And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do.

The term *yawaddu* (يود) here portrays the human longing for worldly life—an expression of greed and fear of death. Ibn Jinniy argues that meaning is context-dependent, while al-Ṭabarī interprets it as "deep desire" (*yashtahi*) (Al-Ṭabarī, 2000, p. 456). Al-Zamakhsharī adds that *yawaddu* carries deeper emotional resonance than *yunīdu* (Al-Zamakhshari, 1998, p. 287). Thus, in this verse, *wudd* denotes affection toward non-personal objects—an emotional attachment that can reflect misplaced love, offering a potential eco-critical reading.

2. **QS. Al-Baqarah (2): 105**

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ۗ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ۗ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿١٠٥﴾

Translate: 105. Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

The negative form *mā yawaddu* ("do not wish") indicates the absence of benevolent affection toward others. Ibn Kathīr interprets it as affective hostility rather than mere indifference (Kathīr, 1999, p. 342), while al-Zuhaylī views it as a lack of empathy (Al-Zuhayli, 1991, p. 398). This demonstrates that *wudd* carries ethical weight—true affection in the Qur'anic sense transcends sectarian boundaries and promotes universal goodwill.

3. **QS. Maryam (19): 96**

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٦﴾

Translate: 96. Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.

This verse presents *wudd* as divine love implanted in the hearts of the faithful. Al-Ṭabarī explains *wuddā* as affection among believers, all creatures, and even the admiration of humankind (Al-Ṭabarī, 2000, p. 123). Sayyid Quṭb highlights its natural and spontaneous nature (Quṭb, 2004, p. 2345), while Quraish Shihab emphasizes that *wudd* inspires benevolent action (Shihab, 2000, p. 234). Hence, *wudd* represents divine, active, and universal compassion that transcends anthropocentric limits.

4. **QS. Al-Burūj (85): 14**

وَهُوَ الْغَفُوْرُ الْوَدُوْدُۙ ﴿١٤﴾

Translate: 14. And He is the Forgiving, the Affectionate,

Here, *al-Wadūd*—one of the *Asma' al-Ḥusnā*—denotes God's eternal, all-encompassing love. The *fa'ūl* pattern signifies intensity and permanence (Ustman Ibnu Jinni, 2012, p. 67). Scholars differ: some interpret it actively ("God loves") (Al-Ṭabarī, 2000, p. 456), others passively ("God is beloved") (Al-Zajjaj, 1988, p. 334), and some combine both (Al-Qurtubi, 2006, p. 12). Al-Iṣfahānī notes that *al-Wadūd* expresses deeper affection than *al-Muḥibb* (Al-Iṣfahānī, n.d., p. 869). Ibn 'Arabī sees divine *wudd* as an ontological principle of creation itself ('Arabi, 1852, p. 478). Thus, *wudd* here signifies cosmological affection—a model for human empathy toward all existence.

5. **QS. Al-Mumtahanah (60): 7**

۞ عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ۗوَاللّٰهُ قَدِيْرٌ ۗوَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٧﴾

Translate: 7. Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.

The term *mawadda* reflects the emergence of mutual affection between former enemies. The *mufā'alah* pattern indicates reciprocity and interactive love. Sayyid Quṭb interprets this as genuine affection dissolving enmity (Quṭb, 2004, p. 3567), while al-Zuhaylī articulates it in three dimensions: the disappearance of hatred, the rise of empathy, and cooperative goodness (Al-Zuhayli, 1991, p. 123). Thus, *wudd/mawadda* embodies transformative love capable of turning conflict into harmony—relevant to fostering human-environment reconciliation.

D. Mapping the Semantic Fields of the Word *Wudd*

Term	Core Sense	Relation to *Wudd*	Key Distinction
Wudd	Sincere, intentional affection	Central node	Affection oriented to active good
Ḥubb	General love	Partial synonym	Neutral, less action-oriented
Mawaddah	Mutual affection	Derivational extension	Reciprocity and balance
Raḥmah	Mercy, compassion	Complementary	Emphasis on gentleness and care
Ḥanān	Tender empathy	Near-related	Emotional softness
Shafaqah	Concern, pity	Related	Affection with anxiety

