

Amanah as Entrusted Moral Responsibility: A Conceptual Dialogue with Ecological Citizenship for Social Studies Education

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Abstract

Environmental responsibility concerns not only human behavior toward nature but the normative basis of obligations, those who bear ecological consequences, justice, and the articulation of responsibility in civic life. This article analyzes amanah within Islamic environmental ethics, conceptualizes it as entrusted moral responsibility, places it in dialogue with ecological citizenship, and identifies implications for Social Studies Education. The study employs a conceptual design using theory synthesis and an integrative literature approach across four literature domains: amanah, Islamic environmental ethics, ecological citizenship, and Social Studies Education. The synthesis identifies three analytical dimensions of amanah summarized as an entrustment-based grounding of responsibility. Ecological citizenship provides a justice-based normative grounding through ecological duties, ecological space, ecological consequences, the reach of responsibility, and civic-political relations. Their dialogue does not produce conceptual integration or equivalence; rather, it broadens the analytical questions through which environmental responsibility can be understood, how responsibility is accounted for, who bears ecological consequences, how justice is implicated, and how responsibility is articulated through civic relations. The dialogue offers a pedagogical orientation connecting socio-ecological inquiry, entrusted responsibility and accountability, ecological consequences and justice, deliberation, possible informed civic action, and reflection. The proposed orientation is conceptual rather than an empirically validated instructional model.

Keywords: Amanah, ecological citizenship, environmental responsibility, Islamic environmental ethics, Social Studies Education.



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Abstrak

Tanggung jawab lingkungan tidak hanya berkaitan dengan perilaku manusia terhadap alam, tetapi juga dengan landasan normatif kewajiban, pihak-pihak yang menanggung konsekuensi ekologis, keadilan, serta artikulasi tanggung jawab dalam kehidupan kewargaan. Artikel ini menganalisis konsep amanah dalam etika lingkungan Islam, mengkonseptualisasikannya sebagai tanggung jawab moral yang diembankan, mendialogkannya dengan konsep kewargaan ekologis, serta mengidentifikasi implikasinya bagi Pendidikan IPS. Penelitian ini menggunakan desain konseptual melalui sintesis teori dan pendekatan literatur integratif yang mencakup empat ranah literatur, yaitu amanah, etika lingkungan Islam, ecological citizenship, dan Pendidikan IPS. Hasil sintesis mengidentifikasi tiga dimensi analitis amanah yang dirangkum sebagai landasan tanggung jawab berbasis pengembangan amanah. Sementara itu, ecological citizenship memberikan landasan normatif berbasis keadilan melalui kewajiban ekologis, ruang ekologis, konsekuensi ekologis, cakupan tanggung jawab, serta relasi kewargaan dan politik. Dialog antara kedua konsep tersebut tidak menghasilkan integrasi konseptual maupun kesepadanan, melainkan memperluas pertanyaan analitis yang dapat digunakan untuk memahami tanggung jawab lingkungan, yaitu bagaimana tanggung jawab dipertanggungjawabkan, siapa yang menanggung konsekuensi ekologis, bagaimana keadilan terlibat, serta bagaimana tanggung jawab diartikulasikan melalui relasi kewargaan. Dialog tersebut menawarkan orientasi pedagogis yang menghubungkan penyelidikan sosio-ekologis, tanggung jawab dan akuntabilitas berbasis amanah, konsekuensi ekologis dan keadilan, deliberasi, kemungkinan tindakan kewargaan yang terinformasi, serta refleksi. Orientasi yang diusulkan bersifat konseptual dan belum merupakan model pembelajaran yang tervalidasi secara empiris.

Kata Kunci: Amanah, kewargaan ekologis, tanggung jawab lingkungan, etika lingkungan Islam, Pendidikan IPS.

Introduction

Environmental issues are concerned not only with the condition of the natural environment but also with how people use resources, consider the consequences of their actions, and fulfil their responsibilities toward others. When resource use generates impacts that extend beyond the spatial and temporal boundaries of the initial action, environmental issues also become matters of social and civic concern. Such questions are relevant to Social Studies Education because environmental issues are simultaneously social and civic issues. Hollstein and Smith¹ position environmental responsibility as part of civic responsibility through the concept of civic environmentalism. Similarly, Chan,² in a review of 31 publications on Environmental and Sustainability Education (ESE) in Social Studies within the United States schooling context, identifies civic responsibility, literacy development, and reconstructing relationships/ecocentrism as three major rationales underlying attention to environmental issues in Social Studies. This literature indicates that environmental responsibility has a legitimate place in discussions of citizenship and public responsibility, rather than being confined to environmental knowledge.

One conception that directly connects ecological responsibility with citizenship is ecological citizenship. Dobson³ develops a form of post-cosmopolitan citizenship that emphasizes duties and extends political space beyond the territorial boundaries of conventional citizenship. Through the concept of the ecological footprint, ecological responsibility can be understood in terms of causal ecological relationships that connect one party's use of ecological space with consequences that may be experienced by others. This normative foundation is articulated more explicitly by Dobson,⁴ who positions justice as the basis of political obligations in ecological citizenship and understands the unequal occupation of ecological space as an issue of justice. Ecological citizenship, therefore, concerns not only civic action but also the normative grounds on which ecological obligations arise and the ways in which these obligations extend beyond conventional political boundaries.

¹ Matthew S. hollstein and Gregory A. Smith, "Civic Environmentalism: Integrating Social Studies and Environmental Education through Curricular Models," *Journal of Social Studies Education Research* 11, no. 2 (2020): 223–50.

² Yun-Wen Chan, "Social Studies Advocacy for Environmental and Sustainability Education: A Scholarly Review and Discussion within the US Schooling Contexts," *Environmental Education Research* 31, no. 4 (2025): 840–55, <https://doi.org/10.1080/13504622.2024.2405892>.

³ Andrew Dobson, *Citizenship and the Environment*, 1st ed. (Oxford University Press/Oxford, 2003), <https://doi.org/10.1093/0199258449.001.0001>.

⁴ Andrew Dobson, "Ecological Citizenship: A Defence," *Environmental Politics* 15, no. 3 (2006): 447–51, <https://doi.org/10.1080/09644010600627766>.

The relevance of ecological citizenship to education has also received increasing attention in contemporary literature. Dalli and Hamarat,⁵ show that ecological citizenship in educational contexts may encompass responsibility, rights and justice, participation, sustainability, self-control, and concern for future generations. This study does not use their formulation as a theoretical definition of ecological citizenship; rather, it demonstrates the direct relevance of responsibility and justice when ecological citizenship is brought into the context of Social Studies Education. This perspective reinforces the rationale for understanding environmental responsibility not merely as personal environmental conduct but also as a matter of obligations, consequences, justice, and citizenship.