E. Metaphorical Analysis: Extending the Meaning of *Wudd* to the Ecological Domain

1. **Ibn Jinniy's Theory of *Majāz***

Ibn Jinniy in *al-Khasā'is* explains that *majāz* refers to the use of a word beyond its literal meaning, provided there exists a semantic relationship (*'alāqah*) and contextual indicator (*qarīnah*) that shifts it from its original sense (Ustman Ibnu Jinni, 2012, p. 442). He classifies *majāz* into three main forms: *majāz mursal* (metaphor with a non-similarity relation), *isti'ārah* (metaphor based on similarity), and *kināyah* (metonymy). In expanding the meaning of *wudd* from interpersonal relationships to ecological domains, three primary metaphorical mechanisms are applied:

1) part-whole relation, where nature is viewed as part of Allah's creation equally deserving of love;
2) cause-effect relation, as love for life should include love for its source—nature; and
3) relation of similarity, since nature, like humanity, is a creation of Allah that glorifies Him and possesses intrinsic value, thus worthy of the same love and compassion.

a. **Conceptual Metaphor: Nature as Family**

The conceptual metaphor "nature as family" illustrates the relationship between humans and nature through the analogy of kinship: all creatures of Allah are members of one family, interdependent and bound by mutual care and responsibility. This mapping asserts that affection and care within a family correspond to compassion and conservation toward nature. Its foundations lie in QS. *Al-Isra* (17):44, which states that all beings glorify Allah; QS. *Al-An'am* (6):38, which declares that animals and birds are "communities like you"; and a hadith narrated by Bukhari and Muslim affirming that "Allah's mercy is upon those who show mercy to all beings on earth" (Al-Tirmidhi, 2007, Hadith no. 1924). This metaphor thus emphasizes ontological equality and moral responsibility between humans and the natural world as co-creations of Allah.

b. **The Ecological Affective Dimension of *Wudd***

Based on the metaphorical analysis above, the ecological affective dimension of *wudd* reflects the extension of compassion from interpersonal to cosmic relationships between humans and all creation.

1. **Affection as an Ontological Principle**

Wudd does not merely describe a subjective human emotion but reflects Allah's ontological principle of compassion (*al-Wadūd*) that permeates all creation. Ibn 'Arabi explains that Allah's love is the "secret of existence" (*sirr al-wujūd*) ('Arabi, 1852, p. 478), meaning that all reality emanates from and is sustained by divine love. Thus, human affection for nature is not just an emotional response but a participation in Allah's universal compassion.

2. **Affection as Knowledge (*Ma'rifah*)**

From a Sufi perspective, affection (*wudd*) toward creation serves as a path to knowledge of the Creator (*ma'rifatullah*). Al-Ghazali in *Ihya' 'Ulum al-Din* asserts that "whoever truly knows creation will know the Creator" (Al-Ghazali, 2011, p. 249). This indicates that love for creation possesses profound spiritual dimensions—loving creation means recognizing Allah's signs within all things. Thus, ecological affection becomes a form of contemplation and spiritual unveiling of divine reality.

3. **Affection as Ethical Motivation**

The compassion embodied in *wudd* generates a strong ethical motivation to protect and preserve the environment. This ethical impulse is not merely utilitarian but arises from the spiritual awareness that every form of life is a manifestation of Allah's mercy. This aligns with the Islamic principle of *ihsan* (doing good), which is to act with excellence in awareness that Allah is ever-watchful (Al-Bukhari, 1987, Hadith no. 50). Hence, *wudd* serves as the foundation of an ecological ethic rooted in love and spiritual responsibility, beyond mere moral obligation.

4. **Affection as Relational Transformation**

As stated in QS. *Al-Mumtahanah* (60):7, *wudd* possesses transformative power to convert hostility into harmony. This principle can be extended ecologically, where *wudd* acts as the spiritual energy that transforms exploitative human–nature relationships into those of mutual respect and sustainability. Thus, *wudd* not only redefines social relations but also renews the ontological bond between humanity and the natural world, grounded in love, empathy, and cosmic awareness.

F. The Relevance of *Wudd* to Environmental Ethics in the Era of Climate Change

This section explores the relevance of the concept of *wudd* as a theological–linguistic foundation for developing an Islamic environmental ethic in the contemporary era of climate change.

1. **Climate Crisis as a Crisis of Affection**

The global climate crisis may essentially be understood as a crisis of affection—a rupture in the emotional and spiritual connection between modern humanity and nature. As argued by Seyyed Hossein Nasr, the environmental crisis is a manifestation of a "spiritual crisis" rooted in an anthropocentric and materialistic worldview (Nasr, 1996). This view aligns with findings in environmental psychology: Schultz (2002) demonstrated that *connectedness to nature* is a strong predictor of pro-environmental behavior, while Kals, Schumacher, and Montada (1999) found that *emotional affinity toward nature* correlates positively with conservation commitment (Kals et al., 1999).