Discourse on human–environment relationships has likewise developed within Islamic environmental ethics. Izzi Dien⁶ examines environmental issues in Islam through theological, philosophical, legal, and ethical dimensions, including human responsibility. Foltz et al.,⁷ demonstrate the breadth of Islamic and ecological scholarship concerning values, law, ethics, stewardship, and human–nature relationships. Khalid⁸ discusses environmental ethics through Qur'anic ethical principles and practices of resource management, while Bsoul et al.⁹ demonstrate how Islamic principles can be interpreted in relation to environmental sustainability. Collectively, this literature indicates that the Islamic tradition contains normative resources for addressing human–environment relationships and responsibility in the use of natural resources.

Among the concepts emerging from this discourse, this article focuses on amanah. Eggen demonstrates that amanah is a polysemous concept associated with trusting, being trusted, something entrusted, and trustworthiness.¹⁰ further connects amāna with trustworthiness and with questions of moral responsibility, human responsibility, and accountability within Islamic ethical discourse. Herijanto likewise associates amanah with fulfilling expectations, carrying out duties, commitment, responsibility, integrity, and moral principles, while also

⁵ Caner Dalli and Ercenk Hamarat, “Preservice Teachers’ Ecological Citizenship Model: A Grounded Theory Research,” *Australian Journal of Environmental Education*, June 15, 2026, 1–18, <https://doi.org/10.1017/ae.2026.10179>.

⁶ Mū’il Yūsuf ‘Izz al-Dīn, *The Environmental Dimensions of Islam* (James Clarke & Co., 2000).

⁷ Richard C. Foltz et al., *Islam and Ecology: A Bestowed Trust* (Center for the Study of World Religions, Harvard Divinity School, 2003).

⁸ Fazlun M. Khalid, “Exploring Environmental Ethics in Islam: Insights from the Qur’an and the Practice of Prophet Muhammad,” in *The Wiley Blackwell Companion to Religion and Ecology*, 1st ed., ed. John Hart (Wiley, 2017), <https://doi.org/10.1002/9781118465523.ch11>.

⁹ Labeeb Bsoul et al., “Islam’s Perspective on Environmental Sustainability: A Conceptual Analysis,” *Social Sciences* 11, no. 6 (2022): 228, <https://doi.org/10.3390/socsci11060228>.

¹⁰ Nora S. Eggen, “Conceptions of Trust in the Qur’an,” *Journal of Qur’anic Studies* 13, no. 2 (2011): 56–85, <https://doi.org/10.3366/jqs.2011.0020>.

highlighting its orientation toward Allah Swt.¹¹ These sources do not explicitly define amanah within a particular framework of responsibility. Rather, their discussions of trustworthiness, responsibility, and accountability provide a conceptual basis for examining how amanah can be understood when human–environment relationships constitute an ethical context.

This ecological dimension becomes more explicit in Islamic environmental ethics. Haq connects amanah with the moral burden and accountability of human beings and extends the discussion to human relationships with nature.¹² Kamali examines amanah in relation to the human–earth relationship.¹³ Azizi discusses amanah, together with khilafah, as part of an Islamic environmental ethics framework concerned with sustainable resource use and environmental protection for future generations.¹⁴ Drawing on these bodies of literature, this article uses entrusted moral responsibility as an analytical formulation for examining amanah through the relationship between something entrusted, the normative character of responsibility, and accountability. This formulation is not a lexical translation, an established term in the literature, or a universal definition of amanah. Rather, it is used to capture a conceptual pattern identified across the literature without claiming to establish a single essential or definitive meaning of amanah. As an analytical formulation, this approach helps avoid an essentialist reading of amanah when the concept is situated within broader academic discourse, while allowing it to enter into dialogue with environmental responsibility without diminishing its distinctive normative character.

Previous studies have brought Islamic environmental values into educational contexts. Rohmatulloh et al., for example, examine the integration of energy-saving education with Islamic ethical values.¹⁵ Social Studies literature, meanwhile, has developed discussions of environmental responsibility through civic environmentalism, ESE, and ecological citizenship.¹⁶ However, these two

¹¹ Hendy Herijanto, “Al Amanah in al Qur’an vs Trust: A Comparative Study,” *International Journal of Ethics and Systems* 38, no. 4 (2022): 549–75, <https://doi.org/10.1108/IJOES-03-2021-0064>.

¹² S. Nomanul Haq, “Islam and Ecology: Toward Retrieval and Reconstruction,” in *Islam and Ecology A Bestowed Trust* (Harvard University, 2003).

¹³ Mohammad Hashim Kamali, “Environmental Care in Islamic Teaching: A Qur’anic Perspective,” *ICR Journal* 3, no. 2 (2012): 261–83, <https://doi.org/10.52282/icr.v3i2.555>.

¹⁴ Nematollah Azizi, “Towards Environmental Sustainability: A Reflection on Islamic Epistemologies and Models for Sustainable Development,” in *The Cambridge Handbook of Islam and Environmental Law*, 1st ed., ed. Nadia B. Ahmad et al. (Cambridge University Press, 2026), <https://doi.org/10.1017/9781009332118.021>.

¹⁵ Rohmatulloh Rohmatulloh et al., “Energy-Saving Triangle: Internalizing Islamic Ethical Values on Energy Saving in Integrative Learning,” *Religions* 14, no. 10 (2023): 1284, <https://doi.org/10.3390/rel14101284>.

¹⁶ Chan, “Social Studies Advocacy for Environmental and Sustainability Education”; Dalli and Hamarat, “Preservice Teachers’ Ecological Citizenship Model”; Hollstein and Smith, “Civic Environmentalism: Integrating Social Studies and Environmental Education through Curricular Models.”

bodies of literature do not, by themselves, explain how responsibility understood through the notion of entrustment can be placed in dialogue with ecological responsibility constructed through justice, ecological obligations, and civic-political relations. The issue is therefore not simply to identify similarities between the two concepts, but to examine what each concept makes more visible in understanding environmental responsibility.

A conceptual dialogue is employed to examine the contribution of each concept while preserving its distinctive conceptual character. Amanah directs attention to something entrusted, the normative demands that follow from such a relationship, and accountability. Ecological citizenship, by contrast, directs attention to justice-based obligations, ecological space, ecological consequences, the potentially non-territorial scope of responsibility, and civic-political relations.¹⁷ The value of this dialogue therefore lies in its capacity to broaden the analytical questions through which environmental responsibility can be understood, rather than in combining the two concepts into a single theory.

This article aims to analyse amanah within the framework of Islamic environmental ethics, formulate its analytical position as entrusted moral responsibility, and bring it into dialogue with ecological citizenship to examine how this dialogue may enrich discussions of environmental responsibility in Social Studies Education. The article is guided by three research questions:

RQ1. How can amanah be conceptualized as entrusted moral responsibility within the framework of Islamic environmental ethics?

RQ2. How do amanah and ecological citizenship respectively contribute to explaining the normative foundations, forms of obligation, scope, and articulation of environmental responsibility?

RQ3. What are the pedagogical implications of the conceptual dialogue between amanah and ecological citizenship for Social Studies Education?