In this context, the concept of *wudd* offers a theological–linguistic foundation for restoring humanity's affective bond with the natural world. *Wudd* is not merely an abstract concept but an

affection implanted by Allah within human nature (*fitrah*)—as stated in QS. *Maryam* (19):96—which can be reawakened through education and spiritual practice.

2. **Wudd as a Foundation for Islamic Eco-Theology**

The concept of *wudd* can serve as one of the central pillars of contemporary Islamic eco-theology, complementing existing concepts such as *khalifah* (vicegerency), *amanah* (moral responsibility), and *mizan* (balance). The uniqueness of *wudd* lies in its emphasis on the affective and emotional dimension, which is often overlooked in environmental ethics that tend to be rationalistic or utilitarian.

Principles of an Eco-Theology Based on Wudd:

a) The Principle of Universal Affection (*Mabdaʻ al-Wudd al-ʻAmm*): Human compassion must be universal, encompassing all of Allah's creations—not just fellow humans. This principle is grounded in QS. *Maryam* (19):96, which declares that Allah instills *wudd* "in the hearts of all beings" (*fi qulub jamiʻ al-khalq*), and QS. *Al-Anbiya* (21):107, which affirms that the Prophet Muhammad was sent as "a mercy to all worlds" (*rahmatan lil-ʻalamin*).
b) The Principle of Interdependence (*Mabdaʻ al-Tarafuq*): Affection fosters awareness of the interconnectedness and interdependence between humans and nature. This principle derives from the concept of *tawhid* (divine unity), which implies cosmic unity (Nasr, 2007). As Nasr explains, in the Islamic worldview, "everything is connected to everything else through the principle of divine unity" (Nasr, 1996, p. 97).
c) The Principle of Affective Responsibility (*Mabdaʻ al-Masʻuliyyah al-Wujdaniyyah*): True love generates moral responsibility to protect and care for what is loved. This principle links *wudd* to *amanah* (trust). According to al-Raghib al-Isfahani, *wudd* is "an affection accompanied by the will for goodness" (Al-Iṣfahānī, n.d., p. 868), emphasizing that affection must manifest in tangible action.
d) The Principle of Ecological Justice (*Mabdaʻ al-ʻAdl al-Biʻi*): Genuine compassion must be coupled with justice. Unsustainable exploitation of nature constitutes *zulm* (injustice) against Allah's creation and future generations. This principle connects *wudd* to the Qur'anic concepts of *ʻadl* (justice) and *mizan* (balance).
e) Thus, *wudd* functions as a spiritual and ethical foundation uniting love, justice, and ecological responsibility—making it an essential cornerstone for developing an Islamic environmental theology based on universal compassion.

G. Practical Implications for Climate Change Mitigation

The concept of *wudd* carries significant practical implications for advancing climate change mitigation and adaptation efforts grounded in Islamic values. Its application emphasizes the spiritual and affective dimensions of fostering enduring ecological awareness.

1. **Affective-Based Environmental Education:** Islamic educational institutions—such as *madrasahs*, *pesantrens*, and Islamic universities—can integrate *wudd* as a spiritual foundation in environmental education. The curriculum should not only focus on scientific knowledge about the climate crisis but also cultivate affection toward nature through the study of Qur'anic verses about creation and compassion, spiritual practices like *dhikr* and contemplation of nature's beauty, and tangible acts such as tree planting and conservation—understood as forms of worship.
2. **Environmental Khutbahs and Da'wah:** Mosques and religious institutions play a strategic role in disseminating environmental awareness by incorporating the concept of

wudd into sermons and lectures. Organizations such as the Islamic Foundation for Ecology and Environmental Sciences (IFEES) have prepared environmental *khutbah* guides that can be contextually adapted (IFEES, 2010). Consequently, environmental *da'wah* can evolve into a moral movement rooted in compassion for creation.