Economic pressure remains one of the most persistent threats to family stability in Indonesia. Irregular earnings, unemployment, rising living costs, debt, and dependence on a single income earner can transform financial problems into recurring disputes, weaken communication, and erode emotional attachment between spouses. A systematic review of divorce determinants in Indonesia confirms that economic factors continue to occupy an important place in marital breakdown, although divorce is rarely caused by one variable alone and usually reflects the interaction of social, psychological, cultural, and legal conditions.¹⁸ For this reason, strengthening the family economy should not be reduced to increasing household income. It also involves strengthening the capacity of spouses to adapt to shocks, negotiate competing needs, make decisions, and manage conflict without allowing financial pressure to become

¹⁷ Dobson, "Ecological Citizenship"; Dobson, *Citizenship and the Environment*.

¹⁸ L. Latifah and I Ritonga, "Difference Of Divorce Determination In Indonesia: A Study Systematic Literature Review," *Jurnal Biometrika Dan Kependudukan* 11, no. 2 (2022): 223–35, <https://doi.org/10.20473/jbk.v11i02.2022.223-235>.

relational rupture.¹⁹ In urban settings, these issues are especially significant because households are exposed simultaneously to higher living costs, fluid labor markets, digitalized consumption, changing gender expectations, and increasingly diverse family arrangements.

Method

Research Design

This study is a conceptual study employing a theory synthesis design. Theory synthesis is used to connect concepts or streams of literature that have previously developed separately in order to generate a broader understanding of a conceptual issue.²⁰ This design is appropriate to the purpose of the article because the issue under examination is neither the effectiveness of an intervention nor a causal relationship between constructs, but rather how amanah and ecological citizenship can be brought into dialogue to broaden the understanding of environmental responsibility.

The literature supporting the synthesis was identified and organized through an integrative literature review approach. This approach was employed to bring together works with direct conceptual relevance, connect literature from multiple domains, and use relationships across the literature to develop a more integrated conceptual understanding.²¹ In this study, the literature review serves as the basis for theory synthesis, rather than as an end in itself aimed at systematically mapping the entire body of publications within a particular field. The units of analysis comprised concepts, definitions, propositions, arguments, and relationships among concepts relevant to the research questions.

Formation of the Literature Corpus

The corpus was organized across four literature domains, each serving a distinct function in the synthesis. The first domain concerned *amanah*, particularly scholarship addressing the meanings of *amanah*, trustworthiness, responsibility, and accountability associated with the concept. The second domain concerned Islamic environmental ethics, particularly literature addressing human–environment relations, human responsibility toward creation, and the use of *amanah* in environmental ethical reasoning. The third domain concerned ecological citizenship, particularly scholarship addressing ecological duties, justice, ecological space, ecological consequences, the scope of

¹⁹ Gandhi Liyorba and Fathul Mu, “Family Conflict Resolution Based on Lampung Customary Local Wisdom and Its Implications for Household Harmony,” *Fikeri: Jurnal Kajian Agama, Sosial Dan Budaya*, 2024, 1–14, <https://journal.iaimnumetrolampung.ac.id/index.php/jf>.

²⁰ Elina Jaakkola, “Designing Conceptual Articles: Four Approaches,” *AMS Review* 10, nos. 1–2 (2020): 18–26, <https://doi.org/10.1007/s13162-020-00161-0>.

²¹ Hannah Snyder, “Literature Review as a Research Methodology: An Overview and Guidelines,” *Journal of Business Research* 104 (November 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>; Richard J. Torraco, “Writing Integrative Literature Reviews: Using the Past and Present to Explore the Future,” *Human Resource Development Review* 15, no. 4 (2016): 404–28, <https://doi.org/10.1177/1534484316671606>.

responsibility, and civic-political relations. The fourth domain concerned Social Studies Education, particularly literature addressing civic responsibility, environmental responsibility, ecological citizenship, Environmental and Sustainability Education, and pedagogical sources relevant to socio-ecological inquiry.

The literature was searched through Scopus, Web of Science, and Google Scholar using combinations of terms tailored to each domain. The search terms included “amanah,” “al-amanah,” “trustworthiness,” “Islamic environmental ethics,” “Islam and ecology,” “environmental responsibility,” “ecological citizenship,” “ecological responsibility,” “civic responsibility,” “social studies,” “social studies education,” and “environmental and sustainability education.” The search was complemented by backward citation searching of the reference lists of relevant works and forward citation searching to identify studies that developed, applied, or critically engaged with key conceptual sources.

Source selection was based primarily on conceptual relevance and analytical function rather than on an attempt to achieve comprehensive bibliographic coverage. Seminal or foundational works were considered alongside contemporary publications that developed, critiqued, applied, or provided educational contexts for the concepts under analysis. The corpus comprised peer-reviewed journal articles, academic books, and book chapters published by academic presses that made substantive contributions to conceptual definitions, theoretical arguments, relationships among concepts, or educational implications relevant to the research questions. Literature that merely mentioned the terms peripherally was not used as a basis for the principal claims.

Based on their analytical function, sources were distinguished as core sources and supporting literature. Core sources made direct contributions to conceptual clarification, the structure of the argument, or the conceptual relationships that shaped the answers to the research questions. Supporting literature was used to extend the context, demonstrate contemporary developments, present empirical or educational applications, or provide critical perspectives on the synthesis. Thus, the status of a source was determined by its function within the analysis rather than solely by its publication year or source type. The four literature domains and their respective functions in the synthesis are summarized in Table 1.

Table 1. Literature Domains and Their Functions in the Conceptual Synthesis

Literature domain	Analytical focus	Function in synthesis	RQ
<i>Amanah</i>	Trust, entrustment, normative responsibility, accountability	Clarification of <i>amanah</i> and examination of <i>entrusted moral responsibility</i>	RQ1
<i>Islamic environmental ethics</i>	Human–environment relations dan ecological application of responsibility	Examining how responsibility associated with <i>amanah</i> is articulated in environmental	RQ1

		ethical reasoning	
<i>Ecological citizenship</i>	Justice, ecological duties, ecological space, ecological consequences, scope of responsibility, civic-political relations	Characterizing ecological responsibility and bringing it into dialogue with <i>amanah</i>	RQ2
<i>Social Studies Education</i>	Civic/environmental responsibility, socio-ecological inquiry, justice, informed civic action	Examining the pedagogical implications of the conceptual dialogue	RQ3

Conceptual Analysis

The analysis proceeded through four stages: clarification of *amanah*, separate conceptual mapping, conceptual dialogue, and pedagogical synthesis. These stages followed the logic of theory synthesis by identifying relevant elements across multiple literature streams and examining the relationships among them to generate a higher-order conceptual understanding.²² The view that concepts acquire meaning through their relationships with other concepts was also used, in a limited manner, to support a relational reading of the concepts under examination.