3. **Fatwas and Environmental Policies:** Fatwa councils and *ulama* assemblies can issue rulings emphasizing environmentally responsible behavior grounded in the principle of *wudd*. An important precedent is the Islamic Declaration on Global Climate Change (2015), signed by leading scholars worldwide (Islamic Climate Change Symposium, 2015). Such *fatwas* could include the obligation to reduce carbon emissions as an act of compassion toward future generations, prohibitions on destructive exploitation of nature as forms of *zulm* (injustice), and encouragement of sustainable lifestyles as expressions of *wudd* toward the environment.
4. **Community-Based Islamic Environmental Movements:** The concept of *wudd* can inspire the formation of faith-based environmental movements among Muslim communities. Examples include the Eco-Mosque Movement—promoting sustainable mosque practices (Mangunjaya & Mckay, 2012), Islamic Relief's Green Ramadan—a campaign to reduce the carbon footprint during Ramadan (Islamic Relief, 2019), and Islamic boarding school–based reforestation movements in Indonesia. These initiatives demonstrate how affection for nature can manifest as collective, faith-driven environmental action.
5. **Integration into Islamic Financial Institutions' CSR Programs:** Islamic financial institutions—such as Islamic banks and *zakat* organizations—can incorporate *wudd* principles into their Corporate Social Responsibility (CSR) programs, particularly in environmental conservation. This approach aligns with *maqasid al-shariah* (the higher objectives of Islamic law), which positions environmental preservation (*hifz al-bi'ah*) as integral to the preservation of life (*hifz al-nafs*) (Kamali, 2008). Hence, *wudd* can serve as an ethical principle guiding Islamic investment and financial policy toward ecological sustainability.

H. Contribution to the Global Discourse on Climate Change

The concept of *wudd* as a foundation for Islamic environmental ethics contributes a distinctive perspective to global climate discourse by introducing a spiritual dimension that complements scientific and economic approaches.

1. **An Alternative to Anthropocentrism**: *Wudd* presents a theocentric perspective that situates Allah's compassion (*al-Wadūd*) as the cosmological principle, rather than human interests. Thus, *wudd* provides an alternative to the anthropocentric paradigm often regarded as the root cause of the modern ecological crisis (White, 1967).
2. **Integrating Spiritual Dimensions into Climate Action**: The concept of *wudd* underscores that environmental behavioral transformation cannot be achieved solely through economic rationality or technocratic policy—it requires inner and spiritual change. This approach enriches global climate action by incorporating affective and compassionate ethical dimensions (Ives et al., 2018).
3. **Interfaith Dialogue on Environmental Ethics**: Finally, *wudd* can serve as a common ground for interreligious dialogue on environmental ethics. The principle of universal compassion toward all beings is also found in other traditions—such as *ahimsa* (non-

violence) in Hinduism and Buddhism, and stewardship in Christianity (Tucker & Grim, 2001). Within this framework, Islam can actively contribute to building a shared spiritual solidarity to face the global climate crisis together.

4. CONCLUSION

This study demonstrates that *wudd* in the Qur'an represents a multidimensional concept of sincere, intentional affection that extends beyond interpersonal relations into ethical and ecological domains. Based on Ibn Jinniy's semantic theory, *wudd* exhibits a rich semantic structure encompassing lexical, morphological, contextual, and metaphorical dimensions. Lexically, it denotes profound affection oriented toward the good of the beloved; morphologically, its derivatives (*wudd, mawadda, wadūd,* and *yawaddu*) reinforce nuances of reciprocity, intensity, and continuity. Contextually, *wudd* operates across vertical (God–human), horizontal (human–human), and inferred ecological (human–nature) relationships, while metaphorically it allows the extension of affection from social to environmental contexts.

The findings further indicate that *wudd* can be understood as a form of ecological affection with spiritual and ethical implications. It functions as an ontological reflection of divine compassion (*al-Wadūd*), a medium of spiritual awareness (*ma'rifah*) through creation, and an affective motivation for environmental responsibility. In contemporary environmental discourse, *wudd* contributes significantly to Islamic eco-theology by complementing the *khalīfah* paradigm with an affective and moral dimension, offering an alternative to anthropocentric ethics and grounding human–nature relations in universal compassion.

Future studies may further develop the ecological dimension of *wudd* by integrating Qur'anic semantic analysis with empirical environmental ethics, climate psychology, or comparative religious eco-theology, in order to strengthen its applicability in contemporary climate change mitigation and sustainability frameworks.

Acknowledgment

The author extends sincere gratitude to the supervising lecturer for the guidance and direction provided throughout this research. Appreciation is also conveyed to fellow students of the Master's Program in Arabic Language and Literature for their valuable discussions and insights. This study is dedicated to future generations who will inherit this earth—may we be able to pass it on in a better condition than when we received it.

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