Stage 1. Clarification of *Amanah*

The first stage addressed RQ1. The literature on *amanah* was analysed to identify how the concept is associated with trust, something entrusted, trustworthiness, responsibility, normative obligation, and accountability. The analytical focus was not to establish a single universal definition of *amanah*, but to identify patterns of responsibility supported by the core sources.

The literature on Islamic environmental ethics was then examined to explore how responsibility associated with *amanah* is articulated when human–nature relationships, resource use, and environmental sustainability constitute the context of analysis. The analysis distinguished between the structure of responsibility identified in the literature on *amanah* and the ecological applications of that responsibility emerging within Islamic environmental ethics. The resulting clarification was then used to assess whether entrusted moral responsibility could serve as an analytical formulation for interpreting *amanah* within the context of this study. This formulation was assessed against the conceptual patterns identified in the corpus and was not treated as a definition presupposed prior to the analysis.

Stage 2. Separate Conceptual Mapping

The second stage mapped *amanah* and ecological citizenship separately before bringing them into dialogue. The mapping of *amanah* was based on the clarification developed in the first stage. The mapping of ecological citizenship examined how ecological responsibility is conceptualized through justice, duties,

²² Jaakkola, “Designing Conceptual Articles”; Yosef Jabareen, “Building a Conceptual Framework: Philosophy, Definitions, and Procedure,” *International Journal of Qualitative Methods* 8, no. 4 (2009): 49–62, <https://doi.org/10.1177/160940690900800406>.

ecological space, ecological relations and consequences, spatial and temporal reach, and civic-political dimensions.

Separate mapping was conducted to preserve the conceptual integrity of each literature stream and to avoid using the categories of one concept to interpret the other from the outset. Accordingly, categories identified within one concept were not assumed to have equivalent counterparts in the other.

Stage 3. Conceptual Dialogue

The third stage addressed RQ2. The dialogue was conducted by placing the aspects of responsibility identified through the two conceptual mappings side by side, without assuming equivalence or symmetry between them. Analytical dimensions were retained insofar as they were supported by the corpus and contributed to explaining the respective contributions of the two concepts to environmental responsibility.

The dimensions examined included the basis of responsibility; the objects and parties to whom responsibility is owed; the form of obligation; accountability; ecological consequences for others; justice; spatial and temporal reach; and the enactment of responsibility. The presence of a particular dimension in one concept did not require that the same dimension be found in the other in an equivalent form, position, or degree of importance.

The analysis of each dimension was guided by two questions:

1. What does *amanah* make visible about environmental responsibility?
2. What does ecological citizenship make visible about environmental responsibility?

The answers to these questions were used to identify convergence, differences in emphasis, asymmetries, and conceptual boundaries. Higher-order formulations were subsequently developed from patterns emerging through the synthesis rather than being imposed as fixed categories prior to the analysis. This stage enabled the emergence of several analytical formulations of the article, including entrustment-based grounding of responsibility, justice-based normative grounding, affected others, and civic articulation of responsibility. These formulations were treated as cross-source interpretive constructions and were distinguished from terms or propositions explicitly used by the primary sources.

Stage 4. Pedagogical Synthesis

The fourth stage addressed RQ3. The results of the conceptual dialogue were interpreted in conjunction with literature on Social Studies Education, including scholarship on civic responsibility, environmental responsibility, Environmental and Sustainability Education, the C3 Framework, and educational literature on Environmental Citizenship.

The synthesis focused on how environmental responsibility could be addressed through socio-ecological inquiry, evidence, entrusted responsibility and accountability, ecological consequences, justice, deliberation, possible informed civic action, and reflection. These educational sources were used to

examine how the results of the conceptual dialogue could be translated into pedagogical questions and orientations for Social Studies Education. The results of this stage were positioned as a pedagogical orientation derived from the conceptual synthesis, rather than as an instructional model, a fixed sequence of instruction, or an approach whose effectiveness has been empirically tested.

Analytical Traceability

The analytical process was documented through a *conceptual matrix* containing the source, the source status as either core or supporting, the literature domain, the relevant concept or argument, the function of the source in the analysis, the analytical dimension, the research question addressed, and the interpretation generated through the synthesis. The documentation explicitly distinguished between source claims and researcher interpretation/synthesis. Source claims comprised concepts, propositions, or arguments explicitly stated in the source. Researcher interpretation/synthesis comprised cross-source relationships, higher-order categories, or analytical formulations developed through the theory synthesis. This distinction was used to maintain the traceability of each conceptual finding and to avoid attributing claims to sources that extended beyond their original arguments.

The formulations entrusted moral responsibility, entrustment-based grounding of responsibility, affected others, and civic articulation of responsibility were recorded as analytical formulations developed in this article. Justice-based normative grounding was used as a higher-order description of a pattern identified primarily in the ecological citizenship literature, grounded in the relationship between justice and political obligations identified in the core sources. The status of each formulation was traced through the conceptual matrix, enabling source claims to be consistently distinguished from interpretations generated through the synthesis. To enhance analytical transparency and facilitate traceability, the conceptual matrix is available from the corresponding author upon reasonable request.

Result and Discussion

***Amanah* as Entrusted Moral Responsibility**

The synthesis of the corpus on amanah identified three interrelated analytical dimensions: entrustment, normative responsibility, and accountability. These dimensions do not constitute an established taxonomy articulated in its entirety by any single author, nor are they assumed to operate at identical conceptual levels. Entrustment refers to a relationship in which something is entrusted to a receiving party; normative responsibility refers to the normative demands concerning how that responsibility ought to be fulfilled; and accountability refers to being answerable for how that responsibility is exercised. These three dimensions emerged from the synthesis conducted in this article.

based on patterns identified in the literature on *amāna*, trustworthiness, responsibility, and accountability.²³

The first dimension is entrustment. Eggen²⁴ shows that *amanah* is a polysemous concept situated within the semantic field of trust and encompassing the relations of trusting and being trusted, both in God–human and interpersonal relationships. Eggen²⁵ further situates *amanah* within ethical discourse concerning trust, trusting, trustworthiness, and something entrusted. These discussions indicate an important relational structure: responsibility does not stand as an abstract obligation but is connected to the position of a party that receives something in trust. On this basis, entrustment is used in this article not as a singular translation or lexical definition of *amanah*, but as an analytical dimension for capturing the relationship between something entrusted and the party that assumes responsibility for it.

The second dimension is normative responsibility. Something entrusted does not merely entail possession or assignment; it also carries normative demands concerning how the associated responsibility ought to be fulfilled. Eggen²⁶ connects *amanah* with trustworthiness and ethical responsibility, while Herijanto²⁷ associates it with the fulfilment of expectations, the performance of duties, commitment, responsibility, integrity, and moral principles. Herijanto also indicates that the orientation of *amanah* is not confined to interpersonal relationships but is oriented toward Allah. Taken together, these sources indicate that responsibility within *amanah* has a normative character: something entrusted entails a demand to fulfil the associated responsibility in a manner that is morally accountable.

The third dimension is accountability. Eggen²⁸ demonstrates the connection between *amāna*, human responsibility, and accountability within Islamic ethical discourse. This relationship receives a more explicit ecological articulation in Haq²⁹. Haq positions human beings not as the basis for unrestricted domination over nature but as bearers of a moral burden and accountability. He connects this accountability with *amanah* and develops an ecological interpretation in terms of global trusteeship.

These three dimensions acquire ecological relevance when *amanah* is situated within the corpus of Islamic environmental ethics. The broader literature addresses human responsibility, human relationships with creation,

²³ Nora S. Eggen, “Trust, Trusting and Trustworthiness in Ethical Discourse,” *Journal of Islamic Ethics* 5, nos. 1–2 (2021): 194–222, <https://doi.org/10.1163/24685542-12340059>; Haq, “Islam and Ecology: Toward Retrieval and Reconstruction”; Herijanto, “Al Amanah in al Qur’an vs Trust.”

²⁴ Eggen, “Conceptions of Trust in the Qur’an.”

²⁵ Eggen, “Trust, Trusting and Trustworthiness in Ethical Discourse.”

²⁶ Eggen, “Conceptions of Trust in the Qur’an”; Eggen, “Trust, Trusting and Trustworthiness in Ethical Discourse.”

²⁷ Herijanto, “Al Amanah in al Qur’an vs Trust.”

²⁸ Eggen, “Trust, Trusting and Trustworthiness in Ethical Discourse.”

²⁹ Haq, “Islam and Ecology: Toward Retrieval and Reconstruction.”

conservation, and the use and management of resources as ethical concerns within Islam³⁰. More direct connections with *amanah* can be found in Haq³¹ and Kamali³². Kamali places *amanah* within discussions of the human–earth relationship, whereas Haq uses *amanah* to constrain understandings of human domination over nature and to emphasize accountability. Contemporary scholarship also demonstrates the use of *amanah* in sustainability discourse. Azizi³³, for example, places *amanah* alongside *khilafah* within a framework of Islamic environmental ethics associated with sustainable resource use and environmental protection for future generations.

This pattern suggests that the ecological relevance of *amanah* is better understood as an extension of the domain in which responsibility is applied rather than as a transformation of *amanah* into an environmental concept. The literature on *amanah* provides a structure of responsibility involving entrustedness, normative demands, and accountability, while Islamic environmental ethics demonstrates how this structure can be applied when human–nature relationships, resource use, and environmental sustainability constitute the context of ethical consideration.

On the basis of the synthesis as a whole, this article uses entrusted moral responsibility to refer to responsibility grounded in the position of receiving something entrusted, accompanied by normative demands concerning how that responsibility ought to be fulfilled and accountability for how it is exercised. This formulation is an analytical formulation developed in this article, rather than a lexical translation, an established term in the literature, or a universal definition of *amanah*. The term “moral” refers to the normative character of responsibility and does not denote an additional construct separate from *amanah*.

The findings for RQ1 can therefore be summarized as an entrustment-based grounding of responsibility. This formulation indicates that the conceptual contribution of *amanah* to understanding environmental responsibility lies in three interrelated questions: What is entrusted? How should the entrusted responsibility be fulfilled? And how is responsibility accounted for? When these questions are situated within Islamic environmental ethics, the objects of responsibility may extend to human relationships with nature and natural resources without transforming *amanah* into a distinct environmental concept. This position provides a basis for the subsequent dialogue with ecological citizenship, which introduces a different normative structure through justice, ecological duties, ecological space, and civic-political relations.

³⁰ Khalid, “Exploring Environmental Ethics in Islam”; al-Dīn, *The Environmental Dimensions of Islam*.

³¹ Haq, “Islam and Ecology: Toward Retrieval and Reconstruction.”

³² Kamali, “Environmental Care in Islamic Teaching.”

³³ Azizi, “Towards Environmental Sustainability.”

Ecological Citizenship: Justice-Based Normative Grounding and Civic Articulation

The synthesis of the ecological citizenship corpus indicates that environmental responsibility is constructed through the relationships among justice, ecological duties, ecological space, ecological consequences, and a scope of responsibility that is not necessarily confined by territorial citizenship. Ecological citizenship therefore provides not only a language for civic action but also a normative basis for the emergence of ecological obligations. At the same time, it articulates responsibility through the social and political relations that arise from the use of ecological space and the ecological consequences borne by others.

Dobson³⁴ develops ecological citizenship as a form of post-cosmopolitan citizenship. Unlike conceptions of citizenship primarily rooted in territorial political membership, ecological citizenship extends political space through the concept of the ecological footprint. The ecological footprint enables ecological responsibility to be understood through causal relationships that do not necessarily remain within the boundaries of the same state or political community. The activities and consumption patterns of one party may appropriate ecological space in ways that generate consequences for other parties located beyond territorial boundaries. Another important feature is the emphasis on duties. Dobson³⁵ positions duties as central to ecological citizenship because ecological relations generate responsibilities that do not necessarily depend on reciprocal rights among citizens within the same political community. Within this framework, ecological obligations may arise when one party's use of ecological space contributes to ecological inequalities experienced by others. Political responsibility is therefore not concerned solely with formal citizenship status but also with ecological relations produced by patterns of production, consumption, and resource use.

Hayward³⁶ questions several aspects of Dobson's conception of ecological citizenship, including the relationship between justice, rights, and ecological obligations and the extent to which ecological citizenship should be understood as a form of citizenship that differs radically from more conventional conceptions of citizenship. This critique is important because it demonstrates that the structure of ecological citizenship is not theoretically uncontested. Responding to Dobson³⁷ further clarifies his theoretical position: ecological obligations acquire a political character not simply because they involve environmental consequences, but because these obligations are grounded in questions of justice. The Dobson–Hayward dialogue therefore

³⁴ Dobson, *Citizenship and the Environment*.

³⁵ Dobson, *Citizenship and the Environment*.

³⁶ Tim Hayward, "Ecological Citizenship: Justice, Rights and the Virtue of Resourcefulness," *Environmental Politics* 15, no. 3 (2006): 435–46, <https://doi.org/10.1080/09644010600627741>.

³⁷ Dobson, "Ecological Citizenship."

strengthens the basis for treating justice as a central normative element of ecological citizenship.

These justice-based obligations also extend attention to ecological consequences affecting others. Dobson does not use the term affected others as a primary theoretical category. In this article, the term is used as an analytical formulation to refer to parties who bear or may experience ecological consequences arising from ecological relations and unequal uses of ecological space. This formulation helps make visible that environmental responsibility concerns not only human relationships with “the environment” as an abstract object but also the relationships between one party's ecological actions and the consequences experienced by others. In this sense, the ecological footprint allows ecological responsibility to be understood as a matter of social and political relations shaped by the distribution of ecological benefits and burdens.

Hadjichambis and Reis³⁸ use Environmental Citizenship as an umbrella concept encompassing several interpretations of environment–citizenship relationships, including ecological citizenship. Environmental Citizenship provides a broader elaboration of environmental rights and duties, private and public spheres, individual and collective action, structural causes, civic participation, and inter- and intragenerational justice. This literature is relevant for understanding the educational and civic enactment of environmental responsibility, but it is not used in this article to redefine Dobson's conception of ecological citizenship.

On the basis of this synthesis, this article uses civic articulation of responsibility as an analytical formulation to capture how ecological citizenship connects justice-based obligations with ecological relations and civic life. This formulation encompasses ecological duties, ecological space, ecological consequences, the scope of responsibility, and civic-political relations. Civic articulation is not a definition of ecological citizenship as a whole, nor does it imply that ecological citizenship is concerned only with how individuals act. Rather, civic articulation operates on the basis of justice-based normative grounding, which explains why ecological obligations arise in the first place.

The RQ2 synthesis concerning ecological citizenship can therefore be summarized through two interconnected layers. The first is justice-based normative grounding, which positions justice as a basis for ecological obligations. The second is civic articulation of responsibility, which explains how these obligations take form through ecological space, consequences, non-territorial responsibility, and civic-political relations. Together, these two layers direct attention to three central questions: Who may bear ecological consequences? What justice-based duties arise? How are ecological

³⁸ Andreas Ch. Hadjichambis and Pedro Reis, “Introduction to the Conceptualisation of Environmental Citizenship for Twenty-First-Century Education,” in *Conceptualizing Environmental Citizenship for 21st Century Education*, vol. 4, ed. Andreas Ch. Hadjichambis et al., Environmental Discourses in Science Education (Springer International Publishing, 2020), https://doi.org/10.1007/978-3-030-20249-1_1.

responsibilities articulated through civic relations and action? These questions are subsequently brought into dialogue with the *entrustment-based grounding of responsibility* identified in *amanah*.

Conceptual Dialogue between *Amanah* and Ecological Citizenship

The conceptual dialogue between *amanah* and ecological citizenship indicates that both can contribute to an understanding of environmental responsibility, but through different normative structures and relational configurations of responsibility. *Amanah* primarily highlights the relationship between something entrusted, the normative obligation to fulfil the associated responsibility, and accountability. Ecological citizenship, by contrast, highlights justice, ecological duties, ecological space, ecological consequences, a scope of responsibility that extends beyond territorial boundaries, and civic-political relations. Their relationship is therefore better understood not as an equivalence between a moral concept and a citizenship concept, but as a dialogue between two distinct ways of making different aspects of environmental responsibility more visible.

The most fundamental difference concerns the basis of responsibility. In *amanah*, responsibility is understood through a relationship of entrustment: something is held in trust and generates a demand on the receiving party to fulfil the associated responsibility normatively and to be accountable for its exercise³⁹. In ecological citizenship, the normative basis of obligations is more explicitly grounded in justice, particularly when unequal uses of ecological space generate ecological obligations toward others⁴⁰. Both concepts can therefore explain why responsibility has a normative character, but they provide different accounts of the relationship that grounds such obligations.

The second difference concerns the objects and parties related to responsibility. The structure of *amanah* directs attention to something entrusted and to the relationship between the receiving party and that which has been entrusted. When applied within Islamic environmental ethics, the domain of responsibility may encompass human relationships with nature and the use of natural resources⁴¹. Ecological citizenship, by contrast, directs attention to ecological relations that connect the use of ecological space with consequences that may be borne by other parties⁴². In this article, parties that bear or may experience such ecological consequences are analytically referred to as *affected others*: parties that bear or may potentially bear the ecological consequences of another party's actions, consumption, or use of ecological space.

³⁹ Eggen, "Conceptions of Trust in the Qur'an"; Eggen, "Trust, Trusting and Trustworthiness in Ethical Discourse"; Herijanto, "Al Amanah in al Qur'an vs Trust."

⁴⁰ Dobson, "Ecological Citizenship"; Dobson, *Citizenship and the Environment*.

⁴¹ Haq, "Islam and Ecology: Toward Retrieval and Reconstruction"; Kamali, "Environmental Care in Islamic Teaching."

⁴² Dobson, *Citizenship and the Environment*.

Both concepts also give a central place to obligation, but the relational structures through which obligation is explained differ. In amanah, obligation is associated with the normative demand to fulfil what has been entrusted in a trustworthy manner. In ecological citizenship, ecological duties derive primarily from questions of justice arising through unequal ecological relations. The point of convergence at the level of normative obligation therefore does not imply that the sources, structures, or orientations of obligation are identical. A more pronounced asymmetry is evident in accountability and justice. Accountability receives more explicit elaboration in the amanah corpus, including accountability toward Allah and ecological interpretations of human moral accountability. By contrast, justice is substantially more explicit as a normative element in ecological citizenship and functions as a basis for political obligations.

This asymmetry is significant because it reveals two distinct sets of normative questions. *Amanah* primarily raises the questions: What is entrusted? How should the entrusted responsibility be fulfilled? How is responsibility accounted for? Ecological citizenship raises the questions: Who may bear ecological consequences? What justice-based duties arise? How are ecological responsibilities articulated through civic relations and action? These two sets of questions do not substitute for one another. Rather, when placed in dialogue, they broaden the analytical space through which environmental responsibility can be examined.

A further difference concerns the spatial and temporal reach of responsibility. Ecological citizenship provides a particularly strong theoretical elaboration of non-territorial responsibility through the ecological footprint and asymmetrical ecological relations⁴³. Responsibility may arise among parties who do not belong to the same political community or occupy the same territory because ecological relations extend beyond territorial boundaries. Within Islamic environmental ethics, the temporal extension of responsibility becomes visible when frameworks combining amanah and khilafah are associated with sustainable resource use and environmental protection for future generations⁴⁴. This extension, however, is not identical to the spatial-political elaboration of responsibility in ecological citizenship. The difference indicates that the two bodies of literature extend the scope of responsibility through distinct conceptual pathways. The results of the conceptual dialogue are summarized in Table 2

⁴³ Dobson, *Citizenship and the Environment*.

⁴⁴ Azizi, "Towards Environmental Sustainability."

Table 2. Conceptual Dialogue between *Amanah* and *Ecological Citizenship*

Analytical dimension	<i>Amanah</i>	<i>Ecological citizenship</i>	Implication of the dialogue
Basis of responsibility	Entrustment: responsibility arises from a relationship in which something is entrusted to a receiving party	Justice, particularly in relation to unequal use of ecological space	Both provide normative grounding for environmental responsibility, but through different relational structures
Objects and parties related to responsibility	That which is entrusted; in ecological applications, this may include human relationships with nature and the use and stewardship of resources	Ecological relations and those who may bear ecological consequences	Brings the question What is entrusted? into dialogue with Who may bear ecological consequences?
Form of obligation	Normative fulfilment of entrusted responsibility and trustworthiness	Justice-based ecological duties	Both construe responsibility as an obligation, but the obligations arise from different normative grounds
Accountability	Explicit; in parts of the literature, including theological accountability for the fulfilment of responsibility	Not identified as a central category in the same sense within the core ecological citizenship literature	Accountability is more explicit in the responsibility structure associated with <i>amanah</i>
Ecological consequences for others	Becomes more visible when <i>amanah</i> is articulated within Islamic environmental ethics	More explicitly addressed through ecological footprint and asymmetrical ecological relations	Ecological citizenship makes the relationship between ecological consequences and responsibility toward others more visible
Justice	Not identified as a constitutive dimension of <i>amanah</i> in the synthesis of the literature examined	An explicit normative basis for ecological and political obligations	Reveals a major difference in normative emphasis between the two conceptual traditions
Spatial–temporal reach	Islamic environmental ethics connects <i>amanah</i> and, where articulated together, <i>khilafah</i> with sustainable resource use and responsibility toward future generations	Ecological footprint provides a basis for understanding responsibility beyond territorial boundaries	Both extend the reach of responsibility, but through different conceptual elaborations
Enactment of responsibility	Fulfilment of responsibility toward that which is entrusted; in ecological applications, this concerns the responsible	Civic-political articulation through ecological obligations, relations, and forms of individual and	The dialogue connects moral responsibility grounded in entrustedness with its civic articulation in environmental life; Environmental Citizenship

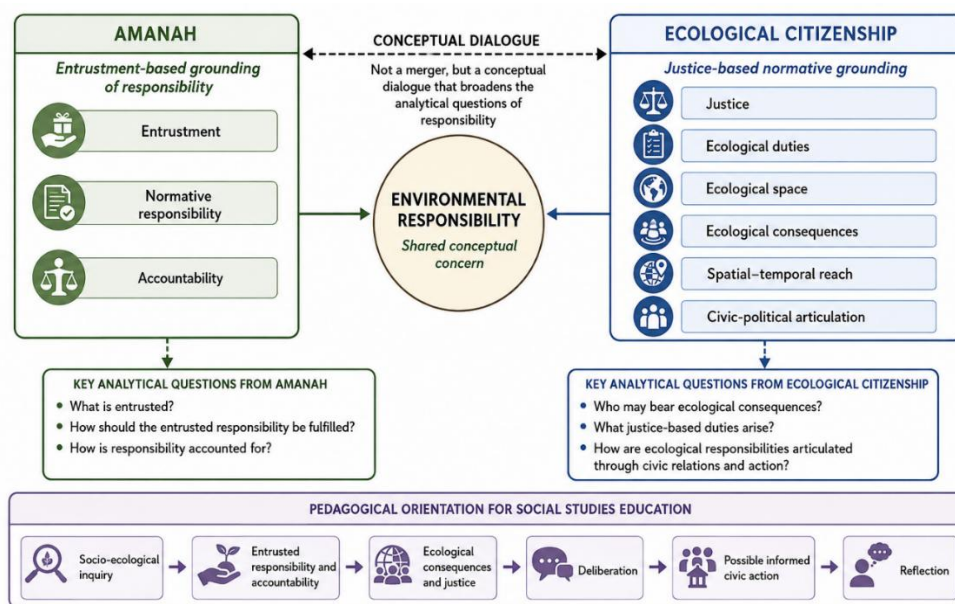
use and stewardship of resources	collective action	further elaborates this through private/public and individual/collective action
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The table shows that the dialogue does not produce a symmetrical conceptual structure. Some dimensions receive substantial elaboration in one conceptual tradition but not in the other. Accountability, for example, is more explicit in the *amanah* literature, whereas justice and non-territorial ecological relations are elaborated more extensively within the ecological citizenship literature. This asymmetry should not be regarded as a conceptual limitation. Rather, it constitutes an important analytical finding because it reveals the distinct contributions made by each body of literature.

On this basis, the contribution of *amanah* can be summarized as entrustment-based grounding of responsibility. This formulation captures how responsibility is articulated through entrustedness, normative fulfilment, and accountability. By contrast, ecological citizenship provides a justice-based normative grounding that connects ecological obligations with justice, ecological space, ecological consequences, and a scope of responsibility extending beyond territorial citizenship. On this grounding, ecological citizenship also provides a civic articulation of responsibility by situating ecological obligations within civic-political relations.

This distinction is important for avoiding a simplistic dichotomy in which *amanah* is understood merely as providing “moral grounding,” while ecological citizenship is assumed to provide only “civic articulation.” Ecological citizenship itself has a normative grounding in justice, while *amanah* extends beyond an abstract moral commitment because responsibility is also constituted through the fulfilment of what has been entrusted. The dialogue between the two is therefore better understood as an encounter between entrustment-based grounding and justice-based normative grounding, each of which brings different implications for how environmental responsibility can be conceptualized.

The principal contribution of the dialogue is not the development of an integrated theory, nor the claim that *amanah* and ecological citizenship are complementary across all dimensions. Rather, the dialogue expands the analytical questions that can be brought to bear on environmental responsibility: *What is entrusted? What obligations follow from that entrustment? How is responsibility accounted for? Who may bear ecological consequences? How is justice implicated? How far does responsibility extend across space and time? How is responsibility articulated through civic relations and action?* This expansion of the analytical questions constitutes the article’s principal conceptual contribution.



Note: The figure illustrates a conceptual dialogue. *Amanah* provides entrustment-based grounding of responsibility, while ecological citizenship provides justice-based normative grounding and civic articulation of responsibility.

Figure 1. Conceptual Dialogue between *Amanah* and Ecological Citizenship in Understanding Environmental Responsibility

Figure 1 depicts this relationship without presenting *amanah* and ecological citizenship as concepts that merge into a single framework. *Amanah* provides an entrustment-based grounding of responsibility through entrustment, normative responsibility, and accountability. Ecological citizenship provides a justice-based normative grounding through justice, ecological duties, ecological space, ecological consequences, and the scope of responsibility, and further articulates these obligations within civic-political relations. Environmental responsibility constitutes a shared concern through which the dialogue can take place without erasing the conceptual distinctions between the two traditions.

Accordingly, the answer to RQ2 does not lie in determining which concept is more comprehensive or in seeking conceptual equivalence. *Amanah* and ecological citizenship contribute through different but analytically productive accounts of responsibility. *Amanah* makes entrustedness and accountability more explicit, whereas ecological citizenship makes justice, ecological consequences, non-territorial obligations, and civic-political articulation more explicit. The value of the dialogue lies in its capacity to broaden the conceptualization of environmental responsibility while preserving the conceptual distinctions that make these different contributions visible.

Implications for Social Studies Education

The dialogue between *amanah* and ecological citizenship has implications for Social Studies Education because environmental problems can be approached as socio-ecological public problems involving evidence,

responsibility, ecological consequences, justice, deliberation, and civic responses. The pedagogical implication is therefore conceived as a pedagogical orientation that broadens the range of questions through which environmental issues can be examined in Social Studies Education. This position is consistent with literature that situates environmental responsibility within civic responsibility and recognizes environmental issues as relevant to the civic purposes of Social Studies Education⁴⁵.

The first implication is to position socio-ecological public problems as objects of inquiry. The Social Studies Education literature provides examples of how environmental issues can be approached as civic problems. Kissling dan Barton⁴⁶, for example, describe instruction concerning a proposed local power plant in which students examine environmental and social consequences through evidence and multiple perspectives. This study is not used here as evidence of the effectiveness of a particular pedagogical approach, but as an illustrative pedagogical precedent demonstrating that local environmental problems can serve as objects of civic inquiry involving evidence, consequences, competing perspectives, and public responsibility.

The second implication is to incorporate entrusted responsibility and accountability as a layer of reflective questioning. This implication derives from the synthesis of the amanah literature and is not a claim that the Social Studies literature reviewed above has previously employed these concepts. Within socio-ecological inquiry, amanah makes possible questions such as: What is entrusted in this situation? What responsibilities follow from that entrustment? How should those responsibilities be fulfilled? How should their fulfilment be accounted for? These questions extend inquiry beyond the identification of problems and possible solutions toward examination of the grounds of responsibility and accountability. Thus, the entrustment-based grounding of responsibility functions as a source of normative questions within inquiry without replacing evidence-based investigation or social analysis of environmental problems.

The third implication is to connect responsibility with ecological consequences and justice. Ecological citizenship indicates that ecological obligations may arise when the use of ecological space produces unequal ecological relations and consequences for others⁴⁷. At the pedagogical level, this perspective enables inquiry to ask: Who benefits? Who may bear ecological consequences? Are ecological benefits and burdens distributed fairly? What justice-based duties arise from these relations? Environmental responsibility can

⁴⁵ Chan, "Social Studies Advocacy for Environmental and Sustainability Education"; hollstein and Smith, "Civic Environmentalism: Integrating Social Studies and Environmental Education through Curricular Models."

⁴⁶ Mark T. Kissling and Angela Calabrese Barton, "Interdisciplinary Study of the Local Power Plant: Cultivating Ecological Citizens," *Social Studies Research and Practice* 8, no. 3 (2013): 128–42, <https://doi.org/10.1108/SSRP-03-2013-B0010>.

⁴⁷ Dobson, "Ecological Citizenship"; Dobson, *Citizenship and the Environment*.

thus be examined not only as a personal duty to protect nature, but also as a question concerning the relationships among actions, consequences, affected parties, and justice. The relevance of responsibility, rights and justice, participation, and sustainability within Social Studies Education is also reflected in the findings of Dalli dan Hamarat.⁴⁸

The fourth implication is to provide a place for deliberation. Socio-ecological public problems typically involve interests, values, evidence, and alternative courses of action that do not necessarily yield a single straightforward answer. Social Studies Education provides opportunities to compare claims, consider evidence, engage with multiple perspectives, and examine the consequences of alternative courses of action before forming a position. The amanah–ecological citizenship dialogue extends such deliberation through two sets of questions: whether a proposed alternative fulfils entrusted responsibility and accountability, and how that alternative may affect ecological consequences and justice for others. Deliberation thus serves as a link between normative reasoning and civic judgment.

The Environmental Citizenship literature provides further pedagogical elaboration concerning the relationship among environmental knowledge, responsibility, and civic participation. Hadjichambis dan Reis⁴⁹ conceptualize Environmental Citizenship as an umbrella concept encompassing private and public spheres as well as individual and collective dimensions. The Education for Environmental Citizenship (EEC) pedagogical approach further includes inquiry, action planning, civic participation, networking and sharing, sustaining environmental and social change, and evaluation and reflection. This literature is used here as a supporting pedagogical resource, rather than as a definition of Dobson's concept of ecological citizenship.⁵⁰

The sixth implication is to incorporate reflection on responsibility and consequences as part of environmental inquiry. Reflection is directed not only toward whether an action is practically successful, but also toward how responsibility is understood and exercised: Was the entrusted responsibility fulfilled? What consequences followed? Who was affected? Were justice considerations adequately addressed? What responsibility remains? Questions of this kind connect the accountability emphasized in *amanah* with the ecological consequences and justice concerns emphasized in ecological citizenship.

The answer to RQ3 therefore lies in broadening how environmental responsibility can be addressed within *Social Studies Education*. *Amanah* adds questions concerning entrustedness and accountability; ecological citizenship adds attention to ecological consequences, justice, and civic-political responsibility; and *Social Studies Education* provides a space for connecting these

⁴⁸ Dalli and Hamarat, "Preservice Teachers' Ecological Citizenship Model."

⁴⁹ "Introduction to the Conceptualisation of Environmental Citizenship for Twenty-First-Century Education."

⁵⁰ Hadjichambis and Reis, "Introduction to the Conceptualisation of Environmental Citizenship for Twenty-First-Century Education."

dimensions through evidence, deliberation, informed civic action, and reflection. The resulting orientation does not merge the two conceptual traditions into a single framework; rather, it creates a pedagogical space in which their distinct contributions can inform the examination of environmental responsibility.

The findings show that women's economic empowerment in Bandar Lampung occurs through multiple pathways rather than through a single model of formal employment. Some informants operate small home-based businesses, some earn income through formal or informal work, and others develop economic activities after receiving skills training, business-management support, financial literacy, or access to capital. This diversity is significant because it broadens the meaning of empowerment beyond large-scale entrepreneurship or full-time professional employment. In an urban family economy, flexible home production, small trade, services, and microenterprise can be important entry points into economic participation, particularly when women must coordinate paid work with care responsibilities.

Conclusion

This article shows that amanah can be conceptualized as entrusted moral responsibility through three analytically derived dimensions such as entrustment, normative responsibility, and accountability which are synthesized as an entrustment-based grounding of responsibility. By contrast, ecological citizenship provides a justice-based normative grounding through ecological duties, ecological space, ecological consequences, and civic-political relations. The dialogue between the two does not produce conceptual integration or equivalence. Rather, it broadens the conceptualization of environmental responsibility by bringing into view questions concerning what is entrusted, what obligations follow from that entrustment, how responsibility is accounted for, who may bear ecological consequences, and how justice and civic responsibility are implicated. For Social Studies Education, this dialogue yields a pedagogical orientation connecting socio-ecological inquiry, entrusted responsibility and accountability, ecological consequences and justice, deliberation, possible informed civic action, and reflection on responsibility and consequences. This orientation is not intended as an instructional model or a fixed instructional sequence, but as a set of conceptual foci that can broaden environmental inquiry in Social Studies Education. As a conceptual study, this article does not provide evidence of pedagogical effectiveness or causal relationships among amanah, ecological citizenship, and environmental behavior. Future research is therefore needed to examine the applicability, usefulness, and boundaries of this pedagogical orientation in actual educational contexts.

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